July hath.xxxi.daies.

Sonn { ryseth / falleth } houre { 4.minu.18. / 7.minu.42. }

				Morning praier.		Euening praier.	
				i. Lesson.	.Lesson.	i. Lesson.	ii. Lesson.
i	g	Calenda.	Aliza mor.	Prou.xii	Luke.xiii.	Prou.xiii	Philip.i.
ii	a	vi No.	Cæ.Cho.a	xiiii	xiiii	xv	ii
iii	b	v No.	Martin.	xvi	xv	xvii	iii
iiii	c	iiii No	Loe virgin	xviii	xvi	xix	iiii
v	d	iii .No.	Oc.pe.& pa.	xx	xvii	xxi	Colloss.i.
vi	e	prid.No.	Dog dais b	xxii	xviii	xxiii	ii
vii	f	Nonas.	Grimbald	xxiiii.	xix	xxv	iii
viii	g	viii Id.	Ciril bishop	xxvi	xx	xxvii	iiii
ix	a	vii Id.	Se.bze.mar	xxviii	xxi	xxix	i.Thes.i.
x	b	vi Id.	Transl.B.	xxxi	xxii	Eccle.i.	ii
xi	c	v Id.	Nabor & Fe	Eccle.ii.	xxiii	iii	iii
xii	d	iiii Id.	Sol in Leo	iiii	xxiiii	v	iiii
xiii	e	iii Id.	Pzim.mart	vi	John.i.	vii	v
xiiii	f	Pzide Id	Tran.Oslu	viii	ii	ix	ii.Thes.i.
xv	g	Id.	Swithune.	x	iii	xi	ii
xvi	a	xvii kl.	Augusti	xii	iiii	Jerem.i.	iii
xvii	b	xvi kl.	Benet king	Jere.ii.	v	ii	i.Tim.i
xviii	c	xv kl.	Arnul bish	iii	vi	v	ii.iii.
xix	d	xiiii kl.	Kuf.& Just.	vi	vii	viii	iiii
xx	e	xiii kl.	Margaret.	viii	viii	ix	v
xxi	f	xii kl.	Prac.virg.	x	ix	xi	
xxii	g	xi kl.	Mary mar.	xii	x	xiii	ii.Tim.i
xxiii	a	x kl.	Apol.bish.	xiii	xi	xv	ii
xxiiii	b	ix kl.	Fast.	xvi	xii	xvii	iii
xxv	c	viii kl.	Iames apo	Eccle.xii	xiii	Eccle.xiii	iii
xxvi	d	vii kl.	an.ma.of ma	Je.xviii	xiiii	Jere.xix	Titus.i.
xxvii	e	vi kl.	Theseu.	xx	xv	xxi	ii.iii.
xxviii	f	v kl.	Dampf.bish	xxii	xvi	xxiii	Phile.i.
xxix	g	iiii kl.	Albou mar.	xxiii	xvii	xxv	Hebr.i
xxx	a	iii kl.	Aldon & Fe.	xxvi	xviii.	xxvii	ii
xxxi	b	Prid kl.	Germa.bish	xxviii	xix	xxix	iii

ℂ August hath.xxxj.dayes.

Sonne { ryseth 6.minut. 18. / falleth 7.minut.41. } houre

			Morning praier.		Euening praier.	
			i.Lesson.	ii.Lesson.	i.Lesson.	ii. Lesson
	c	Kalend.	Lammas	Jere.xxx.	John xx.	Jere.xxxi.	Ezech.viii.
i	d	iiii No.	Steuen con	xxxii	xxi	xxxiii	v
ii	e	iii No.	Inuē.of ke.	xxxiiii	Actes.i.	xxxv	vi
iii	f	Pri.No.	Iustine pri.	xxxvi	ii	xxxvii	vii
iv	g	Nonas.	Dominic cō	xxxviii	iii	xxxix	viii
v	A	viii Id.	Translatiō	xl	iiii	xli	ix
vi	b	vii Id.	name of Jes	xlii	v	xliii	x
vii	c	vi Id.	Cir. & his fe	xliiii	vi	xlv.xlvi	xi
viii	d	v Id.	Romain	xlvii	vii	xlviii	xii
ix	e	iiii Id.	Laurence	xlix	viii	l	xiii
x	f	iii Id.	Tibur.mar	li	ix	lii	Jacob.i.
xi	g	Pri.Id.	Clare virg.	Lamē.i	x	Lamē.ii	ii
xii	A	Idus.	Ipo.& his fe.	iiii	xi	iiii	iii
xiii	b	xix kl.	Septembri.	v	xii	Ezech.i.	iiii
xiv	c	xviii kl.	Sol in vir.	Ezech.ii.	xiii	vi	v
xv	d	xvii kl.	Roche.	vii	xiiii	xiii	i.Pet.i.
xvi	e	xvi kl.	Oct.of san.	xiiii	xv	xviii	ii
xvii	f	xv kl.	Agape mar	xxxiii	xvi	xxxiiii	iii
xix	g	xiiii kl.	Mari mag.	Dani.i.	xvii	Dani.ii.	iiii.
xx	A	xiii kl.	Lewys bish.	iii	xviii	iiii	v
xxi	b	xii kl.	Bernard ab	v	xix	vi	ii.Pete.i
xxii	c	xi kl.	Oct.assum.	vii	xx	viii	ii
xxiii	d	x kl.	Fast.	ix	xxi	x	iii
xxiv	e	ix kl.	Bartho.ap.	Eccl.xv.	xxii	Ec.xxix	i.John.i.
xxv	f	viii kl.	Lewys king	Dani.xi	xxiii	Dani.xii	ii
xxvi	g	vii kl.	Seuerine.	xiii	xxiiii	xiiii	iii
xxvii	A	vi kl.	Ruffe.mar.	Osee.i.	xxv	Ose.ii.iii	iiii
xxviii	b	v kl.	Augustine.	iiii	xxvi	v.vi.	v
xxix	c	iiii kl.	Head.of Jo.	vii	xxvii	viii	i.iii.John.
xxx	d	iii kl	Felix & au.	ix	xxviii	x	Jude.i.
xxxi	e	Prid kl.	Cuth.virgi.	xi	Math.i.	xii	Rom.i.

Sunne. riseth 5.minut.36. Sonne 6.minut.24. falleth

					Morning prayer.		Euening prayer.	
					i.Lesson.	ii.Lesson	i.Lesson.	ii.Lesson
i	f	Kalend	Giles.		Osee.xiu	Matb.ii.	Ose.xiiii.	Rom.ii.
ii	g	viii No.	Anton.mar.		Joel.i	iii	Joel.ii.	iii
iii	A	iii No	Ozd.of Gre.		iii	iiii	Amos.i.	iiii
iiii	b	pzid. No	Tran. of cut		Amos.ii.	v	iii	v
v	c	Nonus	Dog.bat.en.		iiii	vi	v	vi
vi	d	viii Jo	Eugenius.		vi	vii	vii	vii
vii	e	vii Jo	Emurch.bish		viii	viii	ix	viii
viii	f	vi Jo	Nati.of Ma.		Abdias.i.	ix	Jonas.	ix
ix	g	v Jo	Geozgo.mar		John.2.3.	x	iiii	x
x	A	iiii Jo	Stlueff.bish		Mich.i.	xi	Mich.ii.	xi
xi	b	iii Jo	Pozt.t Jac		iii	xii	iii	xii
xii	c	pzid Jo	Marci.bish.		v	xiii	vi	xiii
xiii	d	Idus.	Sol in libra		vii	xiiii	Naum.i.	xiiii
xiiii	e	xvii kl	Holy crosse.		Nau.ii.	xv	iii	xv
xv	f	xvi kl	Equinoc.		Abac i.	xvi	Abacuc.ii.	xvi
xvi	g	xvi kl	Edith vir.		iii	xvii	Soph.i.	i.Coz.i.
xvii	A	xv kl	Lamb.bish.		Soph 2.	xviii	iii.	ii
xviii	b	xiiii kl	Mat. t Coz.		Agge.i.	xix	Agge.ii.	iii
xix	c	xiii kl	Lamb.mar.		Zacha.i	xx	Zac.i.iii	iiii
xx	d	xii kl	Fast.		iiii.v.	xxi	vi	v
xxi	e	xi kl	S. Matthe.		Ec.xxxv	xxii	Ec.xxxviii	vi
xxii	f	x kl	Mau. t Mart.		Zach.vii	xxiii	Zach.viii	vii
xxiii	g	ix kl	Cecla.vir.		ix	xxiiii	x	viii
xxiiii	A	viii kl	Andoc mar.		xi	xxv	xii	ix
xxv	b	vii kl	Firmin bis.		xiii	xxvi	xiiii	x
xxvi	c	vi kl	Cipz.bish.		Mala.i.	xxvii	Mala ii.	xi
xxvii	d	v kl	Co.t Dam.		iii	xxviii	iiii	xii
xxviii	e	iiii kl	Fast		Toby.i.	Mark.i.	Toby.ii.	xiii
xxix	f	iii kl	S. Michael.		Ecc.xxxix	ii	Eccl.44.	xiiii
xxx	g	pzid kl	Hier.priest.		Toby.iii.	iii	Toby.iiii	xv

¶ October hath.xxxi.dayes.

Sunne { ryseth. 6.minut.34. } houre { falleth. 5.minut.26. }

				Morning praier		Euening prayer.	
				i.Lesson.	ii.Lesson.	i.Lesson	ii.Lesson.
i	A	kalend	Remige	Tobi.v	Mark.iiii.	Tobi.vi.	i.Cor.xvi.
ii	b	vi No.	Leodagare.	vii	v	viii	ii.Cor.i.
iii	c	v No.	Cand mar.	iv	vi	x	ii
iiii	d	iiii No.	Fran con.	xi	vii	xii	iii
v	e	iii No.	Appol.mar.	xiii	viii	xiiii	iiii
vi	f	prid No.	Fayth.	Judeth.i.	ix	Zuoith.ii.	v
vii	g	Nonas.	Marke.	iii	x	iiii	vi
viii	A	viii Id.	Pilag mar	v	xi	vi	vii
ix	b	vii Id.	Dennis.	vi	xii	viii	viii
x	c	vi Id.	Term begi	ix	xiii	x	ix
xi	d	v Id.	Nicase bish.	xi	xiiii	xii	x
xii	e	iiii Id.	Wilfrid bir	xiii	xv	xiiii	xi
xiii	f	iii Id.	Edward.	xv	xvi	xvi	xii
xiiii	g	prid Id.	Sol in scor.	Wisdo.i.	Luke.vi.i	Wisdo.ii.	xiii
xv	A	Idus.	Wolfra.bi	iii	vi.i.	iiii	Gala
xvi	b	xvii kl.	November	v	ii	vi	ii
xvii	c	xvi kl	Etheldred	vii	iii	viii.	iii
xviii	d	xv kl.	Luke euan	Eccle.ii.	iiii	Job.i.	iiii
xix	e	xiiii kl.	Fredres. bir	Wisd. ix.	v	Wisd.x.	v
xx	f	xiii kl.	Austreb. bir	xi	vi	xii	vi
xxi	g	xii kl.	Ursula virg	xiii	vii	xiiii	Ephes.i
xxii	A	xi kl.	Mary Sal.	xv	viii	xvi	ii
xxiii	b	x kl	Roman ma.	xvii	ix	xviii	iii
xxiiii	c	ix kl	Mag. bishop	xix	x	Eccles.i	iiii
xxv	d	viii kl.	Crispine.	Eccle.ii.	xi	iii	v
xxvi	e	vii kl.	Lucr.bishop	iiii	xii	v	vi
xxvii	f	vi kl.	Fast.	vi	xiii	vii	Phil.i
xxviii	g	v kl.	Sims & Jud	Job 24.25	xiiii	Job.xiii	ii
xxix	A	iiii kl.	Marcel.bish.	Eccle.viii	xv	Eccle.ix	iii
xxx	b	iii kl.	German.	x	xvi	xi	iiii
xxxi	c	prid kl.	Fast.	xii	xvii	xiii	Coloss.i

¶ November hath .xxx. dayes.

Sonne { riseth / falleth } houre { 7. minut. 34. / 4. minut. 26. }

					Morning prayer		Euening prayer	
					i. Lesson	ii. Lesson.	i. Lesson.	ii. Lesson.
i	d	Kalend.	All Saintes		Wisdo. iii	Heb. xi. xii.	Wisdo. v.	Apo. xix.
ii	e	iiii No	All soules		Eccl. xi. iii	Luk. xviii.	Eccle. xv.	Colo. ii
iii	f	iii No	Manet. bis.		xvi	xix	xix	iii
iiii	g	pꝛid. No	Amantius.		xviii	xx	xix	iiii
v	A	Nonas	Let te pꝛiest		xx	xxi	xxi	i. Thes. i
vi	b	viii Id	Leonard.		xxii	xxii	xxiii	ii
vii	c	vii Id	Wilfri. arc		xxiiii	xxiii	xxv	iii
viii	d	vi Id	The. iiii. cr.		xxvii	xxiiii	xxviii	iiii
ix	e	v Id	Theodoꝛe.		xxix	John. i.	xxx	v
x	f	iiii Id	mar. v. of K		xxxi	ii	xxxii	ii. Thes. i.
xi	g	iii Id	Martin bish		xxxiii	iii	xxxiiii	ii
xii	A	pꝛid. Id	Iol in Dag.		xxxv	iiii	xxxvi	iii
xiii	b	Idus.	Bꝛice.		xxxvii	v	xxxviii	i. Tim. i
xiiii	c	xviii kl	Decembꝛis		xxxix	vi	xl	ii. iii.
xv	d	xvi kl	Machute.		xli	vii	xlii	iiii
xvi	e	xv kl	Edmo arc.		xliii	viii	xliiii	v
xvii	f	xv kl	Hugo bish.		xlv	ix	xlvi	vi
xviii	g	xiiii kl	Init. reg. El		xlvii	x	xlviii	ii. Tim. i.
xix	A	xiii kl	Oꝛ. mart.		xlix	xi	l	ii
xx	b	xii kl	Edmond ki.		li	xii	Baruc. i	iii
xxi	c	xi kl	Pꝛele mar.		Baruc. ii	xiii	iii	iiii
xxii	d	x kl	Cycelie.		iiii	xiiii	v	Titus. i
xxiii	e	ix kl	Clement.		vi	xv	Esay. i	ii. iii.
xxiiii	f	viii kl	Cꝛisp. mar.		Esay. ii.	xvi	iii	Philip. i.
xxv	g	vii kl	Katherine.		iiii	xvii	v	Hebꝛ. i.
xxvi	A	vi kl	Lyne bish.		vi	xviii	vii	ii
xxvii	b	v kl	Agricole.		viii	xix	ix	iii
xxviii	c	iiii kl	Ruffe. mar.		x	xx	xi	iiii
xxix	d	iii kl	Fast		xii	xxi	xiii	v
xxx	e	pꝛid.	Andꝛew ap.		Pꝛou. xx	Actes. i.	Pꝛou. xxi.	vi

* Note that the beginning of the .xxvi. Chapter of Eccles. (vnto)
But when one is .ec. must be read [illegible]

¶ December hath .xxxi. dayes.

Sunne { ryseth 8. minut. 12. / falleth 3. minut. 48 } houre

			Morning prayer.		Euening prayer.	
			i. Lesson.	ii. Lesson.	i. Lesson	ii. Lesson
i	f kalend	Elige Bish.	Esay .xiiii.	Acres ii.	Esay.xv	Heb2.vii
ii	g iiii No	Liban.	xvi	iii	xvii	viii
iii	A iii No	Depos. Ds.	xviii	iiii	xix	ix
iiii	b p2id. No.	Barba virg.	xx.xxi	v	xxi	x
v	c Nonas	Sabe abbot.	xxiii	vi	xxiiii	xi
vi	d viii Id.	Nicholas.	xxv	vi.vii	xxvi	xii
vii	e vii Id.	Oct of an.	xxvii	vi.vii	xxviii	xiii
viii	f vi Id	Con.of ma.	xxix	viii	xxx	James.i.
ix	g v Id	Cip2iã mar.	xxxi	ix	xxxii	ii
x	A iiii Id.	Elaia	xxxiii	x	xxxiiii	iii
xi	b iii Id.	Damas.	xxxv	xi	xxxvi	iiii
xii	c p2id. Id.	Sol in cap:	xxxvii	xii	xxxviii	v
xiii	d Idus.	Lucy virgin	xxxix	xiii	xl	i.Pet.i
xiiii	e xix kl.	Januarii.	xli	xiiii	xlii	ii
xv	f xviii kl.	Valerius.	xliii	xv	xliiii	iii
xvi	g xvii kl.	Geffery p2i.	xlv	xvi	xlvii	iiii
xvii	A xvi kl.	Laza.bish.	xlvii	xvii	xlviii	v
xviii	b xv kl.	Graci.Bish.	xlix	xviii	l	ii.Pet.i
xix	c xiiii kl.	Crepin.	li	xix	lii	ii
xx	d xiii kl.	Fast.	liii	xx	liiii	iii
xxi	e xii kl.	Thoma.apo	P2o.xxiii	xxi	P2o.xxiiii.	i.John.i.
xxii	f xi kl.	xxx.martirs.	Esay.lv	xxii	lvi	ii
xxiii	g x kl.	Victo2 virg.	lvi	xxiii	lvii	iii
xxiiii	A ix kl.	Fast.	lix	xxiiii	lx	iiii
xxv	b viii kl.	Christmas.	Esay.ix	Luk.22.	Esay.vii.	Titiii.
xxvi	c vii kl.	S. Steuen	P2o.28.	Act.vi.vii	Eccles.iii.	Acres vii.
xxvii	d vi kl.	S. John.	Eccle.v.	Apoc i.	Eccles.vi.	Apo.xxii.
xxviii	e v kl.	Innocentes	Jere.xxxi	Ac.xxv.	Wisd.o.i.	i.John.v.
xxix	f iiii kl.	Thoma.bec.	Esay.lxi.	xxvi	Esay.lxii.	ii.Jo.i.
xxx	g iii kl	Trã.of.Ca.	lxiii	xxvii	lxiiii	iii.Jo.i.
xxxi	A p2id. kl.	Silueste2 bi	xv	xxviii	lxvi	Jude.i.

The order how the Psalter is appointed to be read.

THe Psalter shall be read through once every Moneth, and because that some Monethes be longer then some other bee: it is thought good to make them euen by these meanes.

To euery Moneth as concerning thys purpose, shall be appoynted.xxx.dayes.

And because January and Marche hath one day aboue the sayde number, and Februarye which is placed betwene them both, hath onely.xxviii.dayes, February shall borow of eyther of the monethes of January and Marche one day, and so the Psalter which shalbe read in Februarye, must be begon the last day of January, and ended the first day of March.

And whereas May, July, August, October, and December hath.xxxi. dayes a peece, it is ordered that the same Psalmes shall be reade the last day of the Moneth which were read ỹ day before, so that the psalter may be begon agayne the first day of the next Moneth ensuing.

Now to know what Psalmes shall be read euerye daye, loke in the Kalender the number that is appointed for the Psalmes, and then finde the same number in this Table, and vpon that number shal you see what Psalmes shall be sayde at Morning and Euening prayer.

And where the C.xix. Psalme is deuided into.xxii. portions, and is ouerlong to be read at one time: It is so ordered, that at one time shal not be read aboue foure or fyue of the sayd portions, as you shall perceyue to be noted in this Table.

And here is also to be noted, that in this Table, & in all other partes of the Seruice, where any Psalmes are appointed, the number is expressed after the great English Bible, which from the.ix. Psalme, vnto the cxlviii. Psalme (following the diuision of the Hebrues) doth vary in numbers from the common Latin translation.

This also is to be noted, that whensoeuer there be anye proper psalmes or Lessons appointed for any feast moueable or vnmoueable, there the Psalmes and Lessons appointed in the Kalender, shall be omitted for that time.

A Table for the order of the Psalmes to be sayde at morning and Euening prayer.

	Morning prayer.	Euening prayer
	i.ii.iii.iiii.v.	vi.vii.viii.
ni	ix.x.xi.	xii.xiii xiiii.
ii	xv.xvi.xvii.	xviii.
iii	xix.xx.xxi.	xxii.xxiii.
v	xxiiii.xxv. xxvi.	xxvii.xxviii.xxix.
ai	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
vii	xxxv.xxxvi.	xxxvii.
viii	xxxviii.xxxix.xl	xli.xlii.xliii.
ix	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
	l.li.lii.	liii.liiii.lv.
	lvi.lvii.lviii.	lix.lx.lxi.
ix	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
ni	lxviii.	lxix.lxx.
iiii	lxxi.lxxii.	lxxiii.lxxiiii.
b	lxxv.lxxvi.lxxvii	lxxviii.
vi	lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
vii	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
viii	xc.xci.xcii.	xciii.xciiii.
ix	xcv.xcvi.xcvii.	xcviii.xcix.c.
	ci.ciii.	ciiii.
	cv.	cvi.
ii	cvii.	cviii.cix.
iii	cx.cxi.cxii.cxiii.	cxiiii.cxv.
iiii	cxvi.cxvii.cxviii..	cxix.cxx. Iude.iii.
	Iude.ii.	Iude.iiii.
ni	Iude.v.	Iude.iui.
ii	cxx.cxxi.cxxii.cxxiii.cxxiiii.cxxv.	cxxvi.cxxvii.cxxviii.cxxix.cxxx.cxxxi
iii	cxxxii.cxxxiii.cxxxiiii.cxxxv.	cxxxvi. cxxxvii.cxxxviii.
	cxxxix.cxl.	cxli.cxlii.
	cxliii.cxliiii.	cxlv.cxlvi.cxlvii.cxlviii.cxlix.cl.

The Order where Morning and Euening prayer, shall be vsed and saide.

The Morning and Euening prayer shall bee vsed in the accustomed place of the Church, Chappell, or Chauncell, except it shall be otherwise determined by the Ordinarie of the place, and the Chauncels shall remaine as they haue done in times past.

And here is to be noted, that the Minister at the time of the Communion and at all other times in his ministration, shall vse such ornaments in the Church as were in vse by authoritie of Parliament in the seconde yeare of the raigne of king Edwarde the vi.

¶ The order of Morning prayer daylie through the whole yeare.

At the beginning both of Morning prayer, and likewise of Euening prayer, the Minister shall reade with a lowde voyce some one of these sentences of the scriptures. And then he shall say that which is written after the saide sentence.

AT what tyme soeuer a sinner doth repent him of his sinne, from the bottome of his hart: I will put all his wickednes out of my remembrance (sayth the Lorde.) Eze. 18.

I doe know mine owne wickednes, and my sinne is alwayes against mee. Psal. 51.

Turne thy face away from our sinnes (O Lorde) and blot out all our offences.

A sorrowfull spirite is a sacrifice to God, despise not (O Lorde,) humble and contrite harts. Psal. 51.

Rent your hartes, and not your garments, and turne to the Lord your God, because he is gentle and mercifull, he is pacient, and of much mercy, and such a one as is sorie for your afflictions. Joel. 3.

To thee, O Lorde, belongeth mercie and forgiuenes, for wee haue gone away from thee, and haue not harkened to thy voyce, whereby we might walke in thy lawes, which thou hast appointed for vs. Dani. 9.

Correct vs, O Lorde, and yet in thy iudgement, not in thy furie, least we should be consumed and brought to nothing. Jere. 2.

Amende your lyues, for the kingdome of God is at hande. Math. 4.

I will go to my father, and say vnto hym: father I haue sinned against heauen and against thee, I am no more worthy to be called thy sonne. Luc. 15.

Enter not into iudgement with thy seruaunts, O Lorde, for no flesh is righteous in thy sight. Psal. 143.

If we say that we haue no sinne, we deceyue our selues, and there is no truth in vs. 1. Johh. 1.

DEarely beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifolde sinnes and wickednes, and that we should not dissemble nor cloke them before the face of almightie God our heauenly father, but confesse them with an humble, lowly, penitent, and obedient heart, to the intent that we may obtaine forgiuenes of the same, by his infinite goodnes and mercie. And although we ought at all times, humbly to knowledge our sinnes before God, yet ought we most chiefly so to do, when we assemble and meete togither, to render thankes for the great benefits that we haue receiued at his hands, to set forth his most worthy praise, to here his most holy worde, and to aske those things which be requisite and necessarie, as well for the body as the soule. Wherefore I pray and beseech you as many as be here present, to accompanie mee with a pure hart and humble voyce, vnto the throne of the heauenly grace, saying after mee.

A generall confession to be said of the whole congregation after the minister kneeling.

ALmighty and most mercifull father, we haue erred and strayed from thy wayes like lost sheepe. We haue followed to much the deuises and desires of our owne harts, we haue offended against thy holy lawes. We haue left vndone those things which we ought to haue done, and we haue done those things which wee ought not to haue done, & there is no health in vs, but thou O Lord haue mercy vpon vs miserable offenders. Spare thou them O God, which confesse their faults. Restore thou them that be penitent, according to thy promises declared to mankind, in Christ Iesu our Lord. And graunt, O most mercifull father, for his sake, that we may hereafter liue a godly righteous and sober life, to the glory of thy holy name. Amen.

The absolution to be pronounced by the minister alone.

ALmighty God the father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that he maye turne from his wickednesse and liue, and hath giuen power and commaundement to his ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes, he pardoneth and absolueth all them that truely repent, and vnfaynedly beleue his holy Gospell. Wherefore we beseech him to graunt vs true repentance, and his holy spirit, that those things may please him which we doe at this present, & that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioy, through Iesus Christ our Lorde.

The people shall answere.

Amen.

Then shall the minister begin the Lordes prayer with a loude voyce.

BRITISH MUSEUM

OUr Father which art in Heauen, halowed be thy name: Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our daylie bread. And forgiue vs oure trespasses, as we forgiue them that trespas against vs. And leade vs not into temptation. But deliuer vs from euill. Amen.

Then

Then ỳ he wyse he ſhall ſaye.

O Lord open thou our lippes.

Anſwere.

And our mouthe ſhall ſhewe forthe thy prayſe.

Prieſt.

O God, make ſpede to ſaue vs.

Anſwere.

O Lord make haſte to helpe vs.

Prieſte.

Glory be to the father, and to the ſonne, and to the holy Ghoſt.

As it was in the begynnynge, is nowe, and euer ſhalbe: worlde without ende. Amen.

Prayſe ye the Lord.

Then ſhalbe ſayd or ſonge, this Pſalme folowyng.

O Come let vs ſynge vnto the Lorde, let vs hartelye reioyce in the ſtrengthe of oure ſaluation.

Let vs come before hys preſence with thankes geuynge, and ſhewe our ſelues glad in him with pſalmes.

For the lord is a great God, and a great kyng aboue all Gods.

In hys handes are all the corners of the earthe, and the ſtrengthe of the hylles is hys alſo.

The Sea is his, and he made it: and his handes prepared the drye land.

O come, let vs worſhyppe, and fall downe, and kneele before the Lorde our maker.

For he is the Lorde our God, and we are the people of hys paſture, and the ſhepe of hys handes.

To day if ye wil heare his voyce, harden not your hartes, as in the prouocation, and as in the day of temptation in the wildernes.

When your fathers tempted me, prouoked me, and ſawe my workes.

Forty yeres long was I greued with this generation, and ſayde, it is a people that do erre in their hartes, for they haue not knowen my wayes.

Vnto whom I ſware in my wrath, that they ſhould not enter into my reſte.

Glory be to the father. &c. As it was in the. &c.

Then ſhall folowe certayn Pſalmes in order, as they be appoynted in a Table made for that purpoſe, except there be proper pſalmes appoynted for that day. And at the ende of euery Pſalme throughout the yere, and lykewiſe at the end of Benedictus, Benedicite, Magnificat, and Nunc dimittis, ſhall be repeated.

Glory be to the father. &c.
As it was in the begynning. &c.

Then ſhalbe redde two leſſons diſtinctly with a loude voyce, that the people maye heare. The firſte of the olde Teſtamente, the ſeconde of the newe, lyke as they be appoynted by the Kalender, except there be proper leſſons aſſygned for that daye, the Miniſter that readeth the Leſſon ſtandyng, and turnyng hym ſo, that he may beſt be heard of all ſuche as bee preſente. And before euery leſſon, the miniſter ſhall ſay thus. The firſte, ſeconde, third, or fourthe Chapter of Geneſis, or Exodus, Matthew, Marke, or other booke, as is appoynted in the Kalender. And in the ende of euery Chapter, he ſhall ſaye:

Here endeth ſuch a Chapter, of ſuch a Booke.

And (to the ende the people may the better heare) in such places where they do synge, there shall the lessons bee songe in a playne tune / after the manner of distinct readyng / and lykewyse the Epistle and Gospell.

After the firste lesson shall folowe Te deum Laudamus, in Englyshe daylye throughe the whole yeere.

WE prayse thee, O God: we knowledge thee to be the Lorde.
All the earth doeth worshyppe thee: the father euerlastyng.
To thee all Aungels cry aloude: the heauens and all the powers therin.
To thee Cherubin and Seraphin, continually doo crye, Holye, Holye, Holye, Lord God of Sabboth.
Heauen and earth are full of the Maiestie of thy glory.
The glorious company of the apostles prayse thee.
The goodly felowshyp of the prophetes prayse thee.
The noble army of martyrs prayse thee.
The holy churche throughout all the world doeth knowledge thee.
The father of an infinite maiestye.
Thy honorable, true, and onely sonne.
Also the holy ghost, the comforter.
Thou art the kyng of glory, O Christ.
Thou art the euerlastyng sonne of the father.
When thou tookest vpon thee to deliuer man, thou dyddest not abhorre the vyrgyns wombe.
When thou haddest ouercome the sharpenes of death: thou dyddest open the kyngdome of heauen to all beleuers.
Thou syttest on the right hand of God: in the glory of the father.
We beleue that thou shalt come to be our iudge.
We therfore pray thee helpe thy Seruauntes, whom thou hast redemed with thy precious blood.
Make them to be numbred with thy sainctes in glory euerlastyng.
O Lord saue thy people, and blesse thyne herytage.
Gouerne them: and lyft them vp for euer.
Day by day, we magnifye thee.
And we worshyp thy name euer world without ende.
Vouchsafe, O Lord to kepe vs this day without synne.
O Lord haue mercy vpon vs: haue mercy vpon vs
O Lord let thy mercy lighten vpon vs: as our trust is in thee.
O Lord in thee haue I trusted: let me neuer be confounded.

Or els this Canticle.

Benedicite omnia opera.

All ye workes of the Lorde: blesse ye the Lorde, prayse ye him and magnifye him for euer.
O ye angels of the Lord, blesse ye the Lord: prayse ye him, and magnifye him for euer.
O ye heauens blesse ye the Lord: prayse him and magnifye him for euer.
O ye waters aboue the fyrmament, blesse ye the Lord: prayse him and magnifye him for euer.

O all ye powers of the Lord, bleſſe ye the lord: prayſe him and magnifye hym for euer.

O ye Sunne and moone bleſſe ye the Lorde: prayſe hym and magnyfye hym for euer.

O ye ſtarres of heauen, bleſſe ye the Lord: prayſe him and magnify him for euer.

O ye ſhowers and dewe, bleſſe ye the Lorde: prayſe hym and magnifye hym for euer.

O ye wyndes of God, bleſſe ye the Lorde: prayſe hym and magnifye him for euer.

O ye fyre and heate, bleſſe ye the Lorde: prayſe hym and magnifye hym for euer.

O ye wynter and ſummer, bleſſe ye the Lord: prayſe hym and magnifye hym for euer.

O ye dewes and froſtes, bleſſe ye the Lorde: prayſe hym and magnyfye hym for euer.

O ye froſt and colde, bleſſe ye the Lord: prayſe hym and magnyfy hym for euer.

O ye yſe and ſnowe bleſſe ye the Lorde: prayſe hym and magnifye hym for euer.

O ye nightes and dayes, bleſſe ye the Lorde: prayſe hym and magnifye hym for euer.

O ye lyght and darkenes, bleſſe ye the Lorde: prayſe hym and magnifye hym for euer.

O ye lyghtnyngs and cloudes, bleſſe ye the Lord: prayſe him and magnifye hym for euer.

O let the earth bleſſe the Lorde: yea, let it prayſe hym and magnifye him for euer.

O ye mountaynes and hylles, bleſſe ye the Lorde: prayſe hym and magnifye hym for euer.

O all ye grene thyngs vpon the earth, bleſſe ye the Lord: prayſe him and magnifye him for euer.

O ye welles, bleſſe ye the lord: prayſe him and magnify him for euer.

O ye Seas and floudes, bleſſe ye the Lorde: prayſe hym and magnifye him for euer.

O ye whales and all that move in the waters, bleſſe ye the Lord: prayſe him and magnifye him for euer.

O all ye fowles of the ayre, bleſſe ye the Lorde: prayſe hym and magnifye hym for euer.

O all beaſtes and cattell, bleſſe ye the Lorde: prayſe hym and magnifye hym for euer.

O ye chyldren of men, bleſſe ye the Lord: prayſe him and magnifye him for euer.

O let Iſraell bleſſe the Lord: prayſe him and magnify him for euer.

O ye prieſtes of the Lord, bleſſe ye the Lorde: prayſe him and magnifye him for euer.

O ye ſeruauntes of the Lord, bleſſe ye the Lorde: prayſe him and magnifye him for euer.

O ye ſpirites and ſoules of the ryghteous, bleſſe ye the Lord: praiſe him and magnifye him for euer.

O ye holy and humble men of hearte, bleſſe ye the Lorde: prayſe him

and magnifye him together.

O Ananias, Azarias, and Misaell, bielle ye the Lorde: prayse hym and magnifye him for euer.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the begynnyng, is nowe, and euer shalbe: worlde without ende. Amen.

And after the second lesson shalbe vsed and sayde *Benedictus dominus deus* in englyshe as followeth.

BLessed be the Lord God of Israell: for he hath visited and redemed hys people.

And hath raysed vp a mightye saluation for vs: in the house of his seruaunt Dauid.

As he spake by the mouth of his holy prophetes, which haue bene sence the worlde began.

That we should be saued from our enemyes, and from the handes of all that hate vs.

To perfourme the mercy promysed to our fathers, and to remember hys holy couenaunt.

To perfourme the othe which he sware to our forefather Abraham: that he would geue vs.

That we beyng delyuered out of the handes of our enemyes, myght serue hym without feare.

In holines and righteousnes before him: all the dayes of our lyfe.

And thou chylde shalt be called the Prophet of the hyghest: for thou shalt go before the face of the Lord to prepare hys wayes.

To geue knowledge of saluation vnto hys people: for the remission of their synnes.

Through the tender mercy of our God: wherby the day spryng from an hygh hath visited vs.

To geue lyght to them that syt in darkenes, and in the shadow of death, and to guide our fete into the waye of peace.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the begynnyng, is nowe, and euer shalbe, worlde without ende. Amen.

Or the C. Psalme *Iubilate.*

OBe ioyefull in the Lorde all ye landes, serue the Lorde with gladnes: and come before hys presence with a songe.

Be sure that the Lorde he is God: it is he that hath made vs, and not we our selues, we are his people, and the shepe of hys pasture.

O go your wayes into his gates with thankes geuynge, and into hys courtes with prayse: be thankefull vnto him, and speake good of his name.

For the lorde is gracious, his mercy is euerlastyng: and his trueth endureth from generation to generation.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the begynnyng, is nowe, and euer shalbe: worlde without ende. Amen.

Then

Then shalbe sayde the Crede by the minister and the people standynge.

I Beleue in God the Father almyghtye, maker of heauen and earth. And in Jesus Christ hys onely sonne our Lord, whyche was conceaued by the holy ghost, borne of the virgyn Mary. Suffred vnder Ponce Pylate, was crucified, dead and buried, he descended into hell. The thyrd day he rose agayn from the dead. He ascended into heauen, and sytteth on the ryght hand of God the father almyghtye. From thens shall he come to iudge the quicke and the dead. I beleue in the holy ghost. The holy Catholike churche. The communion of Saynctes. The forgeueneſſe of synnes. The Resurrection of the body, and the lyfe euerlastyng. Amen.

And after that, these prayers followyng, as well at Euensonge prayer as at Mornyng prayer, all deuoutly kneelyng, the Mynyster fyrst pronouncyng with a loude voyce.

The Lorde be wyth you.

The Answere.

And wyth thy spirite.

The Mynister.

Lette vs praye.

Lorde haue mercy vpon vs.
Christe haue mercy vppon vs.
Lorde haue mercy vpon vs.

Then the Mynister, Clerkes, and people, shall say the Lordes prayer in Englishe, with a loude voyce.

Our father whyche arte in heauen. &c.

The Mynister standyng vp, shall saye:

O Lorde shewe thy mercy vppon vs.

Answere.

And graunt vs thy saluation.

Priest.

O LORDE saue the Queene.

Aunswere.

And mercyfully heare vs when we call vpon thee.

Priest.

Indue thy ministers with ryghteousnesse.

Answere.

And make thy chosen people ioyfull.

Priest.

O LORDE saue thy people.

Aunswere.

And blesse thyne inheritaunce.

Priest.

Geue peace in our tyme, O Lorde.

Aunswere.

Because there is none other that fyghteth for vs but onely thou, O God.

Priest.

O GOD make cleane oure hearten wythin vs.

Aunswere.

And take not thyne holye spirite from vs.

Then shall folowe three Collectes. The fyrste of the daye whiche shalbe the same that is appointed at the Communion. The seconde for peace. The thyrde for grace to lyue well. And the twoo laste Collectes shall neuer alter but dayely be sayde at morning prayer throughout all the yeare as followeth.

The seconde Collecte for peace.

O God whiche art aucthour of peace, and louer of concord, in knowledge of whom standeth our eternal lyfe, whose seruice is perfite fredome: defende vs thy humble seruantes in all assaultes of oure enemyes, that we surely trustynge in thy defence, maye not feare the power of any aduersaryes: Through the myght of Jesu Chryste oure Lorde. Amen.

The thyrde Collecte for grace.

O Lorde our heauenlye father, almyghtye and euerlastynge GOD, whyche haste safelye broughte vs to the begynnynge of thys daye. Defende vs in the same wyth thy myghtye power, and graunte that thys day we fall into no synne, neyther runne into any kind of daunger, but that all our doynges may be ordered by thy gouernaunce, to do alwayes that is ryghteous in thy syght: Through Jesus Chryst our Lorde. Amen.

An Order for Euenyng prayer throughout the yeare.

The Priest shall saye
Our father. &c.

Then lykewyse he shal say.

O Lorde open thou our lyppes.

Answere.

And our mouth shal shewe forth thy prayse.

Priest.

O God make spede to saue vs.

Answere.

Lorde make haste to helpe vs.

Priest.

Glorye be to the father, and to the Sonne, and to the holy Ghost. As it was in the begynnynge, is nowe, and euer shalbe, worlde wythoute ende. Amen.

Prayse ye the Lord.

Then Psalmes in order as they be appointed in the Table for Psalmes/ excepte there be Proper Psalmes/ appointed for that daye. Then a lesson of the olde testament, as is appointed lykewyse in the kalender/ excepte there be proper lessons appointed for that daye. After that Magnificat in Englyshe, as followeth.

My soule doeth magnifye the Lord.
And my spirite hath reioyced in God my sauiour.
For he hath regarded the lowlinesse of hys handmayden.

For

For beholde from hence forth, al generations shall call me blessed.
For he that is myghtye hath magnifyed me, and holy is his name.
And hys mercy is on them that feare hym: throughout al generations.
He hath shewed strength with hys arme, he hath scattered the proud in the ymaginations of their hartes.
He hath put downe the myghtye from their seate, and hath exalted the humble and meke.
He hath fylled the hungry with good thynges, and the ryche hee hathe sent emptye away.
He remembring hys mercye hath holpen hys seruaunte Israell, as he promysed to our fathers, Abraham and hys sede for euer.
Glory be to the father, and to the sonne, and to the holy ghoste.
As it was in the begynnyng is nowe, and euer shalbe: world without ende. Amen.

For the. xcviii. Psalme. *Cantate domino canticum nouum, quia mirabilia fecit.*

O Synge vnto the Lorde a newe song, for he hath done marueylous thynges.
with hys owne hande, and with hys holye arme: hath he gotten him selfe the victorye.
The Lorde declared hys saluation, hys ryghteousnes hath hee openlye shewed in the syght of the heathen.
He hath remembred hys mercye and trueth towarde the house of Israel, and al the endes of the world haue sene the saluation of oure God.
Shewe your selues ioyeful vnto the Lorde al ye landes, synge, reioyce and geue thankes.
Prayse the Lorde vppon the harpe, synge to the harpe with a Psalme of thankes geuinge.
with trompets also and shaulmes, O shewe your selues ioyful before the Lorde the kyng.
Let the sea make a noyse, and al that therein is, the rounde world, and they that dwell therein.
Let the floudes clappe their handes, and let the hylles be ioyefull together before the Lord, for he is come to iudge the earth.
With ryghteousnes shall he iudge the world, & the people with equity.
Glory be to the father, and to the sonne, and to the holye Ghoste.
As it was in the begynning, is nowe and euer shalbe, world without ende. Amen.

Then a lesson of the newe testament. And after that *Nunc dimittis* in Englishe as foloweth.

LOrde nowe lettest thou thy seruaunte departe in peace: accordyng to thy word.
For myne eyes, hath sene thy saluation.
which thou hast prepared: before the face of al people.
To be a lyght to lyghten the Gentyles, and to be the glorye of the people Israel.
Glory be to the father, and to the sonne and to the holye Ghoste.
As it was in the beginning, is nowe, and euer shalbe world without ende. Amen.

Of this Psalme, *Deus misereatur nostri.* in Englysh.

GOD be merciful vnto vs and bielle vs: and shewe vs the lyghte of hys countenaunce, and be merciful vnto vs.

That thy waye may be knowen vpon earth, thy sauing health amonge al nations.

Let the people prayse thee, O God, yea, let al the people prayse thee.

O let the nations reioyce and be gladde, for thou shalte iudge the folke ryghteously, and gouerne the nations vpon earth.

Let the people prayse thee O God, let al the people prayse thee.

Then shal the earth bring forth her encrease, and God, euen oure owne God shal geue vs hys bielsyng.

God shal bielle vs, and al the endes of the worlde shal feare hym.

Glory be to the father, and to the sonne, and to the holy ghoste.

As it was in the begynning, is nowe, and euer shalbe, worlde without ende. Amen.

Then shal folowe the Creede, with other prayers as is before appoynted at Morning prayer after Benedictus/and with the Collectes. Fyrste of the daye. The second of peace.

The third for ayde agaynst al perils/as hereafter folowed/whiche twoe last Collectes shalbe dayely sayde at Euening Prayer without alteration.

The second Collect at Euening prayer.

O God from whom all holy desyres, all good counsayles, and all iuste workes do proceede, geue vnto thy seruantes that peace which the worlde cannot geue, that both oure heartes maye be set to obeye thy commaundementes, and also that by thee, we being defended from the fear of our enemyes, may passe our tyme in rest and quietnes, through the merites of Iesus Christ our Sauiour. Amen.

The third Collect for ayde agaynst all perils.

LIghten oure darkenes we beseche thee, O Lorde, and by thy greate mercy defend vs from al perils and daungers of this nyght, for the loue of thy onelye sonne our Sauiour Iesus Christ. Amen.

In the feastes of Christemas/The Epiphany/Saint Mathie/Easter, The Ascension, Pentecost/Saint John Baptist/Saint James/Saint Bartholomewe/Saint Mathewe/Sayne Symon and Jude, Sainte Andrewe/and Trinity Sunday/shalbe song or sayd immediatlye after Benedictus, thys confession of our Christen fayth.

WHosoeuer wyl be saued: before al thynges it is necessary that he holde the Catholike fayth.

Whyche fayth, excepte euerye one do kepe pure and vndefyled: wythout doubt he shal perysshe euerlastingly.

And the Catholyke fayth is thys, that we worshyp one God in Trinitie, and Trinity in vnitie.

Neyther confounding the persons, nor deuyding the substaunce.

For there is one persone of the father, another of the sonne, and another of the holy Ghoste.

But the godheade of the father, of the Sonne, and of the holy ghoste, is all one, the glory equall, the maiestye coeternall.

Such

Suche as the Father is, suche is the Soonne, and suche is the holye Ghoste.

The Father vncreate, the Soonne vncreate, and the holye Ghoste vncreate.

The Father incomprehensible, the Sonne incomprehensible, and the holy Ghost incomprehensible.

The Father eternal, the Sonne eternal, and the holy Ghost eternall.

And yet they are not three eternalles, but one eternal.

As also there bee not three incomprehensibles, nor three vncreated, but one vncreated, and one incomprehensible.

So lykewyse the Father is almyghty, the sonne almyghty, and the holy Ghost almyghty.

And yet they are not three almightes, but one almyghty.

So the father is God, the sonne is God, and the holye Ghoste is God.

And yet are they not three Gods, but one God.

So lykewyse the father is Lord, the son is lord: & ỹ holy ghost is Lord.

And yet not three Lordes: but one Lord.

For lyke as wee be compelled by christian veritie, yea to acknowledge euerye Person by him selfe to be God and Lord.

So are we forbydden by the Catholyke religion, to saye there bee three Gods, or three Lordes.

The father is made of none, neither created nor begotten.

The sonne is of the father alone, not made, nor created, but begotten.

The holy Ghost is of the father, and of the sonne, neither made, nor created, nor begotten, but proceding.

So there is one Father, not three Fathers, one Son, not three Sons, one holy ghost, not three holy Ghostes.

And in thys Trinitie none is afore or after other, none is greater nor lesse then another.

But the whole three persons be coeternal together, and coequal.

So that in all thynges, as is aforesayde, the vnitie in Trinitie, and the Trinitie in vnitie, is to be worshypped.

He therefore that wilbe saued, must thus thinke of the Trinitye.

Furthermore, it is necessary to euerlastynge saluation, that he also beleue ryghtly in the incarnation of our Lord Jesus Chryst.

For the ryght fayth is, that we beleue and confesse, that oure Lord Jesus Chryst the sonne of God, is God and man.

God of the substaunce of the father, begotten before the worldes, and man, of the substance of hys mother, borne in the world.

Perfecte God and perfecte manne, of a reasonable soule, and humayne flesh subsistynge.

Equal to the father as touching hys godheade, and inferiour to the father touching hys manhode.

who although he be God and man, yet he is not two, but one Chryste.

One, not by conuersion of the Godheade into flesh, but by taking of the manhode into God.

One altogether, not by confusion of substance, but by vnity of person.

For as the reasonable soule and flesh is one man, so God and man is one Chryst.

who suffered for oure Saluation, descended into hell, rose again the thyrd day from the dead.

He aſcended into heauen: he ſytteth on the ryght hand of the father, god almyghty, from whence he ſhall come to iudge the quicke and the dead.

At whoſe commynge all men ſhall ryſe agayne with theyr bodies: and ſhall geue accompt for theyr owne workes.

And they that haue doon good, ſhall goe into lyfe euerlaſtyng: and they that haue done euill, into euerlaſtyng fyre.

This is the Catholike fayth, whiche excepte a man beleue faythfully, he can not be ſaued.

Glory be to the father, and to the ſonne, and to the holy Ghoſt.

As it was in the begynnyng, is nowe and euer ſhalbe, world without ende. Amen.

¶ Thus endeth the Order of Mornyng and Euenyng Prayer, through the whole yeare.

¶ Here foloweth the Letanye to be vſed vpon Sondays, Wedneſdais, and Frydayes, and at other tymes, when it ſhall be commaunded by the Ordinarye.

GOD the Father of Heauen, haue mercy vpon vs myſerable ſynners.

O God the father of heauen, haue mercy vpon vs myſerable ſynners.

O God the ſonne, redemer of the world, haue mercy vpon vs myſerable ſynners.

O God the ſonne redeemer of the worlde, haue mercy vpon vs myſerable ſynners.

O God the Holy ghoſt proceedynge frome the father and the ſonne, haue mercy vpon vs myſerable ſynners.

O God the holy ghoſt proceedyng from the father and the ſonne, haue mercy vpon vs miſerable ſynners.

O holy, bleſſed, and glorious Trinitie, thre perſons and one God, haue mercy vpon vs myſerable ſynners.

O holy, bleſſed, and glorious Trinitie, thre perſons and one God, haue mercy vpon vs miſerable ſynners.

Remembre not Lord our offences, nor the offences of our forfathers, neither take thou vengeance of our ſynnes, ſpare vs good Lord, ſpare thy people, whome thou haſte redemed with thy moſte precious blood, and be not angry wyth vs for euer. Spare vs good Lord.

From all euyll and miſchiefe, from ſynne, from the craftes and aſſaultes of the deuyll, from thy wrath, and from euerlaſtyng damnation.

Good Lorde delyuer vs.

From all blyndnes of hert, from pride, vayneglory, and hypocriſy, frō enuy hatred & malice, and all vncharitablenes. Good Lord deliuer vs.

Frō fornication & all other deadly ſynne, and from all the deceptes of the worlde, the fleſhe, and the deuyll. Good Lord deliuer vs.

From lightyngs & tempeſtes, from plague, peſtilence, and famyn, from battaile & murther, & from ſodeyn death. Good Lord deliuer vs.

From

From al sedition and prpuy conspiracie, from al false doctryne and heresy, frō hardnes of hert, & contempt of thy word and cōmaundement.

Good Lord delyuer vs.

By the mysterye of thy holy incarnation, by thy holy natyuitie and Circumcision, by thy Baptisme, fasting and temptation.

Good Lord delyuer vs.

By thyne agony and bloudy sweate, by thy Crosse and passion, and by thy precious death and burial, by thy glorious resurrection and ascention, and by the commyng of the holye Ghoste.

Good Lord delyuer vs.

In al tyme of our tribulation, in al tyme of our wealth, in the day of iudgement.

Good Lord delyuer vs.

We synners do beseche thee to heare vs, O Lord God, and that it maye please thee to rule and gouerne thy holye Churche vnyuersallye in the ryght waye.

We beseche thee to heare vs good Lorde.

That it may please thee to kepe and strengthen in the true worshippynge of thee, in ryghteousnes and holynes of lyfe, thy seruaunte Elizabeth our most gracious Quene and gouernoure.

We beseche the to heare vs good Lord.

That it may please thee to rule her heart in thy fayth, feare and loue and that she may euermore haue affiaunce in thee, and euer seke thy honor and glory.

We beseche thee to heare vs good Lorde.

That it maye please thee to be her defender and keper, geuynge her the victory ouer al her enemyes.

We beseche thee to heare vs good Lord.

That it may please thee to illuminate al Bysshoppes, Pastoures and Ministers of the Church, with true knowledge and vnderstandyng of thy word, and that both by their preaching and lyuyng they maye sette it forth and shewe it accordyngly.

We beseche thee to heare vs good Lord.

That it may please thee to endue the Lordes of the councell, and al the Nobilitie wyth grace wysdome and vnderstanding.

We beseche thee to heare vs good Lord.

That it may please thee to blesse and kepe the magistrates, geuinge them grace to execute iustice, and to mayntayne trueth.

We beseche thee to heare vs good Lord.

That it may please thee to blesse and kepe al thy people.

We beseche the to heare vs good Lord.

That it may plese the to geue to al nations vnity peace and concorde.

We beseche the to heare vs good Lord.

That it may please the to geue vs an hearte to loue and dreade thee, and diligently to lyue after thy commaundementes.

We beseech thee to heare vs good Lord.

That it maye please thee to geue all thy people encrease of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring forth the fruites of the spirit.

We beseche the to heare vs good Lord.

That it may please the to bryng into the way of truth all suche [illegible]

erred and are deceaued.

We beseche thee to hear vs good Lord.

That it may please thee to strengthen such as do stand, and comforte and helpe the weake hearted, and to raise vp them that fal, and finally to beat downe Sathan vnder oure fete.

We beseche thee to heare vs good lord.

That it may please thee to succoure, helpe, and comforte all that be in daunger, necessitie and tribulation.

We beseche thee to heare vs good Lord.

That it maye please thee to preserue all that trauayle by lande, or by water, al women labouring of child, al sycke persons and yonge children and to shewe thy pitye vpon all prisoners and captyues.

We beseche thee to heare vs good Lord.

That it maye please thee to defende, and prouyde for the fatherlesse children and wydowes, and al that be desolate and oppressed.

We beseche thee to heare vs good Lorde.

That it may please thee to haue mercy vpon al men.

We beseche thee to heare vs good Lord.

That it may please thee to forgeue our enemyes persecutoures and slaunderers, and to tourne their heartes.

We beseche thee to heare vs good Lord.

That it may please thee to geue and preserue to our vse the kindlye fruites of the earth, so that in due tyme we may enioye them.

We beseche thee to heare vs good Lord.

That it may please thee to geue to vs true repentaunce, to forgeue vs al our sinnes, negligences and ignoraunces to endue vs wyth the grace of thy holye spirite, to amende our lyues according to thy holy worde.

We beseche thee to heare vs good Lord.

Sonne of God: we beseche thee to heare vs.

Sonne of God, we beseche thee to heare vs.

O Lambe of God that takest away the sinnes of the world.

Graunt vs thy peace.

O Lambe of God that takest away the sinnes of the world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercye vpon vs.

Lord haue mercy vpon vs.

Our father which art in. &c.

And leade vs not into temptation.

But deliuer vs from euill.

The beliefe.

O Lorde deale not with vs after our synnes.

The answere.

Neither reward vs after our iniquities.

Let vs pray.

O Lorde merciful father that despisest not the sighing of a contrite heart, nor the desyre of such as be sorowful: mercifully assiste our prayers, that we make before thee in al our troubles and aduersities, whensoeuer they oppresse vs, and graciously heare vs, that those euils

euils, which the craft and subtiltie of the Deuill or man worketh against vs, be brought to naught, and by the prouidence of thy goodnesse, they may be dispersed, that we thy seruants, being hurt by no persecution, may euermore giue thankes vnto thee, in thy holy Church, thorowe Jesus Christ our Lorde.

O Lorde, arise, help vs, and deliuer vs, for thy names sake.

O God, we haue heard with our eares, & our fathers haue declared vnto vs, ℣ noble worke ℣ thou didst in their dais, & in the old time before them.

O Lorde, arise helpe vs, and deliuer vs for thine honour.

Glorie be to the Father, and to the sonne, and to the holy ghost.

As it hath bene from the beginning, is nowe, and euer shall be, worlde without ende. Amen.

From our enimies defende vs, O Christ.

Graciously looke vpon our afflictions.

Pittifully beholde the sorrowes of our hart.

Mercifully forgiue the sinnes of thy people,

Fauourably with mercie heare our prayers.

O sonne of Dauid, haue mercie vpon vs.

Both nowe and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ.

Graciously heare vs, O Lord Christ.

The Versicle.

O Lorde let thy mercy be shewed vpon vs.

The Answere. As we do put our trust in thee.

Let vs pray.

WE humbly beseech thee O father, mercifullye to looke vpon our infirmities, and for the glory of thy names sake, turne from vs all those euils that we most righteously haue deserued. And graūt that in all our troubles we may put oure whole trust and confidence in thy mercie, and euermore serue thee in holynes and purenes of liuing to thy honour and glorie, through our onely mediatour and aduocate Jesus Christ our Lorde. Amen.

After the end of the Collect in the Letanie, which beginneth with these words: We humbly beseech thee O Father. &c. shall follow this Psalme to be saide of the Minister, with the answere of the people.

LOrde, thou art become gracious vnto thy lande, thou hast turned away the afflictions of thy seruaunts.

2 Thou hast taken awaye all thy displeasure, and turned thy selfe from thy wrathfull indignation.

3 For if (thou Lorde) hadst not helped vs, it had not failed, but our soules had bene put to silence.

4 But when we saide, our feete haue slipped, thy mercie, O Lord, hath helped vs vp.

5 In the multitude of the sorrowes that we had in our hartes, thy comfortes haue refreshed our soules.

6 Our soules wayted still vpon the Lorde, oure soules hanged vpon his helpe, our hope was alwayes in him.

7 In the Lordes worde did we reioyce, in Gods worde did we comforte our selues.

8 For the Lorde saide: call vpon me in the time of trouble: and I will heare thee, and thou shalt praise mee.

9 So when we were poore, needie, sickly, and in heauines, the Lorde cared for vs, he was our help, and our Sauiour according to his worde.

10 In our aduersitie and distresse he hath lift vp our heades, and saued vs from vtter destruction.

11 He hath deliuered our soules from death, he hath fed vs in the time of dearth, he hath saued vs from the noysome pestilence.

12 Therefore will we offer in his holy temple: the oblation of thankesgiuing with great gladnes, we wil sing and speake praises vnto the Lord our Sauiour.

13 We will giue thanks vnto the Lord, for he is gracious, and his mercie endureth for euer.

14 The Lorde is full of compassion and mercie, long suffering, plenteous in goodnes and pittie.

15 His mercie is greater then the heauens, and his gracious goodnes reacheth vnto the cloudes.

16 Like as a father pittieth his owne children: euen so is the Lorde mercifull vnto them that feare him.

17 Therefore will we praise thee, and thy mercies (O God) vnto thee will we sing, O thou holy one of Israell.

18 We will sing a new song vnto thee, O God, we will praise the Lord with psalmes of thankesgiuing.

19 O sing praises, sing praises vnto our God, sing praises, sing praises vnto our King.

20 For God is the king of the earth, sing praises with vnderstanding.

21 We will magnifie thee O God oure king, we will praise thy name for euer and euer.

22 Euery daye will we giue thankes vnto thee, and praise thy name for euer and euer.

23 Our mouth shall speake the prayses of the Lorde, and let all flesh giue thankes vnto his holy name for euer and euer.

24 Blessed be the Lord God of Israel for euer, and blessed be the name of his maiestie worlde without ende. Amen. Amen.

A prayer for the Queenes Maiestie:

O Lorde oure heauenly Father, highe and mightie King of Kings, Lorde of Lordes, the onely ruler of Princes, which doest from thy throne beholde all the dwellers vpon earth, most hartily wee beseeche thee with thy fauour to behold our most gracious soueraigne Lady Queene Elizabeth and so replenishe hir with the grace of thy holy spirite that she may alway incline to thy will, and walke in thy way: Indue hir plentifully with heauenly giftes. Graunt hir in health and wealth long to lyue: strength hir that she may vanquish and ouercome al hir enimies. And finally, after this lyfe, she may attaine euerlasting ioye and felicitie, through Iesus Christ our Lorde. Amen.

Almightie and euerlasting God, which onely worketh great marualles, sende downe vpon our Bishops and Curates, and all congregations committed to their charge, the healthfull spirite of thy grace, and that they may truely please thee. Poure vpon them the continuall dewe of thy blessing. Graunt this, O Lorde, for the honour of our aduocate and mediatour Iesus Christ. Amen.

The

A Prayer of Chrisostome.

ALmighty God, which hast giuen vs grace at this time with one accord, to make our commen supplications vnto thee, and doest promise that when two or three be gathered togither in thy name, thou wilt graunt their requestes, fulfill nowe O Lorde, the desires and peticions of thy seruaunts as may be most expedient for them, graunting vs in this worlde knowledge of thy truth, and in the worlde to come, lyfe euerlasting. Amen.

2. Corinth. 13.

The grace of our Lorde Jesus Christ, and the loue of God, and the fellowship of the holy ghost be with vs all euermore. Amen.

For raine if the time require.

O God heauenly father, which by thy sonne Jesus Christ, hath promised to all them that seeke thy kingdome, and the righteousnesse thereof, all things necessarie to their bodily sustinaunce. Sende vs we beseech thee in this our necessity, such moderate raine and showers, that we may receiue the fruits of the earth to our comforte, and to thy honour, throwe Jesus Christ our Lorde. Amen.

For faire weather.

O Lorde GOD, which for the sinne of man diddest once drowne all the worlde, except eight persons, and afterward of thy great mercie diddest promise neuer to destroy it so againe, wee humbly beseech thee, that although wee for oure iniquities haue worthily deserued this plague of raine and waters, yet vpon oure true repentaunce, thou wilt sende vs such seasonable weather, whereby we maye receiue the fruites of the earth in due season, and learne both by thy punishment to amend our lyues, and for thy clemencie to giue thee praise and glorie, throwe Jesus Christ our Lorde. Amen.

In the time of dearth and famine.

O God heauenly Father, whose gift it is, that the raine doth fall, the earth is fruitful, beastes increase, and fishes doe multiplie: Beholde, we beseeche thee, the afflictions of thy people, and graunt that the scarcitie and dearth (which we do now most iustly suffer for our iniquitie) maye throwe thy goodnesse be mercifully turned into cheapnesse and plentie, for the loue of Jesu Christ oure Lorde, to whome with thee and the holy ghost, be praise for euer. Amen.

In the time of warre.

O Almightie GOD, king of kings, and gouernour of all thinges, whose power no creature is able to resist, to whome it belongeth iustly to punishe sinners: and to be mercifull vnto them that truely repent. Saue and delyuer vs (we humbly beseeche thee, from the handes of oure enimies, abate their pride, asswage their malice, and confounde their deuises, that wee being armed with thy defence maye be preserued euermore from all perilles to glorifie thee, which art the onely giuer of all victorie, throwe the merites of thy onely sonne Jesus Christ our Lorde. Amen.

In the time of any commen plague or sickneſſe.

ALmightie God, which in thy wrath in the time of king Dauid diddest slea with the plague of pestilence. lxx. thousande, and yet remembring thy mercie diddest saue the rest, haue pittie vpon vs miserable

ſerable ſinners that nowe are viſited with great ſickneſſe and mortalitie, that lyke as thou didſt then commaunde thine Angell to ceaſſe from puniſhing, ſo it may nowe pleaſe thee to withdrawe from vs this great plague and greeuous ſickneſſe, thorow Jeſus Chriſt our Lorde. Amen.

ALmightie God, which haſt giuen vs grace at thys time with one accord, to make our common ſupplications vnto thee, and doeſt promiſe that when two or three bee gathered in thy name, thou wilte graunt their requeſtes: fulfill now O Lorde, the deſires and peticions of thy ſeruauntes, as may be moſt expedient for them, graunting vs in this world knowledge of the truth, and in the worlde to come, life euerlaſting. Amen.

¶The firſt Sunday in Aduent.

At the Communion. The Collect.

ALmightie God, giue vs grace that we maye caſt away the workes of darkneſſe, and put vppon vs the armour of light, nowe in the time of this mortall lyfe (in the which thy Sonne Jeſus Chriſt, came to viſite vs in great humility) that in the laſt day when he ſhal come againe in his glorious Maieſtie, to iudge both the quick and the dead, we may riſe to the lyfe immortall, thorow him, who lyueth and raigneth with thee and the holy ghoſt, now and euer. Amen.

The ſecond Sunday.

At the Communion. The Collect.

BLeſſed Lorde, which haſt cauſed all holye Scriptures to be written for oure learning, graunt vs that we maye in ſuch wiſe heare them, read, marke, and learne, and inwardly digeſt them, that by pacience and comfort of thy holy worde, we maye embrace, and euer holde faſt the bleſſed hope of euerlaſting lyfe, which thou haſt giuen vs in our Sauiour Jeſu Chriſt. Amen.

The thirde Sunday.

At the Communion. The Collect.

LOrde we beſeech thee, giue eare to our prayers, and by thy gracious viſitation lighten the darkeneſſe of oure hart, by oure Lorde Jeſus Chriſt. Amen.

The fourth Sunday.

At the Communion. The Collect.

LOrde raiſe vp we praye thee thy power, and come among vs, and with thy great might ſuccour vs, that where as thorow our ſinnes and wickedneſſe we be ſore let and hindred, thy bountifull grace and mercie thorowe the ſatiſfaction of thy ſonne our Lorde, may ſpeedily deliuer vs, to whom with thee and the holy ghoſt, be honor and glorie worlde without ende. Amen.

Chriſtmas day.

At the Communion. The Collect.

ALmightie God, which haſt giuen vs thy onely begotten ſonne to take our nature vpon him, and this daye to be borne of a pure virgin, graunt that we being regenerate, and made thy children by adoption and grace, maye daylie be renued by thy holy ſpirite, thorow the ſame our Lorde Jeſus Chriſt: who lyueth and raigneth. &c.

Saint

Saint Stephens day.

At the communion. The collect.

GRaunt vs O Lorde to learne to loue our enemies by the example of thy martyr. S. Stephen, who prayed to thee for hys persecutours, whiche liueth. &c.

Then shall folow a Collect of the Natiuitie, which shal be layd continually, vntil Newe yeres day.

Saint John the Euangelistes day.

At the communion. The collecte.

MErciful Lord, we beseche thee to cause thy bryght beames of light vpon thy churche, that it beinge lyghtened by the doctryne of thy blessed Apostle, and Euangelist John, may attayne to thy euerlasting gyftes: through Jesus Chryst our Lord. Amen.

The Innocentes day.

At the communion. The collect.

ALmyghty God, whose prayse thys day, the yonge Innocentes thy witnesses haue confessed and shewed forth, not in speakynge, but in doynge: mortify and kyl al vices in vs, that in oure conuersation, our lyfe may expresse thy fayth, which with our tunges we doo confesse through Jesus Chryst our Lord.

The Sundaye after Chrystmas day.

At the communion. The collecte.

Almyghty God. &c. As vpon Chrystmas day.

Newe yeares day.

At the communion. The collecte.

ALmyghty God, which madest thy blessed sonne to bee circumcysed, and obedient to the lawe for man, graunt vs the true circumcision of thy spirite, that oure heartes and al our members beyng mortifyed from al worldly and carnal lustes, maye in al thynges obey thy blessed will, through the same thy sonne Jesus Chryst our Lorde.

If there be a Sunday betwene the Epyphany and the Circumcysion, then shalbe vsed the same Collecte at the Communion, whiche was vsed vpon the day of Circumcision.

The Epiphany.

At the Communion. The Collect.

O God which by the leadynge of a starre, diddest manifest thy onely begotten sonne to the Gentyles, mercifully graunt that we which knowe thee nowe by fayth, maye after thys lyfe haue the fruition of thy glorious Godhead, through Chryst our Lord.

The first Sunday after the Epiphany.

At the Communion. The Collect.

MOyde we beseche thee mercifully to receyue the prayers of thy peo ple wbych cal vpon thee, and graunt that they may both perceiue and knowe what thynges they ought to dooe, and also haue grace and power faythfully to fulfyl the same. Through Jesus Christe our Lord. Amen.

The second Sunday after the Epiphany.

At the Communion. The Collect.

ALmyghtye and euerlasting God, wbych doest gouerne all thynges in heauen and earth: mercifully heare the supplications of thy people, and graunt vs thy peace al the dayes of our lyfe.

The thyrd Sunday

At the Communion. The Collecte.

ALmyghtye and euerlasting God, mercifully looke vpon our infyrmities, and al our daungers and necessities, stretch forth thy right hand to helpe and defend vs: Through Christ our Lord.

The fourth Sunday.

At the Communion, The Collect.

GOd which knowest vs to be set in the middest of so many and gret daungers, that for mans frayletes, wee cannot alwayes stande vpryghtly: graunt to vs the health of body and soule, that al those thinges which we suffer by syn, by thy helpe we may wel passe, and ouercome: through Christ our Lord.

The fyfth Sunday.

At the Communion. The Collect.

LOrde we beseche thee to kepe thy church and household continually in thy true religion: that they which do leane only vpon hope of thy heauenly grace, maye euermore be defended by thy myghtye power through Jesus Christ our Lord.

The sixte Sunday, if there be so many, shal haue the same Collecte that was vpon the fyrst Sunday.

The Sondaye called Septuagesima.

At the Communion. The Collecte.

OLorde we beseche thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences: maye be mercifullye delyuered by thy goodnes, for the glorye of thy name through Jesus Christ our Lord, who lyueth. &c.

The Sunday called Sexagesima.

At the Communion. The Collecte.

LOrd God which seest that we put not our truste in anye thing that we doo, mercifully graunte that by thy power, we may be defended agaynst all aduersitie, through Jesus Christ our Lorde.

The Sunday called Quinquagesima.

At the Communion. The Collecte.

OLord which doest teache vs that all our doynges without charitye are nothing worth, send thy holye Ghost, and powre into our hertes, that most excellent gyft of Charitie, the very bond of peace and all vertues, without the whyche whosoeuer lyueth, is counted dead be-

fore thee: graunte this for thy onely sonne Jesus Christes sake.

The first day of Lent.

At the Communion. The Collect.

ALmyghty and euerlasting God, which hatest nothing that thou hast made, and doest forgeue the sinnes of al them that be penitent. Create and make in vs newe and contrite heartes, that we worthely lamentynge our sinnes, and knowledginge oure wretchednes, may obtayne of thee the God of al mercye, perfecte remission and forgeuenes, through Jesus Christ.

The first Sunday in Lent.

At the communion. The collecte.

O Lord, which for our sake, dyddest faste. xl. dayes, and forbye nyghtes, geue vs grace to vse such abstinence, that our flesshe beynge subdued to the spirit, we may euer obeye thy Godly mocions, in ryghteousnes and true holynes, to thy honor and glory: which liuest & reygnest. &c.

The second Sunday.

At the communion. The collecte.

ALmyghty God, which doest see that we haue no power of our selues, to healpe our selues: kepe thou vs both outewardly in our bodies, and inwardly in our soules, that we may be defended from al aduersities, whiche maye happen to the body, and from all euyl thoughtes, whiche may assault and hurt the soule: through Jesus Christe. &c.

The third Sunday.

At the Communion. The Collecte.

WE beseech thee almyghty God loke vpon the hartie desyres of thy humble seruauntes: and stretch forth thy ryght hand of thy maiesty to be our defence agaynst al our enemyes: through Jesus Christe our Lord. Amen.

The fourth Sundaye.

At the Communion The Collecte.

GRaunt we beseech thee almyghty God, that we whych for our euil dedes are worthely punyshed, by the comfort of thy grace, may mercifully be relieued, through our Lord Jesu Christ. &c.

The fifte Sundaye.

At the Communion. The Collecte.

WE beseech thee almyghty God mercifully to loke vpon thy people: that by thy great goodnes they may be gouerned, and preserued euermore both in body and soule: Through Jesu Christ our Lord.

The Sundaye nexte before Easter.

At the Communion. The Collecte.

ALmyghtye and euerlastyng God, which of thy tender loue towardes man, hast sent our Sauior Jesus Crist to take vpon hym our flesshe, and to suffre death vpon the Crosse, that al mankind should followe the example of hys great humilitye: mercifullye graunte, that we both followe the example of hys pacience, and be made partakers of his resurrection: through the same Jesus Christ our Lord. Amen.

On good Fryday.

At the communion. The Collect.

ALmyghty God, we beseche thee graciously to behold this thy famylie: for the which our Lord Jesus Christ was contented to bee betrayed, and geuen vp into the handes of wicked men, and to suffer death vpon the Crosse. Who lyueth. &c.

ALmyghty and euerlastyng God, by whose spirite the whole bodye of the Churche is gouerned, and sanctified, receyue oure supplications and prayers, whyche wee offre before thee, for all estates of men in thy holye congregation, that euery membre of the same in his vocation and ministery, may truely and godly serue thee, through our Lorde Jesus Christe.

MErcyfull God, who haste made all men, and hatest nothyng that thou haste made, nor wouldest the death of a sinner, but rather that he should be conuerted, and liue, haue mercy vpon al Jewes, Turkes, infidels and Heretiques, and take from them all ignorannce, hardnes of hert, and contempt of thy worde: and so fetche them home, blessed Lord, to thy flocke, that they may be saued among the remnaunt of the true Israelites, and be made one folde vnder one shepheard, Jesus Christ our Lord, who lyueth and reigneth. &c.

¶ Easter daye.

At Morning prayer, in stede of the Psalme, O come let vs. &c. These Anthemes shalbe song or sayde.

CHrist ryssyng agayn from the deade nowe dyeth not, death from hens forth hath no power vpon him: for in that he died, he dyed but ones to put away synne, but in that he liueth, he lyueth vnto God. And so lykewyse accompt your selues dead vnto synne, but lyuynge vnto God in Christe Jesus our Lorde.

CHriste is ryssen agayn, the fyrst fruites of them that slepe: for seynge that by man came death, by man also cõmeth the resurrection of the dead: for as by Adam all men dye, so by Christ al men shalbe restored to lyfe.

At the communion. The collecte.

ALmyghty GOD, which through thy onely begotten sonne Jesus Christe, hast ouercome death, and opened vs the gate of euerlastyng lyfe, we humbly beseche thee, that as by thy speciall grace preuentyng vs, thou doest put in our myndes good desyres, so by thy continuall helpe, we may bryng ỹ same to good effect, through Jesus Christ our lord, who lyueth & reigneth with thee and the holy ghoste, now & euer. Amen.

Monday in Easter weke.

At the communion. The collecte.

Almyghty God. &c. As vpon Easter day.

Tuisday in Easter weke.

At the communion. The collect.

ALmyghty father, which hast geuen thy onely sonne to dye for oure synnes, and to rise agayn for our iustification: Graunt vs so to put away the leuen of malice and wickednes, ỹ we alway serue thee in purenes of liuyng and truth, through Jesus Christ our Lord. Amen.

¶ The first sonday after Easter.

At the communion, The collect.

Almyghty God. &c. As vpon Easter day.

The

The seconde Sunday.

At the communion. The collecte.

Almyghty God, which haste geuen thy holye Sonne to bee vnto vs both a sacrifice for synne, and also an example of Godlye lyfe, geue vs the grace that we may alwaies moste thankfully receaue that hys inestimable benefite, and also dayly endeuoure oure selues to folowe the blessed steppes of hys moste holy lyfe.

The thyrd Sunday.

At the communion. The collecte.

Almyghty God whych sheweste vnto al men that bee in errour, the lyghte of thy trueth, to the intente that they maye retourne into the way of ryghteousnes: graunt vnto al them that be admitted into the felowshyppe of Chrystes religion, that they maye eschewe those thynges that be contrary to their profession, and folowe al such thynges as be agreable to the same, through our Lord Jesus Chryst.

The fourth Sunday.

At the communion. The collecte.

Almyghty God, which doest make the myndes of al faythful men to be of one wyll, graunte vnto thy people that they maye loue the thynge which thou commandest, and desire that whych thou doest promyse, that amonge the sundrye and manifolde chaunces of this worlde, oure heartes may surely there be fixed, where as true ioyes are to be found. Through Chryst our Lord. Amen.

The fifth Sunday.

At the communion. The Collect.

Lorde from whom al good thynges do come, graunte vs thy humble seruauntes, that by thy holy inspiration, we may thinke those thinges that bee good, and by thy merciful guidinge maye perfourme the same through our Lord Jesus Chryst. Amen.

Thascencion day.

At the communion. The collecte.

Graunte we beseche thee almyghty God, that like as we beleue thy onely begotten sonne our Lorde, to haue ascended into the heauens, so we may also in heart and mynd thyther ascend, and with him cõtinually dwel.

The Sunday after the Assention day.

At the communion. The collecte.

O God the kyng of glory, whych hast exalted thyne onely sonne Jesus Chryst, with great triumph vnto the kingdome of heauen, we beseche thee leaue vs not comfortlesse, but send vs thine holy ghost to comfort vs and exalte vs vnto the same place, whether oure Sauioure Chryst is gone before, who lyueth. &c.

Whytsunday.

At the Communion. The Collecte.

GOD, whiche as vppon thys daye haste taughte the heartes of thy faythefull people, by the sendynge to theym the lyghte of thy holy spirite, graunte vs by the same Spirite, to haue a ryghte Judgemente in allthynges, and euermore to reioyce in hys holye

comfort, through the merytes of Christe Jesus our Sauioure, who lyueth and reygneth wyth the vnitie of the same spirite one GOD, worlde wythout ende. Amen.

Monday in Whitson weke.

At the communion. The collect.

GOD whyche as. &c. As vppon whytsonday.

Tewesdaye in whytson weeke.

At the communion. The collecte.

GOD whyche as. &c. As vpon whitsonday.

Trinitie Sonday.

At the communion. The collecte.

ALmyghty and euerlastyng GOD, whiche hast geuen vnto vs thy seruantes, grace by the confession of a true faythe, to acknowledge the glory of the eternall trinitie, and in the power of thy diuine maiestie, to worshyp thee in vnitie: we beseche thee, that through the stedfastnes of this fayth, we may euermore be defended from all aduersitie, whyche lyueth. &c.

The fyrst Sonday after Trinitie.

At the communion. The Collect.

GOd the strength of all them that trust in thee, mercifully accept our prayers, and because the weakenes of oure mortall nature can doo no good thyng without thee, graunt vs the helpe of thy grace: that in kepyng of thy commaundementes wee may please thee both in wyll and through Jesus Christ our Lorde.

¶ The seconde Sondaye.

At the communion. The collecte.

LOrde, make vs to haue a perpetuall feare and loue of thy name, for thou neuer faylest to helpe and gouern them, whom thou dost bryng vp in thy stedfast loue. Graunt this. &c.

¶ The thyrde Sondaye.

At the communion The collecte.

LOrde, we beseche thee, mercifully to heare vs, and vnto whom thou hast geuen an heart and desyre to pray, graunte that by thy mightye ayde we may be defended, through Jesus Christ our Lorde.

¶ The fourth Sonday.

At the communion. The collect.

GOd the protector of all that trust in thee, without whom nothinge is strong, nothing is holy, encrese and multiplie vpon vs thy mercy: that thou beyng our ruler and guyde, we may so passe thorow thinges temporall, that we fynally lose not the thynges eternall. Graunt thys heauenly Father, for Jesus Christes sake our LORD.

¶ The fyfthe Sonday.

At the communion. The collect.

GRant Lord, we beseech thee, that the course of this worlde may be so peaceably ordred, by thy gouernaunce, that thy congregation maye ioyfully serue thee in all godlye quietnesse, through Jesus Christ oure LORDE.

The syxte sondaye.

At the communion. The collect.

Graunt

GOd which haſt prepared to them that loue the, ſuch good thinges as paſſe all mannes vnderſtandyng, powre into our hartes ſuche loue towarde thee, that wee louynge thee in all thynges, maye obteyne thy promiſes, which excede al that we can deſire, through Jeſus Chriſt, &c.

The.vii. Sondaye.

At the communion. The collect.

LOrde of all power and myght, which arte the aucthoure and geuer of all good thinges, graffe in our heartes the loue of thy name, encreaſe in vs true religion, nouryſhe vs with all goodnes, and of thy greate mercy kepe vs in the ſame, through Jeſus Chryſt our Lorde.

The.viii. Sondaye.

At the communion. The collecte.

GOd whoſe prouidence is neuer diſceaued, we humbly beſech the, that thou wilte put awaye from vs all hurtefull thinges, and geue thoſe which be profytable for vs, through Jeſus Chryſt our Lord.

The ninth Sondaye.

At the communion. The collect.

GRaunt to vs Lorde we beſeche thee, the ſpirite to thinke and doo alwayes ſuche thynges as bee ryghteſull: that we whyche cannot be without thee, maye by thee be hable to lyue, accordynge to thy wyll: through Jeſus Chryſt our Lorde.

The tenth Sondaye.

At the communion. The collect.

LEt thy merciſull eares, O Lord, be open to the prayers of thy humble Seruauntes: and that they maye obteyne their peticions, make theym to aſke ſuche thynges as ſhall pleaſe thee: Throughe Jeſus Chryſt our Lord. Amen.

The.xi. Sondaye.

At the communion The collecte.

GOD whiche declareſt thy almighty powre, moſt chefely in ſhewynge mercye and pitye, geue vnto vs aboundauntlye thy grace, that we runnyng to thy promiſes, may be made partakers of thy heauenlye treaſure, through Jeſus Chryſt our Lorde.

The.xii. Sondaye.

At the communion The collect.

ALmighty and euerlaſtyng God, whiche arte alwayes more ready to heare, then we to praye, and arte wonte to geue more then euer we deſire, or deſerue, powre downe vppon vs the aboundaunce of thy mercy, forgeuyng vs thoſe thynges whereof our conſcience is afrayde, and geuynge vnto vs that our prayer dare not preſume to aſke: through Jeſus Chryſt our Lorde.

The.xiii. Sondaye.

At the communion The collecte.

ALmighty and merciſull God, of whoſe onely gyft it commeth, that thy faythfull people do vnto thee true laudable ſeruyce, graunte we beſeche thee, that we may ſo runne to thy heauenlye promyſes, that we fayle not finally to attayne the ſame, through Jeſus Chriſt our Lord.

The.xiiii. Sondaye.

At the communion. The collect.

ALmighty and euerlastyng God, geue vnto vs the encrease of fayth, hope, and charitye, and that we maye obteyne that, whyche thou doest promyse, make vs to loue that, which thou doest commaunde, throughe Jesus Chryst our Lord.

The.xv. Sondaye.

At the communion. The collecte.

KEpe we beseche thee, O Lorde, thy Churche with thy perpetuall mercy, and because the frayletye of man, without thee, cannot but fall, kepe vs euer by thy helpe, and leade vs to all thynges profitable to our saluation, throughe Jesus Chryst. &c.

The.xvi. Sondaye.

At the communion. The collect.

LOrde we beseche thee, let thy continuall pitye clense and defende thy congregation, and because it cannot continue in safetye without thy succoure, preserue it euermore by thy helpe and goodnes, throughe Jesus Chryst our Lorde.

The.xvii. Sondaye.

At the communion. The collect.

LOrde we praye thee, that thy grace maye alwayes preuente and folowe vs, and make vs continuallye to be geuen to all good workes, throughe Jesus Chryst our Lorde.

The.xviii. Sondaye.

At the communion. The collect.

LOrd we beseech thee graunt thy people grace to auoyde the infections of the Deuyll, and with pure heart and mynd to folowe thee, the onelye God: throughe Jesus Chryst our Lorde.

The.xix. Sundaye.

At the communion. The.collect.

OGod, for almuche as without thee we are not hable to please thee: graunte that the workyng of thy mercy, may in all thinges directe and rule oure hartes: throughe Jesus Chryst our Lorde.

The.xx. Sondaye.

At the communion. The collect.

ALmighty and mercifull god, of thy bountifull goodnes, kepe vs from all thinges that may hurt vs: that we beyng ready both in body and soule, maye with free heartes accomplyshe those thynges that thou wouldeste haue done. Throughe Jesus Chryst our Lorde.

The.xxi. Sondaye.

At the communion. The collect.

GRaunt we beseech thee, mercifull lorde, to thy faythful people, pardon and peace, that they maye be clensed from all their synnes, and serue thee with a quiet mynd: throughe Jesus Chryst our Lorde.

The.xxii. Sondaye.

At the communion. The collect.

LOrd we beseche thee to kepe thy housholde, the churche in continual godlynes: that through thy protection, it may be free from all aduersities, and deuoutely geuen to serue thee in good workes to the glorye of thy name: through Jesus Christ our Lord.

¶ The .xxiii. Sondaye.

At the communion. The collect.

GOD our refuge and strength, which art the authoure of all godlynes, bee readye to heare the deuoute prayers of the Churche: and graunte that those thynges whiche we aske faythfullye, we maye obteyne effectually, through Jesus Christ our Lord.

¶ The .xxiiii. Sondaye.

At the communion. The collect.

LOrde we beseche thee, absolue thy people frome their offences, that through thy bountefull goodnes, we maye be deliuered frome the bandes of all those synnes, whyche by oure frayletye we haue committed. Graunt thys. &c.

¶ The .xxv. Sondaye.

At the communion. The collect.

STyrre vp we beseech thee, O Lord, the willes of thy faythfull people, that they plenteously bringing forth the fruite of good workes may of thee be plenteously rewarded, through Jesus Christ our Lorde.

If there be any moe Sondayes before Aduent Sundaye to supplye the same/ shalbe taken the seruice of some of those Sondayes that were omitted betweue the Epiphanie and Septuagesima.

¶ Certayne Collectes to be sayde at the Communion vpon Sainctes dayes.

¶ Saynct Andrewes daye.

At the communion. The collecte.

ALmighty God, whiche dyddest geue suche grace to thy holy Apostle Saynct Andrewe, that he readilye obeyed the callynge of thy sonne Jesus Christ, and folowed him without delaye; graunte vnto vs all, that we beyng called by thy holye worde, maye forthwith geue ouer our selues obediently to folowe thy holye commaundementes, through the same Jesus. &c.

¶ Saynct Thomas daye.

At the communion. The collecte.

ALmighty and euerlastyng God, which for the more confirmation of the faythe, dyddest suffer thy holye Apostle Saynct Thomas, to be doubtfull in thy sonnes resurrection: graunte vs so perfectlye, and without all doubte to beleue in thy sonne Jesus Christ, that oure fayth in thy syght neuer be reproued: Heare vs, O Lord, through the same Jesus Christ: To whom with thee and the holy ghost be all honour. &c.

¶ The conuersion of Sainct Paule.

At the Communion. The collect.

GOD whiche haste taughte all the worlde throughe the preachynge of thy blessed Apostle Saynct Paule: graunte wee beseche thee, that we whiche haue hys wonderfull conuersion in remembraunce,

maye.

may folowe and fulfyll thy holye doctryne that he taughte: thrꝛough Jeſus Chꝛyſt our Lorde.

The purification of Sainct Mary the virgin.

At the Communion. The Collect.

Almyghty and euerlaſting God, we humbly beſeche thy Maieſtie, that as thy only begotten ſonne, was this day preſented in the temple, in the ſubſtaunce of our fleſh: ſo graunt, that we may be preſented vnto thee wyth pure and cleane myndes, by Chꝛyſt our Lorde.

Saint Mathies day.

At the communion. The collecte.

Almyghty God, which in the place of the Traitour Judas, diddeſt chooſe thy faythfull ſeruant Mathie to be of the number of the .xii. apoſtles: graunt that thy church beyng alway preſerued from falſe Apoſtles, maye be ordered and guyded by faythfull and true paſtours: thorough Jeſus Chꝛyſt our Lorde.

The Annunciation of the virgin Mary.

At the communion. The collecte.

Wee beſech thee Lorde, poure thy grace into our heartes, that as we haue knowen Chꝛyſt thy ſonnes incarnation, by the meſſage of an Angel: ſo by hys croſſe and paſſion, we maye bee brꝛoughte vnto the glorꝛy of his reſurrection: thorough the ſame Chꝛyſt our Lorde.

Saynct Markes day.

At the Communion. The Collecte.

Almyghty God, which haſt inſtructed thy holy church, wyth the heuenly doctryne of thy Euangeliſt Saincte Marke: gene vs grace ſo to be eſtabliſhed by thy holy Goſpel, that we be not lyke chilꝛē, caried away with euery blaſt of vaine doctrine, thꝛough Jeſus Chꝛiſt our Lorde.

Saynt Philip and James.

At the Communion. The Collecte.

Almyghty God, whom truely to knowe is euerlaſtyng life, graunt vs perfectly to knowe thy ſonne Jeſus Chꝛyſt, to be the way, the trueth, and the life, as thou haſt taught Saincte Philip and other thy Apoſtles, thꝛough Jeſus Chꝛyſte. &c.

Saynt Barnabe Apoſtle.

At the communion. The Collecte.

Lorde almyghtye, whiche haſt endued thy holye Apoſtle Barnabas wyth ſinguler giftes of the holy ghoſt, let vs not be deſtitute of thy manyfolde gyftes, nor yet of grace, to vſe them alwaye to thy honor and glorꝛy, thꝛough Jeſus Chꝛyſt. &c.

Saynte

¶ Sainct John Baptist.

At the Communion. The Collect.

ALmyghty God, by whose prouidence thy seruaunt John Baptiste was wonderfully borne, and sente to prepare the way of thy sonne our Sauiour, by preachyng of penaunce: make vs so to folow his doctrine and holy lyfe, that we may truely repent, accordynge to hys preachyng, and after his example constantly speake the truth, boldly rebuke vice and pacyently suffre for the truthes sake: Through Jesus Christ our Lord.

Saynct Peters daye.

At the Communion. The Collect.

ALmyghty God, whych by thy sonne Jesus Christe, haste geuen to thyne Apostle sainct Peter, many excellent gyftes, and commaundest hym earnestly to fede thy flocke, make we beseche thee, all byshops and Pastors diligently, to preache thy holy worde, and the people obediently to folowe the same, that they may receyue the crowne of euerlastyng glory: through Jesus Christ our Lorde.

Sainct James the Apostle.

At the Communion. The Collect.

GRaunt, O mercyfull God, that as thyne holy Apostle James, leauyng hys father, and all that he had wythout delaye, was obedient vnto the callyng of thy sonne Jesus Christe, and folowed hym: so we forsakyng all worldly and carnall affections, may be euermore ready to folowe thy commaundemente. Through Jesus Christ our Lord.

Sainct Bartholomewe.

At the Communion. The Collect.

OAlmyghty and euerlastyng God, whiche haste geuen grace to thy Apostle Bartholomewe, truely to beleeue, and to preache thy worde: Graunt we beseche thee, vnto thy Churche, both to loue that he beleued, and to preache that he taught: Through Christ our Lord.

¶ Sainct Mathewe

At the communion. The Collect.

ALmyghty GOD, whyche by thy blessed sonne dyddest call Mathew from the receypte of Custome, to bee an Apostle and Euangelist: Graunt vs grace to forsake all couetous desyres and inordinate loue of ryches, and to folowe thy sayde sonne Jesus Christe: who lyueth and reigneth. &c.

Saincte Michaell, and all Aungelles.

At the Communion. The Collect.

EVerlastyng God, whyche haste ordeined, and constituted the seruices of Aungelles and men in a wonderfull order, mercyfully graunt, that they which alwaye do thee seruice in heauen, mayst by thy appoyntment, succeour and defende vs in earth: Through Jesus Christ our Lorde. Amen.

Saint Luke the Euangelist.

The Communion.

The Collecte.

Almyghty

ALmyghty God, whyche calledst Luke the Phisition, whose prayse is in the Gospell to be a Phisition of the soule: It may please thee by the wholsome medicins of hys doctrine, to heale all the diseases of our soules: Through thy sonne. &c.

Simon and Jude apostles.

At the Communion. The Collect.

ALmyghty God, whyche haste buylded the congregation upon the foundation of the Apostles and Prophetes, Jesu Christ hymselfe beynge the head corner stone: Graunt us so to be joyned together in the unitie of spirit by theyr doctrine, that we may be made an holy Temple, acceptable to thee through Jesus Christe our Lorde. Amen.

All Sainctes.

At the Communion. The Collect.

ALmyghty GOD, whych haste knytte together thy elect in one Communion and felowshyppe in the mysticall body of thy sonne Christ our Lord, grant us grace so to folow the holy Saincts in all vertues and godly lyuyng, that we may come to those unspeakable joyes, whyche thou haste prepared for all theym that unfaynedly loue thee: Through Jesus Christ our Lorde.

The Collectes for the Queene.

ALmyghtye GOD, whose kyngdome is euerlastyng and power infynite: haue merey upon the whole Congregation, and so rule the hearte of thy chosen seruant Elizabeth, our Quene and gouernoure, that she (knowyng whose mynyster she is) maye above all thynges, seeke thy honour and glorye, and that we her subiectes (duely consyderyng whose auctoritie she hath) maye faythefully serue, honoure, and humbly obey her in thee, and for thee, accordyng to thy blessed worde and ordinaunce: Through Jesus Christe our Lorde: who with thee and the holy ghost, liueth and raigneth euer one God, world without end. Amen.

ALmighty and euerlastyng God, we be taught by thy holy word, that the heartes of kynges are in thy rule and gouernance, and that thou doest dispose & turne them, as it semeth best to thy Godly wysedom: we humbly beseechthee, so to dispose and goueme the hert of Elizabeth, thy seruant our Quene and Gouernor: that in all her thoughtes, wordes, and workes, she may euer seke thy honour and glory: and studye to preserue thy people committed to her charge, in wealth, peace, & godlines: grant this O merciful father, for thy dere sons sake, Jesus Christ our Lord. Amen.

A generall confession to be made before we receyue the holy Communion.

ALmyghty GOD, father of our Lorde Jesus Christ, maker of all thynges, judge of all men, we knowledge and bewayte our manyfold synnes and wyckednes, whythe we from tyme to tyme, most grieuously haue committed by thought, worde, and dede, agayne thy diuine maiestie, prouokyng most iustly thy wrathe and indignation agaynst us: we doo earnestly repent, and be hartyly sory for these our mysdoynges, the remembraunce of theym is grieuous unto us, the burthen of theym is intollerable: Haue mercy upon us, haue mercy upon us, moste mercyfull father, for thy sonne our Lorde Jesus Christes sake, forgeue us all

that

that is paſte, and graunte that we maye euer hereafter ſerue and pleaſe thee in newenes of lyfe, to the honoure and glorye of thy name, thrughe Jeſus Chryſt our Lorde.

¶ A prayer to be ſayd before the receyuyng of the holy Communion.

WE doo not preſume to come to thys thy table, O mercifull Lorde, truſtyng in our owne righteouſnes, but in thy manifold, and great mercies, we be not worthy ſomuch as to gather vp the crumes vnder thy table, but thou art the ſame Lorde, whoſe propertye is alwayes to haue mercy: graunt vs therfore gracious Lord, ſo to eate the fleſh of thy deare ſonne Jeſus Chryſt, and to drynke hys blood, that oure ſynfull bodies may be made cleane by his body, and our ſoules waſhed through his moſt precious blood. Amen.

¶ A thankes geuyng vnto God, after the receauyng of the holy Communion.

ALmighty and euerlaſting god, we moſt hartely thanke thee, for that thou haſt vouchſafed to fede vs, which haue duely receiued theſe holye miſteryes, with the ſpiritual fode of the moſt precious body and blood of thy ſonne our ſauiour Jeſus Chriſt, and doeſt aſſure vs therby, of thy fauoure and goodnes towarde vs, and that we be very members incorporate in thy miſticall body, whiche is the bleſſed companye of all faythfull people, and be alſo heyres thrughe hope of thy euerlaſtynge kyngdome, by the merytes of the moſt precious deathe, and paſſion of thy deare ſonne: we nowe moſt humbly beſeche thee, O heauenly Father, ſo to aſſiſte vs with grace, that we may continue in that holye felowſhyp, and do all ſuche good workes, as thou haſt prepared for vs to walk in: thrugh Jeſus Chriſt our lorde, to whom with thee, and the holy ghoſt be all honour and glorye, world without ende. Amen.

¶ The bleſſyng at the departure of the people.

THe peace of God, which paſſeth all vnderſtandyng, kepe your hertes and myndes in the knowledge and loue of God, and of hys ſonne Jeſus Chryſt our Lorde: and the bleſſynge of God the Father, the Sonne, and the holye Ghoſte be amonge you, and remayne with you alwayes. Amen.

¶ Collectes to be ſayde after the Offertory, when there is no Communion

ASſiſte vs mercifully, O Lorde, in theſe our ſupplications and prayers, and dyſpoſe the waye of thy ſeruauntes, towarde the attaynemente of euerlaſtynge ſaluation, that amonge all the chaunges and chaunces of this mortall lyfe, they may euer be defended by thy moſte gracious and ready helpe, thrugh Chriſt our Lord. Amen.

OAlmighty Lorde, and euerlaſtyng God, vouchſafe we beſeche thee, to direct, ſanctifye and gouerne, both our hartes, and bodyes, in the wayes of thy lawes, and in the workes of thy cõmandements, that through thy moſt mighty protection, bothe here and euer, we maye bee preſerued in body and ſoule, thrugh our Lorde and ſauioure, Jeſus Chryſte. Amen.

Graunte

GRaunt we beseche thee almighty God, that the wordes whiche we haue heard this daye with our outwarde eares, maye through thy grace be so grafted inwardly in oure heartes, that they maye bringe forth in vs, the fruite of good liuing, to the honoure and praise of thy name, through Iesus Christ our Lorde. Amen.

PReuent vs, O Lorde, in all our doynges, with thy moste gracious fauoure, and further vs with thy continuall helpe, that in all oure workes begon and ended in thee, we maye glorifye thy holy name, and finally, by thy mercy obteyne euerlastyng lyfe: through Iesus Christ our Lorde. Amen.

ALmighty God, the fountayne of all wysdome, which knowest oure necessities before we aske, and our ignorance in askyng, we beseche thee to haue compassion vpon our infirmityes: and those thynges, whiche for our vnworthynes we dare not, and for oure blyndenes we cannot aske, vouchesafe to geue vs for the worthynes of thy sonne Iesus Christ our Lorde. Amen.

ALmighty God, which hast promised to heare the peticions of them that aske in thy sonnes name, we beseche thee mercifully to encline thine eares to vs, that haue made nowe prayers and supplications vnto thee, and graunte that those thynges whiche we haue faythfully asked accordyng to thy holy wyll, may effectually be obteyned, to the releefe of our necessitie, and to the settyng forth of thy glory, through Iesus Christe our Lorde. Amen.

¶ The firste Boke of Moses, called in the Hebrewe: Berefchith, and in the Latin Genesis.

¶ The fyrst Chapter.

A
Isa. 102
Gene. 10
Eccle. 18
2 Esd. 6
Heb. 1. c.
11. a.

IN the begynning God created heaue and earth. The erth was voyde and empty, & darkenes was vpon the face of the depe, and the spirite of God moued vpon the face of the waters. And God sayde: let there be made lyght, and ther was light made. And God sawe the lyght, that it was good. And God made a diuision betwene the lyght and darkenesse. And God called the light, day: and ye darknesse, called he night. And ye euening and the morning, was made one day. And God sayd: lette there be a fyrmament betwene ye waters, & let it make a deuision betwen waters & waters. And God made the fyrmamente, and sette a diuision betwene the waters whiche were vnder the fyrmamente, and the waters that were aboue the fyrmament: And it was so. And God called the fyrmament, Heauen. The euenyng also and the morninge was made the second daye. And God sayd: let the waters vnder heauen be gathered together into one place, that ye dry lande may be sene. And so it came to passe. And God called the drye lande, Earth: and gatheryng together of waters called he the seas. And GOD sawe that it was good. And God sayd let the earth bringe forth grene herbe, which may engendre seede: and fruitfull tre, yeldyng fruite after his kind, whose seede may be in it selfe vpon the earth: And it came so to passe. And the earth brought forth grene herbe, makynge seede after hys kynde: and tree yeldynge fruyte, whose seede was in it selfe after hys kynde. And GOD sawe that it was good. The euenyng also and the morninge was made the third day. And God sayd: let ther be made lyghtes in the fyrmamēt of heauen, and let them make a difference betwene the day and the nyght: and let them be vnto sygnes, and vnto appointed seasons: and vnto dayes, and vnto yeares: And let them be vnto lyghtes in the fyrmament of heauen: that they may geue lyght vpō the earth. And so it came to passe. And God made two great lyghtes: a greater lyght to rule the daye, and a lesse lyghte to rule the nyghe: (And he made) starres also: And God set them in the fyrmamente of heauen, that they myght geue light vpon the earth, and that they myghte rule the daye, and the nyghte, and to make a difference betwene the lyghte and the darkenesse. And God sawe that it was good. The euenyng also & the morning was made ye fourth day. And God sayd: let the waters bring forth mouyng creature that hath lyfe, and foule that may flye vpon the erth. in the face of the firmament of heaue. And God created great whales, and euery lyuyng and mouynge creature, whych the waters brought forth after theyr kynde: and euery fethered foule after their kinde. And God sawe that it was good. And God blessed them, sayinge: Growe and increace, & fil the waters of the sea, and let fetheredde foules be multiplied in the earth. The euening also and the morninge was made the fyfte daye. And God sayd: let the earth bring forth liuinge creature after his kind: cattell, wormes and beast of the earth, after his kinde; & so it came to passe. And God made the beast of the earth after hys kind. And God saw that it was good. And god sayde: let vs make man in our ymage,

Pro. 8. d
Iob. 26.
Psa. 32.

B

Iere. 31

C
4. Esd. 6

after our lightnesse, and let them haue
rule of the fysshe of ỹ sea & foule of the
D ayre, and cattell, and all the earth, and
of euery creppyng thinge that crepeth
vpon the earth. And soo God created
man in his owen ymage, in the * image
Sap. 2 b of God created he him: * male and fe-
Eccl. 17 male created he them. And God bles-
Mar. 19 sed them, and God sayde vnto them:
mat. 10 a Growe and increace, and replenysshe
Sap. 9. a the earth, and subdue it: and haue * do-
Psa. 8. b. minion of the fysh of the sea, and
foule of the ayre, and of euery lyuing thinge
that moueth vpō the earth. And God
sayd: beholde. I haue geuen you eue-
ry herbe and sowyng sede, whiche is
in the vpper face of all the earth: and
euery tree in the which is the fruit of
tre, & that soweth sede, that they maye
be meate vnto you. To euerye beast of
the earth also, and to euery birde of the
ayre, and to euery such thinge as crea-
peth vpon the earth (wherein is a ly-
uyng soule,) I haue geuen all grene-
nesse of herbe to be meate. And it came
so to passe. And God saw euery thing
Eccl. 39. that he had made: * and behold it was
mar. 8. d. exceadyng good. The euenynge also &
1 Tim. 4 the mornynge was made the sixt day.

¶ The. ij. Chapter.

A THe heauens also & the earthe
were finissshed, & al the hoste
of them. And in the seuenthe
day GOD ended his worke
Exo. 20. which he had made: * In the seuenthe
Heb. 4. b. day also he rested from all hys worke
which he had made. And God bles-
sed the seuenth daye, and sanctyfyed it,
because that in it he had rested from
all hys worke which God ordeyned
to make. These are the generations of
the heauens, and of the earth, when
they were created: in the day when the
Lorde God made the earth, & the hea-
uens: and euery plant of the feld, before
it was in the earth: and euery herbe of
the feilde, before it growe. For the
Lorde God had not caused it to rayne
B vppon the earthe, neither was there a
Gen. 18. man to tyll the grounde. And there
Sap. 10 went vp a mysse from of the earth, &
Tob. 8 b watered the whole face of the ground
The Lord God also * shope man,
cuen duste from of the grounde, and Eccl. 33
* breathed into his nostrelles ỹ breth 1. Co. 15
of lyfe, and Adam was made a lyuing
soule. And the Lorde God planted a
garden eastwarde from Eden, and ther
he put man whō he had made. Moze-
ouer out of the grounde made the lord
God to growe, euery tre that was ple
saunte to the sighte, and commodious
for meate. The * tree of lyfe also, and Apo. 3. 4.
the tree of knowledge of good, and of Apo. 2. b
euyll, was in the middes of ỹ garden.

And out of Eden there went forth
a ryuer to water the garden.
And from thence it was deuided, and
became into foure heades. The name
of one is * Pison: The same is it that Ecc. 24
compasseth the whole lande of Hav-
lah, where there is golde: and the gold
of ỹ land is good: There is also Bdel-
lium, and the Onix stone. The name
of the second ryuer, is Gihon: the same
is it that compasseth the whole lande
of Ethiopia. The name of the thyrde
ryuer is Hidekel, and it goeth toward
the eastsyde of Assiria. And ỹ fourth
ryuer is Euphrates.

The Lord God also toke Adam, & C
put him into the garden of Eden, that
he might dresse and kepe it. And the
Lorde God commaunded Adam say-
ing: Eatyng, thou shalt eate of euery
tree of the garden, but as touching the
tree of knowledge of good and euell,
thou shalt not eate of it: Els in what
daye soeuer thou eatest thereof, thou
shalt dye the death. And agayne the
Lorde God sayd: It is not good that
Adam should be alone: I wyll make
hym an helpe, which may be presente
with him. And so out of the grounde
shope the Lord God euery beast of the
feild, and euery foule of the ayre, and
brought it vnto man: that he myght se
how he would cal it. For likewyse as
mā himself named euery lyuing thing
euen so was the name thereof. Man D
hym selfe therfore named the names
vnto al cattel, & foule of the ayre, and
to euery beast of the feilde. And for mā
found he not an helpe, that might be
present with him. The lord God also
caused a slumber to fall vpon Adam,
and

and he slepte. And he toke one of hys ribbes, & closed vp the flesshe in steade therof. And ỹ rib which the lord god, Eccl.17. had take from man * made he a womã, Co.11 and brought her vnto man. And man said: This is now bone of my bones, & flesh of my flesshe. She shalbe called woman, because she was take oute of man. For this cause shall a man leaue Mat.19 hys father, and his mother, and shalbe Mar.10. ioyned wyth hys wyfe: and they * shal Ephe.5. become one flesshe. And they wer both Co.6. naked, the man & his wife: and were not ashamed.

¶ The.iii. Chapter.

¶ BVt the serpente was subtyller then euerye beast of the fyelde, which the lord God made: And he sayd vnto the woman: yea, hath the Lord God said: ye shal not eate of euery tre of the gardē? And ỹ womã said vnto the serpent: we eate of the fruite of the tre of the garden, but as for the fruite of the tre whiche is in the mids of the garden, God hath saide: ye shall not eate of it, neyther shall ye touche Co.11 it, lest haply ye dye. And * the serpente sayd vnto the woman: ye shal not dye the death, but God dothe knowe that the same daye that ye eate therof your eies shal be opened, & ye shalbe euē as gods, knowing good and euil. And so Eccl.15 the * woman (seyng that the same tree ¶ was good to eate, & lusty to the eies, & that the same tree was pleasant to get wisedome) toke of the fruite thereof, and dyd eate, & gaue vnto her husband being ẅ her, which did eate also. And the eies of thē both were opened, and they knew that thei were naked. And they sowed fig leues together, & made them selues aperns. And they hard ỹ voyce of the Lorde God, walkinge in the garden in the coole of the day. And Adam & his wife hyd thē selues from the presence of the Lord God, among the trees of the garden. And the Lord God called Adam & sayde vnto hym: where art thou? which sayd: I heard thy voice in the garden, & was afraid, because I was naked: & hyd my selfe. And he said: who told the that ỹ wast naked? hast thou not eatē of the same tree, concerning the which I cōmaun ded thee that thou shouldest not eate of it? And Adam sayd: The woman whom thou gauest to be with me, she gaue me of the tre, & I dyd eate. And the Lord God saide vnto the woman: why hast thou done this? And ỹ woman sayd: yonder serpent begyled me, & I dyd eate. And the Lorde God ℭ sayde vnto the serpente: because thou hast done this, thou arte cursed aboue all cattel, and aboue euery beast of the felde. Upon thy belly shalt thou goo, and dust shalte thou eate all the dayes of thy lyfe: I wyll also putte enmitie betwene the and the woman, be- Collo.2. twene thy sede, and her sede: * The same shall treade downe thy head, and thou shal treade vpon his hele. But vnto the womã he saide: In multyplying wyll I multiplye thy sorowe and thy conceauyng: In sorowe shalt thou bring forth children: & thy lust shall pertayne to thy husband, and he shal haue the rule of the. Unto Adam he sayd: Because thou hast herkened vnto the voyce of thy wyfe, and hast eaten of the tree (concernyng ỹ which I commaunded the, sayinge: Thou shalt not eate of it) cursed is ỹ ground for thy sake. In sorowe shall thou eate of it, al the dayes of thy lyfe. Thorne also & Thistle shal it cause to growe vnto the, & thou shalt eate the herbe of the felde: In the swcate of thy face shalt thou eate bread, til thou be turned againe into the grounde for out of it wast ỹ take, in as muche as thou * art dust, and into dust shalte Job.34. thou be turned agayn. And Adam cal led his wifes name Heua, because she was mother of al liuinge. Unto the same Adam also and to his wife did ỹ ¶ Lord God make lethern garmētes, & clothed thē. And ỹ lord god said: Behold yonder mā hath bene euen as one of vs, that he might knowe good & euil. And now least haply he put forth his hand, and take also of the tre of life, and eate, and liue for euer. And the Lorde G O D sente them forthe from the Gardenne of Eden, to dresse the grounde that he was taken oute of.

And so he droue out man, and at the
east syde of the garden of Eden, he set
Cherubines, and the glisteryng flame
of a shakyng swerde, to kepe the way
of the tree of lyfe.

¶ The. iiij. Chapter

A Adam knewe Heua his wyfe.
who conceauynge, dyd beare
Cain, sayinge: I haue gotten
a man of the Lorde. And shee proceadinge fourth, brought fourth his brother Habell: and Habell was a keper of shepe, but Cain was a tyller of the grounde. And in processe of dayes it came to passe that Cain brought of the frute of the grounde, an oblation vnto the Lorde. Habell also brought of the fyrstlynges of his shepe, and of the fat therof. And the Lord had respect vnto
Job. 35. * Habel, and to his oblation. But vnto Cayn and to his offering he had no respecte. For the whiche cause Cain was excedyng wroth, and his countenaunce abated. And the Lorde sayde vnto Cain: Why art thou wroth, and why is thy countenaunce abated? yf thou do well shalt there not be a promotion? And yf thou doest not well, lieth not thy sinne in the dores? Unto the also pertayneth the lust therof, and thou shalt haue dominion ouer it. And Cain spake vnto Habell hys brother,
B (let vs go fourthe.) And it fortuned
Sa. 10a * when they were in the felde, Cain
1 Joh. 2a rose vp against Habel his brother, and
Hebr. 12f slewe him. And the Lorde sayde vnto
mat. 23 d Cain: Where is Habell thy brother?
Jude. 1 d whiche sayde: I wot not: Am I my brothers keper? And he sayde: What hast thou done? The voyce of thy brothers blood eryeth vnto me out of the ground: and nowe art thou cursed from the earthe, whiche hathe opened her mouth, to receaue thy brothers bloode frō thy hand. If thou till the ground, she shal not procead to yelde vnto the her strengthe. Fugitiue, and a vacabound shalt thou be in the earth. And
Job. 15e Cain sayde vnto the Lord: My * iniquitie is more then that it may be forgeuen. Beholde, thou hast cast me out thys daye from the vpper face of the earth, and from thy face shal I be hyd: Fugitiue also and a vacabounde shall I be in the earth. And it shall come to passe: euery one that fyndeth me, shall slaye me. And the Lord sayd vnto him (it shall not be so) yea, but whosoeuer slayeth Cain, it shalbe auenged seuen folde. And the Lord set a marke vpon C
Cain, leste anye man fyndynge hym, should kyll hym. And Cain went out from the presence of the Lorde, and dwelt in the lande of Nod eastwarde from Eden. Cain also knew his wife whiche conceaued and bare Henoch: and buyldynge a Citie, he called the name of the same citie after the name of hys sonne Henoch. Unto the same Henoch was borne Irad, Irad begat Mehuiael, and Mehuiael begate Methuschael. Methuschael begat Lamech. And Lamech toke vnto hym two wyues: The name of ỹ one was Ada, and the name of the other was Zilla. And Ada begat Jabell, whiche was the Father of suche as dwell in the tentes, and of suche as haue cattel. Hys brothers name was Thubal, which was the father of such as handle harpe and organ. And Zilla also begat Thubalcain, which wroughte commonlye euerye crafte of brasse and yron, The syster of Thubalcain, was Naenia. And Lamech sayde vnto hys
D wyues. Ada & Zilla. Heare my voyce
ye wyues of Lamech, harken vnto my speech: I haue slayne a man to the wounding of my selfe, and a yong man to myne owen punishment. If Cain shal be auenged seuenfolde, truely Lamech seuenty times and seuen times. Adam knewe hys wyfe agayne, and she bare a sōne and called his name Seth: For God (sayde she) hath appoynted me another sede in stead of Habell, whom Cain slewe. And vnto the same Seth also, there was borne a sonne: and he called hys name Enos. Then began they to make inuocation in the name of the Lorde.

¶ The. v. Chapter.

A This is the boke of the generations of Adam. In the day that god created man: in the lykenes

of

of God made he hym. Male & female, created he them, and blessed them: and called theyr name Adam, in the day of theyr creation. And Adam lyued an hundreth and thirtie yeares, and begat a son in his owne likenes, after his ymage, and called his name Seth. All the dayes of Adam (after he had begotten * Seth) were eyghte hundred yeares: and he begat sons and doughters. And all the dayes that Adam liued, were nyne hundreth and thyrtye yeares, and he dyed. Seth lyued an hundred and fyue yeares, & begat Enos: And Seth lyued (after he begat Enos) eight hundreth and seuē yeres, and begat sons and daughters.

Par. 1

And all the dayes of Seth, were nine hundreth and twelue yeares: And he dyed. Enos liued ninety yeres, and begat Kenam: and Enos liued (after he begat Kenam) eight hundreth and fiftene yeares, and begat sonnes & doughters. And all the dayes of Enos were nine hundreth and fyue yeares: And he dyed. Kenam lyued seuenty yeres, and begat Mahelael: And Kenam liued (after he begat Mahelael) eyghte hundreth and forty yeares, and begat sonnes and doughters. And all the dayes of Kenam were nyne hundreth yeares, and ten yeares, and he dyed.

B

Mahelael lyued sixty yeares, and fiue yeares, and begat Jared: And againe Mahelael lyued (after he begat Jared) eyght hundreth and thirty yeres, and begat sonnes and daughters. And al the dayes of Mahelael were eyght hundreth, ninetie and fiue yeares: and he dyed. Jared lyued an hundreth and sixty and two yeares, and he begatte Henoch: And Jared lyued (after he begat Henoch) eight hundreth yeares, & begat sonnes and doughters. And all ỹ dayes of Jared were nine hundreth and sixtie, and two yeares: And he died. Henoch lyued sixtie and fiue yeres,

C

and begat Methuselah. And Henoch * walked with God after he begatte Methuselah, three hundreth yeares, & begat sonnes and doughters. And all the dayes of Henoch were three hundreth sixty and fyue yeares. And Henoch * walked with God: and he was no more sene, for God toke him away. Methuselah also lyued an hundreth yeares, eyghty and seuen yeares, and begat Lamech: And agayne Methuselah lyued (after he begat Lamech,) seuen hundreth yeares, and eyghty, & two yeares, and begat sonnes & doughters. And all the daies of Methuselah were nine hundreth yeares, and sixty, and nyne yeres: And he dyed. Lamech lyued an hundreth yeres, and eyghtye and two yeres, and begat a sonne, and called hys name Noah, saying: This same shal comfort vs as concernynge our worke and sorowe of oure wordes: from of the erth which God cursed. And Lamech lyued (after he begat Noah) fiue hundreth yeares, and nynetie & fiue yeres, and begat sonnes and doughters.

Ge. 17.a
Sap. 4.a
4. Reg. 2

D

And all the daies of Lamech were seuen hundreth yeares, and seuenty, and seuen yeres: And he dyed. Noah was fyue hundreth yeare olde. And Noah begat Sem, Ham, and Japheth.

¶ The. vi. Chapter.

A

AND it came to passe, that mā began to be multiplyed in the vpper face of the earthe, and there were doughters borne vnto thē. The sonnes of GOD also sawe the doughters of mē that they were fayre, and they toke thē wyues from among al that they had chosen. And the Lord sayd: my spirite shal not alway stryue in man, because he is fleshe: And hys dayes shalbe * an hundreth and twenty yeares. But there were giaunts in the earth in those dayes: and after that the sonnes of God, came vnto the doughters of men, and they had gendred vnto thē, the same became mightie men of the worlde, and men of renowne. But God sawe that the malyce of man was great in the erth, and all the ymagination of the thoughtes of hys * harte was onely euil and that contynually. And it * repented the Lorde that he hadde made man in the earth: and he was touched with sorowe in hys harte. And the Lorde sayde: I wyll (from the vpper face of

1. Pe. 3.a

Gen. 8.a
1. Re. 15

the erth) destroy man, whom I haue created, both man, cattell, wo3me, and foule of the ayre: fo3 it repenteth me ỹ
B I haue made them. But Noah found grace in the eyes of the Lo3de. These are the generations of Noah. Noah was iust and perfect in his generatyons, and walked with God. Noah
Eccle. 44 Gene. 5 e begat thr3ee sonnes: Sem, Ham, and Japheth. The earth also was co3rupt befo3e God, and the same earthe was fylled with cruelti e. And God loked vpon the earth, and behold it was co3rupt: Fo3 all flesh had co3rupte hys way vpon earth. And God sayd vnto Noah: The ende of al flesh is come be fo3e me: fo3 the erth is filled with cruelte, from befo3e the face of thē. And beholde I wyll destroy them with ỹ earth. Make the an Ark of pine trees Habitations shalte thou make in the Arke, and shalte pyche it within and
C without with pytche. And of this fashion shalt thou make it. The lengthe of the Arke shalbe thr3ee hundr3eth cubites: the br3edth of it, fifty cubites, and the heygth of it thyrty cubites: a windo3we shalt thou make in the Arke, & in a cubite shalt thou finishe it aboue: but the do3e of the Arke shall thou set in the syde thereof: with thr3ee lofte one aboue another, shalt thou make it. And behold, I, euē I do br3ing a flud of waters vpon the earth, that I may destroy all flesh (wherin is the br3eth of lyfe) vnder heauē: And euery thing that is in the earth, shal dye. With the
Gen. 9 b and. 17. a also wyll I make my covenant: and thou shalt come into the Arke, thou & thy sonnes, and thy wife, and thy sonnes wyues with the. And euery lyuyng thinge, and of all flesh, a payre of euery one, shalt thou br3yng into the Arke, to kepe them alyue with thee. They shalbe male and female.

Of fethered foules also after theyr kynde, and of all cattell after theyr kinde, of euery wo3me of the earth after hys kynde: two of euery one shall come vnto the, that thou mayest kepe them alyue. And take thou with thee of all meate that is eaten, & thou shalt fo3 the and them. Noah therefo3e dyd accordyng to all that God commaunded hym: euen so dyd he.

The. vii. Chapter.

AND the Lord said vnto Noah: come thou and all thy house in to the Arke: fo3 the haue I sene
A righteous befo3e me in this generatiō. Of euery cleane beast thou shalt take with the seuen & seuen: the male, and his female: But of vncleane cattel two: the male and hys female: Of foules also of the ayre, seuen and seuen, the male and female: to kepe sede alyue vpon the face of all the whole earth. Fo3 after seuē dayes yet to cōe. I wyll rayne vpon the earth fo3tye dayes and fo3tye nyghtes. And al sub
B staunce that I haue made, will I destroye from the vpper face of the erth. Noah therefo3e did accordyng vnto al
Mat. 24 Luke. 17 that God commaūded him. And Noah was sixe hundr3eth yeares old, whā the flood of waters was vpon the earth. And Noah came (and his sons, and hys wyfe, and hys sones wines with him) vnto the Arke, because of the waters of the flud. Of cleane cattel, and of vncleane cattel, & of flyinge foules, and of euery such as crepeth vpon the earth, there came two and two vnto Noah into the arke: the male and the female, as God had commaunded Noah. It fo3tuned also after seuen dayes, and the waters of ỹ flud were vpon the earth. In the sixte hundr3eth yeare of Noes lyfe in the seconde moneth, the seuētenth day of the moneth:
C In the same day wer al the fountains of the great depe br3oken vppe, and the wyndo3wes of heauen were opened. And the rayne was vpon the earthe fo3ty dayes and fo3ty nightes.

In the selfe same daye entred Noah, Sem, Ham, and Japheth, the sonnes of Noah, and Noahs wyfe, & the thr3ee wyues of hys sonnes, with thē into the Arke. They, and euery beast after hys kynde: and all cattell after theyr kynde, yea and euerye wo3me ỹ crepeth vpon the yearth after his kind and euerye br3de after hys kynd: and euery flying and fethered foule. And they came vnto Noah into the Arke,

two

lay it vp with thee, ꝑ it may be meate two and two, of all flesshe wherein is the brethe of lyfe. And they entryng in came male and female of all flesshe, as God had commaunded hym. And god
Gap. 10 shut hym in rounde about. And the flud came foure dayes vppon the earth, and the waters were increased, and bare vp the Arke, which was lift aboue the earth. The waters also preuayled, and were increased exceadingly vpon the earth, and so ꝑ Arke went
D on the vpper face of the waters. And the waters preuayled exceadyngly vpon the earth: and all the hie hilles that are vnder the whole heauen were couered. Fiftene cubits vpward did the waters preuayle, so that the mountaines were couered. And all flesshe dyed that moued vpō the earth, in foule, in cattell, in beast, & in euery wourme that crepeth vppon the earth: yea, and euery man also what soeuer was (in whose nostrels the brethe of lyfe dyd
Gap. 10 breth) all these in the drye lande dyed: And euery thing was destroyed that remayned, and that was in the vpper part of the grounde (both man, and cattell, and wourme, and foule of the aire) they were euen destroyed from of the earth. And Noah onelye remayned alyue, and they that were with him in the Arke. But the waters preuayled vpon the earth, an hundreth and fyfty dayes.

¶ The. viij. Chapter.

A AND God remembred Noah, and euery beast, & al the cattell that was with him in ꝑ arke. And God made a wynde to passe vpō the erth, and the waters ceassed. The fountaynes also of the deepe, and the wyndowes of heauen were stopped: and the rayne from heauen was restrayned. And the waters from the earth were returned, goyng & cōming againe. And after the ende of the hundreth and fifty dayes, the waters were abated. And in the seuenth moneth in the seuenteenth day of the moneth, the arke rested vpon the mountaynes of Armenia. And the waters truly were goyng and decreacyng vntyl the tenth moneth: For in the tenth moneth, and in the fyrste daye of the same moneth, were the toppes of the mountaynes sene. And after the end of the fourtieth day, it happened ꝑ Noah opened the wyndowe of the Arke which he had made. And he sent forth a rauē, which went out goyng forth and returninge agayne, vntyll the waters were dried vp vpon the earth. And agayn he sent B forth a doue from hym, that he mighte se if the waters were abated from the vpper face of ꝑ ground. And the doue founde no rest for the sole of her fote: and she returned vnto hym againe into the Arke: For the waters were in the vpper face of the whole erth. And he whan he had put forth hys hande, toke her & pulled her to hym into the Arke. And he abode yet other seuen dayes: and proceading further, he sent forth the doue out of the Arke. And ꝑ doue came to hym in the euen tyde: and lo, in her mouth was an Oliue leafe that she had pluct: where by Noah dyd knowe, that the waters were abated vpon the earth. And he abode yet other seuen dayes and sent forthe the doue which proceded not to return C vnto hym any more. And it came to passe in the sixe hundreth and one yere in the fyrst moneth, & in the first daye of the moneth, the waters were dryed vppe from the earthe. And Noah remoued: the couerynge of the Arke, and looked: and beholde the vpper face of the grounde was dryed vppe.

And in the second moneth, in the seuē and twenty daye of the moneth, was the earth dryed. And God spake vnto Noah, sayng: Go forthe of the Arke: thou and thy wyfe, thy sons, and thy sonnes wyues with the. And bryng forth with the, euerye beast that is with the: of all flesshe (both foule and cattell, and euery wourme that crepeth vpon the earth) that they may gendre in the earth, and bryng forthe fruite, and increase vpon earth. And so No Gen. 1. c
ah came forthe and hys sonnes hys and. 9. a.
wyfe, and hys sonnes wyues, wyth hym.

D Euery beaste also and euerye wo͂rme: euery foule, & whatsoeuer crepeth vpon the earth (after their kindes) went out of the Arke. And Noah buylded an alter vnto the Lorde, and toke of euery * cleane beast, and of euery cleane foule, and offred sacrifices vpon the altare. And the Lorde smelled a swete (or quiet) sauoure. And the Lord said in hys harte: I wyll not proceade to curse the grounde anye more for mans sake: for the * ymagination of mannes harte is euyll euen from hys youthe. Neyther wyll I adde to smyte anye more euery thynge lyuyng, as I haue done: yet therfore shall sowyng tyme, and harueste, colde and heate, Sommer and wynter, daye and nyght ceasse, all the dayes of the earth.

Leui.11.a

Gene.6.a

A Gē.1.c.d and.8.d

¶ The.ix. Chapter.

AND God * blessed Noah and his sonnes, and said vnto thē: Brynge ye fourthe frute, and multiplye, and replenyshe the earthe. The feare of you and the drede of you shalbe vpon euery beaste of the earth, and vpon euery foule of the ayre, in all such as the earth bryngeth fourth, and in all the fyshes of the sea. Into your hand are they delyuered. Euery thing that moueth it selfe, and that lyueth, shalbe meat for you: Euē as the grene herbe, haue I geuen you all thynges.

Leui.7.e and.17.d

But * flesche in the lyfe therof, and in the blood therof, shall ye not eate. Els your bloude of your lyues wyll I require. From the hande of euery beast wyll I require it, and from the hande of man: From the hande of mans brother wyll I require the lyfe of man.

mat.29.c Apo.13.e

Who so * shedeth mans blood, by man shall hys blood be shed: For in the ymage of God dyd God make man.

B But bryng you fourth frute, and multiplye: Gender ye in the earth, and increase therein. God spake also vnto

Gene.6.d

Noah and to hys sonnes with hym, sayinge: Beholde, I set vp my * couenaunt with you, and with youre sede after you, and with euery liuing creature that is with you: bothe in foule and in cattell, and in euery beast of the earthe whiche is with you, of all that go oute of the Arke, accordynge vnto euery lyuyng thyng of the earth. But my couenaunt wil I make with you, that from * hence fourth euery flesh be not roted oute with the water of the flood, neyther shall there be a flood to destroy the earth any more. And God sayde: This is the token of the couenaunt which I geue betwene me and you, and euery lyuing creature that is with you into perpetuall generatiōs. I haue set my bowe in the cloude, and it shalbe for a token betwene me and the earth. And it shall come to passe that when I bryng a cloude vpon the earth, the bowe also shalbe sene in the same cloude. And I will thinke vpon my couenaunt whiche is betwene me and you, and euery lyuyng creature in all flesche: and it shall no more come to passe, that * waters make a flood to destroye all flesche. But the bowe shalbe in the same cloud, and I will loke vpon it, that I may thinke vpon the euerlastyng couenaunt betwene God and euery lyuing creature in all flesche that is vpon earthe. And God sayde vnto Noah: This is the token of the couenaunte which I haue made betwene me and all flesche that is vpon earthe.

Esa.54.a

C

Eccl.44.a

The sonnes of Noah going fourth of the Arke, were Sem, Ham, and Japheth. And Ham truly is the father of Chanaan. These are the thre sones of Noah, & of them was the whole earth ouerspred. Noah also began to be an husbande man, and planted a vyneyarde. And he dronkyng of the wyne, was dronken, and vncouered within hys tent. And Ham the father of Canaan seynge the nakednesse of hys father, tolde his two brethren without. And Sem and Japheth, they two, takynge a garmente, layde it vpon their shoulders: and commynge backeward couered the naked priuities of their father: namely, their faces beyng turned away, leaste they shoulde see their fathers priuities. And Noah awoke from hys wyne, and knewe what hys yonger sonne had done vnto him. And he sayde: Cursed be Canaan, a seruant

D

of

of seruauntes shall he be vnto his brethren. He sayde moreouer: Blessed be the Lorde God of Sem, and Canaan shalbe hys seruaunte, God shall enlarge Japheth, and he shall dwell in the tentes of Sem, and Canaan shall be theyr seruaunte. Noah lyued after the floude three hundreth and fyftye yeres. And al the daies of Noah were nyne hundreth and fyftye yeares: and he dyed.

¶ The .x. Chapter.

A These are the generations of the sonnes of Noah, Sem, Ham, and Japheth: And vnto them were children borne after the floude.

1 Par. 1a The children of * Japheth: Gomer, and Magog, and Madia, and Iauan, and Thubail, Mesech, and Theras.

The children of Gomer: Askenath, & Riphath, and Thogarma. The children of Iauan, Elisa & Tharsis, Kitchim, and Dodanim. Of these were ỹ Iles of the Gentiles deuyded in their landes, euerye man after hys tongue, and after his kinred in their nacions. The children of Ham, Cush and Mizrym and Phut & Chanaan. And the children of Cusch: Seba & Heuilah and Sabtha, and Rahma, & Sapthecha.

B The children of Rahma: Scheba and
Par. 1a Dedan. Cusch also begat * Nymrod. The same beganne to be myghtye in the earth. For he was a myghty hunter before the Lorde. Wherfore it is sayde: Euen as Nymrod the mightye hunter before the Lorde. The begynnyng of his kyngdome was * Babell,
en. 11b and Erech, and Accad, and Caine, in the lande of Sinhar. Out of that land
ona. 1b came Assur, and builded * Ninine, and the stretes of the citie, and Chalah: Resse also betwene Ninine and Calah, and it is a great citie. Mizraim begat Ludim, and Enamim, and Lehabim, and Nephtuhim. Pathrusim, also and Casluhim, out of whom came
C Philistiim and Caphorim. Chanaan begat Sidon his first borne sonne, and Heth, and Iebusi, & Emori, and Girgisi, Hahiui also, and Haarki, & Hasimi, and Haaruadi, and Hazmari, and Hahemathi. And afterward were the kynreds of ỹ Cananites spred abrod. The border of the Cananites was from Sidon, as thou cõmest to Gerer vntyll Gazan, and as thou goest vnto Sodoma, and Gomorre, and Adama, and Zeboym, euen vnto Lesa. These are the children of Ham in their kynreds, in their tonges, countries, and in their nacions. Vnto Sem also the father of all the children of Eber (and elder brother of Japheth) there were children borne. The children of Sem: Elam and Assur, Arphachsad, & Lud, and Aram. The children of Aram: Uz & D
Hul, Gether and Mas. * Arphachsad 1 Par. 1a
begat Selah, and Selah begat Eber. Unto Eber also were borne two sonnes: The name of the one was Peleg for in hys dayes was the earth deuyded. And hys brothers name was Iaketan. Iaketan begate Almodad and Saleph, Hazarmaneth and Jetah, and Hodozan and Uzal & Dickla, Obal also and Abimaell, and Scheba, and Ophir, & Hauila, and Iobab. All these were the children of Iaketan. And their dwelling was from Mesa, as thou goest vnto Sephar a mounte of the east. These are the children of Sem after their kynreds and tonges in their landes and nacions. And so these are the kynreds of the children of Noah, after their generations in their peoples, & of these were the nacions deuided in the erth, after the flud.

¶ The .xi. Chapter.

A All the whole earth was of one A
language and lyke spech. And it appened when they went fourth frõ the east, they found a plaine in the lande of Sinhar, and there they abode. And they sayd euery one to his neybour: Come, let vs prepare brycke and burne them in the fyre. And they had bryke for stone, and slime had they in steade of morter. And they sayde: Go to, let vs buylde vs a Citie and a tower, whose toppe may reache vnto heauen: and lette vs make vs a name, lest happely we be scatred abrode into the vpper face of the whole earthe.

But

But the Lorde came downe, to see the
citie and tower which the children of
men buylded. And the Lord said: Be-
holde, the people is one, and they haue
all one language, and this they begyn
to do, neyther will it be restrayned frō
them, what soeuer they haue ymagi-
B ned to do. Come on, let vs go downe,
and confounde theyr language, that
euery one perceaue not his neighbors
speache. And so the Lorde scatered thē
from that place into the vpper face of
all the earth. And they left of to buyld
the citie. And therefore is the name of
Gen 10b it called. * Babell, because the Lorde
*Confu- dyd there confounde the language of
sion. all the earth. And from thence dyd the
Lord scater them abrode vpon the face
of all the earth. These are the genera-
tions of Sem: Sem was an hundred
yere olde, and begat Arphachsad two
yeare after the flood. And Sem lyued
(after he begat Arphachad) fiue hun-
dred yeres, and begat sonnes & daugh-
ters. Arphachsad lyued .xxxv. yeres,
and begat Selah. And Arphachsad
lyued (after he begate Selah) fower
hundred and three yeares, and begate
sonnes and daughters. Selah lyued
thirtye yeares, and begate Eber. And
Selah lyued (after he begate Eber)
fower hundreth and thre yeares, and
C begat sonnes and daughters. Eber li-
ued fower and thirty yeres, and begat
Peleg: And Eber lyued (after he be-
gat Peleg) fower hundred and thirtie
yeres, & begat sonnes and daughters.
Peleg lyued thirtie yeres and begate
Reu: And Peleg liued (after he begat
Reu) two hundred & nine yeres, and
begat sonnes and daughters. Reu ly-
ued two and thirtye yeares, and begat
Serug: And Reu lyued (after he be-
gate Serug) two hundred and seuen
yeres, and begat sons and daughters.
Serug lyued thirtye yeres and begat
Nahor: And Serug lyued (after he
begat Nahor) two hundred yere, and
D begat sonnes & daughters. And Na-
hor lyued nine and twentye yeres and
begat Terah: And Nahor liued (after
he begat Terah) an hundreth & nyne-
tene yeres, and begat sonnes & daugh-
ters. Terah lyued seuentye yeres, and
begate Abram, Nahor, and Haran.
These are the generatiōs of * Terah: 1 Par. 1b
Terah begat Abram, Nahor, and Ha- Ios. 24b
ran. Haran begate Lot. And Haran
dyed in the presence of Terah hys fa-
ther, in the lande of his natiuitie, euen
in Ur of the Caldees. Abrā and Na-
hor toke them wyues: The name of
Abrams wife was Sarai, & the name
of Nahors wife was Milca, ỹ daugh
ter of Haran the father of Milca, and
the father of Iisca. But * Sarai was Heb. 11c
baren, and had no chylde. And Terah
toke Abram * hys sonne, and Lot the Ios. 24.2
sonne of Haran, his sonnes sonne, and 2 Esd. 9b
Sarai his daughter in law, his sonne
Abrams wyfe: and they departed to-
gether from Ur of the Caldees, that
they myght go into the lande of Cha-
naan and they came vnto Haran, and
dwelt there: And the dayes of Terah
were two hundred and fiue yeres, and
Terah dyed in Haran.

¶ The .xii. Chapter.

A Nd the Lorde sayde vnto A- Actes.7.a
bram * Get the out of thy con- Heb.11c
trye, and out of thy naciō, and
from thy fathers house vnto a lande
that I will shewe thee. And I wyll
make of thee a greate people, and wyll
* blesse thee, and make thy name geeat, Gen.18b
that thou mayest be euen a blessyng. and.22.c
I wyll also blesse them that besse the, Actes.3.b
and curse them that curse thee: and in
the shall all kynreds of the earthe be
blessed. And so Abram departed euen B
as the Lorde spake vnto him, and Lot
went with him. And Abram was se-
uentye & fyue yeres olde, when he de-
parted out of Harā. And Abram toke
Sarai his wife, and Lot his brothers
sonne, and all theyr * substaunce that Gen.13a
they had in possession, and the soules and.14.c
that they had begotten in Haran: And
they departed, that they myghte come
into the lande of Chanaan: And into
the land of Chanaan they came. Abrā
passed thorow the land vnto the place
of Sichem, and vnto the playne of
Moreth: And the Cananite was then
in the lande. And the Lorde apperyng

vnto

Gen.13d vnto Abram, saide: Vnto thy * sede will
C.d.17b I geue this lande. And there buylded
De.34.b he an altare vnto the Lorde, euen wher
C he had appeared vnto him. And remo-
uynge thence vnto a mountayne that
was eastward frō Bethel, he pytched
his tent: hauyng Bethell on the west
syde, and Hai on the east. And he buil-
dyng an altare vnto the Lorde, did call
on the name of the Lord. And Abram
went forth goyng and departynge to-
warde the southe. But there was a
derth in that lande, and therfore went
Abram downe into Egypte, that he
might sogeourne there, for ther was a
sore dearth in the land. And it happe-
ned when he was come neare to enter
into Egypte, he sayde vnto Sarai his
wife: Behold, I knowe that thou art
a fayre woman to loke vpon: therfore
shall it come to passe, that when the
Egiptians see the, they shall say: She
is hys wyfe. And they shall kyll me,
but they shall saue the alyue. Say (I
e.20a.d pray the) that * thou art my sister, that
I may fare well for thy sake: and that
my soule may lyue thorowe thy occa-
D sion. And so it happened, whē Abram
was come into Egypte, the Egypci-
ans beheld the woman, for she was
verye fayre. The princes also of Pha-
rao sawe her and commended her be-
fore Pharao, and the woman was ta-
ken into Pharaos house. And he tru-
lye intreated Abram wel for her sake,
and he had shepe and oxen, and he asses
men seruauntes, and mayd seruaunts,
she asses, and camels. And the Lorde
smote Pharao and hys house with
great plages, because of Sarai Abrās
wyfe. And Pharao callyng Abram,
sayde: Why haste thou done thys vnto
me? Why diddest thou not tel me, that
she was thy wyfe? Now therfore be-
holde, there is thy wyfe, take her, and
go thy waye: And Pharao gaue the
men commaundemente concer
nynge him: and they con-
uayed him forth,
and his wife,
& all that
he had.

The xiii. Chapter.

And so Abram gat him vp out A
of Egipt, he and his wife, and Ge.12.b
* all that he had, and Lot with
him, toward the south: And Abram
was very rych, in cattell, in siluer and
gold. And he went forth on his iour
ney frō the south toward Bethel, vnto
the place wher his tent had ben at the
beginning, betwene Bethel and Hai:
Euē vnto ỹ place of the * altare which Gen.12c
he had made ther at the fyrst: and there
Abram called on the name of ỹ Lord.
Lot also which went with Abrā, had
shepe, cattell & tentes, & the land was
not able to receaue thē that they might
dwell together: for the substaunce of Ge.56.a
their riches was great, and they could B
not dwell together. And there fell
a strife betwen the herdmen of Abrās
cattell, and the herdmen of Lots cattell.
Moreouer the * Cananites and the Ge.12.b
Pherezites dwelled at that tyme in ỹ
land. Then said Abram vnto Lot: Let
ther be no strife (I pray the) betwene
thee & me, and * betwene my herdmen & Ecc.25a
thine, for we be brethrē, Is not all the
* whole lande before thee? Departe I Jere.4.a
pray the fro me. Yf thou wylt take the
left hande, I wyll go to the ryght: or
yf thou departe to the ryghte hande, I
wyll go to the lefte. And so Lot lyf-
tyng vp hys eyes, beheld al the coun-
trey of Jordan, which was a plente-
ous countrey of water euery where,
before the Lorde destroyed Sodome & C
Gomorra: euen as the gardē of ỹ lord,
lyke the land of Egipt as thou cōmest
vnto Zoar. Then Lot chose al ỹ plain
countrey of Jordan, and toke his iour
ney from the east: And so departed the
one brother from the other. Abram
dwelled in the land of Canaan: & Lot
abode in the Cities of the playne, and
tented vntill Sodome. But * the men Ezc.16f
of Sodom were wicked and exceding
synners before the Lorde. And the
Lorde sayde vnto Abram, after that
Lot was departed from hym: Lyft vp
thyne eyes nowe, and loke from the
place wher thou art northward, south
ward, eastward, and westward, for al Ge.12.b
* the lande whyche thou seest wyll I 11.b.26a
geue vnto the and to thy sede for euer. Acts.7.a

Ipo

And I will make thy sede, as the dust of the earth: so that yf a man can numbre the dust of the earth, than shall thy sede also be numbred. Aryse & walke about in the lande, after the length of it, and after the bredth thereof: for I wyll geue it vnto the. And Abram takyng downe his tent, came and dwelled in the okegroue of Mamre, namely in Ebron, and buylded there an aulter vnto the Lord.

The.xiiii. Chapter.

A AND it chaunced in the dayes of Amraphaell kyng of Sinhar, Arioch kyng of Ellasar. Kedorlaomor kyng of Elam, & Thydeal kyng of the nacions, & they made warre with Bera, kyng of Sodome, & with Birsa kyng of Gomorra, and with Sineab kyng of Adama, & with Semeabar king of Zeboim, and with the kyng of Bela: The same is Zoar. All these were ioyned together in the vale of Siddym, where the salt sea is. For twelue yeare were they subiecte to Kedorlaomor, and in the thirtene yeare rebelled: But in the fourtene yeare came Kedorlaomor and the kynges that were with him, & smote the Gyauntes of Asteroth Karnaim, and the Susims in Ham, and the Emims in the playne of Kariathim, & the Horyms in mount Seir vnto the playne of Pharā, whiche bordreth vpon the wylderneſſe. And they returnynge, came to En Mispat, which is Cades
B and smote all the countie of the Amalechytes, and also the Amorites that dwelt in Hazezon Thamar. And ther went out the kynge of Sodome and the kyng of Gomorra, and the kynge of Adama, and the kynge of Zebotim, and the kyng of Bela which is Zoar. And they stroke batell with theym in the vale of Siddym, that is to saye, with Kederlaomor, the kyng of Elā, and with Thydeal kyng of Nacions, and & Amraphaell kyng of Sinhar. and with Arioch kynge of Ellasar: foure kynges agaynste fiue. And the vale of Siddim was ful of slyme pittes. And the kyng of Sodome & Gomorra fled, and fell there: And they that remayned, fled to the mountayne. And they taking al the goodes of Sodome and Gomorra, and all theyr vytayles, went theyr way. And they caried away Lot also. Abrams brothers son, and his goodes, (for he dwelled at Sodome) and departed. And there came one that had escaped, and tolde Abram the Hebrew whyche dwelled in the okegroue of Mamre the Amorite, brother of Escholl and brother of Aner, whiche were confederate wyth Abram. When Abram harde that hys brother was taken, he harnessed hys freshe younge men, borne in his owne house, three hundred and eyghtene, & folowed on them vntyll Dan: And he was set in aray vpon thē by night, he and his seruauntes, and smote thē and pursued them vnto Hoba (which lyeth on the left hand of Damascus) and recouered all the goodes, and also brought agayne his brother Lot, and his goodes, the wemen also and the people. After that he returned agayne from the manslaughter of Kedorlaomor, and of the kings that were with
D him, came the kyng of Sodome forth to mete him in the playne valey, whiche is the kynges dale. And Melchi sedech kyng of Salem broughte forth bread and wyne: For he was ỹ Priest of the most hyghest God, and blessed hym, saying: Blessed be Abram vnto the hygh God, possessor of heauen and earth. And blessed be the hye G O D which hath delyuered thyne enemies into thy hande. And Abram gaue him tythes of all. And the kynge of Sodome sayde vnto Abram: Geue me the soules, and take the goodes to thy selfe. And Abram answered the kyng of Sodome: I haue lift vp my hande vnto the Lord the hye God possessor of heauen and earth, that I wyll not take of all that is thine, so muche as a threde or shoulatchet, lest thou shouldest saye: I haue made Abram ryche: Saue onely that whyche the younge men haue eaten, and the partes of the men whyche went wyth me, Aner, Escholl, and Mamre whyche shall take theyr partes.

Gene.13 C

Heb.7.d

The

The .xv. Chapter.

A After these thinges wer done, the word of the Lord came vnto Abram in a vision, saying: Feare not Abram, I am thy defence, & thy reward shalbe exceadyng great. And Abram sayde: Lorde God what wylt thou geue me when I go childlesse, and the childe of the stewardshipp of my house is this Eleazer of Damasco? And Abram sayde: See, to me thou hast geuē no seed: lo, a lad borne in my house is my heyre. And beholde, the word of the Lord came vnto hym sayinge: He shall not be thyne heyre, but one ỳ shall come out of thyne own body shalbe thine heyre. And he brought hym oute and sayde: loke vp vnto heauen, and tell the * starres, yf thou be able to number them. And he said vnto hym: * Euen so shall thy sede be. And Abram * beleued the Lorde, and that counted he to hym for ryghteousnes. And agayne he sayde vnto hym: I am the Lorde that brought the out of Ur of the Caldees, to geue the this lande, and that thou myghtest possesse it. And he sayde: Lorde God, whereby shall I knowe that I shal possesse it? He answered vnto him: Take an heyfer of three yere olde, and a she goate of three yeare olde, and a three yeare olde ram, a turtyldoue also and a ponge pigeon. He toke therfore all these vnto hym, and deuided them in the myddes, and layde euery pece, one agaynst another. But the foules deuyded he not.

C And when the byrdes fell on the cartases, Abram droue them away. And when the sunne was downe, there fel a slumber vpō Abram. And lo, a darke and great feare fell vpon hym. And he sayde vnto Abram: knowe thys of a suretye, that thy * sede shalbe a straunger in a lande that perteyneth not vnto them. And shal serue them, and they shall entreate them euyll. * iiii. hundred yeares. But the nation whom they shall serue, wyll I iudge. And afterwarde shall they come out with greate substaunce. And thou shalte go vnto thy fathers in peace, and shalt be buryed in a good olde age. But in the fourth generation they shall come hyther agayne, for the wyckednes of the Amorites is not yet full. And it came to passe that when the sunne went downe, there was a darke cloude: beholde, there was a smokyng furnesse, and a fyrebrande goynge betwene the sayde peces. In that same daye the Lord made a couenaunt with Abram sayinge: vnto thy * sede haue I geuen thys lande, from the ryuer of Egypte, euen vnto the great ryuer the ryuer of Euphrates, the Kenites, ỳ Kenizites and the Cadmonites, the Hethites, & the Pherezites, and the Giauntes, the Amorites also, and the Cananites, the Gergesites, and the Iebusites.

The .xvi. Chapter.

Sarai Abrams wyfe bare hym no childzen. But she had an handemayde an Egiptian, Hagar by name. And Sarai sayde vnto Abram: Beholde, the Lorde hath restrayned me, that I can not beare. I praye thee go in vnto my mayde, peraduenture I maye be edified by her. And Abram obeyed the voyce of Sarai. And Sarai Abrams wyfe toke Hagar her mayde the Egyptian (after Abram hadde dwelled .x. yeare in the lande of Canaan) and gaue her to her husband Abram to be hys wyfe. Whiche when he went in vnto Agar she conceaued. And when she sawe that she had conceaued, her maistresse was despysed in her eyes. And Sarai sayd vnto Abram: Thou doest me wrong: I haue geuen my mayde into thy bosome. Whyche seynge that shee hath conceaued, I am despysed in her eyes, the Lord iudge betwene the and me. But Abram sayde to Sarai: beholde, thy mayde is in thy hande, do with her as it pleaseth thee. And when Sarai fared foule with her, shee fled from the face of her. And the Aungell of the Lorde founde her beside a fountayne of water in the wyldernes: euen by the well that is in the waye to Sur. And he sayde: Hagar Sarais mayde, whence

whence comest thou, and whyther wylt thou go? She sayd: I flee from the face of my maistresse Sarai. And the Aungell of the Lorde sayde vnto her: returne to thy maistresse agayne, and submit thy selfe vnder her handes.

¶ And agayne, the Aungell of the Lord sayd vnto her: In encreasynge I will encrease thy seede, and it shall not be numbred for multitude. And the Lordes Aungell said vnto her: se, thou art with chylde and shalte beare a sonne, and shalte call hys name Ismaell: because the Lord hath heard thy tribulation. He also wyll be a wylde man, and his hande wyll be agaynst euerye man, & euery mans hand agaynst him. And he shal dwell in the presence of al hys brethren. And she called the name of the Lorde that spake vnto her: thou God lokest on me: for she sayde: Haue I not sene here the backe partes of hym that seeth me? Wherefore the well was called the well of hym that lyueth, and seeth me. And it is betwene Cades and Bared. And Hagar bare Abram a sonne, and Abram called hys sonnes name whiche Hagar bare vnto hym, Ismaell. And Abram was. lxxx. vi. yere olde, when Hagar bare hym Ismaell.

¶ The. xvii. Chapter.

A Abram was nynetye yere olde and nine. The Lord appeared to Abram and sayde vnto hym: I am the almightie God: walke
Gen. 5.d * before me and be thou perfecte. And
* Gen. 6.c I wyll * make my bonde betwene me and thee, and wyll multiplye thee exceedingly. And Abram fell on his face. And God talked with hym sayinge:
Eccl. 44.e Beholde, I am, and my testament is with the, and thou shalt be a father of manye * nations. Neyther shall thy
Rom. 4.c name anye more be called Abram, but thy name shalbe Abraham: * for a father of manye nations haue I made thee. I wyll make the to growe exce-
B dingly, and wyll make nations of the:
Acts. 7.b yea and kynges shal spryng out of the. Moreouer I wil make my bond * betwene me and thee, and thy sede after thee, in theyr generations, by an euerlastyng testament: that I may be God vnto thee, and to thy sede after thee. And I will geue vnto the and to thy sede after the, * the land wherein thou Gen. 12.
arte a straunger: Euen all the lande of Canaan, for an euerlastynge possession, and wyll be theyr GOD.

And GOD saide agayne vnto Abraham: See thou also kepe my testament therfore, both thou and thy sede after thee in their generations. This is my testamente which ye shall kepe betwene me and you, and thy sede after the. Euery manchylde among you shalbe circumcised. Ye shal circumcise the flesshe of your foreskyn, and it shall
Rom. 4.d be a * token of the bonde betwene me and you. And euery manchylde of. viii
Gen. 21.c dayes * olde shalbe circumcised among
Luke. 2.b you, and suche as be in your generacions, and borne at home, and he that is
Leu. 12.b bought with money of any straunger ¶ whiche is not of thy sede. He that is borne in thy house, and he also that is boughte with money, muste nedes be circumcised. And my testament shalbe in your flesshe for an euerlasting bond. And the vncircumcised. manchylde in whose flesshe the foreskinne is not circumcised, that soule shal perysshe from his people: because he hath broken my testament. And God sayd vnto Abraham: Sarai thy wyfe shalt thou not call Sarai: but Sara shall her name be. And I wyll bielle her and haue geuen the a sonne of her, and wil bielle her people also, ye and kinges of people shall spring of her. But Abraham fell vpon hys face and laughed, and sayde in hys harte: shall a chyld be borne vnto hym that is an hundred yeare olde? And shall Sara that is nynetye yeare olde beare? And Abraham sayde vnto God. O that Ismael might lyue in thy syght. Vnto whom God sayd: Sara thy wyfe shal * beare Gen. 18.
the a sonne in dede, and thou shalt call hys name Isahac. And I wyll make my bonde with hym, for an * euerla- Esa. 24.b
stynge bonde, and with hys sede after hym. And as concernynge Ismaell also,

also, I haue heard the: for I haue blessed hym, and wyll make hym to encrease, and wyll multiplye hym exce-
n.25b dingly. ¶ Twelue * princes shall he beget, and I wyll make a greate nation of hym. But my bonde wyll I make with Isahac which Sara shall beare vnto thee: euen this tyme twelue moneth. And he lefte of talkynge with
D him, and departed vp from Abraham. Abraham toke Ismaell his sonne and all suche as were borne in hys house, and al that was boughte with money as many as were menchildren, which were amonge the men of Abrahams house, and circumcised ỹ flesh of their foreskynne euen in that same daye as God had sayde vnto hym. Abraham also hym selfe was nynetye yeare olde and nyne when the flesshe of hys foreskinne was circumcised. Ismaell his sonne was .xiii. yeare olde when he was circumcised in the flesshe of hys foreskynne. The selfe same daye was Abraham circumcised and Ismaell his son. And all the men of his house, borne in hys house or boughte with money (of straungers) were circumcised with hym.

¶ The xviii. Chapter

A AND the Lorde appeared vnto him in the playne of Mamre, as he sate in hys tente dore in the heate of the daye. And he lyfte vp hys eyes and loked: and lo, three men stode by him. And when he sawe them he ran to mete them frō the tent dore, and fell to the ground, and sayde: Lord (I beseche thee) yf I haue founde fauour in thy syght: go not (I pray the) from thy seruaunt. Let a little water be fet, to washe your fete, and refresh your selues vnder the tre. And I wyl
19b fet a * morsell of bread, to comfort your hartes withall. And then shall ye go your wayes, for euen therfore are ye come to your seruaunt. And they said: Do euen as thou hast sayde. And Abraham went apace into his tent vnto Sara, and sayde: make ready attonce three peckes of fyne meale, kneade it, and make cakes. And Abraham runnyng vnto his beastes, fet a calfe tender and good, and gaue it vnto a yonge man, and he hasted to make it ready at once. And he toke butter & mylke, and the calf which he had prepared, and set it before them: and stode hym selfe by thē vnder the tre * when they did eate. tob.12.b
And they sayde vnto hym: where is Jud.13.e
B Sara thy wyfe? he answered: behold, she is in the tent. And he sayd: In returning, I wil come againe vnto the, accordyng to the tyme of lyfe. And lo, * Sara thy wyfe shall haue a sonne. Rom.9.b
That hard Sara in the tent dore which was behind him. Abraham & Sara were both olde & well stryken in age, & it ceased to be with Sara, after the maner as it is with wemē. Therfore Sara laughed within her self, saying Nowe I am waxed olde, shal I geue my selfe to * lust, and my Lord olde also? And god said vnto Abrahā: wherfore dyd Sara laugh, saying: shal I of a surety beare a chyld which am olde? Is any thynge wonderfull to God? Accordynge to the tyme * appoynted 4.Re.4.c
wyll I returne vnto thee, euen accor- Rom.9.b
ding to the time of lyfe and Sara shal haue a sonne. Then Sara denyed it, saying: I laughed not, for she was afrayde. And he sayde: It is not so but thou laughdst. And the men standyng vp from thence, loked towarde Sodome, And Abrahā went with them
C to brynge them on the waye. And the Lord sayd: Shall I hyde from Abraham the thing which I do: seyng that Abraham shal be a * great and a mighty people, and all the nations of the Eccl.44.c
earth shalbe blessed in hym? I knowe Gen.17.a
this also, that he wyll commaund hys chyldren and his housholde after him, that they kepe the way of ỹ Lord, and do after ryght and conscience, that the Lord may bring vpon Abrahā that he hath spoken vnto hym. And the Lord
Eccl.16.c
said * The crye of Sodom & Gomora is great, and they? synne is exceadyng grieuous. I wyll go downe nowe, and se whether they haue done altogether accordyng to that crye which is come vnto me or not, that I maye knowe.

And

And the men departed thence & went to Sodome warde. But Abraham stode yet before the Lord, and Abrahā drewe nere and sayd: Wylt thou also destroye the righteous with the wicked? Peraduenture there be.l. righteous within the citie, wylte thou destroye and not spare the place for the sake of fifty righteous, that ar therin? That be farre from thee, that thou shouldest do after this saying, and slay the righteous with the wicked, and that the righteous shoulde be as the wycked: that be far from the. Shall not the iudge of all the worlde doo accordyng to ryght? And the Lord said: Yf I fynde in Sodom.l. fyfty righteous within the citie, I will spare all the place for their sakes. And Abrahā answeryng, sayd: Behold, I haue taken vpon me to speake vnto the Lord, which am but dust and asshes, peraduenture there shal lacke fyue of fyftye righteous: Wilt thou destroye all the citie, for lacke of fyue? And he sayd yf I fynde there forty and fyue? I wyll not destroy them. And he proceded to speake vnto him agayne, and sayd: peraduenture there shalbe forty founde there. He answered I wyll not do it for forties sake. He sayd vnto hym agayne: O let not my Lorde be angrye that I speake: peraduenture ther shal thirtie be founde there. And he sayde: I wyll do nothing yf I fynde thirtye there. He sayd agayne: O see I haue taken vpon me to speake now also vnto my Lord: peraduenture ther shalbe twenty found there. He answered: I wyll not destroy them for twenties sake. And he sayd: O let not my Lord be angrye, and I will speake yet but this once: Peraduenture ther shal ten be found there. He answered: I wyll not destroy them for tens sake. And ỹ Lord went his way as sone as he had left communing with Abrahā. And Abraham also turned vnto his place.

D

Gene. 2 c

¶ The. xix. Chapter.

AND there came two aungels to Sodome at euen. And Lot sat at the gate of Sodome. And Lot seing them, rose vp to mete thē: and he bowed hym selfe to ỹ ground with his face. And he said my Lords, turne in I pray you into your seruantes house, and tarye all nyght & wash your fete, and ye shall ryse vp early to go on your wayes. Which said: nay, but we wyll byde in the streates all nyght. And he in maner dyd euen compell them violentlye. And they returnyng in vnto hym, entred into hys house, and he made them a feast, & dyd bake swete breade, and they did eate. And before they went to rest, the men of the citie (euen the men of Sodom) compassed the house rounde aboute, both old and yonge, all the people fro all quarters. And they callynge vnto Lot, sayd vnto hym: Where are the mē which cam into the this nyght? bring them vnto vs, and we wyll knowe them. And Lot went out at the doores vnto them: and shut the doze after him and sayd: nay for Goddes sake brethē do not so wickedly. Beholde I haue two doughters which haue knowen no man, them wyll I bryng out now vnto you: and do with them as it semeth good in your eyes. Onely vnto these men doo nothinge: for therefore came they in vnder the shadowe of mi rofe. And they sayd: stand backe. And they saye: He came in as one to soiorne and wyll be now a iudge? we wyll surely deale worse with the, thē with them. And they preased sore vpon the man, euen Lot: and came to breake vp the doze but the men putte forth theyr hand, and pulled Lot into the house to them, and shut to the doze. And ỹ men that were at the doze of the house, wer smote with blyndnesse both smal and great: so that they fainted and coulde not find the doze. And the men sayde vnto Lot: Yf thou haue yet here anye son in lawe, or sonnes, or doughters, or whatsoeuer thou hast in the cytie, bryng it out of this place: for we must destroy this place, because thē crye of them is great before the face of God, for the Lord hath sent vs to destroye it. And Lot went out and spake vnto hys sonnes in lawe whyche maryed hys doughters, saying: stand vp

get

D

B

C

Gen.

Luc. 24

Tob.

Exo. 2 acts. 7

Sap. 4. Reg.

Gen. 1

get you out of this place, for the Lord wyl ouerthrow this citie. But he semed as though he had mocked, vnto his sonnes in lawe. And whan the morning arose, the angels caused Lot to spede him, saying: Stād vp, take thy wife and thy two daughters at hand, lest thou perish in the syn of the citie. And as he prolonged the time, ỹ men caught both him, his wife, & his two daughters by the hands, the Lord beynge mercyfull vnto hym: and they brought him forth, and set him without the citie. It fortuned when they had brought them out, he saide: Saue thy life, and loke not behynd the, neither tary thou in this plain countrey. Saue thy self in the mountayne, least thou perysshe. And Lot sayde vnto them: Oh nay Lord: behold thy seruant hath found grace in thy syght, & thou hast magnified thy mercy which thou hast shewed vnto me, in sauyng my lyfe. Behold, I cannot be saued in the mountain lest some misfortune fall vpon me, and I dye: Behold, here is a citie by to flee vnto, euen yonder litteil one: Oh let me be saued there: is it not a litle one, and my soule shal lyue? And he said to him: Se I haue receiued thy requeste as concernynge this thing, that I wil not ouerthrow this citie for thee, whiche thou haste spoken. Haste thee, and be saued there for I can do nothyng till thou be com thither. And therfore the name of the citie is called Zoar. And the Sunne was now risen vpon the earth, when Lot was entred into Zoar. Then the Lorde rained vpon * Sodome & Gomorra, brimston & fire from the Lord out of heaven, and ouerthrewe those cities, and all the region, and all that dwelled in the cities, and that grewe vpon the earth. But Lots wyfe looked behynde her, and was turned into a pillar of salt. Abraham risyng vp early, got hym to the place where he stoode before the presence of God, and lookyng towarde [illegible]dome and Gomorra, and toward [illegible]he land of that contrey, he loked: a[illegible]behold, the smoke of the countreye [illegible]rose as the smoke of a fornace. And it hapned that when God destroyd the cities of that region, he thought vpon Abraham, & sent Lot * out from the middes of the ouerthrowing, when he ouerthrewe ỹ cities wher Lot dwelled. And Lot departed out of Zoar, and dwelled in the mountaines with his .ii. daughters, for he feared to tary in Zoar, but dwelled in a caue, he & his .ii. daughters. And the elder said vnto ỹ yōger: Our father is old, and there is not a man in the earth to come in vnto vs, after the maner of the world. Come, we wil make our father dronkē with wyne, and lye with hym, that we may saue seede of our father. And so they made their father drōken wyth wine that night. And ỹ elder daughter went & lay with her father: and he perceiued it not, neither whan she lay down, neither when she rose vp. And on the morow it hapned, that the elder said vnto the yonger: Behold, yesternight laye I with my father. Let vs make him drōk with wine this night also, and go thou & lie with him, that we may rayse vp seede of our father. And they made theyr father drunke with wyne that nyght also. And the yonger arose & lay with him. And he perceiued it not: neither when she lay down, neither whē she rose vp. Thus wer both the daughters of Lot with chylde by theyr father. And the elder bare a sonne, & called his name Moab The same is the father of the Moabites vnto this day. And the yōger bare a sonne also, & called his name Ben Ammi. The same is the father of the childzen of Ammon vnto this day.

¶ The .xx. Chapter.

AND Abraham departed thēs toward the south countrey, & dwelled betwene Cades and Sur, & sojourned in Gerar. And Abraham said of Sara his wife: she is my * sister. And Abimelech kynge of Gerar sent and fet Sara away. But god came to Abimelech in a dreame in ỹ night, & said to him: Se, thou shalt dye for the womans sake which thou hast take away, for she is a mās wife.

But Abimelech had not yet come nie
her, & he said: Lord wilt thou slea righ
teous people? sayde not he vnto me:
B she is my sister? yea, & said not she her
selfe: he is my brother? With a pure
heart & innocent handes haue I done
this. And God sayde vnto hym by a
dreame: I wot it well that thou didst
it in the purenesse of thy hert. I kept
the also that thou shouldest not sinne
against me: and therfore suffred I the
not to touche her. Now therfore deli=
uer the man his wife agayn, for he is
a prophete: And he shall pray for thee,
that thou maist liue: But & if thou de
liuer her not againe, be sure that thou
shalt die the deth: both thou, & all that
thou hast. Therfore Abimelech ry=
sing vp betimes in the morning, cal=
led all his seruãtes, and told all these
C sayinges in their eares: & the mẽ wer
fore afrayde. And Abimelech called
Abraham, and sayde vnto hym: What
haste thou done vnto vs, & what haue
I offended the, that thou hast brought
on me and on my kingdome so great a
syn? Thou haste done dedes vnto me
that ought not to be done. And Abi=
melech said vnto Abraham: What sa=
west thou that thou hast doone thys
thyng? Abraham answered. For I
said: surely the feare of God is not in
this place, and they shall slea me for
my wiues sake: yet in verye dede she
is my sister, for she is the daughter of
my father: thoughe she be not the
daughter of my mother: & she became
my wyfe. And after God caused me
to wander oute of my fathers house,
I said vnto her: This kyndnes shalt
thou shew vnto me in al places wher
we com, that thou say of me: he is my
D brother. Then toke Abimelech sheepe
and oxen, men seruantes and women
seruantes, and gaue them vnto Abra=
ham, & deliuered him Sara his wyfe
agayn. And Abimelech said: Behold
my land lieth before the, dwell where
it pleaseth thee best. But vnto Sara
he said: Se, I haue geuen thy brother
a thousand peces of syluer: beholde, it
shalbe a couering of thyne eyes, vnto
al that are with the, and thus withall
was she reproued. And so Abraham
prayed vnto God, & god healed Abi=
melech & his wife, and his maydens,
& they bare children. For ẏ Lord had
closed to all the matrices of ẏ house of
Abimelech: because of Abrahãs wife

The .xxi. Chapter.

THe Lorde visited Sara, as he
had sayd: and did vnto her * ac=
cording as he had promised. A Ge.18 and.17 Gal.4 Heb.11
For Sara was with childe, and bare
Abraham a sonne in his old age, euen
the same season which the Lorde had
appointed him. And Abraham called
his sonnes name that was borne vn=
to him, which Sara * bare him, Isa= Mat.1
hac: and Abraham * circũcised Isahac Iosa.24
his son when he was .viii. dayes olde: Ge.17
as God cõmaunded hym. And Abra=
ham was an hundred yere olde, when
his son Isahac was borne vnto him.
But Sara said: God hath made me a
laughing stocke: so that al that heare,
will laugh at me. She said also: Who
would haue said vnto Abraham, that
Sara shoulde haue geuen children
sucke? for I haue borne hym a son in
his old age. The child grew, & was
weaned: and Abraham made a great
feast the same day ẏ Isahac was wea
ned. Sara saw also the son of Hagar, B
the Egyptian (whiche she had borne
vnto Abraham) to be a mocker, wher Gal.4
fore she sayd vnto Abraham: Put a=
way this bondmayde and her sonne:
for the sonne of this bondwoman shal
not be heyre with my sonne Isahac:
and this saying was very greuous in
Abrahams syght, because of his son.
And God sayd vnto Abraham: let it
not be greuous in thy syghte, because
of the lad, and of thy bondmaide: All
that Sara hath sayd vnto thee, heare
her voyce: for * in Isahac shal thy sede Ro.9
be called. Moreouer, of the sonne of Gal.4
the bondwoman wyll I make a na= Heb.11
tion: because he is thy * seede. And so Ge.17
Abrahã rose vp early in the morning,
and toke bread, and a bottell of water,
and gaue it vnto Hagar, putting it on
her shoulders with the lad also, & sent
her away: who departyng, wandered
vp and downe in the wildernesse of

Beer

Beer Sheba. And the water was spēt in the bottell, and she cast the lad vnder a bushe, and went and sate on the other side a greate waye, as it were a bowshote of: for she said: I will not see the death of the child. And she sytting downe on the other syde, lyft vp her voice, and wept. And God heard
C the voyce of the chyld, and the angell of God called Hagar out of heauen, & said vnto her: what ayleth thee Hagar? Feare not, for God hath herd the voyce of the child where he lyeth. Arise, and lifte vp the lad, & take him in thy hande, for I wylle make of him a greate people. And God opened her eyes: and she sawe a well of water, and she went & filled the bottell with water, and gaue the boy drinke. And God was with the lad, & he grewe, & dwelt in the wildernes, and became an archer: and he dwelt in the wildernes of Pharan. And his mother got him a wife out of the land of Egypt. And it chanced the same season that Abimelech and Phicol his chefe captaine spake vnto Abraham, saying: * God
e.26.f is with the in all that thou doest: and now therfore sweare vnto me euē here by God, that thou wilt not hurte me nor my children, nor my childrens children: But that thou shalt deale wyth me and the countrey where thou hast
D bene a straunger, accordyng vnto the kyndenesse that I haue shewed thee. And Abraham said: I will sweare. And Abraham rebuked Abimelech for a well of water, whiche Abimelechs seruantes had violentely taken away. And Abimelech said: I wote not who hath doone this thyng: also thou toldest me not; neyther heard I of it, but this day. And Abrahā toke shepe and oxen, and gaue theym vnto Abimelech. And they made bothe of them a bonde together. And Abrahā set. vii. ewe lambes by them selues. And Abimelech sayd vnto Abrahā: what meane these. vii. ewe lambes which thou haste set by them selues? He answered: For these. vii. lambes shalt thou take of my hand, that they maye bee a witnesse vnto me, that I haue digged this well. wherfore the place is called Beer Sheba, because ỳ there they sware both of them. Thus made they a bonde together at Beer Sheba. And Abimelech and Phicol his chief captaine rose vp, and turned again vnto the land of the Philistins And Abrahā plāted a wood in Beer Sheba, and called there on the name of the Lord, the euerlasting God, and so gouerned in the Philistines lande a long season.

C The. xxii. Chapter.

A
After these sayings it hapned Ind. 8. d
that God dyd * proue Abra- Ecc. 44: a
ham, & sayd vnto him, Abra- Heb. 11 d
ham? whiche answered: here am I. And he sayde: Take thy onely sonne Isahac, whom thou louest, and gette thee vnto the land Moria, and sacrifice him there for a sacrifice vpon one of the mountains which I wil shewe thee. Then Abraham rose vp earely in the mornynge, and sadled his asse, and toke two of his yonge men with hym, and Isahac his sonne: and cloue wood for the sacrifice, and rose vp and got him to the place whiche god had appointed him. The third day Abrahā lift vp his eies, and sawe the place a farre of, and sayd vnto his yong men Byde here with the asse, I and ỳ lad wyll go yonder, and worshyppe, and B
come agayne vnto you. And Abrahā toke the wood of the sacrifice, & layde it vpon Isahac his sonne: but he him self toke fyre in his hand, and a knife. And they wēt both of them together. Thā spake Isahac vnto Abrahā his father, & said: My father? And he answered: here am I my son. He saide: Se here is fyre and wood, but where is the shepe for sacrifice? Abraham answered: My sonne, god wil prouyde hym a shepe for sacrifice. And so they went both together. And when they came vnto the place whiche god had shewed him, Abraham made an aulter there, and dressed the woode, and bound Isahac his son, and * laide him Iac. 2. d
on the aultar, aboue vpō the wod, and 2. Mach.
Abraham stretching foorth his hand, 2. f
toke the knyfe to haue kylled his son.

B. ii. And

And the aungell of the Lorde called
vnto him from heauen, sayinge:
Abraham, Abraham? And he saide:
Here am I, and he sayde: Lay not thy
hande vpon the childe, neither do any
thynge at all vnto hym: for nowe I
knowe that thou feareſt God, and haſt
for my ſake not ſpared thine only ſon.
C And Abraham liftynge vp his eyes,
loked about, and beheld, there was a
ramme caught by the hornes in a thic
ket. And he went and toke the rãme
and offred him vp for a ſacrifice in the
ſtede of his ſonne. And Abraham cal-
led the name of ỹ place, the Lorde will
ſee. As it is ſayd this day: In ỹ mouñt
will the lorde be ſene. And the angell
of the lord cried vnto Abraham from
Hebr. 6.c heauen the ſecõd tyme, and ſaid: * By
my ſelf haue I ſworne (ſaith ỹ lord)
becauſe thou haſte done this thinge
and haſt not ſpared thy only ſon: that
in bleſſyng I will multiply thy ſede
D as the ſtarres of heuen, & as the ſand
which is vpon the ſea ſyde. And thy
ſede ſhall poſſeſſe the gate of his ene-
Ge. 12. 8 mies. * And in thy ſede ſhall all the
actes. 3. d nations of the earth be bleſſed, becauſe
Gal. 3. b thou haſt heard my voice. So turned
Abraham again vnto his yong men, &
they roſe vp & went togither to Beer
Seba: And Abraham dwelt at Beer
Seba. And it chanced after theſe thin
ges, that one told Abrahã, ſaying: Be
hold, Milcha, ſhe hath alſo borne chil-
dren vnto thy brother Nachor: Hus
his eldeſt ſon, and Buz his brother,
& Kemuel, the father of the Syrians,
and Cheſed, and Haſo, and Pildas, &
Jedlaph, & Bethuel. And Bethuel
begate Rebecca. Theſe. viii. did Mil
cha beare to Nachor Abrahams bro-
ther. And his cõcubine called Rhu-
ma, ſhe bare alſo Tebah, and Gahan,
Thaas and Mahaca.

C The. xxiii. Chapter.

A Sara was an hũdred & .xxvii.
yere old (ſo long lined ſhe) &
Sara dyed in Kyriat Arba:
The ſame is Hebron in the
lande of Canaan. And Abraham cam
to mourne Sara, and to wepe for her
And Abraham ſtode vp from ỹ ſight
of his coarſe, and talked with the ſonnes of Heth, ſaying: I am a ſtraunger and a foreyner among you: Geue me a poſſeſſion to bury in with you, that I may bury my coarſe out of my ſight. And the chyldren of Heth anſwered Abraham, ſaying vnto him: Heare vs Lorde, thou arte a Prince of God among vs. In the chiefeſt of our ſepulchres burie thy dead. None of vs alſo ſhal forbid the his ſepulchre, but thou B mayſt bury thy dead therin: Abraham ſtode vp, and bowed him ſelf before ỹ people of the lande, of the chyldren of Heth. And he communed with them, ſayinge: If it be your mynde that I ſhall bury my deade out of my ſighte, Heare me: & ſpeake for me to Ephron ỹ ſon of Zoar, that he may giue me the double caue whiche he hath, and that is in the ende of his fielde, but for as muche money as it is worth: ſhall he geue it me in ỹ preſẽce of you for a poſ ſeſſion to bury in. For Ephron dwelled among the children of Heth. And Ephron ỹ Hethite anſwered Abrahã in ỹ audience of the childrẽ of Heth, & of all ỹ went in at the gates of his cite, ſaying: Not ſo my Lord, heare me: The field geue I thee, & the caue that therin is, geue I the alſo: and euen in C the preſence of the ſonnes of my people geue I it thee: bury thy dead. And Abraham bowed hym ſelfe before the people of the land, and ſpake vnto Ephron in the audience of the people of the countrey, ſaying: I pray the heare me, if it pleaſe thee: I will geue thee ſyluer for the field, take it, and I will bury my dead ther. Ephron anſwered Abraham, ſaying vnto hym: My lord hearken vnto me: The land is worth .iiii. hundred ſicles of ſiluer: what is that betwixt the and me? bury therefore the dead. And Abraham herkned vnto Ephron, and weyed hym the ſiluer which he had ſayd, in the audience of the ſonnes of Heth. Euen. iiii. hun D dred ſyluer ſicles of currant money among marchauntes. And the fielde of Ephron with the double caue which was before Mamre: euen the fielde and the caue that was therein, and all

the

the trees that were in the fielde, and that were in all the borders rounde aboute, was made sure vnto Abraham for a possession, in the sight of the children of Heth, before al that went in at the gates of the citie. After this dyd Abraham bury Sara his wife in the double caue of the field, that lyeth before Mamre: The same is Hebron in the land of Chanaan. And so both the field and the caue that is therein, was made vnto Abraham a sure possession to bury in, of the sonnes of Heth.

¶ The .xxiiii. Chapter.

A Braham was old and stricken in dayes, & the Lord had blessed hym in all thynges. And Abraham sayd vnto his eldest seruaunt of his house, which had the rule ouer all that he had: Put thy hand vnder my thigh, and I wyl make the sweare by the Lorde God of heauen, and God of the earth, that thou shalte not take a wyfe vnto my sonne of the daughters of Chanaan, amõg which I dwel. But thou shalt go, vnto my contrey & to my native land, & take a wife vnto my sonne Isahac. But the seruant said vnto him: Peraduẽture the woman wyll not agree to come with me vnto this lande: shall I bryng thy sonne agayne vnto the lande whyche thou camest out of? To whom Abraham answered: Beware that thou bryngest not my sonne thyther agayne. The Lorde god of heauen which toke me from my fathers house, and from the lande where I was borne, and which spake vnto me, and that sware vnto me, saying: Vnto thy sede will I geue this lande, he shall sende hys
Ge. 15. d angell before thee: and thou shalt take a wyfe vnto my sonne from thence. Neuertheles yf the woman wyl not agree to folowe thee, then shalt thou be without daunger of this my othe. Only bryng not my sonne thyther agayn. And the seruant put his hande vnder the thigh of Abraham his master, and sware to him as concernynge that matter. And the seruaunte tooke tenne Camels of the Cameles of his maister, and departed: and had of all maner of goodes of his maister with hym, and went to Mesopotamia, vnto the citie of Nahor. And made hys camels to lie downe without the citie B
by a welles syde of water, at euen: about the tyme that women come oute to drawe water: And he sayd: Lorde god of my maister Abraham, sende me good spede this day, and shewe mercy vnto my master Abraham. Lo I stãde here by the well of water, & the daughters of the men of this citie come out to drawe water: Now the damsell to whome I shall saye, Stoupe downe thy pitcher I praye thee, that I maye drinke, If she say Drinke, and I wyl geue thy camels drinke also: the same is she that thou haste ordeined for thy seruant Isahac: yea and therby shal I know that thou haste shewed mercye on my maister. And it came to passe yer he had left speaking, Behold, Rebecca came oute, the daughter of Bethuell, son to Milca, the wife of Nahor Abrahams brother, & her pitcher vpon her shoulder. The damsell was very fayre to loke vpon, & yet a mayde and vnknowne of man. And she wẽt downe to the well, and fylled her pitcher, and came vp. And the seruaunt rannyng vnto her, said: Let me suppe a lyttle water of thy pitcher, and she said: Drink my Lord. And she hasted and let downe her pitcher vppon her C
arme, and gaue hym drynk. And whẽ she had geuen him drinke, she sayd: I wyll draw water for thy camels also, vntill they haue dronke inough. And she powred oute her pytcher into the trough hastily, and ran agayne vnto the well to fet water, and drew for all his camels. And the man wondred at her: But held his peace, to wete whether the Lorde had made his tourneye prosperous or not. And it fortuned as the Camelles had lefte drynkyng, the man toke a golden earynge of halfe a sicle weyght, and two bracelettes for her handes, of .x. sicles weyghte of golde, and sayd: whose daughter arte thou? tell mee I praye thee, is there

rowme in thy fathers house for vs to lodge in? She answered hym: I am the daughter of Bathuel the sonne of Milca, whiche she bare vnto Nahor: and said moreouer vnto him: we haue litter and prouander ynough, and also rowme to lodge in. And the man bowed hym selfe, and worshypped the Lorde God and sayde: blessed be the Lorde God of my master Abraham, which ceaseth not to deale mercifully and truly with my master and hathe brought me the waye to my masters brothers house. And the damsell ran and tolde them of theyr mothers house these thinges. And Rebecca hadde a brother called Laban. And he ran out vnto the man, euen to the wel: for assone as he had seene the earinges and the bracelettes in hys systers handes (and hearde the woordes of Rebecca his sister, saying: thus saieth the man vnto me) he went oute vnto the man. And lo, hee stode with the camels by the well syde. And hee sayde: come in thou blessed of the Lorde: wherefore standest thou without? I haue dressed the house, and made rowme for the camels. And than the man came into the house: and he vnbridled the camels and (Laban) brought litter and prouander for the camels, and water to washe his fete, and the mennes feete that were with hym, and sette meate before him to eate. But hee sayde, I will not eate vntil I haue sayd mine arande. And he sayd, saye on. And hee sayde: I am Abrahams seruaunt, and God hath blessed my mayster oute of measure, that he is become great, and hath geuen him shepe, and Oxen, syluer and golde, menne Seruauntes, and mayde Seruauntes, caamelles, and asses. And Sara my maysters wyfe bare hym a sonne, when shee was olde, and vnto hym hath hee geuen all that hee hath. And my master made me sweare, sayinge, thou shalte not take a wyfe to my sonne amonge the daughters of the Canaanites, in whose lande I dwel. But thou shalt goe vnto my fathers house, and to my kynred, and take a wyfe vnto my sonne. And I sayde vnto my mayster: peraduenture the wyfe will not folowe mee? And hee aunswered mee: The Lorde before whoume I walke, will sende hys aungel wyth thee, and prosper thy iourney, and thou shalte take a wyfe for my sonne, of my kynred, and of my fathers house. Then shalte thou bee giltelle of my curse. whan thou commeste vnto my kynred. And if they geue the not one, thou shalte bee giltelle of my curse.

And so I came thys daye vnto the well, and sayde: O Lorde, the God of my master Abraham, yf it be so nowe that thou makest my iourney whiche I goe, prosperous: beholde, I stande by thys well of water, and when a virgyn commeth forth to drawe water, I saye to her: geue mee (I praye thee) a little water of thy pitcher to drynke, and she say to me, drinke thou, & I wyl also draw for thy Caamels: that same is the wyfe whom the Lord hath prepared for my maysters sonne. And before I hadde made an ende of speakyng in myne hearte: behold, Rebecca came forth, and her pytcher on her shoulder, and she went downe vnto the well and drewe water. And I sayd vnto her: geue me drynke I praie thee. And shee made haste, and tooke downe her pitcher frome of her, and sayde: drinke, and I wyll geue thy camels drynke also. And I dranke, and she gaue the Caamelles drynke also. And I asked her, saying, whose daughter art ye? She answered: the daughter of Bathuell Nahors sonne, whō Milca bare vnto hym. And I putte the earynge vppon her face, and the bracelettes vppon her handes. And I bowed myselfe, and worshypped the Lorde, and blessed the Lorde GOD of my master Abraham, whyche hadde brought me the ryghte waye, to take my maysters brothers daughter vnto hys sonne. Nowe also yf ye wil deale mercyefullye and trewlye wyth my Mayster, tell mee: and yf not, tell mee also, that I maye tourne mee to the ryght hand, or to the left. Then aunswered Laban and Bathuell, saying,

Gen. 21.

Ge. 23. and. 24.

This sayinge is proceaded euen oute of the Lorde, we cannot therefore say vnto thee, eyther good or bad, beholde Rebecca is before thee, take her and go, that she maye be thy masters sonnes wyfe, euen as GOD hath saide: And when Abrahams seruaunt herd theyr woordes, hee woorshypped the Lorde flatte vpon the earthe. And the seruaunte toke foorth ieweiles of syluer, and ieweiles of golde, and raymente, and gaue theym to Rebecca. And vnto her brother, and to her mother, he gaue giftes: and they dyd eate and drynke, bothe hee and the menne that were wyth hym, and taryed all nyghte. And when they rose vppe in the morninge, hee sayde: iette me departe vnto my master. Her brother and her mother aunswered: iette the damsell abyde wyth vs a whyle, and it bee but euen x. dayes, and than shal she go. G He sayde vnto theym: hynder me not, beholde: the Lorde hath prospered my iourney. Sende me awaye therefore, that I maye go vnto my master. And they sayde: wee will call the damsell, and enquyre at her mouthe. And they called foorth Rebecca, and sayde vnto her: wylte thou go with this manne? And shee aunswered I wyll goe. So they iette Rebecca theyr syster gooe, and her nurse and Abrahams Seruaunt, and his menne. And they blessed Rebecca, and sayde vnto her, thou Gen.22c arte our syster, growe vnto thousande thousandes, and thy seede possesse the gate of theyr enemyes. And Rebecca arose, and her damsels, and sette theim by vppon the camels, and went theyr waye after the manne. And the Ser- Ge.16.d uaunt toke Rebecca, and wente hys waye. And Isahac was commynge frome the waye of the well of the liuynge and seynge me: for he dwelte in the South countrye, and Isaac was gone out to praye in the feld at the euētyde. And he lyfte vppe hys eyes and sawe the camels comminge. And Rebecca lyfte vppe her eyes: and when shee sawe Isahac, shee lyghted of the camell, and sayde vnto the seruaunte: what manne is thys that commeth walkynge agaynste vs in the fyelde? And the seruant sayd: It is my mayster. Therefore she tooke her cloake, and put it aboute her: and the seruant told Isahac all thynges that he hadde done. And Isahac broughte her into his mother Saras tent, and toke Rebecca, and she became his wyfe, and he loued her: and so Isahac receaued cōfort after his mother.

¶ The. xxv. Chapter.

ABraham proceaded further, A and tooke hym a wyfe called Ketura: whyche bare hym Simram, and Iecksan, and Medan, and Midian, and Iesbacks, & Suah, Iecksan begatte Seba, and Dedan. And the sonnes of Dedan were Assurim, Letusim, and Leummim. And the sonnes of Midian: Epha, and Epher, Hanoch, and Abda, and Elida. All these were the chylderne of Ketura. And Abraham gaue all his gooddes vnto Isahac. But vnto the sonnes of the concubines whiche Abraham had, he gaue gyftes: and sent them awaye frome Isahac his sonne, (whyle he yet lyued) eastward vnto the lande of Kedes. And these are the dayes of the yeares of Abrahams life which he liued: an hundred and. lxxv. yeare: and then fell sycke and dyed, in Ge.25. a good lustye age, (when he hadde lyued ynough) and was put vnto his people. And hys sonnes Isaac and Ismaell buryed hym in the double caue, in the feld of Ephron, sonne of Zoar the Hethite, beside ỹ plain of Mamre which fielde Abraham bought of the soonnes of Heth: where Abraham was buryed, and Sara his wyfe. It fortuned after the death of Abraham, that God blessed Isahac his sonne, and Isahac dwelled by the welle of the lyuyng, and seyng me. B

These are the generations of Ismaell Abrahams sonne, whych Hagar, the Egyptian, Saras handemayde, bare vnto Abraham. And these are the names of the sonnes of Ismaell in theyr names, accordynge to their kynredes. The eldest sonne of Ismaell: Nebaioth, and Cedar, and

Adbeel, and Mibsam, and Misma, & Duma, and Masa, and Hadar, Thema, Jetur, Naphis, & Kedma: These are the sonnes of Ismael and these are Ge.17.c 1.pa.1.b theyr names: by their townes and castels. * xii. princes of their houlholdes And these are the yeares of the life of Ismael, an hundreth & .xxxvii. * yeare, and he fell sycke, and dyed: and was laid vnto his people. And they dwelled frome Heuilah vnto Sur, that is by the border of Egypt, as thou goest toword the Assirians. And he dyed in the presence of all his brethren. And these are the generations of Isahac Abrahams sonne: Abraham begat Isahac. And Isahac was .xl. yere olde when he tooke Rebecca to wyfe, the daughter of Bethuel, the Sirian of Mesopotamia, and syster to Laban the Sirian. And Isahac made intercession vnto the Lord for his wyfe because she was barayne: and the Lorde was intreated of hym, and Rebecca his wyfe conceyued, and the childzen strone together within her. Therfore she said: if it shold go so to passe what healpeth it that I am with chylde? wherfore she went to aske the Lorde. And the Lord said vnto her: There are two maner of people in thy wombe, Rom.9.c and two nations shalbe deuided oute of thy bowels, and the one nation shal be myghtier then the other, and the * elder shalbe seruant vnto the yonger. Therfore when her time was come to be deliuered: Behold, there were two twinnes in her wombe. And he that came out fyrst was red, and he was al ouer as it were a rough garment: and they called his name Esau. And after hym, came hys brother oute, and his D hand holdyng Esau by the * hele, and Ose.12a his name was called Jacob. And Isahac was .lx. yeare olde whene they wer borne. And the boyes grew, and Esau became a cunnynge hunter, and a tiller of the earthe. But Jacob was a perfect man, and dwelled in the tentes. Isahac loued Esau, because he dyd eate of his venyson, but Rebecca loued Jacob. Jacob sod potage, and Esau came frome the fielde, and was faynt: and Esau sayd to Jacob: Fede me I pray the, with that redde potage for I am fayntie. And therfore was his name called * Edom. And Jacob said: Sell me this day * thy birthright Esau sayd: Lo, I am at the poynte to dye, and what profite shal thys birthright do me? Jacob answered * Swere to me then this day. And he sware to hym, and solde his birtheryght vnto Jacob. Then Jacob gaue Esau bread and pottage of ryse. And he dyd eate & drink, and rose vp, and went his way and Esau regarded not hys birtheryght.

Abdi. 1 Heb.47 Ge.47.b

¶ The .xxvi. Chapter.

A AND there cam a dearth in the lande, passyng the first derthe that was in the days of Abraham. And Isahac went vnto Abimelech kyng of the Philistins, vnto Gerar. And the Lord appered vnto him, and sayd: Go not downe into Egypt, but abyde in the land, whiche I shall shewe vnto the: soiorne in this lande, and I wyll bee with thee, and wyll blesse thee, for vnto thee, and vnto thy sede, I will geue all these * contreys. Ge.12.b And I will performe the oth whiche and.13.b I swore vnto Abraham thy father: Ge.15.b and will * multiplie thy seede as the and.22.c starres of heauen: and wyll geue vnto thy sede all these countreys. And in thy sede shall all the nations of the earth bee blessed, because that Abrahā Ecc.44b harkened vnto my voyce, and kepte myne ordynaunces, my commaundementes, my statutes and my lawes. B And Isaac dwelled in Gerer. And the men of the place asked hym of his wyfe, and he sayd: She is my syster: Ge.12.c for he feared to say: She is my wife, and, 20.d lest that men of the place should haue killed hym because of Rebecca which was beautiful to the eie. And it happened, after he had ben ther long time, þ Abimelech kyng of the Philistians, loked out at a windowe, and sawe Isahac sportynge wyth Rebecca, hys wife. And Abimelech called Isahac, and sayd: She is of a suretie thy wife and wyy saydest thou, She is my syster

ster? To whom Isahac answered: I thought that I myght peraduenture haue died for her sake. Abimelech said why hast thou don this vnto vs? one of the people myght lyghtly haue lien by thy wyfe, and so shold est thou haue brought sinne vpon vs. And so Abimelech charged all his people, saying: he that toucheth this man or his wife shall dye the deathe. Isahac sowed in that land and founde in that same yere an hundred bushels: and the Lord blessed him, and the man waxed mightye, and went forth and grew, tyll he was excedyng great, for he had possession of sheepe, of oxen, and a myghtye housholde, and therefore the Philystians had enuy at him, for the Philystyans stopped and fylled vppe with earth al the welles whych his fathers seruaūtes dygged in hys father Abrahams tyme. And Abimelech sayd vnto Isaac: get thee from vs, for thou art mightier then we a great deale. Therefore Isahac departed thence, and abode in the valley of Gerar, and dwelt there. And Isaac returnynge, digged again the welles of water which they digged in the dayes of Abraham hys father, whith the Philistians had stopped after the deathe of Abraham, and gaue them the same names which his father gaue theym. Isahacs seruauntes digged in ✠ valley, & found a wel of liuing water. And the herd men of Gerar did stryue with Isahacs herd menne, sayinge: the water is oures. Then called he the well * Esech, because they stroue wyth hym. And they digged a nother well, and stroue for that also. And he called the name of it Sitena. And than he departed thense, and digged an other welle, for the whyche they strouc not: therefore called he it * Rehoboth, saying: The Lord hath nowe made vs roome, that we may encreace vpon the earth. And he wente vp thense, to Beer Sheba. And the Lord appered vnto hym the same nyght, and sayd: I am the god of Abraham thy father: Feare not, for I am with the, & wyl bicsse the, & multyplye thy sede for my seruaunt Abrahams sake. And he builded an altar there, and called vpon the name of the Lord, and pitched his tent. And there Isahacs seruauntes dygged a welle. Then came Abimelech to hym frome Gerar: and Ahusath his frende, and Phicol his chief captain. And Isahac sayd vnto them: Wherfore come ye to me, seyng ye hate me, and haue put me away from you? Whiche answered: In seeynge, we sawe that the * Lorde was with thee, and we said: Let there be nowe an othe betwixt vs, euen betwixt vs and thee, and lette vs make a bonde with thee, that thou shouldest doo vs no hurte, as we haue not touched thee, and as we haue doone vnto the nothing but good, and sent the away in peace: for thou arte nowe the blessed of the lord. And he made them a feast, and they dyd eate and drinke. And they rose vp betimes in the morynng, and sware one to another: and Isahac sent them away. And they departed from hym in peace. And that same daye it hapned, that Isahacs seruantes came and tolde hym of a well, which they had digged: and sayd vnto hym: we haue founde water. And he called it * Sheba. And the name of the citie is called * Beer Sheba vnto this day. Esau was. xl. yere olde, and he toke a wyfe called Judith, the daughter of Bery an Hethite, and Basmath the daughter of Elon an Hethite also, whiche wer disobedient vnto Isahac and Rebecca.

Gen. 21. c

E

F

G

An othe. * the wel of the oth

Conten-tion.

E Enmity. Large-nes.

¶ The. xxvij. Chapter.

AND it came to passe, that whā Isahac waxed olde, and his eyes were dymme (so that he coulde not see) he called Esau his eldest sonne, and sayde vnto hym: My sonne, and he sayde vnto hym: Here am I. And he sayde: Beholde I am nowe olde, and knowe not the daye of my death: and nowe therfore take thy weapons, thy quiuer and thy bowe, and gette thee to the fieldes, that thou mayst take me some venison, and make me meate suche as I lone: and bryng it me, that I maye eate, and that my soule maye bicsse thee, before that I

H

voyce. But Rebecca hearde when Isahac spake to Esau his son. And Esau went into the field, to catche venevson and to bryng it. ✝ And Rebecca saide vnto Jacob her son, saying: Beholde I haue herd thy father talkyng with Esau thy brother, and saying: Bryng me venevson, and make me meate, that I maye eate, and blesse the before the Lorde, afore my death. Now therfore my son, heare my voyce in that which I cōmaunde the: get the to the flocke and bring me thense two good kydds that I may make meate of theym for thy father, such as he loueth. And thou shalt bring it to thy father, that he may may eate, and that he blesse the before his death. Then sayde Jacob to Rebecca his mother: Beholde, Esau my brother is a roughe manne, and I am smothe. My father shal peraduenture fele me, and I shall seme vnto him as though I went about to begyle hym, and so shall he bryng a curse vpon me, & not a blessyng: and his mother saide vnto hym: Vpon me bee thy curse my sonne, onely heare my voyce, and go & fetch me them. And Jacob went and fet them, and brought them to his mother. And his mother made meate suche as she knew that his father loued And Rebecca set goodly rayment of her eldest sonne Esau, whiche was in the house with her, and put them vpon Jacob her yongest sonne, and she put skynnes of goates vpon his handes, and vpon the smooth of his neck. And she put the meate & bread which she had prepared, in the hande of her sonne Jacob. when he came to his father, he sayd: My father. And he answered, here am I, who arte thou my sonne? And Jacob sayde vnto his father: I am Esau thy eldest sonne, I haue done accordyng as thou badest me: Vp and syt, and eate of my venyson, that thy soule may blesse me. And Isahac sayde vnto his sonne: Howe commeth it, that thou hast found it so quickely my sonne? He answered: The Lorde thy God brought it to my hand. Then said Isahac vnto Jacob. Come nere, and lette me fele thee my sonne, whether thou be my sonne Esau or not. Than went Jacob to Isahac his father, and he felt and sayde: The voyce is Jacobs voyce, but the handes are the handes of Esau. And he knewe hym not, because his handes wer rough as his brother Esaus handes, and so he blessed hym. And he asked hym: Arte thou my son Esau? and he sayd: That I am. Then sayde he: Bryng me, and lette me eate of my sonnes venevson, that my soule maye blesse the. And he brought him, and he eate: and he brought hym wyne also, and he dranke. And his father Isahac sayd vnto hym, Come nere, and kysse me my sonne. And he went vnto him, and kissed him. And he smelled the sauour of his raiment, and *blessed him and sayde: See the smell of my sonne is as the smell of a fielde, whiche the Lorde hath blessed. God geue thee of the dewe of heauen, and of the fatnesse of the earth, and plentie of corne and wyne. People bee thy seruaunts, and nations bowe vnto the. Be Lord ouer thy brethren, and thy mothers children bowe vnto thee. Cursed be he that curseth thee, and blessed bee he that blesseth thee. It hapened, that as soone as Isahac had made an ende of blessynge, and Jacob was scarce gone out of the presence of Isahac his father, then cam Esau his brother from his huntyng, and had made also meat, and brought it vnto his father, & sayd vnto his father: Lette my father arise, and eate of his sonnes venevson, that thy soule may blesse me. Then hys father Isahac sayde vnto hym: Who art thou? He answered: I am thy eldest sonne Esau. And Isahac was greatly astonied out of measure, and sayde: Whyche is he, and where is he then, that hath hunted venevson, and hathe brought it me? I haue eaten of al, before thou camest, and haue blessed him and he shall bee blessed. When Esau hearde the woordes of his father, he cryed out greatly and bytterly, above measure, and sayde vnto his father: Blesse me also my father. Who answered: Thy brother came wyth subtilte,

Ecc. 3.
Hcb. 11.

tiltie, and hath taken away thy bles-
synge. And he sayde agayne: He may
well be called Jacob, for he hath vn-
dermyned me now two tymes: fyrste
he toke away my birthright, and see,
now hath he taken away my blessyng
also. And he sayd: Haste thou kepte
F neuer a blessyng for me? Isahac aun-
swered, and sayde vnto Esau: behold
I haue made hym thy Lorde, and all
his mothers chyldren haue I made
his seruantes. Moreouer with corne
& wyne haue I stablished hym, what
can I doo vnto thee nowe my sonne?
And Esau sayd vnto his father: haste
thou but that one blessyng my father?
Blesse me also my father: so lifted vp
Esau his voyce, and * wepte. Then
Heb.11 f Isahac his father answered, and sayd
vnto hym: Beholde, thy dwellynge
place shall be the fatnesse of the earth,
and of the dewe of heauen frome a-
boue. ¶ And with thy sweard shalte
thou lyue, and shalte be thy brothers
seruaunt. And it wyll come to passe,
that when thou shalt get the maistry,
thou shalt louse his yoke from of thy
Ibdi.1. necke. And Esau * hated Jacob, be-
cause of the blessynge that his father
blessed hym withall. And Esau sayde
G in his hart: The dayes of my fathers
sorowe are at hande, and I wyll slea
my brother Jacob. And these wordes
of Esau her eldest sonne was tolde
to Rebecca. And she sente and called
Jacob her yongest sonne, and said vn-
to hym: Beholde, thy brother Esau
threatneth to kyll thee: Nowe ther-
fore my son, heare my voyce: make the
redye, and flee to Laban my brother
at Haran: and tary with hym a while
Gen.3.a. * vntill thy brothers fearsnesse be swa-
ged, and vntyll thy brothers wrathe
turne awaye from thee, and he forget
the thynges whiche thou haste doone
to hym: than wyll I send and fet thee
away from thens. Why should I bee
desolate of you both in one daye? And
Rebecca spake to Isahac, I am wery
of my lyfe, for feare of the daughters
of Heth. If Jacob take a wife of the
daughters of Heth, such one as these
are, or of the daughters of the lande,
what good shall my lyfe doo me?

¶ The.xxviii. Chapter.

AND so Isahac called Jacob, A
and * blessed hym, and char- Ge.27.a
ged hym, and sayd vnto hym:
He thou take not a wyfe of the dau-
ters of Chanaan, but aryse, and gette
the to Mesopotamia, to the house of
Bethuell thy mothers father: & there
take thee a wyfe of the daughters of
Laban thy mothers brother. And god
almighty blesse thee, and make thee to
encrease, and multiplie the, that thou
mayst be a numbre of people, and geue
thee the blessyng of Abraham: to thee
and to thy seede with thee, that thou
mayst possesse the land (wherin thou
art a stranger) whiche God gaue vn-
to Abraham. Thus Isahac sent forth
Jacob. And he wente to Mesopota-
mia vnto Laban, sonne of Bethuell,
the Syrian, and brother to Rebecca,
Jacob and Esaus mother.

When Esau sawe that Isahac hadde B
blessed Jacob, and sent hym to * Me- Ose.12b
sopotamia, to fet hym a wyfe thens:
and that as he blessed hym, he gaue
hym a charge, saying: Thou shalt not
take a wife of the daughters of Cha-
naan, and that Jacob had obeyed hys
father and mother, and was gone to
Mesopotamia: and Esau seyng also
that the daughters of Chanaan plea-
sed not his father Isahac: then wente
he vnto Ismael, and tooke vnto the
wyues whiche he hadde Mahala the
daughter of Ismael Abrahams son,
the syster of Nabaioth, to be his wife.
Jacob departed from Beer Seba, to
comme vnto Haran, and came vnto a
place by chaunce, and taryed there all
nyght, because the sunne was downe.
And tooke a stone of the place, and
put it vnder his head, and layde hym
downe in the same place to sleape.
And he dreamed: and beholde, there
stoode a ladder vppon the earthe, and
the toppe of it reached vp to heauen.
And see, the angelles of God wente

vppe

vp (and powred vppon it, yea and God stode vpon it, and sayde: I am the god of Abraham thy father, and the God of Isaac: the land which thou slepeste vpon, will I gyue thee and thy seede. And thy sede shalbe as the dust of the earth, and thou shalt spreade abrode to the west and to the east, to the northe, and to the South. And through thee and in thy seede shal all the kynredes of the earth bee blessed. And see I am with thee, and will be thy keper in al places whither thou goeste, and wyll bring the agayne into thys lande, neither will I leaue thee vntill I haue made good all that I haue promysed thee. When Jacob was awaked oute
D of hys slepe: he sayd: surely the Lorde is in this place, and I was not aware And hee was afrayde, and sayde: how fearefull is this place? it is none other but euen the house of GOD and the gate of heauen. And Jacob stode vp early in the morneng, & toke
Ge. 32. b the stone that he had layed vnder hys head, and pitched it vppe an ende * and poured oyle in the top of it, and he cal-
the house of God. led the name of the place * Bethel, but the name of the cytie was called Lus before tyme. And Jacob vowed a vowe, sayinge: if God will bee wyth me, and will kepe me in this iourneye whiche I go, and wil geue me breade to eate, and clothes to putte on, so that I come agayne vnto my fathers hous in safetie, then shall the Lorde be my God: and this stone which I haue set vp an ende, shalbe Goddes house, and of all that thou shalt geue me, will I geue the tenth vnto the.

¶ The. xxix. Chapter.

A Then Jacob lift vp his fete, and came into the east country.

And as he loked about, behold, there was a wel in the feld, and three flockes of sheepe laye there by, (for at that well were the flockes watered) and there was a greate stone vppon the welles mouthe, and thyther were all the flockes brought, and they rouled the stone from the welles mouthe and watred ỹ sheepe, and put the stone againe vpon the welles mouthe vnto his place. And Jacob said vnto them: brethren whence be ye? and they sayd: of Haran are wee. And he sayde vnto theym: knowe ye Laban the sonne of Nahor? They sayde, we knowe hym. And he saide vnto them: is he in good healthe and they sayde: he is in good healthe, and behoulde, hys daughter Rahell commeth with the sheepe. And
B he sayde, lo, it is yet but hye day, neyther is it tyme that the cattell shoulde bee gathered together: water yee the sheepe, and go and fet them. And they sayde, we maye not vntill all the flockes be brought together, and till they rolle the stone from the welles mouth and so we water oure sheepe. whyle hee yet talked wyth theym, Rahell came wyth her fathers sheepe, for she kepte theym. And as soone as Jacob sawe Rahell, the daughter of Laban his mothers brother, and the sheepe of Laban hys mothers brother, hee wente and rowled the stone from the welles mouth, and watered the flock
C of Laban hys mothers brother. And Jacob kissed Rahell and lyfte vp his voyce, and weapte: and Jacob tolde Rahell, that hee was her fathers brother and Rebeccas sonne. Therefore ranne she and tolde her father. And it happened when Laban hearde tell of Jacob hys systers sonne, he ranne to mete hym, and embraced hym, and kyssed hym: and broughte hym to hys house. And he tolde Laban al the matter. To whom Laban sayd: wel, thou arte my bone and my flesh. And hee abode wyth hym the space of a month And Laban sayde vnto Jacob, though thou bee my brother, shouldest thou therfore serue me for nought? tell mee what shall thy wages bee? Laban had two daughters, the eldest called Lea, and the yongest Rahell. Lea was tender eyed, but Rahell was beawtyfull and well fauoured. And
D Jacob loued Rahell, and sayd: I will serue thee vii. yeares for Rahell thy yongest daughter. Laban answered it is better that I geue her vnto thee, then

then to another man: byde wyth me.
e.16.d And Jacob serued * vii. yeres for Rachell, and they seemed vnto hym but a fewe daies for the loue he hadde to her. And Jacob sayde vnto Laban, geue me my wyfe that I maye lye wyth her. For my daies are fulfilled.
E Than Laban gathered together all the menne of that place, and made a feast. And when euen was come hee toke Lea hys daughter, and broughte
e.16.c. her vnto him, and he wente * in vnto her. And Laban gaue vnto hys daughter Lea, Zylpha hys mayde to bee her seruaunte (To whom when Jacob came in accordynge to the custome.) And when the morynge was come, beholde it was Lea. Than sayd he to Laban, Wherefore haste thou played thus with me? Did not I serue the for Rahell? wherefore hast thou begyled me? Laban answered: it is not the maner of this place, to mary the yongest before the eldest. Passe oute thys weke, and than shall thys also be geuen the for the seruyce whyche thou shalt serue me yet vii. yeres more,
And Jacob did euen so, and passed out
F that weke, and than he gaue hym Rahell hys daughter to wyfe also. And Laban gaue to Rahell his daunghter Bilham hys handmayde, to bee her seruaunte. So lay he by Rahell also,
e.31.f and loued Rahell more then Lea * and serued him yet vii. yeres more.
When the Lorde sawe that Lea was despysed, he made her fruitefull. And Rahel remayned barreyn. And Lea conceaued and bare a sonne, and cal-
* led hys name Ruben, for shee sayde: the Lorde hath loked on my tribula-
G tion. Nowe therefore my husbande will loue me. And shee conceaued agayne and bare a sonne, and sayd: the Lorde hath hearde that I am despised, and hath therefore geuen me thys sonne also, and shee called hys name * Symeon. And shee conceaued yet,
Par.2a and bare a sone, and sayde: nowe thys once wyl my husbande kepe me companye, because I haue borne him thre sonnes: and therefore was his name called Leui. And shee conceaued yet agayne, and bare a sonne, saying: nowe will I prayse the Lorde, therfore she called his name Juda, and lefte bearynge.

¶ The. xxx. Chapter.

RAhell when shee sawe that she bare Jacob no chyldren, shee enuyed her syster, and
A sayde vnto Jacob: Geue me chyldren, or els I am but deade. And Jacob was wroth wyth Rahel, saying: Am I in Gods steade, whyche keepeth frome thee the fruyte of thy wombe? Then shee sayde: here is my mayde Bilha, go in vnto her, and she shall beare vpon my lap, that I maye be encreased by her. And she gaue him Bilha her handmayde to wyfe. And Jacob wente in vnto her: and Bilha conceaued and bare Jacob a sonne.
Than sayde Rahell. God hath geuē sentence on my syde, and hath also hearde my voyce and hath geuen me a sonne. Therfore called she him. Da.
And Bilha Rahels mayde conceaued agayne, and bare Jacob an other sonne. And Rahell sayde: with godly wrestlinges haue I wrestled wyth my syster, and haue gotten the vpper hand. And she called his name Nephthali. When Lea sawe that she hadde
B lefte bearinge, shee toke Zylpha her mayde, and gaue her Jacob to wyfe. And Zylpha Leas mayde bare Jacob a sonne. Then sayde Lea, Good lucke: and called hys name Gad. And Zilpha Leas mayde bare Jacob an other sonne. Than sayde Lea: happy am I, for the daughters wil call mee blessed. And called his name Asser.
And Ruben went oute in the dayes of the wheate haruest, and found mādragoras in the feldes, and broughte thē vnto his mother Lea. Than sayd Rahel to Lea: geue me thy sonnes mādragoras. To whom Lea answered: It is not ynough that thou hast takē away my husband, but wouldest take away my sonnes mandragoras also? Thā said Rahel: well, let hym sleepe with thee thys nyght, for thy sonnes mandragoras. And Jacob came from the feldes at euen, and Lea went out

to

to mꝛe him, and saide: come into me, for I haue bought thee with my sonnes mandragoras. And he slept with her that night. And God heard Lea, that she conceaued and bare vnto Iacob the v. sonne. Than sayd Lea: GOD hath geuen me a reward, because I gaue my maidē to my husbād, and she called him Issachar. And Lea conceaued yet again, & bare Iacob ẏ sixt son. And Lea sayde: God hath endued me wꝛ a good dowꝛy. Now wil my husbande dwell with me, because I haue borne him vi. sōnes: & called his name Ge. 34 d Zabulō. After that she bare a daghter D & called her name Dina. And god remēbred Rahel, he hearde her, & made her fruitful: so that she conceaued and bare a son, and said: God hath takē awaye my rebuke. And she called hys name Ioseph, saying: The Lord giue me yet another sonne. And assoone as Rahel hadde borne Ioseph, Iacob said to Labā: send me awaye ẏ I may goe vnto mine owne place & countrye, giue me my wiues and my childrene, for whō I haue serued the, & let mee go: for thou knowest what seruice I haue done the. To whō Labā answered: yf I haue foūd fauor in thy sight (for I suppose that the Lorde hath Ge. 29. a blessed me for thy sake) appoint what thy reward shall be, and I will geue it the. But he sayde vnto him, thou knowest what seruice I haue done thee, & in what taking thy cattel haue bene vnder me: For it was but little that thou haddest before I came, and now it is increased into a multitude: and ẏ lord hath blessed the for my sake E But nowe when shall I make prouision for mine owne house also? And he sayde: what shall I then geue the? And Iacob answered: thou shalt geu me nothinge at all, yf thou wylte doo thys one thyng for me, and then wyll I turne agayne and feede thy sheepe, and kepe them. I wyll goe about all the shepe this day & seperate frō them all the shepe that are spotted and of diuers colours, and all blacke sheepe among the lambes: and the partie, and the spotted among the kiddes: and the same shalbe my reward. So shal my ryghteousnes answere for me to morowe, and shall come for my reward before thy face: and euerye one that is not speckled and partye amonge the goates, and blacke amonge the sheepe, the same shall be theft with mee. And Laban sayde: Goe to, woulde God it myght bee accordinge to thy sayinge. Therfore he toke out the same day the he goates that were partie and of diuers coloure, and all the shee goates that were spotted and partie coloured and all that had whyte in theym, and all the blacke amonge the sheepe, and put thē in ẏ keping of his sōs, and set three dayes iourney betwyxt himself and Iacob. And so Iacob keapte the rest of Labans shepe. Iacob toke roddes of greene popular, of Hasell, and of the chestnut trees, and pilled white strakes in them, and made the whyte F appere in the roddes. But they that were whole: remayned greene: and thus was it made a variable coloure. And put the roddes which he had pilled, euen before the sheepe, in the gutters and waterynge troughtes, when the sheepe came to drynke: that they shoulde conceaue when they came to drinke. And the sheepe conceaued before the roddes, and broughte foorthe lambes straked, spotted, and partie. And Iacob parted the lambes, and G turned the faces of the shepe towarde spotted thynges, and toward al maner blacke, that was among the sheepe of Laban: namelye puttinge hys owne flockes by thē self, and not with putting them with Labans sheepe. And it fortuned that in euerye rammynge tyme of the stronger shepe, Iacob laied the roddes before the eyes of the shepe in the gutters: namely, that hee might make them conceaue before the roddes. But when the shepe were feble, he put them not in. And so the febler were Labans, and the stronger Iacobs. And the man encreased exceedinglye, and had a greate flocke, mayd seruauntes, and manne seruauntes, camels, and asses.

A ¶ The.xxxi.Chapter.

BUt he hearde the wordes of Labans sonnes saying: Jacob hath taken away all that was our fathers, and of oure fathers gooddes hath he gotē al this honour. And Jacob beheld the countenaunce of Labā, and behold, it was not as yesterday and ere yesterdaye. And the Lord sayd vnto Jocob: turne agayne into the lande of thy fathers, and to thy kynred, and I wyll bee wt thee. Therfore Jacob sent & called Rahel and Lea to the fielde vnto hys flocke, and sayde vnto them. I se your fathers countenaunce that it is not toward me as yesterdaye and ere yesterdaye, But the God of my father hath bene with mee. And yee knowe howe that I haue serued your father with all my myght: But youre father hath disceaued me, and chaunged my wages. x tymes: but god suffered hym not to hurte mee. When he sayde, the spotted shalbe thy wages, then all the
B shepe bare spotted. And whan he said ✝ straked shalbe thy reward, thā bare all the shepe straked: thus hath God taken away youre fathers sheepe, and geuen them me. But in ramming tim it happened, that I lifted vppe mine eyes, and sawe in a dreme: and behold the rammes leped vpon the shepe that were straked, spotted and partie. And the angell spake vnto me in a dreame, saying: Jacob: And I answered: here am I. And he said: Lift vp now thyne eies, and se all the rammes leapyng vpon the shepe that are straked, spotted and partie. For I haue sene all ✝ La-
Ge.28.d ban doothe vnto thee. I am the god of *Bethel, wher thou annoyntedst the stone, and wher thou vowedst a vow vnto me. Now therfore arise, and get
Ge.32.c the * out of this countrey, and returne vnto the land where thou wast borne Then answered Rahel, and Lea, and said vnto him: haue we a porcion and inheritāce in our fathers house? Doth not he count vs euen as strangers, for for he hath solde vs, and euen eaten vp our money. But all the riches which god hath taken from oure father, that is ours and our childrens. And nowe whatsoeuer God hath said vnto thee, that doo. Then Jacob rose vp, and set his sonnes and wiues vpon camels, & caried away all his flockes, and al his substance which he had procured, hys riches and possessions whych he had gotten in Mesopotamia, for to go to Isahac his father vnto the lande of Canaan. But Laban was gone to Ge.38.c
* shere his shepe, and Rahel had stolne 2.re.13.c
her fathers images. And Jacob stale away the hart of Laban ✝ Sirian, in that he tolde him not that he fled. So fled he and all that he had, & made him self redy, and passed ouer the ryuer, & set his face streight toward the mount Gilead. Upō the third day after, was D
it told Laban that Jacob fled. Then he tooke his brethren with hym, and folowed after hym. vii. dayes iourney and ouertoke hym at the mounte Gilead. And God cam to Laban the Sirian in a dreame by nyghte, and sayde vnto him: Take hede that thou speake not to Jacob oughte saue good. And Laban ouertooke Jacob: and Jacob had pitched his tent in the mounte. And Laban with his brethrē pitched their tent also vpon the mount Gilead. And Laban sayde to Jacob: Why hast thou this done to steale away my hart, and cary away my doughters, as though they hadde ben taken captiue with the swerde? Wherfore, wentest thou away secretly vnknowne to me, and dydst not tell me, that I myghte haue brought thee on the waye with myrth, syngyng, tymbrell and harpe, & hast not suffred me to kisse my childrē, and my daughters? Thou waste * a 2.re.13.c
foole nowe to doo it, for I am able to 2.pa.16.c
doo you euyll. But the God of youre father spake vnto me yesterdaye, saying: Take heede that thou speake not to Jacob ought saue good. And now though thou wētest thy way, because thou longest after thy fathers house, yet wherefore haste thou stolne my goddes? Jacob answered, and sayde to Laban: Because I was afrayde, and thoughte thou wouldest haue taken away thy daughters from me.

But

But (wher as thou laiest theft to my charge) with whom soeuer thou fyndest thy Goddes, let hym dye here before our brethren. Seke that thyne is by me, and take it to thee. But Jacob wist not that Rahel had stolen them Then went Laban into Jacobs tent and into Leas tent, and into the two maidens tentes: but found them not. Then went he out of Leas tent, and entred into Rahels tent. And Rahel had taken the images, and put theym in the Camels straw, and sat downe vpon them. And Laban serched al the tent: but found them not. Then sayde she to her father: My lord, be not angry that I can not ryse vp before the, for the custome of women is come vpon me. So searched hee, but founde not those Idolles. And Jacob was wrothe, and chyde with Laban. Jacob also answered and sayd to hym: what haue I trespassed, or what haue I offended, that thou folowedst so after me? Thou haste searched all my stuffe, and what hast thou founde of all thy houshold stuffe? put it here before thy brethren & myne, that they may iudge betwixt vs both. Behold, this .xx. yere haue I bene with thee, thy shepe and thy goates haue not ben bareyn, and the rammes of thy flocke haue I not eaten. what soeuer was torne of beastes, I brought it not vn to the, but made it good my selfe: Of my hand diddest thou require, euē as it that was stolne by daye or nyghte. By daye the heate consumed me, and the frost by nyghte, and my sleepe departed from myne eies. Thus haue I ben .xx. yeare in thy house, and serued the .xiii. yeres for thy .ii. daughters, and .vi. yeres for thy shepe, and thou hast chaunged my reward .x. tymes. And excepte the God of my father, the God of Abraham, and the feare of Isahac had ben with me: surely thou haddest sent me away now all emptie. But God beheld my tribulation, and the labour of my hands and rebuked the yesterday. Laban answered and sayd vnto Jacob: These daughters are my daughters, & these children are my chyldren, and these shepe are my shepe, & all y thou seest, is myne. And what can I doo thys day vnto these my daughters, or vnto theyr chyldren whiche they haue borne? Now therefore come on, and let vs make a bonde, I & thou, which may be a witnesse betwene thee and me. Then toke Jacob a stone, and set it vp an ende, and Jacob sayde vnto his brethē: Gather stones. And they tooke stones, and made an heape, and they dyd eate there vppon the heape. And Laban called it * Jegar Sahadutha: but Jacob called it Gilead. (either of them accordyng to the propertie of his own language.) Then said Laban: * This heape is * witnesse betwene the and me this day: therefore is it called Gilead. (that is a heape of witnesse) and * Mizpah. For he sayde: The Lorde loke betwene me and thee, when we are departed one from an other: If thou shalt vexe my daughters, or shall take other wiues beside my daughters. Here is no man with vs: behold God be witnes betwixt the & me. And Laban said moreouer to Jacob: behold, this heape and this marke whyche I haue sette here betwixt me and the: This heape bee witnesse and also this marke that I will not comme ouer this heape to thee, and thou shalte not come ouer this heape, and this marke vnto me: to do any harme. The God of Abraham, the God of Nahor, and the god of theyr fathers be iudge betwixt vs. And Jacob sware by the feare of his father Isahac. Then Jacob dyd sacrifice vpon the mount, and called his brethren to eate breade. And they dyd eate bread, and taried all nyght in the hyll. And early in the morning Laban rose vp, and kyssed his chyldren, and his daughters, and blessed them: and Laban departyng, went vnto his place agayne.

F

Ge.19.f

* Thebes of Mesopotamia.

* Commentus tumulus siue ficta.

* A rotten hill. G

¶ The .xxxii. Chapter. J

BVt Jacob went forth on his iourney. And the angelles of God cam, and met hym. And when Jacob sawe theim, he sayde:

this is gods hoſt, and called the name
double of the ſame place ✱ Mahanaim (That
nye. is an armie.) And Jacob ſent meſſen-
gers before hym to Eſau his brother,
.33.a vnto the lande ✱ of Seir, and the felde
of Edom. And he commaunded them,
ſayinge: Thus ſhall ye ſpeake to my
Lord Eſau: thy ſeruaunt Jacob ſayth
thus: I haue ſogeourned and bene a
ſtraunger with Laban vnto this time
and haue oxen, aſſes, and ſhepe, men
B ſeruauntes and wemen ſeruauntes.
and haue ſente to ſhewe it my Lorde,
that I may fynde grace in thy ſyght.
And the meſſengers came agayne to
Jacob, ſaying: we came vnto thy bro-
ther Eſau, & he cōmeth agaynſt the, &
hath fower hundreth men with hym.
But Jacob was greatly afrayed, and
wyſte not whiche waye to turne hym
ſelfe, and deuided the people that was
with hym, and the ſhepe, and oxen, and
camels, into .ii. companyes, and ſayde:
If Eſau come to the one parte and
ſmyte it, the other ſhall ſaue it ſelfe.
And Jacob ſayde agayne: O God of
my father Abraham, and God of my
father Iſahac: Lorde whyche ſaydeſt
.31.b vnto me ✱ returne vnto thy countrey
C and to thy kynred, and I wyll do all
wel with the, I am not worthy of the
leaſt of all the mercies & trueth which
thou haſt ſhewed vnto thy ſeruaunte.
For with my ſtaffe came I ouer thys
Iordan, and now haue I gotten two
droues. Delyuer me from the handes
of my brother Eſau: for I feare hym,
leſt he wyll come and ſmyte the mo-
ther with the children. Thou ſaydſt:
I wyll ſurely do thee good, and make
thy ſede as the ſande of the ſea, whiche
can not be numbred for multitude.
D And he taryed there that ſame nyght,
and toke of that which came to hande,
a preſente for Eſau hys brother: two
hundred she goates, and .xx. he goates
two hundred ſhepe, and .xx. rammes:
thirty milch camels, with their coltes
xl. kyne and .x. bulles. xx. she aſſes, and
tenne foles, and delyuered them into
the handes of hys ſeruauntes, euerye
droue by them ſelues, and ſayde vnto
hys ſeruauntes: go fourthe before me,
and putte a ſpace betwyxte droue, and
droue. And he commaunded the fore-
moſt, ſaying: Yf Eſau my brother met
the, & aſke thee ſaying: whoſe art thou,
and whyther goeſte thou: and whoſe
are theſe that go before the: thou ſhalt
ſay, they be thy ſeruaunte Jacobs, and
it is a preſēt ſent vnto my Lord Eſau:
and behold he hym ſelfe commeth after
vs: And ſo cōmaunded he the ſeconde,
and the third, and all that followed the
droues, ſayinge of thys maner: ſe that
you ſpeake vnto Eſau when ye mete
hym, and ſaye moreouer: thy ſeruaunt
Jacob alſo commeth after vs, for he
ſayde: I wyll peaſe hys wrath with
the preſente that goeth before me, and
afterwarde I wyll ſee hym my ſelfe,
yf peraduenture he wyll receaue me
to grace. So went the preſent before
hym, and he taryed all that nyghte in
the companye, and roſe vp the ſame
nyght, and toke hys two wyues, and
hys two maydens, and hys eleuen
ſonnes, and went ouer the foorde Ja-
bok. And he toke them and ſente them
ouer the ryuer, and ſente ouer that he
had, and taryed behynde, hym ſelfe a-
lone. And there ✱ wraſtled a man with Oſe.12.b
hym vnto the breakynge of the daye. F
And when he ſawe that he coulde not
preuayle agaynſte hym, he ſmote hym
vnder the thie, and the ſenowe of Ja-
cobs thie ſhranke, as he wraſtled with
hym. And he ſayde: lette me go, for the
daye breaketh. Whyche anſwered: I
wyll not let thee go, except thou bleſſe
me. And he ſayde vnto hym: what is
thy name? And he anſwered: Jacob.
He ſayde: thou ſhalte be called Jacob
nomore but ✱ Iſraell. For as a prynce Ge.35.b
haſte thou wraſtled with God, and
with man, and haſte preuayled. And
Jacob aſked hym ſayinge: tell me thy
name. And he ſayde: wherefore doeſt
thou ſo aſke after my ✱ name? and he Iudi. 13
bleſſed hym there. And Jacob called
the name of the place ✱ Pheniell, for The face
I haue ſene God face to face, and my of God.
lyfe is preſerued.
And as he wente ouer Pheniell, the
ſunne roſe vpon hym, and he halted
vppon hys thye. And therefore is it

that the chyldren of Israell eate not of the senowe that shranke in that place of ỹ thighe vnto this day: because that he touched the place of Jacobs thyghe in the senowe that shranke.

¶ The.xxxiii.Chapter.

A JAcod lyftynge vp his eyes, loked: and beholde Esau came, hauyng with him fower hundreth men. And he deuyded the chyldren vnto Lea and vnto Rahell, and vnto the two maydens. And he put the maydens and theyr chyldren formoft: and Lea and her chyldren after, and Rahell, and Joseph hyndermoste. And he wente before them and
Ge.19.a *fell on the grounde.vii.times vntyll
*Ge.27. he came vnto his brother. Esau *came to mete him and embraced him, and fell on hys necke and kyssed him, and they wepte. And he lyfte vp hys eyes, and sawe the wemen, and the chyldren, and sayde: whence haste thou these? (And do they belong vnto thee,) And he an-
B swered: they are the chyldren whiche God hath geuen thy seruaunte. Then came the maydens fourthe, and theyr chyldrē, and did their obeysaunce. Lea also with her chyldren came, and dyd theyr obeysaunce. And laft of all came Joseph and Rahell, & dyd their obeysaunce. And he sayde: what is all the droue whiche I met? He answered: that I may fynde grace in the syght of my Lorde. And Esau saide: I haue ynough my brother, kepe that thou haft vnto thy selfe. To whom Jacob answered: oh nay, but yf I haue founde grace in thy syght, receaue my present of my hande: for I haue seene thy face
Hell,15d *as though I had sene the face of god: and thou haft had a good wyl toward
C me. Oh take my bleſſynge that is brought thee, for God hath had mercy on me. (Geuynge me all thynges,) and I haue ynough. And so he compelled hym, and he toke it. And he sayde: let vs take our iourney, and go, I will go before thee. Jacob answered hym: my Lord thou knowest, that the chyldren are tender, and the ewes and kyne with yonge vnder myne hande, whyche yf men shoulde ouerdryue but euen one daye, all the shepe wyll dye. Oh let my Lorde go before his seruaunte, and I wyll dryue fayre and softlye, accordynge as the cattell that goeth before me, and the chyldren be able to endure: vntyll I come to my Lorde vnto Seir. And Esau sayd: let me yet leaue some of my folke with thee. And he answered, what needeth it? (Thys one thynge onely D haue I nede of:) Let me fynde grace in the syghte of my Lorde. So Esau went hys waye agayne that same day vnto Seir. And Jacob toke his iourney towarde Sucoth, and buylte hym an house and made boothes for hys cattell. And therefore is it, that the Bothes
name of the place is called *Suchoth. And Jacob came to Salem a citie of Sichem, whyche is in the lande of Canaan, after that he was come from Mesopotamia, and pytched before the citie: and boughte a parcell of grounde (where he pytched his tent) of the children of Hemor, Sychems father, for an hundred peces of money. And he made there an aulter, and called vpon the myghtye God of Israell.

¶ The.xxxiiii.Chapter.

DIna the daughter of Lea *whiche she bare vnto Jacob, A Gen.30
wente oute to see the daughters of the lande. Whom whē Sichem the sonne of Hemor the Hevite, Lorde of the countrey, sawe, he toke her, and laye with her, and forced
*her: and hys harte laye vnto Dina 2 Re.13
the daughter of Jacob. And he loued that damsell and spake kyndlye vnto her, and Sychem spake vnto hys father Hemor, saying: get me thys mayden vnto my wyfe. And Jacob heard that he had defyled Dina hys daughter, hys sonnes beynge with their cattell in the felde, and he helde his peace, vntyll they were come. And Hemor the father of Sychem wente oute vn-

vnto Iacob, to comen with hym. And
when the sonnes of Iacob commynge
oute of the fyelde hearde it, it greued
them: and they wer not a lytle wroth,
because he had wrought folye in Is-
raell, in that he hadde lyen with Ia-
cobs daughter, whiche thynge ought
not to be done. And Hemor cōmuned
B with them, saying: the soule of my son
Sichem longeth for youre daughter:
geue her hym to wyfe, and make ma-
riages with vs: and geue your daugh
ters vnto vs, and take our daughters
vnto you: and ye shall dwell with vs,
and the land shall be before you, dwell
and do youre busynes, and haue youre
possessions therin. And Sichem sayd
vnto her father, and her brethren, let
me fynd grace in your eies, and what-
soeuer ye appoynte mee, that will I
geue. Axe frely of me both the dowry
and gyftes, and I wyl geue accoꝛding
as ye saye vnto me, so that ye geue me
the Damsell to wyfe. But the sonnes
of Iacob aunswered to Sichem and
Hemor hys father, talkynge amonge
them selues deceitfully, because he had
defiled Dina their sister, and they said
vnto them: we can not do thys thyng
that we shoulde geue our syster to one
that is vncircumcysed, for that were
a shame vnto vs. But in this will we
consent vnto you: If ye wil be as we
C be, and al the men children among you
be circumcised, than will we geue our
daughters to you, & take your daugh-
ters to vs: and wyll dwell with you,
and be one people. But and if ye wyll
not harken vnto vs to be circumcised,
then will we take oure daughter, and
go oure wayes. Theyr woꝛdes pleas-
ed Hemor and Sichem hys sonne.
And the younge man deferred not for
to do the thinge, because he had a lust
to Iacobs daughter: he was also most
set by of all that were in hys fathers
house. Then Hemor and Sichem his
sonne went vnto the gate of their ci-
tye, and communed with the men of
theyr citie, sayinge: these men are vn-
sayned towarde vs, and dwell in the
lande, and do theyr occupation therin,
and in the lande is roume ynough for
them: we wyll take theyr daughters
to wyues, and geue them our daugh-
ters. Only herein wyll they consente
vnto vs for to dwell with vs, and to
be one people: yf all the men chyldren
that are amonge vs be circumcised as
they are. Shall not theyr goodes and
theyr substaunce and all theyr cattell
be oures, onely yf we consente vnto
them: For they will dwell with vs.
And vnto Hemor and Sichem hys D
sonne harkened all that went oute of
the gate of hys cytye. And all the men
chyldren were circumcysed whatso-
euer went out at the gates of hys ci-
tye. And it happened the thyrde daye
(when it was paynefull to them)
two of the sonnes of Iacob, Simeon
and Leuy, Dinas brethren, toke ey-
ther of them hys ✦ swearde and went Gen. 49a
into the Citye boldelye, and slewe all Iudi. 9, a
that was male, and slewe also Hemor
and Sichem hys sonne with the edge
of the swearde: and toke Dina out of
Sichems house and went their way.
And the sonnes of Iacob commynge
vppon the dead, spoyled the Citie, be-
cause they had defyled their syster: and
toke theyr shepe, oxen, and theyr asses,
and whatsoeuer was in the citye, and
also in the feldes. And all theyr good-
des, and all theyr chyldren, and theyr
wyues toke they captyue, and made
hauocke of all that was in the house.
But Iacob saide to Simeon and Le-
ui: ye haue troubled me, and made me
stynke before the inhabitoures of the
lande, before the Cananits & the Phe-
rezite: And I beyng fewe in number,
they shal gather them selues together
agaynste me and slaye me, and so shall
I and my houshe be destroyed. And
they answered: sholde they deale with
our syster as with an whore?

¶ The. xxxb. Chapter.

AND God sayd vnto Iacob: a- I
ryse and get the vp to Bethel,
& dwell ther. And make there
an aulter vnto God that appered vn-
to thee, ✦ when thou fledded from the Gen. 28c

face of Esau thy brother. Then sayde Jacob vnto hys housholde and to all all that were with hym: put away the straunge goddes that are among you, and be cleane, and chaunge youre garmentes, for we wyll aryse and go vp to Bethell: and I will make an altare ther vnto God, which heard me in the daye of my tribulation, and was with me in the waye which I wente. And they gaue vnto Jacob al the straunge goddes which they had in their hand, and all theyr earynges which were in their eares, and Jacob hid them vnder an oke which was by Sichem. And when they departed, the feare of God fell vpō the cities ꝙ were round about them. And they dyde not folowe after the sōnes of Jacob. So came Jacob to Lus which is in the lande of Canaan, the same is Bethel, he and al the people that was with hym. And he buylded there an aulter, and called the place: The god of Bethel: because that God appered vnto him ther, whē he fled frō the face of hys brother. But * Deborа Rebeccas norse, died: & was burged beneth Bethel vnder an oke, and the name of it was called the oke of lamentation. And God appeared vnto Jacob agayne after he came oute of Mesopotamia, and blessed him, and God sayd vnto hym: thy name is Jacob, notwtstanding ꝙ shalt be no more called Jacob, but Jsraell shalbe thy name. And he called his name Jsrael. And God sayde vnto hym: I am God almyghty, growe & multiply, people, & a multitude of people shall spryng of the, yea, and kinges shall come oute of thy loynes. And the lande which I gaue Abraham & Jsahac, will I geue vnto thee, and vnto thy sede after thee wil I geue that land also. And so god departed vppe from hym in the place where he had talked with hym. And Jacob sette vp a marke in the place wher he talked with him: euē a marke of stone, and powred a drinke offering thereon, and powred also oyle theron, and Jacob called the name of the place wher God spake vnto him, * Bethel. And they departed from Bethell, and

Ge.24.g

Gen.32.

the house of God.

when he was but a selde bredth from Ephrath, Rahell beganne to trauell: and in trauelynge shee was in peryll: and it happened as she was in paynes of her labour, the midwyfe sayde vnto her: feare not, for thys sonne is thyne also. Then as her soule was a departyng, that she * must dye, she called his name. Ben Ony: (The son of my sorowe.) But his father called him Bē Jamin. (The son of the ryghthand.) And thus dyed Rahel and was buried in the waye to Ephrath, whiche is Bethlehem. And Jacob set vp a stone vpon her graue, whiche is called Rahels graue stone vnto thys daye. And Jsraell wente thence, and pytched vp hys tent beyonde the * towre of Eder. And it chaunced as Jsraell dwelte in the lande, that Ruben wente and laye * with Bilha hys fathers concubine: and it came to Jsraels care. The sonnes of Jacob were. xii. in number. The sonnes of Lea, Ruben Jacobs eldest sōne, and Simeon, Leui, Juda, Jsachar, and Zabulon. The sonnes of Rahel: Joseth and Ben Jamin. The sonnes of Bilha Rahels maide: Dan and Neptali. The sonnes of Silpha Leas mayd, Gad and Aser. These ar the sōnes of Jacob which were borne hym in Mesopotamia. And so Jacob came vnto Jsahac his father to Mamre, vnto Kyriath Arba, whiche is in Hebron: where Abraham and Jsahac sogeourned as straungers.

1.Re.4

Mich.4

Ge.49.

And the dayes of Jsahac were an hundred and. lxxx. yeares: and Jsahac fell sycke and dyed, and was put vnto hys people: beyng olde & full of dayes. And hys sonnes Esau and Jacob buryed hym.

¶ The. xxxvi. Chapter.

THese are the generations of Esau, the same is Edom. Esau toke hys wyues of the daughters of Canaan. Ada the daughter of Elon and Hethit: and Aholibama the daughter of Ana, the daughter of Zibeon, an Heuite: & Basmath Jsmaels * daughter, and syster of Nebaioth

Ge.1

And

And Ada bare vnto Esau, Eliphas: and Basmath bare Reguel: and Aholibama bare Jehus, Jalam, & Korah. These are the sonnes of Esau which were borne him in the lande of Canaan. And Esau toke hys wyues, and hys sonnes and daughters, and all the soules of hys house: his goodes and al his catell, & all hys substaunce which he had got in the lande of Canaan, and went into a countrey aswaye from the face of hys brother Jacob: for theyr riches was much, and they could not dwell together, and the lande wherin they were straungers, coulde not receaue them, because of theyr possessiō. Thus dwelte Esau in mounte Seir: the same Esau is Edom. These are the generations of Esau father of the Edomites in mounte Seir: and these are the names of Esaus sōnes. Eliphas the sonne of Ada the wyfe of Esau, and Reuuell the sōne of Basmath the wyfe of Esau. And the sonnes of Eliphas were: Theman, Omar, Zepho, Gaethan & Kenas. And Thimna was concubyne to Eliphas Esaus sonne, & bare vnto Eliphas Amalech. And these be the sōnes of Ada Esaus wife. And these are the sonnes of Reguell: Nahath, Serah, Samma and Misa, these were the sonnes of Basmath Esaus wyfe. And these were the sonnes of Aholibama the daughter of Ana, daughter of Zebion Esaus wyfe, and shee bare vnto Esau: Jehus, Jalam, and Korah.

These were dukes of the sonnes of Esau. The chyldren of Eliphas, the fyrste sonne of Esau, were these: duke Theman, duke Omar, duke Zepho, duke Kenas, and duke Korah, duke Gathan, and duke Amaleth. These are the dukes that came of Eliphas in the lande of Edom, and these were the sonnes of Ada. These also are the chyldren of Reguell Esaus sonne: duke Nahath, duke Serah, duke Samma, duke Misa. These are the dukes that came of Reguel in the land of Edom, and these are the sonnes of Basmath Esaus wyfe. These were the chyldren of Aholibama Esaus wyfe: duke Jehus, duke Calam, duke Korah: these dukes came of Aholibama the daughter of Ana Esaus wyfe. These are the chyldren of Esau, and these are the dukes of theym: whyche Esau is Edom. These are the chyldrē of Seir the Hozite, the inhabitour of the land: Lothā, Sobail, Zibeon, and Ana, and Dison, Eser and Disan. These also are the dukes of the Hozite, the chyldren of Seir in the lande of Edom. And the chyldren of Lothan were: Hozi and Heman. And Lothans syster was called Thymna. The chyldren of Sobal wer these: Alnan, Manahath and Ebal, Hepho and Onan. These are the chyldren of Zibeon. Ais and Ana. Thys was that Ana that founde mules in the wildernes, as he fed hys father Zibeons asses. The chyldrē of Ana were these. Dison and Aholibama, the daughter of Ana. These are the chyldrē of Dison, Hemdan and Esban, Jethran and Cheran The chyldren of Ezer are these: Bilhan, Zeuā, and Akan. The chyldren of Disan also are these: Uz and Aran. These are the dukes that came of Hori: duke Lothan, duke Sobali, duke Zibeon, duke Ana, duke Dison, duke Ezer, duke Disan. These be ỹ dukes that came of Hozi after theyr dukedoms in the land of Seir. These are the kynges that reygned in the lande of Edom before there raygned anye kynge vpon the chyldren of Jsraell. Bela the sonne of Beor raygned in Edomea, and the name of hys Cytye was Dinhaba. And when Bela died Jobab the son of Serah, out of Bozra, rayned in hys steade. When Jobab also was deade. Husam of the land of Themany raygned in his steade. And after the deathe of Husam. Hadad the sonne of Bedad which slew the Madianites in the felde of the Moabites, raygned in hys steade: and the name of hys Cytye was Auith. When Hadad was deade, Samla of Masreka raygned in hys steade. When Samla was deade, Saull of the ryuer Reboboth raygned in hys steade. When Saull was deade, Baall Hanan the sonne

of Achbor raygned in hys steade. And after the deathe of Baall Hananne the sonne of Achbor, Hadad raygned in hys steade, and the name of hys cytye was Pahu. And his wyfes name Mahetabell the doughter of Matred, the daughter of Mesaab. These are the names of the dukes that came of Esau, in the .xii. kynreds, places, and names: duke Thymna, duke Alua, duke Jetheth, duke Aholibama, duke Ela, duke Pynon, duke Kenas, duke Themau, duke Mibezar, duke Mag diell, duke Jram. These be the dukes of Edomea, accordynge to theyr habitacions, in the lande of their possessions. This Esau is the father of the Edomytes.

¶ The .xxxvii. Chapter

1 JAcob dwelt in the land wherin hys father was a straunger, euen in the lande of Canaan.

These are the generacions of Jacob: when Joseph was .xvii. yeare olde, he kept shepe with hys brethren: and the ladde was with the sonnes of Bilha and with the sonnes of Zilpha hys fathers wyues. And he broughte vnto theyr father an euyll, sayinge of them. But Israel loued Joseph more then all hys chyldren, because he begate hym in his olde age: and he made hym a coate of manye colloures. And when his brethren sawe that their father loued hym more then all hys brethren, they hated hym, and coulde not speake peaceably vnto him. Moreouer
Ge. 13.b when Joseph had dreamed a dreame, he told it to his brethren, which hated
B hym yet the more. And he sayd vnto them: heare I praye you thys dreame whiche I haue dreamed: Beholde we were byndynge sheues in the fyelde: and loo, my sheefe arose, and stode vpryght, and youres stode rounde about, and made obeysaunce to my sheue. To whom hys brethren sayde: shalt thou be oure kynge in dede? or shalte thou in dede haue dominion ouer vs? And they hated him yet the more, because of hys dreames and of hys wordes. And
C he dreamed yet another dreame and tolde it his brethren, sayinge: behold I haue had one dreame more: me thought the sunne & the moone and xi. starres made obeysaunce to me. And when he hadde tolde it vnto hys father and hys brethren hys father rebuked him, and sayde vnto hym: what is thys dreame whyche thou haste dreamed? shall I and thy mother, and thy brethred come to fall on the grounde before the? And hys brethren hated him, but hys father noted the saying. Hys brethren also wente to kepe theyr fathers sheepe in Sychem, and Israell sayd vnto Joseph: do not thy brethren kepe in Sichem? come, and I wyll sende thee to theym. He answered
1.Re.3 here am I. And he sayde vnto hym: goo and see whether it be well with thy brethren and the shepe, and bryng me worde agayne. And so he sente hym oute of the dale of Hebron, and he wente to Sichem. And a certayne man founde hym, and beholde he was wandrynge oute of hys waye in the fyelde, and the man asked hym: what sekest thou? He answered: I seke my brethren, tell me I praye thee where they kepe shepe. And the man sayde, they are departed hence, for I herde them saye: lette vs goo vnto Dothan. Thus wente Joseph after hys brethren, and founde them in Dothan.
D And when they sawe hym afar of before he came at them, they toke counsel agaynst hym, for to slay hym. For one sayde to another: Behold thys dreamer commeth: come now therfore and mat.21 mar.12 Luk.20 lette vs slaye hym, and caste hym into some pyte, and we wyll saye a wicked beaste hath deuoured hym, and wee shall see what wyll come of hys dreames. When Ruben herde that, he ryd hym oute of theyr handes, and sayde: we wyll not kyll hym. And Ruben sayde moreouer vnto them: shede not hys bloode, but caste hym into thys Ge.37 pyte that is in the wyldernesse, and laye no hande vppon hym. (Thus he sayde.) Namelye, that he myghte ryd hym oute of theyr handes, and deliuer

him

E hym to hys father agayne. And it happened that when Joseph was come vnto hys brethren, they strypte hym oute of hys coate, hys partye coloured coate that was vpon hym and they toke hym and caste hym into an emptye pytte: wherein was no water. And they sate them downe to eate breade: And as they lyft vp their eyes and loked aboute, there came a companye of Israelytes from Gilead, and theyr cammelles laden with spycerye, baulme, and myrre, and were goynge downe to carye it into Egypte. And
f Juda sayde vnto hys brethren: what anayleth it yf we slay our brother, & kepe hys bloode secrete? come on and
ets.7.b let vs sell him to the Ismaelites, and
en.45a lette not oure handes be vppon hym: for he is oure brother and oure flesshe: and hys brethren were content. Then as the Madianites, marchaunte men passed by, they drewe and lyft Joseph oute of the pytte and solde hym vnto the Ismaelites for.xx. peces of syluer. And they brought hym into Egypte. And when Ruben came agayne vnto the pyt and founde not Joseph there, he rent his clothes and wente agayne vnto hys brethren sayenge: the ladde is not yonger, and whether shall I go? And they toke Joseph coate and spilled a goate, and dypped the coate
G in the blood: And they sente that partye coloured coate: and brought it vnto theyr father, and sayde: This haue we founde: see whether it be thy sonnes coate or no. And he knewe it, sayeng: it is my sonnes coat, a wicked beaste hath * deuoured hym: Joseph
en.44f is rente in peces. And Jacob rente hys clothes, and putte of sacke clothe aboute hys loynes, and sorowed for hys sonne a longe season. But all hys sonnes & all hys doughters rose vp to comfort hym. Neuertheless he wold not be conforted, but sayde: I wyll go downe into the graue vnto my sonne, mournynge. And thus hys father wepte for hym. And the Madianites
en.39a * solde hym in Egypte vnto Puti-
.109f phar a Lorde of Pharaos, and hys
p.10c chefe stewarde.

The.xxxviii.Chapter.

IT fortuned at that time that Judas wet downe from hys brethren and gate hym to a man called Hira of Odollam: and there he sawe the
1.Pa.2 daughter of a man called Sua, a Chananite. And he toke her, and went in to her. And she conceaued and bare a sonne, and called hys name Er. And she conceaued againe, and bare a sonne and called hym Onan. And shee conceaued agayne, and bare yet a sonne, whom she called Sela: and he was at Chesyb when she bare him. And Judas gaue Er hys eldest sonne, a wyfe, whose name was Thamar. And Er Judas eldeste sonne was wycked in the syghte of the Lorde, and the Lorde slewe hym. And Judas sayde vnto Onan: go into thy brothers wyfe, and marye her, that thou mayest stryre vp sede vnto thy brother. And when Onan perceaued that the sede should not be hys, therefore when he wente into his brothers wyfe, he spylled it on the grounde: and gaue not sede vnto hys
B brother. And the thynge whiche he dyd displeased the Lorde: wherfore he slewe hym also. Then sayde Judas to Thamar hys daughter in lawe, remayne a wydow at thy fathers house, tyll Sela my sonne bee growne: for he sayde: Lest peraduenture he dye also, as hys brethren dyd. And Thamar went and dweit in her fathers house. And in processe of tyme, the daughter of Sua Judas wyfe dyed.
C Then Judas when he had left mournyng, went vnto hys shepe sherers to Thimnath, he and hys frende Hira of Odollam. And one told Thamar, saying: beholde, thy father in lawe goeth vp to Thymnath, to sherre hys shepe.
Gen.31c And she put her wydowes garments
2.Ma.13 of from her, and couered her with a cloke, and desgysed her selfe: and sate her downe in a comon place whiche is by the hye wayes syde to Thimnath,

for because thee sawe that Sela was growne, and she was not geuen vnto
D hym to wyfe. When Juda sawe her, he thought it had bene an whore, because she had couered her face. And he turned to her vnto the waye, and said come I praye the, let me lye with the, for he knewe not þ it was his doughter in law. And she answered: what wilt thou geue me, for to lie with me? Thã sayd he: I wyll send the a kyde from the flocke. She sayde. Than geue me a pledge tell thou sende it. He sayde, what pledge shal I gene the? She answered: thy sygnet, thy bracelette, and thy staffe that is in thy hand. And he gaue it her, and laye by her, and shee was with childe by hym. And shee
E gat her vp, and went and put her mantell from her, and put on her wydowes rayment. And Judas sent the kyd by hys frende of Odollam, for to receaue hys pledge agayne from the wyues hande: But he founde her not. Than asked he the men of the same place sayynge: where is the whore that sat openly by the waye syde? They aunswered: there was no whore here. He came therefore to Juda agayne, and sayde vnto hym: I cannot fynde her, and also the men of the place sayd, that there was no whore there. And Juda sayde, let her take it to her, lest we be shamed. Behalde I sent the kyd, and thou hast not founde her. And it came to passe that after .iii. monethes, one
F told Juda, saying: Thamar thi doughter in lawe hath plaied the whore, and with playinge the whore is become great with chylde. And Juda sayde: bryng her forth, that she may be brent. And when they brought her forth, she sent to her father in lawe, saying: by the man vnto whome these thynges pertayne, am I with chyld. And said also, loke whose are this seale, bracelet and thys staffe. And Juda knewe them and sayde, shee hath bene more righteous than I, because I gaue her
G not to Sela my sonne. And he laye with her no more. It fortuned when tyme was come that she should be deliuered, behold there was two twins in her wombe. And it fortuned that when she trauayled, the one put out hys hand, and the mydwyfe toke and bounde a red threde about it, sayinge: thys is come out first. And it chaunsed, that he plucked hys hande backe agayne, and behold hys brother came oute. And she sayde: wherefore haste thou rent a reute vpon the? and called hys name, Pharez. Afterwarde came out his brother that had the red threde aboute hys hande, and hys name was called Zarah.

¶ The. xxxix. Chapter.

I Oseph was brought vnto Egipte A
and Putiphar a Lorde of Pharaos (and hys cheife steward an Egyptian) boughte hym of the Ismaelites, whiche had broughte hym thyther. And God was with Joseph, & he became a luckie man, continuynge in the house of his master the Egyptian. And hys mayster sawe that God was wyth hym, and that God made all that he dyd to prosper in his hand. And Joseph founde grace in his masters sight, and serued him. And made hym ruler of his house, and putte all that he had in his hande. And it fortuned from the tyme that he had made hym ruler ouer hys house, and ouer al that he had, the Lorde blessed the Egyptians house for Josephs sake: and the blessynge of the Lorde was vpon all that he had: in the house, and in the fielde. And therefore he lefte all that B
he had in Josephes hande, and loked vppon nothynge that was with him, saue onely on the breade whych he did eate. And Joseph was a goodlye person, and a well fauored. And it fortuned after this, that hys masters wyfe cast her eyes vpon Joseph, and sayde: come lye with me. But he refused, and sayde to hys masters wyfe: Behold my master weteth not what he hath in the house with me, and hath committed all that he hath to my hand There is no man greater in the house than I, neyther hath he kepte anye thynge from me, but onelye thee, be-

Gen. 37

Gen. 3

1. Ma.

cause

cause thou art hys wyfe. Howe than can I do this greate wyckednes, and syn against God? And after this maner spake she to Joseph daye by daye: but he harkened not vnto her, to slepe nere her, or to be in her compante. And
C it fortuned on a certayne conueniente day, that Joseph entred into the house to do his busines: and there was none of the housholde by, in the house. And she caught him by the garmente, saying: come slepe with me. And he lefte his garment in her hand and fled and got hym oute. And it chaunced when she saw that he had left his garment in her hande, and was fled out. (And she not regarded) she called vnto the men of her house, and told them, sayinge: See, he hath brought in an Hebrewe vnto vs to do vs shame: for he cam into me, for to haue slept with me: and I beganne to cry with a loud voyce. And when he heard that I lift vp my voyce and cryed, he left his garment with me, and fled away, and got hym out. And she laid vp his garment
D by her: vntyll her Lorde came home. And she tolde him with these wordes sayinge: The hys Hebrewes seruaunte whiche thou haste brought vnto vs, came into me to doo me shame, but as soone as I lift vp my voyce and cryed he lefte hys garmente with me, and fled oute. When hys mayster (beynge to lyght of credence) heard these wordes of hys wyfe, whych she told hym, saying: after thys maner dyd thy seruaunte to me, he waxed wroth. And
Ia.104 the master toke Joseph and put hym in a pryson euen into the place where the kynges pryssonners laye bounde, and there continued he in prison. But the Lord was with Joseph, and shewed hym mercye, and gote hym fauoure in the sight of the Lorde of the pryson. And the keper of the pryson committed to Josephs hande all the pryssoners that were in the pryson house. And whatsoeuer was done ther, that dyd he. And the keper of the pryson loked vnto nothinge that was vnder hys handes, seing that the Lord was with him. For whatsoeuer he did, the Lorde made it to prosper.

The.xl. Chapter.

AND it chaunced after thys, A
that the butler of the king of Egypt, and his baker had offended theyr Lorde the king of Egypte. And Pharao was angrye agaynst hys two officers: agaynst the cheife butler, and the cheife baker: and put them in warde, in his cheife stewardes house: euen in the prison & place where Joseph was bounde. And the cheife stewarde gaue Joseph a charge with them, and he serued them. And they continued a season in ward. And they dreamed either of theym in one nyghte: both the butler and the baker of the kynge of Egypte, whych were bounde in the pryson house, eyther of them hys dreame: & eche mans dreame of a sondry interpretation. When Joseph came in vnto theym in the mor- B
nynge, and loked vpon them: behold, they were sad. And he asked Pharaos officers that were with him in his maysters warde, sayinge: wherefore loke ye so sadly to daye? They answered hym: we haue dreamed a dreame, and haue no manne to declare it. And Joseph sayde vnto them: Do not interpretinges belonge to God? yet tell me. And the cheife butler tolde hys dreame to Joseph, and sayd vnto him: In my dreame me thought, ther stode a vyne before me, and in the vine were three braunches, and it was as thoughe it budded, and her blossomes shote forth: and the grapes thereof, waxed rype. And I had Pharaos cup in my hande, and tooke of the grapes, and wronge them into Pharaos cup, and deliuered Pharaos cup in hys hande. And Josephes sayde vnto hym: thys C
is the interpretation of it. The three braunches are three dayes: for within three dayes shall Pharao lyfte vp thine head, and restore the vnto thine office agayne: and thou shalte deliuer Pharaos cuppe into hys hande, after the olde maner, wherein thou waste wonte to geue hym drynke. But if

thou thinke on me with them, when thou arte in good ease, shew mercy (I praye thee) vnto me: and make mention of me, to Pharao, and bring me out of thys house. For I was stolen oute of the land of the Hebrewes, and here also haue I done nothyng at al, wherfore they should haue put me into this dongeon. When the cheefe baker sawe that the interpretation was good, he sayde vnto Joseph: me thoughte also in my dreame, that I had thre wicker
D basketes on my head. And in the vppermost basket: there was of all maner bakemeates, for Pharao. And the byrdes dyd eate them oute of the basket that was vpon my head. And Joseph answered and sayde: thys is the interpretation therof. The three baskettes are thre dayes, for this day three dayes shall Pharao take thy heade from the, and shall hange the on a tre, and the byrdes shall eate the fleshe fro
Mat. 14. the. And it came to passe the thirde daye which was Pharaos birth day that he made a feaste vnto all hys seruauntes. And he lifted vp the head of the cheefe butler, and of the cheefe baker among hys seruauntes. And he restored the cheefe butler vnto his butlershyp agayne: whyche also reached the cup into Pharaos hande: but he hanged the cheefe baker: euen as Joseph had interpreted vnto them. Neither did the cheefe butler remēbre Joseph, but forgat hym.

¶ The .xli. Chapter.

I AND it fortuned after twoo yeares, that Pharao dreamed and beholde, he stode by a ryuers side, and there came out of the ryuer seuen goodlye kyne and fat fleshed, and fedde in a medowe: and seuen other kyne came vppe after them out of the ryuer, euill fauoured, and leane fleshed, and stode by the other kyne vppon the brinke of the ryuer. And the euill fauoured and leane fleshed kyne dyd eate vp the well fauoured and fatte kyne: and Pharao awoke. And he slept agayne, and dreamed the second tyme. And beholde, seuen eares of corne grewe vppon one stalke, ranke and goodlye: and agayne seuen thinne eares blasted with the east wynde, sprange vp after theym: the seuen thinne eares deuoured the seuen ranke and full eares: and Pharao awaked: and see, it was a dreame.
And when the morning came his spirite was troubled. And he sente and
B called for all the south sayers of Egypt, and all the wyse menne thereof, and Pharao tolde theym hys dreame: but ther was none of them that could interprete it vnto Pharao. Than spake the cheefe butler vnto Pharao, saying: I do remembre my fautes this daye. Pharao beyng angrye wyth his seruauntes, put in warde, in the cheefe stewardes house, both me, & the cheefe baker. And we dreamed both of vs in one night, and eche mannes dreame of sondrye interpretation. And ther was with vs a yonge manne, an Hebrewe borne, seruaunt vnto the cheefe Steward: To whom whan we told them he declared our dremes, to vs accordig to eyther of our dreames. And as hee declared them vnto vs, euen so it came to passe. For he restored me to mine office agayne, and hanged him. Pharao sent therefore, and called Joseph: and they brought hym hastely out of prison. And he shaued him selfe, and chāged hys rayment, and came into Pharao. And Pharao sayde vnto Joseph: Psa. 10
I haue sene a dreame, and no man can
C interprete it, and I haue heard saye of the, that as soone as thou hearest a dreame, thou canst interprete it. Joseph answered Pharao, saying: Not I, but God shall geue Pharao an answere of peace. And Pharao said vnto Joseph: In my dreame me thought I stode by a riuers side, and ther came oute of the riuer seuen fat fleshed, and well fauored kyne, and fed in the medowe. And then seuen other kyne came vppe after theim, poore and verye euyll fauouredde, and leane fleshedde: suche as I neuer sawe in all thys lande of Egypte, they were soo euyll fauoured. And they seuen leane and euell fauoured kyne dyd eate vp the furst seuen fatte kyne. And when they

they had eaten them vp, a man coulde not perceaue that they had eaten thē: but they were still as euell fauored as they were at the begynnynge: and I awoke. And I sawe agayne in my dreame, and beholde seuen eares sprāg out of one stalke, full and fayre: and seuen other eares agayn wythered thin and blasted with ỹ east wind, sprange vp after them: and the thin eares deuoured the seuen good eares. And I haue tolde it vnto the sothe sayers, but there was no manne that coulde tell what it meaneth. And Joseph aunswered Pharao: bothe Pharaos dreames are one, and GOD hath shewed Pharao what he is about to doo.

The seuen good kine, are seuen yeres: and the seuen good eares, are seuen good yeares also, and it is but one dreame. Lykewyse, the seuen thinne
D and euill fauored kine that came oute after them, are seuen yeares: and the seuen emptie, and blasted eares, shalbe seuen yeares of hunger. This wherby I haue sayde vnto Pharao is it that God is aboute to do: and sheweth it vnto Pharao. Behold there come seuen yeare of great plenteousnes throughe oute all the lande of Egypte.

And agayne, there shall arise after them, seuen yeares of hunger. And also the plenteousnesse shalbe forgotten in the lande of Egypte, and the hunger shall consume the lande: neyther shall the plenteousnes be knowen in the lande, by reason of that hunger that shall come after, for it shalbe exceadyng greate. And as concernyng that the dreame was doubled vnto Pharao the second tyme, beholde the thinge is certaynely prepared of GOD, and GOD wyll shortely brynge it to passe. Nowe therefore, lette Pharao, prouyde for a manne of vnderstandynge and wysedome, and sette hym ouer the lande of Egypte. And lette Pharao doo thys also, that he make offycers ouer the lande, and take vppe the fyfthe parte of the lande, of Egipte, in the seuenth plentyous yeares, and let them gather all the foode of these good yeres, that come, and lay vp corne vnder the hande of Pharao, that there may be foode in the Cities, and there let them kepe it: that there maye be founde in store in the lande, agaynste the seuen yeares of hunger, whyche shall come in the lande of E- E
gypte: that the lande perysshe not thorowe hunger. And the sayinge pleased Pharao and all his seruauntes.

Then sayde Pharao vntohis seruantes: where shall we fynde such a man as thys is, in whome is the spirite of GOD? And Pharao sayde vnto Joseph: for as muche as GOD hath shewed the all thys, there is noo man of vnderstandynge or of wysedome lyke vnto the. Thou therefore shalte be ouer my house, and accor- Psa. 104
dynge to thy worde, shall all my peo- actes. 7. b
ple be ruled, onely in the kynges seate 1 ma. 2. f
wyll I be aboue thee. And Pharao Dan. 2 g
sayde agayne vnto Joseph: beholde, I haue set the ouer all the lande of Egypte. And he toke of hys ryng from hys hande, and putte it vpon Joseph hande, and arayed hym in clothe of raynes, and put a goldenne chayne aboute hys necke, and sette hym vppon the best charette that he hadde, saue one. And they cryed before hym: bowe the knee: And Pharao made hym ruler ouer all the land of Egipt.
And Pharao sayde vnto Joseph: I F
am Pharao, without the shall noo man lyfte vp hys hande or foote in all the lande of Egypte. And he called Josephes name Zayhnath Paena. And he gaue hym to wyfe Aseath the doughter of Putiphar, preest of On. Than wente Joseph abroade in the lande of Egypte. And he was thyrtie yeare olde when he stode before Pharao kynge of Egypte. And Joseph departynge from the presence of Pharao, went thorowe oute all the lande of Egipt. And in the seuen plenteous yeares they made sheues, & gathered vp al the foode of the seuen plenteous yeares, whyche were in the lande of Egypte, and layed vppe the same in the cities. The foode of the fyeldes that grewe rounde aboute euerye cytye, layde hs vpps in the same.

And

And Joseph layde vp corne in store, lyke vnto the sande of the sea, in multitude oute of measure, vntyll he lefte numbryng: For it was without number. And vnto Joseph were borne two sonnes (before the yeres of hunger came) whiche Ainath the doughter of Putiphar preaste of On, bare vnto him: And Joseph called ℣ name of the firste sonne ✱Manasse, for God (sayd he) hath made me forget all my labour and all my fathers housholde. The name of the seconde called he Ephraim: for God (sayd he) hath caused me to growe in the lande of my trouble. And when the seuen yeres of plenteousnes that was in the lande of Egypt were ended, then came the seuen yeres of ✱dearth accordyng as Joseph had sayde. And the dearth was in all landes: but in all the lande of Egypte was there yet foode. And when the lande of Egipte also beganne to hunger, the people cryed to Pharao for breade. And Pharao sayde vnto all the Egiptians, go vnto Joseph, and what he sayeth to you, that doo. And the dearthe was thorowoute all the lande. And Joseph opened all that was in the Cities, and solde vnto the Egyptians: For the hunger waxed sore in the lande of Egypte. And all countreys came to Egypte to Joseph for to bye corne: because that the hunger was so sore in all landes.

Gen.46c

Acts.7.b

¶ The.xlii. Chapter.

And Jacob seynge that there was corne in Egypte, sayde vnto hys sons: why gape ye one vpon another? And he sayde: behold, I haue heard that there is corne in Egypte. ✱Get you downe thyther and bye vs corne from thence, that we maye lyue and not dye. So went Josephs ten brethren downe to bie corne of the Egiptians. But Ben Jamyn Josephs brother wouldе not Jacob sende with hys other brethren, for he sayd: lest some mysfortune happen him. And the sonnes of Israel came to bye corne among other that came: for there

Acts.7.b

was dearth in the lande of Canaan. And Joseph was gouernoure in the lande, and solde to all the people of the land. And hys brethren came, and fell flat on the grounde before hym. When Joseph sawe hys brethren, he knewe them: and made hym self straunge vnto them and spake roughly vnto them sayng: Whēce come ye? They answered: out of the lande of Canaan, to bye vytayle. And Joseph knew his brethren, but they knewe not hym. And Joseph remēbred hys ✱dreames whiche he dreamed of them, and sayd vnto them: ye are spyes, and to se where the land is weake, is your comming. And they sayde vnto hym: naye my Lorde: but to bye vytayle thy seruauntes are come. We are all one mannes sonnes, and meane truely, and thy seruauntes are no spyes. And he sayde vnto them agayne: naye, but euen to se where the lande is weake, is youre commynge And they sayde: wee thy seruauntes are .xii. brethren, the sōnes of one man in the lande of Canaan. And beholde, the yongest is thys daye with our father, and one, no man woteth wher he is. And Joseph sayde vnto them, that is it that I spake vnto you, saying: ye are spyes. Hereby ye shall be proued. By the lyfe of Pharao, ye shall not go hence, excepte youre yongest brother come hyther. Sende oute one of you whiche maye fet youre brother, and ye shalbe kept in prison, that your wordes may be proued, whether there be anye trueth in you: or elles by the lyfe of Pharao, ye are but spyes. And he put them in warde thre dates. And Joseph sayde vnto theym the thirde daye: Thys doo and lyue, for I feare God. If ye meane no hurte, lette one of youre brethrenne be bounde in the house of youre prison, and goo ye and bryng the necessarye foode vnto youre housholdes: but bryngе your yongest brother vnto mee: that youre wordes maye bee tryed, and that ye dye not. And they did so. And one sayd to another: we haue herelye synned agaynst oure brother, in that we sawe the anguish of his soul whē he besought vs,

Gen.

and

and we would not here hym: and ther
fore is this trouble come vppon vs.
And Ruben answered them, saying:
37.d sayde I not vnto you that ye shoulde
not sin agaynst the lad: and ye would
not heare: And se his bloud is requy-
red. They were not aware that Jo-
E seph vnderstode them, for he spake vn-
n.43. to them by an interpreter. And he tur
.45.a ned from them and wept, and turned
to them agayne, and commened wyth
them: and toke oute Simeon from a-
mong them, & bound hym before their
eyes, and Joseph commaunded to fill
theyr sackes with corne, and to put e-
uery mans money in his sacke, and to
geue them vitaile to spend by the way
And this dyd he vnto them: And they
laded theyr asses with the corne and
departed thence. And as one of them
opened his sacke, for to geue hys asse
prouender in the Inne, he spyed hys
money: for it was in his sackes mouth
And he sayd vnto his brethren: my mo
ney is restored me againe: For lo, it is
euen in my sacke. And their hart fay-
led them: and they were astonied, and
sayd one to another: why hath God
dealt thus with vs? And thei came vn
F to Jacob theyr father, vnto the lande
of Canaan, and tolde hym all that had
happened the, sayinge: The man euen
the Lorde of the lande spake roughlye
to vs, and toke vs for spies of the coun
trey And we said vnto him: we mean
truely and are no spies. We be twelue
brethren. and sonnes of our father: one
is away, and the yongest is thys daye
with our father in the lande of Chana
an. And the Lord of the countrey said
agayne vnto vs: here by shal I know
yf ye meane truely, leaue one of youre
brethren here with me, and take foode
necessary for youre housholdes, and
get you away, and bring your yongest
brother vnto me, that I maye knowe
that ye are no spies, but meane truely:
So will I deliuer you your brother,
and ye shall occupy in the land. And it
fortuned as they emptied theyr sackes
behold: euery mans bundell of money,
was in his sacke. And whe both they
G and theyr father sawe the bundelis of
money, they were afrayd. And Jacob
theyr father said vnto them: Me haue
ye robbed of my children: Joseph is
awaye, and Simeon is awaye, & ye
take Ben Jamin awaye. All these
thinges are agaynst me. Ruben sayde
vnto his father: Slee my two sonnes
yf I bryng hym not to the again. De-
liuer hym to my hande, and I wyll
bringe hym to the agayne: And he
sayde: my sonne shall not goo downe
with you. For his brother is deade &
he is left alone. If some misfortune
happen vnto hym by the way whiche
ye go, ye shal bringe my graye heade
with sorowe vnto the graue. Gen.44.

The.xliii.Chapter.

AND the derth was greate in B
the lande. And it fortuned
when they had eaten vp the
corne which they brought
out of the lande of Egipt, theyr father
sayd vnto them: go agayne and bye vs
a litle foode. Juda answered him, and
sayd: the man did testifye vnto vs, say-
inge: Loke that ye see not my face ex- Gen.42.
cept youre brother be w you. If thou
wilte sende oure brother with vs, we
will go downe, and by the foode: But
yf thou wylt not sende hym, we wyl
not go downe: for the man sayde vn-
to vs: looke that ye se not my face, ex-
cept your brother be with you. And
Israell sayde: wherefore delte yee soo
cruelly with me, as to tell the manne
that ye hadde yet a brother? They an-
swered: The man asked vs straycht-
lye of our kynred, saying: is youre fa-
ther yet alyue? haue ye not yet ano-
ther brother? And we told hym accor
dynge to these wordes. Could we
knowe that he would say: bring your
brother downe with you. Than said
Juda vnto Israel his father: Sende
the lad with me, that we maye ryse
and go, and that we may line and not
dye: both we, and thou, and also oure
children. I wilbe suertie for hym, of
my handes shalte thou requyre hym.
If I bringe hym not to the agayne. Ge.44.8
and set hym before thyne eyes, than
let me beare the blame for euer. Trus-

lye

lye except we had made thys tarying: by this, we had bene there twise, and come agayne. And theyr father Israell sayde vnto them: If it must nedes be so nowe: than do thus. Take of the best fruites of the lande in youre vesselles, and bringe the man a presente, a curtesie of bawme, and a curtesie of honey, spices, and myrre, nuttes, and almondes. And take double money in youre hande: and the money that was brought agayne in your sackes, take it agayne with you, least peraduenture it was some ouer sighte. Take also your brother with you, and arise, and go agayne to the man: & God almightie geue you mercye in the sight of the man, that he maye delyuer you youre other brother, and this Ben Jamin: And I shalbe robbed of my childe, as I haue ben. Thus toke they the present, and twise so muche more money in theyr hand, with Ben Jamin, and rose vp, went downe to Egypte, and stoode before Joseph. When Joseph sawe Ben Jamin with them, he sayd to the ruler of his house: bringe these men home, and slay and make redy, for these men shall dyne with me at none. And the man did as Joseph bad: and brought them vnto Josephes house, When the men were brought into Josephs house, they were afrayde, & sayd because of the money that came in our sackes mouthes, at the firste time, are we brought in, that he may picke a quarell with vs, and to laye sumthing to oure charge, and to bringe vs in bondage, and our asses also. Therfore cãe they to the man that was the ruler ouer Josephs house, and communed with hym at the dore of the house, and sayde: Oh Sir, we came downe hyther at the first tyme to bye foode: and as we came to an inne, it happened that we opened oure sackes: and beholde, euerye mannes money was in hys sacke with full weyghte: and we haue brought it agayne in our hand, and other money haue we brought also in oure handes, to bye foode: but we cannot tell who put our money in our sackes. And he sayde: peace be vnto you, feare not: youre GOD and the GOD of youre father, hath geuen you that treasure in youre sackes, I had youre money. And he brought Symeon oute to theym, and the man ledde them into Josephs house, and gaue them water to washe theyr feete and gaue theyr asses prouender: And they made ready theyr present against Joseph came at noone, for they heard saye that they shoulde eate bread ther. When Joseph came home, they brought the present into the house to him whyche was in theyr handes, and fell flatte on the ground before hym. And he welcomed them curteously, saying, is youre father that olde manne whyche ye told me of, in good health? and is he yet aliue? thei answered: thy seruaunt our father is in good health, and is yet alyue. And they bowed downe theyr heades and made obeysaunce. And he lyfte vp his eyes, beheilde his brother Ben Jamin, hys mothers sonne, and sayde: Is thys youre yonger brother of whome yee sayde vnto me? And he sayd: God be mercyfull vnto the my sonne. And Joseph made hast (for hys hart did melte vpon his brother) and sought wher to wepe, and entred into hys chamber, and wepte there. And he washed his face, and came out, and refrayned hym selfe, and sayde: set bread on the table. And they prepared for hym by hymselfe and for them, by thẽ selues, & for the Egiptians whych dyd eate wyth hym, by them selues: because the Egyptians may not eate bread with the Hebrewes, for ẏ is an abhomination vnto the Egyptians. And they satte before hym: the eldest accordynge vnto the age, and the yongest accordynge vnto his youth: and the men maruayled amonge them selues. And they brought rewardes vnto theym from before hym: but Ben Jamins parte was fyue tymes soo much as anye of theyrs. And they drinking were dronke with him.

Gen. 11.

¶ The. xliiii. Chapter.

A AND he commaunded the ruler of hys houſe, ſaynge: fyll the mennes ſackes wyth foode, as muche as they can carye, and put euerye mans money in his ſacke mouth, and putte my ſyluer cup in the ſackes mouth of the yongeſt and hys cozne money alſo. And he dyd accozdynge to the wozde that Joſeph had ſayd. And in the mozynge allone as it was light, the men were let goo, they and theyr alles. And when they were out of the citie and not yet farre aſwaye, Joſeph ſayd vnto the ruler of his houſe: vp and folowe after the me, and whan thou doeſt ouertake theim, thou ſhalte ſaye vnto them: wherefoze haue ye rewarded 'euyll for good? is not that the cuppe in the whyche my Lozde drynketh, and foz the whyche he prophecyeth? ye haue euyll done that ye haue done.

B And whan he ouertoke theym, he ſaid the ſame wozdes vnto them. And they anſwered hym: wherfoze ſaith my Lozde ſuche wozdes? GOD fozbyd that thy ſeruauntes ſhould do ſo: beholde, the money which we founde in oure ſackes mouthes, we broughte agayne to the out of the lande of Canaan: howe then ſhould we ſteale out of thy Lozdes houſe, eyther ſiluer oz golde? with whomſoeuer of thy ſeruauntes it be founde, let hym die, and, we alſo will be my Lozdes bondmen. And he ſayde: nowe alſo let it be accozdynge vnto youre wozdes, he with whom it is found, ſhalbe my ſeruant: and ye ſhall be harmeleſſe. And attonce euerye manne tobe downe hys C ſacke to the grounde, and euerye man opened hys ſacke. And he ſearched, and beganne at the eldeſt, and lefte at the yongeſt: And the cuppe was found in Ben Jamins ſacke. Then they rente theyr clothes, and laded euerye manne hys aſſe, and ſwente a- 57. gayne vnto the cytie. And Juda and hys brethren came to Joſephes houſe, foz he was yet there: and they fell befoze hym on the grounde. And Joſeph ſayde vnto theym: what dede is thys whyche ye haue done? wote yee not that ſuch a man as I can prophe- ſye? Then ſayde Juda: what ſhal we ſaye vnto my Lozde? what ſhall we D ſpeake, oz what excuſe can we make? God hath founde out the wyckednes of thy ſeruauntes. Beholde both we and he with whom the cup is founde, are my Lozdes ſeruauntes. And he anſwered: God fozbyd that I ſhoulde do ſo, but the manne with whome the cuppe is founde, he ſhalbe my ſeruant. And go ye in peace vnto youre father. Then Juda wente vnto hym, and ſayde: Oh my Lozde, let thy ſeruaunt ſpeake a wozde in my Lozdes eares, and be not wroth with thy ſeruaunt: foz thou arte euen as Pharao. My Lozd aſked his ſeruaunt ſaying: haue ye a father oz a brother? And we anſwered my Lozde: we haue a father that is olde, and a younge lad whyche he begat in hys age: and the brother of Gen. 42. E the ſayde lad is deade, and he is all that is lefte of that mother: and hys father loueth hym. And thou ſayeſt vnto thy ſeruauntes: bryng him vnto me, that I maye ſet myne eye vpon hym. And we anſwered my Lozd, that the lad coulde not goo from hys father, foz yf he ſhoulde leaue hys father, he were but deade. Than ſayedſt thou vnto thy ſeruauntes: except youre yongeſt brother come with you, Ge. 43, a loke that ye ſe my face no moze. And F when we came vnto thy ſeruaunt our father, we ſhewed hym what my lozd hadde ſayde: And oure father ſayde vnto vs: goo agayne, and bye vs a litle foode. And we anſwered: we cannot go downe: Neuertheleſſe yf oure yongeſt brother goo with vs, then wyll we go downe, foz we maye not ſee the mans face, except our yongeſt brother be with vs. And thy ſeruaunte our father ſayde vnto vs: yee knowe that my wyfe bare me twoo ſonnes. And the one went oute from me, and I ſayde: of a ſuretye he is Gen. 37. tozne in peces, and I ſawe hym not ſence. And ye take thys alſo from me. If ſomme myſfoztune happen vnto hym, ye ſhall bryng my Gen. 42 grave

graye heed in sorowe vnto the graue.
Nowe therfore, when I come to thy
seruaunt my father, and the lad be not
with vs (seyng that hys life hangeth
by the laddes life) then shal it come to
passe, that as soone as he seeth that the
Gen.42. lad is not come, he will dye. So shall
we thy seruauntes * bringe the graye
heed of thy seruaunt our father with
sorowe vnto the graue. For I thy ser-
Gen.43. uaunte became suertie for the lad be-
fore my father, and sayde: * if I bring
hym not vnto the agayn, I wyl beare
the blame vnto my father all my life
long. Nowe therefore let me thy ser-
vaunte byde here for the lad, and be
my Lordes bondman: and let the lad
goo vppe with hys brethren. For
howe can I go vp to my father, if the
lad be not with me? vnlesse I would
se the wretchednes that shall come on
my father.

¶ The .xlv. Chapter.

Ioseph could no longer refrayne be-
fore al the that stode by him, wher-
fore he cried: bringe forth all the
men from me. And there remained
no man with hym while Ioseph
Gen.42. vttered hym selfe vnto his brethren.
and.43 g And he * wept aloude, so that the E-
gyptians, and the house of Pharao
heard it. And Ioseph sayde vnto hys
brethren: I am Ioseph, dothe my
father yet lyue. And hys brethren
could not answere him they were so abashed
at his presence. And Ioseph said vnto
Act.7.b. his brethren: come nere to me, and they
Ge.37.b came nere. And he sayde: * I am Io-
B seph your brother * whom ye solde in-
to Egypt. Nowe therefore be not gre-
ued therewith, neither let it seme a cru-
ell thyng in your eyes, that ye sold me
Gen,50, hither: For God dyd sende me before
you to saue life. * For this is the se-
cond yere of derth in the land, and fyue
more are behynde: in which there shall
neither be earyng nor haruest. Where-
fore, God sent me before you to make
prouision, that ye myghte continue in
the earth, and to saue youre lyues by a
great deliuerance. So nowe it was
not you that sent me hither, but God:
which hath made me a father vnto
Pharao, and Lorde of all hys house,
and ruler throwout all the lande of
Egypt. Haste you, and go vp to my fa-
ther and tell hym. ¶ This saith thy sonne
Ioseph: God hath made me Lorde of
all Egypte: Come downe therefore
vnto me, tarye not. And thou shalte
dwell in the land of Gosan, & byde by
me, thou and thy children, and thy chil-
drēs children: thy shepe and thy beastes
and all that thou hast. And there wyll
I make prouysyon for the, for there re-
mayne yet fyue yeares of dearth: least
thou and thy housholde and al that
thou hast come to pouertye. And be-
holde, youre eyes doo see, and the eies
also of my brother Ben Iamin, that
myne owne mouth speaketh to you.
¶ Therefore tell my father of all my ho-
noure in Egypte, & of all that ye haue
sene: and make haste and bryng my fa-
ther hyther. And he fell one hys bro-D
ther Ben Iamins necke and wepte,
and Ben Iamin wept on hys necke.
Moreouer he kissed all hys brethren
and wepte vppon them. And after
that, hys brethren talked with hym:
and the tydynges came vnto Pharaos
house, so that they sayde: Iosephes
brethren are come, and it pleased Pha-
rao well, and all hys seruauntes. And
Pharao spake vnto Ioseph: say vn-
to thy brethren, thys doo ye: lade your E
beastes, and gette you hence vnto the
lande of Canaan: Take youre father,
and youre housholdes and come vn-
to me, and I wyll geue you the good
of the lande of Egypte, and ye shall
eate of the fatte of the lande: And
thou also shalte commaunde theim.
Thys doo ye: take Charettes with
you out of the lande, of Egypte, for
youre children and for youre wyues:
and bringe youre father, and come.
Also regarde not youre stuffe, for the
good of al the land of Egipt is yours.
And the children of Israell dyde F
euen soo: and Ioseph gaue them cha-
rettes accordynge to the commaun-
demente of Pharao: and gaue theym
vyttayle also to spende by the waye.

And

And he gaue vnto eche of them chang of rayment: but vnto Ben Jamyn he gaue three hundred peces of siluer and fyue chaunge of rayment. And vnto his father he sent after the same manner ten asses laden with good oute of Egypte, and ten shee asses laden with corne, breade and meate: for his father by the waye: So sente he his brethren awaye to departe. And hee sayde vnto theym: see that ye fall not oute by the waye. They departed therefore from Egypt, and came into the land of Canaan vnto Jacob theyr father, & tolde hym, sayinge: Joseph is yet alyue, and is gouernoure ouer all the Lande of Egypte, And Jacobs hart wauered, for hee beleued theym not. And they tolde hym all the wordes of Joseph, which he had sayde vnto them. And when he sawe the charettes, whiche Joseph had sent to cary hym, the spyrite of Jacob theyr father reuyued. And Israell sayde: I haue ynoughe, that Joseph my sonne is yet alyue: I wil go and see hiimere that I dye.

The.xlvi. Chapter.

ISrael toke hys iourney with all that he had, and came vnto Beer Sheba, and offred offringes vnto the God of his father Isaac. And God spake vnto Israell in a vision by nyght, sayinge: Jacob Jacob, And hee aunswered: here am I. And he sayde: I am God the God of thy father, fear not to go downe into Egipt For I wyll there make of the a great people: I wyll goe downe wyth thee into Egypte, and I wyll also bryngе thee agayne, and Joseph shall put hys hande vppon thyne eyes. And Jacob rose vppe from Beer Sheba. And the sonnes of Israell caryed Jacob theyr father and theyr childzen, and theyr wyues in the charettes whiche Pharao hadde sent to carye hym. And they toke theyr cattell, and the gooddes whiche they had gotten in the land of Canaan, and came into Egypte, both Jacob and all his seede wyth him: his sonnes, and hys sonnes sonnes wyth hym: hys daughters, and hys sonnes daughters, and all hys seede brought he wyth him into Egypte. These are the names of the childzen of Israell, whiche came into Egypte, bothe Jacob and hys sonnes: ✱ Ruben, Jacobs firste sonne. The childzen of Ruben: Hanoch, and Pallu, Hezron & Charmi. The childzen of Symeon: Jemuell, Jamin, Ohad, Jachin, & Zohar, and Saul the sonne of a Cananitysshe woman. The childzen of ✱ Leui, Gerson, Kahath and Merari. The childzenne of Juda: Erre: and Onan, Sela, and Pharez, and Serah: But Er and Onan, dyed in the lande of Chanaan. The childzenne of Pharez, also were Hezron, and Hamull. The childzenne of Issachar: Tola, Phua, Job, and Symron. The childzenne of Zabulon, Sered, Elon, and Jahelеel. These bee the childzenne of Lea, whyche shee bare vnto Jacob, in Mesopotamya, wythe the daughter of Dyna: All the soules of hys sonnes and daughters, make thyrtye and three. The childzenne of Gad, Ziphyon, and Haggy, Suni, and Ezbon, Eri, and Arodi, and Areli. The childzenne of Aser: Jemna, and Jesua, Jesui, and Bzya, and Serah, theyr Syster. And the childzenne of Bzya: Heber, and Malchiell. These are the childzenne of Sylpha, whom Laban gaue to Lea hys daughter: And these shee bare vnto Jacob, euen xvi. soules. The childzenne of Rahell Jacobs wyfe: Joseph, and Ben Jamyn, And vnto Joseph in the Lande of Egypte were bozne: Manasses, and Ephraim, whyche ✱ Asnath, the daughter of Putiphar preste of On bare vnto hym. The childzenne of Ben Jamyn, Bela, Becher, Asoell, Gera, Naeman, Ehi, and Ros Mupim, Huppym, and Ard. These are the childzenne of Rahell, whyche shee bare vnto Jacob. xiiii. soules all together. The childzen of Dan. Husim. The childzenne of Neptali: Jahesiel, Guni, Jezre, and Sillem. These are the sonnes of Silha whyche Laban gaue vnto Rahell

his daughter, and she bare these vnto
Gen. 10. Jacob, altogether. lvi. soules. And so
the soules that came wyth Jacob into Egypte whyche came oute of hys loynes (beside Jacobs sonnes wyues) were altogether. lxvi. soules: And the sonnes of Joseph whyche were borne hym in Egypt were two soules: So that all the soules of the house of Jacob whiche came into Egypte, are. lxx. And he sente Juda before hym vnto Joseph, to dyrecte hys face vnto Gosan, and they came into to the lande of Gosan: And Joseph made readye hys charette, and wente vppe to mete Israell hys father vnto Gosan, and presented hym selfe vnto hym, and fell on hys necke, and wepte vppon hys necke a good whyle. And Israell sayde vnto Joseph: Nowe am I content to dye, in somuche as I haue seene thee, and because thou arte yet alyue. And Joseph sayde vnto his brethren, and vnto his fathers house: I wyll goe vppe, and shewe Pharao, and tell hym: My brethren and my fathers house whiche were in the lande of Canaan are come vnto mee, and they are sheepeheardes (for they were menne of cattell) and they haue brought theyr shepe, & theyr oxen, and all that they haue. And yf it chaunce that Pharao call you, and aske you, what your occupation is: ye shal answere, thy seruauntes haue beene men occupyed about cattel, from our childhoode vnto thys tyme wee and oure fathers, that yee maye dwell in the lande of Gosan. For euerye sheepe keaper is abhomination vnto the Egyptians.

¶ The. xlvii. Chapter.

I Oseph came therefore and tolde Pharao, and sayde: my father and my brethrenne, theyr sheepe and theyr oxen, and all that they haue are come oute of the lande of Canaan: and beholde, they are in the lande of Gosan. And Joseph toke of the hynmoste of hys brethrenne: euen fyue menne, and presented theym vnto Pharao. And Pharao sayde vnto hys brethren: what is youre occupation?

And they answered Pharao: shepeherdes are thy seruauntes, both we and also oure fathers. They sayde moreouer vnto Pharao: for to sogeourne in the lande are wee come, for thy seruauntes haue not pasture for theyr shepe, so sore is the famyshment in the lande of Canaan. Nowe therefore lette thy seruauntes dwell in the lande of Gosan. And Pharao sayde vnto Joseph: thy father and thy brethren are come vnto thee. The lande of Egypte is before thee: In the beste place of the lande make bothe thy father and thy brethrenne dwell: euen in the land of Gosan lette them dwell: Moreouer, yf thou knowe any man of actiuitie among thē, make thē rulers ouer my cattell. And Joseph brought in Jacob hys father, and sette hym before Pharao. And Jacob blessed Pharao. And Pharao sayde vnto Jacob: howe olde arte thou? And Jacob sayde vnto Pharao: the dayes of my pylgremage are an hundreth and thyrtye yeares. Fewe and euyll haue the dayes of my lyfe beene, and haue not attaynted vnto the yeares of the lyfe of my fathers, in the dayes of theyr pylgrymages. And Jacob blessed Pharao, and wente oute from hym. And Joseph prepared dwellynges for hys father, and hys brethrenne, and gaue theym possessyons in the lande of Egypte, in the beste of the lande euen in the lande of Ramesses, as Pharao hadde commaunded. And Joseph made prouysion for hys father, hys brethrenne, and all hys fathers houlholde wyth breade, euen as yonge chyldrenne are fedde. Ther was noe breade in all the lande, for the dearthe was exceadynge sore: soo that the lande of Egypte, and the lande of Canaan, were famyshed by the reason of the greate dearthe. And Joseph brought together all the money that was found in the land of Egipt and of Canaā, for the corne which they bought: and he layd vp the money in Pharao house. When money failed in the lande of Egypte and of Canaan,

all

all the Egyptians came vnto Joseph and sayde: geue vs breade: wherefore sufferest thou vs to dye before thee whan oure money is spente? Than sayde Joseph: bryng your catteil, and D I wyll geue you for youre catteil, yf yee bee without money. And they brought theyr catteil vnto Josephe: And Josephe gaue theym breade for horses and sheepe, and oxen, and asses, and fedde them with breade for theyr catteil that yeare. But when that yere was ended, they came vnto hym the nexte yeare, and sayde vnto hym, wee wyll not hyde it from my Lorde how that oure money is spente, my Lorde also hadde oure catteil and beastes, neyther is there oughte leste in the syght of my Lorde, but euen oure bodyes and our landes. Wherefore letteste thou vs dye before thyne eyes, and the land to go to nought? Bye vs and our landes for bread: and both we and our landes wil be bound to Pharao. Only geue vs sede, that we may lyue and not dye, and that the lande goe not to E waste. And so Joseph bought all the lande of Egypte for Pharao. For the Egyptians sold euery manne his land because the derth was sore vpō thē & so the land becam Pharaos. And he appointed the people vnto ỳ cities, frō one syde of Egypt vnto the other: only the land of the Priestes bought he not. For the Priestes had an ordinaunce of Pharao, that they shoulde eate that whyche was appointed vnto them: which Pharao hadde geuen theim, wherefore they solde not theyr landes. Then Joseph sayde vnto the folke: Beholde, I haue boughte you this daye, and your lande for Pharao. Take there breade, and sede, and sowe land. And of the encrease, ye shal geue the fyfte parte vnto Pharao, and fower F partes shall be youre owne, for the sede of the field and for you, and them of youre housholdes, and for youre chyldren to eate. And they answered: Thou hast saued oure lyues.

Lette vs fynde grace in the syght of my Lorde, and wee wyll bee Pharaos seruantes. And Joseph made it a lawe ouer the lande of Egypte vnto this day: that Pharao shoulde haue the fyfte part, except the lande of the Priestes onely, which was not Pharaos. And Israell dweit in Egypt: euen in the countrey of Gosan. And they had their possessions therin, and grew and multiplied exedingly. Moreouer Jacob liued in the lād of Egypt. xvii. yeres, so that the hole age of Jacob was G an hundred and. xlvii. yere. When the tyme drewe nye, that Israell muste dye, he sent for hys sonne Joseph, and sayde vnto hym: If I haue founde grace in thy sight, Oh, put thy hande vnder my thygh, and deale mercyfully and truelye wyth me, that thou burye mee not in Egypte, but I wyll lye wyth my fathers, and thou shalte carye me oute of Egypte, and burye mee in theyr buryall. And hee aunswered: I wyll do as thou haste sayde. And he sayde: sweare vnto me, and he sware Ge. 25. d vnto hym. And Israell worshypped towarde the beds head.

¶ The. xlviii. Chapter. A

After these deedes it happened, that a messenger sayd vnto Joseph: thy father is sicke. And he toke with hym hys two sonnes Manasses and Ephraim. Then was it sayde vnto Jacob: beholde thy sonne Josephe commeth vnto thee. And Israell toke hys strengthe vnto hym, and satte vpon the bed, and Jacob sayde vnto Josephe: G O D almyghtye appered vnto me at Luz Ge. 28. c in the land of Canaan, & blessed mee, and said vnto me: behold, I wil make the growe, and will multiplye thee, & wil make a greate number of people of the: and wyll geue this lande vnto thy seede after the, vnto an euerlastynge possession. And nowe thy two sonnes Manasses and Ephraim, whyche were borne vnto thee in the land of Egypte, before I came to thee into Egypte, are myne: euen as Ruben and Simeon are myne. And the chyldren whyche thou haste gotten after theim, shall be thyne owne, and shall be called after the names of theyr Ge. 46. a

brethren in theyr enheritaunce. And
B whan I came from Mesopotamia,
Ge. 35.c Rahel * dyed vpon my hande in the
lande of Canaan by the waye: when
there was but a fields brede to come
vnto Ephath. And I buried her ther
in ỹ way to Ephrath. The same is Be
thlehem. And Israel beheld Josephes
sonnes and sayde: what are these? Jo-
seph sayd vnto his father, they are my
sonnes which GOD hath geuen me
here. And he sayde: oh bringe them to
me, and let me blesse theym. And the
C eyes of Israell were dym for age, soo
that he could not wel se. And he bro
ght them to hym, and he kysled them,
and embraced them. And Israel sayde
vnto Joseph: I had not thoughte to
haue sene thy face, and yet lo, GOD
hath shewed it me and also thy seede.
And Joseph toke them away frō hys
lappe, and worshypped on the ground
before hym. Then toke Joseph theim
both: Ephraim with his ryght hande
toward Israels left hand, and Mana-
sses with his left hand toward Isra-
ells ryght hande, and broughte theym
vnto hym. And Israell stretched oute
hys ryght hand, and layde it vpon E-
phraims head, whyche was the yon-
ger, and hys left hand vppon Manas-
ses heade, guyding hys handes wisely
for Manasses was the elder. And hee
blessed Joseph and sayde: God before
whome my fathers Abraham and Is-
sahac did walke, God which hath fed
me al my lyfe long vnto this day, and
the aungell whiche hath deliuered me
from all euyll, blesse the laddes: & lette
my name be named in theym, and the
name of my fathers Abraham, and Is-
saac, and that they maye growe into a
multytude in the middes of the earth.
When Joseph sawe that hys father
layde his right hand vpon the head of
Ephraim, it displeased him. And hee
lifted vppe his fathers hande, to haue
remoued it from Ephraims head vn-
to Manasses head: and Joseph sayde
D vnto hys father: Not so my father, for
thys is the eldest. Put thy right hand
vpon his head. And his father would
not but sayde: I knowe wel my son,
I knowe it well. He shalbe also a peo-
ple and shalbe greate: But his yonger
brother shalbe greater then he, and his
sede shalbe full of people. And he bles-
sed them that daye, and sayde: In thee
let Israell blesse and saye: God make
thee as Ephraim before Manasses.
And Israell sayde vnto Joseph: be-
hold, I die, and God shalbe with you,
and bryng you agayne vnto the lande Joh.4
of your fathers. Moreouer I haue
geuen vnto the, a portion of * lande a-
boue thy brethren, whiche I gate out
of the hande of the Ammorite in my
swearde and in my bowe.

The.xlix. Chapter.

A
And Jacob called for his son-
nes, and said: Come together,
that I may tell you what shal
happen you in the last dayes. Gather
you together, and heare ye sonnes of
Jacob, harken vnto Israell your fa- Ge.49
ther. Ruben * myne eldest sonne, thou
art my myght, and the begynnyng of
my strength, the noblenesse of digni-
tie, and the noblenesse of power. Un-
stable as water. Thou shalte not bee
the chiefest, because thou wentest vp
to thy fathers bedde. Euen then dyd-
dest thou defile it, and it was no more
my couche. Thy brethren Simeon
and Leui, cruelle instrumentes in
theyr habitatiōs. Into theyr secretes
come not my soule: vnto theyr con-
gregation be my honour not coupled:
For in theyre * wrathe they slewe a Ge.34
man, & in theyr selfe will they digged
down a wall. Cursed be theyr wrath
for it was shameles, and their fierc-
nesse, for it was cruell. I will deuide
B theim in Jacob, and scatter theym in
Israell. Juda, thou arte he, whome 1.Pa.5
thy brethern shall praise: Thy hand
shall bee in the * necke of thyne ene-
myes, thy Fathers chylderne shall Wich.5
stowpe before thee. Juda is a * Ly-
ons whelpe: From thy spoyle my
sonne, thou arte come an hyghe.
He layde hym downe, and cowched Ge.49
hym selfe as a Lyon, and as a * Ly-
onesse: who wyll stirre hym vppe?
The Scepter shall not depart frome
Jud

Juda, and a lawe geuer from betwene his fete, vntill Silo come. And vnto hym shall the gatheryng of the people be. He shall bynd his foale vnto the vine, and his asses colt vnto the braunche. He shall washe hys garment in wyne, and his mantell in the blood of grapes. His eyes are redder than wine, and his teeth whiter than mylke. Zabulon shall dwell beside the hauen of the sea, and nye the hauē of shyppes. His border shall bee vnto Sidon. Issachar a stronge asse couchyng him downe betwene two burdeyns, and sawe that rest was good, and the lande that it was pleasaunte, and bowed his shoulder to beare, and became a seruant vnto tribute. Dan shall iudge his people, and the tribes of Israell. Dan shall be a serpente in the waye, an adder in the pathe, bytynge the horse heeles, and hys ryder selle backewarde: after thy saluation haue I loked O Lorde.

God, an host of men shall ouercome him, and he shall ouercome at the last.

Of Aser, his bread shalbe fat, and he shall geue pleasures for a kyng.

Nephtalim is a swyfte hynde, geuyng goodly wordes.

That flourishynge chylde Joseph, that plentcous child by the well syde, the daughters ranne vppon the wall. They haue prouoked hym, and shotte hym thorough wyth dartes. The archers haue enuied hym: But his bow abode faste, and the armes of his handes were made stronge by the handes of the myghtye God of Jacob. Oute of hym shall come an heardemanne, a stone in Israell: Frome thy fathers GOD whych hath helped thee, and with the almyghty, whych hath blessed thee wyth blessynges frome heauen aboue, wyth blessynges of the deepe that lyeth vnder, and with blessynges of the brest and of the wombe. The blessynges of thy father were stronger thanne the blessynges of myne elders, vnto the vtmoste of the hylles of the worlde, and they shall be on the head of Joseph, and on the toy of the head of hym that was separate frome his brethren. Ben Jamin shall rauyshe as a wolfe. In the morneyng he shall deuoure the praye, and at nyghte he shall deuyde the spoyle. All these are the .xii. Tribes of Israell, and thus their Father spake vnto them, and blessed them: euery one of them blessed he wyth a seuerall blessynge.

And he charged them, and sayde vnto them: When I shall be gathered vnto my people, burye mee with my fathers, in the caue that is in the fielde of Ephron the Hethite, in the double caue that is in the fielde by the countreye of Mamre in the lande of Canaan. Whyche fielde Abraham boughte of Ephron the Hethite for a possession to burye in, where as were buried Abraham and Sara his wyfe. And where as were buried Isahac & Rebecca his wyfe. And there I buried Lea. The fielde and the caue that is therin, was boughte of the children of Heth. And when Jacob had commaunded all that he wolde vnto his sonnes, he plucked vp his feete vnto the bedde, and dyed: and was put vnto his people. And Joseph fell vppon his fathers face, and wept vpon him, and kyssed hym.

Ge. 25. a

Act. 7. c

Ge. 1. Chapter.

And Joseph cōmanded his seruants the Phisitians, to embaume his father: and the phisitians embawmed Israell. xl. dayes long, for so long doth the embaumyng last, and the Egyptians bewailed him. lxx. dayes. And when the dayes of weepyng were ended, Joseph spake vnto the house of Pharao, sayinge: If I haue found fauor in your eies, speake in the eares of Pharao, sayinge: My father made me sweare: & said: Lo, I die, burie me in thy graue, which I haue made me in the lande of Chanaan. Now therfore let me go and burye my father, & than will I come again. And Pharao sayd, Go and burye thy father, accordyng as he made thee to sweare. And Joseph went vp to burie his father, and with hym went all the seruantes of Pharao that were the elders of his

houle, and all the houle of Joleph, and hys brethren, and hys fathers houle, onely thrys chyldren, and theyr sheepe, and theyr cattell lefte they behynde in the lande of Gosan. And there went with hym also charettes, and horsemen: and it was an exceadyng great companye. And they came to the corne flower of Atad, which is Ge.22 b beyond Jordane, and there they made a greate and exceadyng sore lamentation: And he * mourned for his father vii. dayes. And when the inhabiters of the lande (euen the Cananites) sawe the mournynge in the Corne flooze of Atad, they said: This is a great mournyng vnto the Egyptians. wherfore the name of the place is called, The Mournyng of the Egyptians, and it is beyonde Jordane: and his sonnes dyd vnto hym, accordyng as he hadde commaunded theym: For his sonnes caryed hym * into the land of Canaan Ge.49. c and buryed hym in the double caue of Acts.7.b the fielde: whyche caue * Abraham C boughte, and the fielde also, to bee a *Ge.23. place to bury in, of Ephron, the Hethite before Mamre. And Joseph returned into Egypt agayne, he and his brethren (and all that wente vp with hym to burye hys father,) as soone as he had buried him. And whe Josephs brethren sawe that their father was dead, they sayd: Joseph might fortune to hate vs, and * reward vs agayne all Ge.37. d the euyll, whiche we dyd vnto hym. And they dyd a commaundement vnto Joseph, saying: Thy father charged vs before his death, saying: Thys wise shal ye say vnto Joseph, forgeue (I pray thee) the trespace of thy brethren, and theyr synne: for they rewarded the euyll. And now (we pray thee) forgeue the trespalle of the seruantes of thy fathers God. And Joseph wepte, whenne they spake vnto hym. For his brethren came vnto him D and fell flatte before his face, saying: Beholde, we be thy seruauntes. To whom Joseph sayd: * Feare not. Am I God? ye thought euyll against me: Ge.45.b but God turned it vnto good, to bring to palle, as it is this daye, and to saue much people alyue: Feare not therefore, nowe I wyll nourisheyou, and your chyldren: and he comforted them, and spake kyndly vnto them. Joseph dwelt in Egypte, he and his fathers houle: and Joseph lyued an hundred and.x. yeare. And Joseph sawe * Ephraims chyldren, euen vnto the third Tob.1 generation. And vnto Machir the Iudg.5 sonne of Manasses, were chylderne borne, on Josephs knees. And Joseph sayde vnto his brethren: I dye. And God wyll surely visite you, and bryng you out of this lande, vnto the land whiche he sware vnto Abraham Isahac, and Jacob. And Joseph toke an othe of the chyldren of Israel, saying, God wylle not fayle, but visyte you: and ye shal cary my * bones hens. Heb.11 And so Joseph died, when he was an Ex.13 hundred and.x. yere old. And thei em- Jos.24 bawmed hym with spyces, puttynge hym in a chest in Egypt.

The ende of the first boke

of Moses, called in the Hebrue, Bereschyth, and in the Latine, Genelis.

¶ The seconde Booke of Moses, called in the Hebrue, Melech Schemoth: And in the Latin, Exodus.

¶ The fyrst Chapter.

These ar the names of Ge.46 the children of Israell, whyche came to Egypt with Jacob: euery man cam with his houlehold: Ruben, Simeon, Leui, & Juda, Isachar, Zabulō & Beniamin, Dan, Nephtali, Gad, & Aser. All the soules that came out of the loynes of Jacob, were lxx. But Joseph was in Egypt alredy. And Joseph dyed, & all his brethren, & all that generation. And the * children of Israell grewe, encreased

encreased, and multiplied, and waxed exceadyng myghtie: and the lande was full of them. But there rose vp a newe king in Egypt, which knew not Ioseph. And he said vnto his folke: Behold, the people of the children of Israell, are greater and myghtyer than we. Come on, lette vs playe wyselye with them, lest they multiply, and lest it happen that (yf there chaunce anye warre) they ioyne them selues vnto our enemies, and fighte agaynste vs, and so get them out of the land. Therfore dyd they set taskemaysters ouer them, to keepe them vnder with burthens. And they buylt vnto Pharao, treasure cities, Phithon, and Ramesen. But the more they vexed them, the more they multiplied & grewe, so that they abhorred the chyldren of Israell. And the Egyptians held the children of Israell in bondage without mercye. Therefore was their lyfe bytter vnto them in that cruell bondage, in clay and bryck, and all maner of worke in the fieldes. For all their bondage wherin they serued them, was full of tyrannye. And the kynge of Egypte sayde vnto the mydwyues of the Hebrues womenne, of whiche, the ones name was Sephora, and the other Phua, when ye do the office of a mydwyfe to the woman of the Hebrues, and se in the bryth tyme that it is a boye, ye shall kylle it. But if it bee a daughter, it shall lyue. Not withstãdynge, the mydwyues feared God, & dyd not as the kynge of Egypt commanded them: but saued the men children. And the kynge of Egypt called for the mydwyues, and sayd vnto thẽ, why haue ye delte on this maner, and haue saued the men children. And the mydwyues answered Pharao, that the Hebrewes women are not as the women of Egypte: for they are lustye women, and are deliuered ere the mydwyues come at them. And God therfore delte well with the mydwyues. And the people multiplied and waxed very myghty. And it fortuned because the mydwyues feared God, he made them houses. And Pharao charged all his people, sayinge: All ẏ men children that are born cast into the ryuer, & saue the mayd children alyue.

The.ii. Chapter.

A Nd there went a man of the house of Leui, & toke a daughter of Leui. And the wife conceiued and bare a sonne. And whẽ she saw that it was a proyze childe, she hyd him thre monethe. And when she coulde no longer hyde hym, shee toke a basshette of bulrusshes and daubed it wyth slyme and pytche, and layed the childe therein, and putte it in the flagges by ẏ ryuers brinke. And his sister stoode a farre of to wete what woulde come of it. And the daughter of Pharao came downe to washe her self in the ryuer, and her maydens walked a longe by the ryuers syde. And whẽ she saw the basket among the flagges: she sente her mayde to fetch it. And when she hadde opened it, shee sawe it was a chylde: & beholde, the babe wepte. And shee had compassion on it, and sayde, it is one of the Hebrues chyldren. Then sayde hys sister vnto Pharaos daughter: shall I go and cal vnto the a nurse of the Hebrewes wemen, to nurse the the child? Pharaos daughter answered her: Go, and the mayd ran and called the childes mother. To whõ Pharaos daughter sayde: Take this childe awaye, and nurse it for mee, I will reward thee. And the woman toke the childe, and nursed it vpye. The childe grewe, and she brought it vnto Pharaos daughter, and it was made her son, and she called the name of it, Moyses: because (sayd she) I toke him oute of the water. And it happened in those daies, when Moses was waxed great that he went out vnto hys brethren & looked on their burdens: and spyed an Egyptian smytynge an Hebrewe whiche was one of his brethren. And hee looked rounde aboute, and when hee sawe noo manne by, hee slewe the Egyptyan, and hydde hym in the sand. And when he was gon oute another

A Exo.6.c
1 Par.23
Actu.7.c
Heb.11.c
Actu.7.c
2 Re.11.
Da.13.c
B

Hebrewes stroue together. And hee
Actu.7.b sayde vnto hym that dyd the wronge:
Ge.19.b wherefore smitest thou thy felow? He
C answered: who made thee a manne of
auctoritie to iudge vs? Speakeste
thou to kyll mee, as thou diddest kyll
the Egyptian? And Moyses feared,
and sayde: of a suretie this thynge is
knowen. And Pharao heard of it and
went about to slee Moyses, & Moses
flying from the face of Pharao, dwelt
in the lande of Madian; and hee satte
downe by a welles side. The preeste
of Madian had seuē daughters which
came and drewe water, and fylled the
troughes for to water theyr fathers
sheepe. And the shepeherdes came and
droue them awaye: but Moyses stoode
Iethro. vp, and helped them and watered their
sheepe. And when they came to Ra-
guel theyr father, he sayde: howe hap-
peneth it that ye are come so soone to
daye? And they answered: a manne of
Egypt deliuered vs from the hand of
the shepeherdes, and also drewe vs wa-
D ter, and watered the shepe. He said vn-
to hys daughters: And where is he?
E why haue ye so lefte the manne? Call
hym that he may eate bread. And Mo
ses was contente to dwell with the
manne. And he gaue Moses Zephora
his daughter, which when shee bare a
Exo.18.a sonne, called hym Gerson: for he said
I haue bene a straunger in a straunge
lande. And she bare yet another sonne
whom shee called Eliezer, sayinge: the
God of my father is myne helper, and
hath rid me out of the handes of Pha-
rao. And it chaunced in processe of
time, that the king of Egipt died, and
the children of Israell sighed by the
reason of bondage, and cryed. And their
complaint came vppe vnto God from
the bondage, and God heard their
mone. And God remembred his pro-
mysse vnto Abraham, Isahac, and Ia-
cob. And looked vppon the children of
Israel, and God had respect vnto the.

The iii. Chapter.

Ge.18.a MOyses kept the shepe of Je-
thro hys father in law, prieste
of Madian: and he droue the
flocke to the backeside of the deserte,
and came to the mountayne of God,
Horeb. And the angell of the Lorde Eth.
appeared vnto him in a flame of fyre, Acts.
out of the middes of a bushe. And hee
looked, and beholde the bushe burned
with fyre, and the bushe was not con-
sumed. Therfore Moyses sayd: I will
goe nowe, and see thys greate syghte,
howe it commeth that the bushe bur-
ned not. And when the Lorde sawe
that he came for to see, God called vnto
hym oute of the myddes of the bushe
and sayde: Moyses, Moyses. He ans-
swered: here am I. And hee sayde:
come not hyther. Put thy shoes of
thy feete: for the place whereon thou
B standeste, is holye grounde. And hee Iai.
sayde: I am the GOD of thy father
the GOD of Abraham, the God of mat.
Isahac, and the God of Jacob. And mar.
Moyses hydde hys face, for hee was Luk.
afrayde to looke vppon God. And the
Lorde sayde: I haue surelye seene the
trouble of my people whyche are in
Egypte, and haue hearde theyr crye Exo.
from the face of theyr taskemayters. Ecc.
For I knowe theyr sorowes, and am
C come downe to deliuer theym oute of
the hande of the Egyptians: and to
bringe theym out of that lande, vnto
a good lande and a large: and vnto a
lande that floweth with mylke and
hony: euen vnto the place of the Ca-
nanytes and Hethytes, and Amo-
rites and Pherezytes, and Heuytes
and of the Iebusytes. Nowe there-
D fore, the complaynte of the childrenne
of Israell is comme vnto mee, and I
haue also seene the oppressyon where-
with the Egyptians oppresse theym.
Come thou therefore, and I will
sende thee vnto Pharao, that thou
mayeste bringe my people the chil-
drenne of Israell oute of Egypte. And
Moyses sayde vnto GOD: what
am I to go vnto Pharao, and to bring
the childrenne of Israell oute of E-
gypte? And hee answered: I will
bee with thee. And thys shalbe a to-
ken vnto thee, that I haue sente thee:
after that thou hast brought the peo-
ple oute of Egypte, yee shall serue

God

God vpon this mountayn. And Moyses sayde vnto God: Beholde, when I come vnto the chyldren of Israell, I shall saye vnto theym: The God of your fathers hathe sent me vnto you: and yf they saye vnto me, what is his Name, what aunswere shall I geue them? And God answered Moyses: I am that I am: And he sayde: Thus shalte thou saye vnto the chyldren of
E Israell: I am hath sent me vnto you.
b.11 e And god spake further vnto Moyses: Thus shalt thou say vnto ỹ childrē of Israell: * The Lord God of your fathers, the God of Abraham, the God of Isahac, and the god of Jacob, hath sent me vnto you: This is my nam for euer: and thys is my Memoriall into generation and generatione. Go and gather the Elders of Israel togyther and thou shalte saye vnto theym: The Lorde God of your fathers, the God of Abraham, the God of Isahac, and the God of Jacob appeared vnto me, and sayd: In vysytyng haue I vysyted you, and knowe that whyche is
F doone to you in Egypt. And I haue sayd: I will bryng you out of the tribulation of Egypt, vnto the lande of the Cananites, and Hethites, and Amorites, and Pherezites, and Heuites, and Iebusites: euen vnto a land that flaweth with mylke and honey. And when they heare thy voyce, then goo, bothe thou and the Elders of Israell, shall go vnto the kyng of Egypt, and saye vnto hym: The Lorde God of the Hebrewes hath met with vs: and now wyll we go therfore. iii. dayes iourneye into the wylderneſſe,
G and doo sacrifice vnto the Lorde oure God. And I am sure, that the kynge of Egypt wyll not let you go, no not in a myghty hand: and I will stretche
11.a oute myne hande, and smyte Egypte
12.c with all my wonders whyche I wyl doo in the myddes thereof. And after that, he will let you go. And * I will get this people fauour in the syght of the Egyptians: so that when ye goe, ye shall not go emptie: but a wife shal borowe of her neyghbour, and of her that soiourneth in her house, iewelles of syluer and of golde, and rayment. And ye shall put them on youre sonnes and daughters, and shal robbe the Egyptians.

The. iiij. Chapter.

MOyses aunswered and sayde: A
See, they wyll not beleeue mee, nor hearken vnto my voyce, but wyll saye: The Lorde hath not appeared vnto thee. And the Lord sayde vnto hym: what is that whyche is in thyne hande? he aunswered, a Rodde. And he sayde: Caſt it on the grounde, and he caſte it on the grounde, and it became a serpente: and Moyses fledde frome the syght of it. And the Lorde sayd vnto
B Moyses: Putte foorth thyne hande, and take it by the tayle, and therfore he put foorthe his hande and caughte it, and it became a rodde in his hand, For thys thyng (sayth he) shall they beleeue thee, that the Lorde God of theyr fathers, the God of Abraham, the God of Isahac, and the God of Jacob, hathe appeared vnto thee.
And the Lorde sayd furthermore vnto hym: Thruſte thyne hande into thy bosome: and he thruſte hys hande into hys bosome: and whan he tooke it out agayne, beholde his hande was leaprous euen as snowe. And he said: Put thyne hande into thy bosome agayne. And he put hys hande into his bosome agayne, & plucked it oute of hys bosome: and beholde, it was turned agayne as his other flesh. Therfore yf they wyll not beleue thee, neither heare the voyce of the fyrſte token, yet wil they beleue for the voyce of the seconde token. But and if they
C wyll not beleue the two signes, neyther hearken vnto thy voyce, thou shalte take of the water of the ryuer, and powre it vppon the drye lande: And the water, whyche thou takeſte oute of the Ryuer, shall tourne vnto Bloude, vppon the dry lande. Moyses sayde vnto the LORD: Oh my Lorde, I am not eloquente frome yesterdaye and yesterdaye, and namelye seuce thou haſte spoken vnto thy

seruaunt: but I am slowe mouthed, and slowe tonged. And the Lord sayd vnto hym: whoe hath made mannes mouthe, or whoe hath made the dum
D or the death, the seynge or the blynde? mat.10.c haue not I the Lorde? Therefore I wyll bee wyth thy mouth, and teache thee what thou shalte saye. He sayd: oh my Lorde, sende I praye thee by the hande of hym whome thou wylte sende. And the Lord was angry with Moyses, and sayde: do not I knowe Aaron thy brother the Leuite, that he can speake? For loe, he commeth forth to meete thee: and when hee seeth thee, he wyll be glad in hys hearte. Therefore thou shalte speake vnto hym, and put these woordes in hys mouth, & I wyll bee wyth thy mouthe, and wyth hys mouth, and wyll teache you what ye ought to doe. And hee shall bee thy spokesman vnto the people: he also shal bee to thee in steade of a mouthe, and
E thou shalte bee to hym in stede of God and thou shalte take thys rodde in thy hande, wherwyth thou shalt do miracles. Therefore Moyses went and returned to Iethro his father in lawe agayne, and sayde vnto hym: I wyll goe nowe and turne agayne vnto my brethren which are in Egypte, and see whether they bee yet alyue. And Iethro sayd to Moyses: go in peace. And the Lorde sayde vnto Moyses in Madian: goe and returne agayne into E-
Mat.2.b gypt, for they are dead which sowte about to kyll thee. And Moyses toke hys wife, and his two sonnes, and put them on an asse, and sowte agayne to Egypte, and Moyses tooke the rod of GOD in hys hande. And the Lorde sayde vnto Moyses: when thou arte entred and come into Egypte agayne see that thou do all these wonders be-
F fore Pharao whyche I haue putte in Exo.10.c thy hande: but I wyll holde hys hearte, and hee shall not let the people go. And thou shalte saye vnto Pharao thus sayeth the Lorde: Israel is mine eldeste sonne, and I haue sayde vnto thee, that thou shouldest let my sonne goe, that he may serue me. And thou wouldest not lette hym go: beholde, I wil slee thyne eldest sonne. And it chaunced by the waye in the ynne, that the Lord met him, and would haue killed him. And Zephora tooke a stone, and cut away the foreskin of her sonne, and fel at his feete, and sayde: a blouddy husband art thou vnto me: Then he let hym goo. And she sayde a blouddy husbande, because of the circumcision. Then sayd the Lorde vnto Aaron: goo meete
G Moyses in the wildernesse. And he wēt and met him in the mount of God, and kissed him. And Moyses tolde Aaron al the woords of the Lord whych had sent him, and all the tokens whyche he had charged hym wythall. So went Moyses and Aaron, and gathered all the elders of the children of Israel. And Aaron tolde all the woordes whyche the Lord had spoken vnto Moyses, and did the miracles in the syght of the people, and the people beleued. And whē they hard that the Lord had visited the children of Israell, & had loked vpon theyr tribulatyon, they bowed theyr heade, and worshypped.

The.v.Chapter.

MOyses and Aaron wente in afterwarde, and tolde Pharao, I thus sayeth the Lorde God of Israell: Lette my people goo, that they may kepe holye daye vnto me Ihe in the wildernesse. And Pharao sayd: who is the Lord, that I should heare his voyce, and let Israel go? I knowe not the Lord, neyther will I let Israel go. And they sayde: the God of the Hebrewes hath met with vs: and therfore will we go thre dayes iourney into the desert, and sacrifice vnto the Lord oure God: lest there happen vnto vs, eyther pestilence or swerde. Then sayde the king of Egipt vnto them: wherfore do ye (Moyses and Aaron) lette the people frō theyr worke? get you vnto your labor. And Pharao sayd furthermore: beholde, there is muche people nowe in the lande, and ye make them leaue theyr worke. And Pharao commaunded the same daye vnto the Taskemaysters whych were amonge the people,

and

and vnto the officers, sayinge: ye shall
geue the people noo moze strawe, to
make bzick withal, (as ye dyd in time
passed,) lette them go and gather them
B strawe theym selues, and the numbze
of bzicke whiche they were wonte to
make in tyme passed, laye vnto theyz
charges also: and mynyshe nothynge
thereof. Foz they be ydle, and therfoze
crye, sayinge: we wyll goe and doo sa-
crifice vnto oure God. They muste
haue moze woozke layed vppon them,
that they maye laboure therein, and
not regard vaine wozdes. Than went
the taskemasters of the people and the
officers oute: and tolde the people,
C Thus sayeth Pharao: I wyll geue
you no moze strawe, go youre selues
and gather you strawe where yee can
fynde it, yet shall none of your laboure
be minished. And soo were the people
scattered abzoade thzoughoute all the
lande of Egypte foz to gather stubble
in steade of strawe. And the taskema-
sters hasted theym forwarde, sayinge:
fulfyll your woozke daye by daye, euen
as yf yee had strawe. And the officers
of the chyldzenne of Israell whyche
Pharaos taske masters hadde set ouer
them, were beaten. And they saide vn-
to them: wherfoze haue ye not fulfyl-
led your taske in makinge bzicke, both
yesterdaye and to daye, as well as in
tymes paste? The officers also of the
chyldzenne of Israell, came and com-
playned vnto Pharao, sayinge: wher-
foze dealest thou thus wyth thy Ser-
D uantes? there is no strawe geuen vnto
the seruauntes, and they sayd vnto vs
make bzycke. And thy seruauntes are
beaten, and thy people is foule intrea-
ted. Hee sayde, ydell are yee, ydell, and
therefoze ye saye: We will go and doo
sacrifice vnto the Lozde. Go therefoze
nowe and woozke, and there shall noe
strawe be geuen you, and yet shall yee
delyuer the whole tale of bzycke. And
the officers of the chyldzene of Israell
dydde wyth heauynes looke on theym
that sayde, yee shall mynyshe nothing
of your dayly makyng of bzycke. And
they mette Moses and Aaron, which
stoode in theyz waye as they came out
from Pharao, and sayde vnto theym:
The Lozde loke vpon you, and iudge
you, whiche hath made the sauoure of
vs stincke in the eyes of Pharao, and
in the eies of his seruauntes, and haue
putte a swearde in theyz hande to slea
vs. Moses retourned vnto the Lozde,
and sayde: Lozde, wherefoze hast thou
dealte cruelye wyth thys people, and
wherfoze hast thou sent me. Foz sence
I camme to Pharao to speake in thy
name, hee hath sayde foule wyth thys
folke, and yet thou haste not delyuered
thy people at all. Then the Lozd sayd
vnto Moyses. Nowe shalte thou see
what I wyll doe vnto Pharoo, foz in
a myghtye hande shall he let them goe
and in a myghtye hande shal he dziue Exo. 14.
them out of hys lande.

¶ The. vi. Chapter.

A

AND GOD spake vnto Mo-
ses, and sayde vnto hym: I am
the Lozde, I appeared vnto
Abzaham, Isahac and Jacob, as an al-
myghtye GOD: and in my name
Jehouah, was I not knowen vnto
them. Moreouer I made an appoint-
mente wyth theym, to geue theim the
lande of Canaan: the lande of theyz
pylgrimage, wherin they were strau-
gers. And I haue also hearde the
gronynge of the chyldzenne of Israel,
whome the Egyptians keepe in bon-
dage, and haue remembzed my cone-
naunte. Wherefoze saye vnto the chyl-
dzenne of Israell: I am the Lozde. I
wyll bzynge you oute frome the bur-
dens of the Egyptians, and wyll ryd
you oute of theyz bondage, and wyll
delyuer you in a stretched oute arme,
and in greate iudgementes. And I
wyll take you foz my people, and wil-
bee to you a GOD. And yee shall
knowe, that I am the Lozde youre
God, whych bzyng you oute from the
burdens of the Egyptiãs. And I will
bzynge you vnto the lande concerning
the whyche I dydde lifte vp my hand
to geue it vnto Abzaham, Isahac, and
Jacob and wyll geue it vnto you foz a
possessiõ: euen I the Lozd. And Moses

Perfour
mer.
Gc. 37 b

told

tolde the chyldren of Israell euen so: But they hearkned not vnto Moses, for anguyshe of spirite, and for cruell bondage. The Lord spake vnto Moses, sayinge: Go in, and speake vnto Pharao kyng of Egypt, that he lette the children of Israell go oute of his lande. And Moyses spake before the Lord, saying: Behold, the children of Israell hearken not vnto me: howe then shall Pharao heare me? whiche am of vncircumcised lippes? And the Lorde spake vnto Moyses and vnto Aaron, and gaue them a charge vnto the children of Israel, and vnto Pharao king of Egypt: to bryng the chil-

C dren of Israell out of the lande of E-
Ge.46.b gypt. These be the heades of their fa-
Exo. 1.a thers houses. The * children of Ru-
Nu.26a ben the eldest son of Israell are these,
1Pa. 5.a Hanoh, and Pallu, Hezron, & Char-
mi, these be the housholdes of Ruben.
The chyldren of Simeon: Gemuell, and Jamin, Ohad, and Jachim, Zoar and Saule the sonne of a Cananitish
Par. 6.a wyfe: These are the kynreds of Si-
and. 23a meon. These also * are the names of
Du, 3.c. the chyldren of Leui in their genera-
and, 26 ft tions: Gerson, and Kahath, and Merari. Leui lyued an hundred & xxxvii. yeare. The sonnes of Gerson: Libni and Semei by theyr kynredes. The children of Kahath: Amram, and Jesear, Hebron and Vsiell. And Kahath lyued an hundred and xxxiii. yere. The chylderne of Merari: Maheli, and Musi: these are the kynredes of
Exo. 2.b Leui by theyr generations. * Amram
Nu.26g toke * Jochebed his nece to wyfe, and she bare him Aaron and Moyses, (and Mariam.) And Amram liued an hundred and xxxvii. yeare. The chyldren of Jezar: Korah, Nepheg, and Sichri. The chyldren of Vsiel: Misael, Elzaphan, and Sichri. And Aaron

D toke Elizaba, daughter of Aminadab, and syster of Naason to wyfe: which bare hym Nadab, and Abihu, Eleazar and Ithamar. The chyldren of Korah: Assir, and Elkana, and Abiasaph: these are the kynredes of the Korahites. Eleasar Aarons sonne toke hym one of the daughters of Putuell to wyfe, whiche bare hym Phinehas, and these are the principall fathers of the Leuites, throughoute theyr kynredes. This is that Aaron and Moyses, to whom the Lord sayd: Carye the chyldren of Israell out of the land of Egypt, accordyng to their armies. These are that Moyses and Aaron, whiche spake to Pharao king of Egypt, that they might bryng the chyldren of Israell oute of Egypte. And in the daye whenne the Lorde spake vnto Moyses in the land of Egypte, he spake vnto hym, sayinge: I am the Lord, speake thou vnto Pharao the kyng of Egypt all that I saye vnto thee. And Moyses sayde before thee Lord: Behold, I am of * vncircumcised lyppes, and how shall Pha- Exo.
rao geue me audience?

The.vii. Chapter.

AND the Lord sayd vnto Moses beholde, I haue made thee Pharaos god, and Aaron thy brother shall be thy Prophet. Thou shalte speake all that I commaunded thee, and Aaron thy brother, shall speake vnto Pharao, that hee sende the Chyldren of Israell oute of Exo.
his land. And * I wyl harden Pharaos herte, and multiplye my myracles and my wonders in the lande of Egypte. But Pharao shall not harken vnto you, that I may sette myne hande vpon Egypte, and bryng oute myne armies, and my people, the chylderne of Israell, oute of the lande of Egypte, in greate iudgementes: And the Egyptians shall knowe that I am the Lord, when I stretche forth my hande vppon Egypte, and brynge oute the chyldren of Israell frome among theym. Moses and Aaron dyd as the Lorde commaunded them, euen so dyd they. Moyses was then. lxxx. yeare olde, and Aaron was. lxxxiii. when they spake vnto Pharao. And the Lord spake vnto Moses & Aaron sayinge: If Pharao speake vnto you, saying: Shew a wonder, thou shalt say vnto Aaron: take thy rod & caste it before Pharao, that it may be a serpent.

Then

Than wente Moyses and Aaron in vnto Pharao, and dyde euen as the Lorde hadde commaunded. And Aaron caste foorthe hys Rodde beefore
.4.a Pharao, and before hys seruauntes, * and it tourned to a serpent. Thenne
m.3 Pharao called for the wyse men, and * enchaunters: and these wyse men of Egypte dydde in lyke maner with theyr sorcerye. For they cast downe euery manne hys rodde, and they turned to serpentes: but Aarons rodde dyd eate vp theyr roddes: and Pharaos hearte was hardened, so that he
C hearkened not vnto theym, euen as the Lorde had sayde. The Lorde also sayd vnto Moses: Pharaos heart is hardened, he refuseth to lette the people goe: Gette thee vnto Pharao in the mornyng, Lo, he wyl come vnto the water, and thou shalt stande vpon the riuers brynk against he come and the Rodde whyche tourned to a Serpente, shalte thou take in thyne handē: and thou shalte say vnto hym:
.8.a The Lord GOD of the Hebrewes hath sent me vnto thee, saying: * Let my people goe, that they maye serue me in the wyldernesse: And behold, hytherto thou wouldest not heare. Thus sayth the Lord: In this thou shalte knowe that I am the Lorde. Beholde, I wyll smyte (with the staffe that is in myne hande) the water that is in the ryuer, and it shall turne to bloode. And the fysshe that is in the ryuer shall dye, and the ryuer stynke: and it shall greue the Egyptians to drynke of the water of the riuer. And the Lorde spake vnto Moses, say vnto Aaron: Take thy staffe and stretche out thyne hande ouer the waters of Egypte, ouer theyr streames, ouer theyr ryuers and ponds, and all pooles of water, whych they haue, that they maye be bloudde: and that there maye be bloode thorough oute all the lande of Egypte: bothe
D in vessels of wodde, and also of stone. And Moyses and Aaron dydde euen as the Lorde commaunded. And he lift vp the staffe, & smote the waters that were in the ryuer in the syght of Pharao, and in the syghte of his seruauntes, and all the water that was in the ryuer, turned into bloud. And the fysshe that was in the ryuer died, Psa.78.c
* and the ryuer stanke: and the Egi- and 105.c
ptians coulde not drynke of the waters of the Ryuer. And there was bloudde thorowghout all the lande of Egypte. And the enchanters of Egypte dyd lykewyse wyth theyr sorceries, & he hardened Pharaos hert: neyther dydde he harken vnto them, * as the Lorde had sayde. And Pha- Exo.4.b
rao tourned hym selfe, and wente a- and.7.a.
gayne into his house, and set not his hearte therevnto. And the Egyptians bygged rounde about the ryuer for water to drynke, for they coulde not drynke of the water of the ryuer. And it continued a weeke after that the Lorde had smytten the ryuer.

¶ The.viii. Chapter.

THe Lorde spake vnto Moy- B
ses: Goe vnto Pharao, and tell hym, thus sayth the lord * Lette my people goe, that Exo.7.c.
they may serue me. If thou wylt not 9.a.10.a
lette them go: Behold, I wyll smite all thy border wyth Frogges: And the ryuer shall scraule with frogges, whyche shall goe vp, and come into thy house, and into thy priuie chamber where thou slepest, and vpon thy bedde, and into the house of thy seruantes, and vpon thy people, and into thyne ouens, and vpon thy meates And the Frogges shall come vppon thee, and on thy people, and vpon all Psa.78.a
thy seruantes. * And the LORD B
spake vnto Moses: Saye vnto Aaron: Stretche foorthe thyne hande, with thy rod ouer the streames, ouer the Ryuers, and ouer theyr ponds, that thou mayst bring vp frogges vpon the lande of Egypt. And Aaron stretched his hande ouer the waters of Egypt, and the frogges came vp, and couered the lande of Egypt. And the sorcerers did likewise with their sorcerie, and brought frogges vp vpon the lande of Egypt. Then Pharao called for Moses and Aaron, and

sayd:

3.re.13.b Exo.9.f and. 10.c Act. 8.d

sayde: ✠ Praye ye vnto the Lorde, that he maye take away the Frogges frome me, and frome my people: and I wyll lette the people go, that they maye doo sacrifyce vnto the Lorde.

C And Moyses sayde vnto Pharao: Reioyce thou ouer me, and appoynte whanne I shall pray for thee, and for thy seruauntes, and for thy people, to dryue awaye the Frogges frome thee, and thy houses, and that they maye remayne but in the ryuer onely. He sayde: To morowe. And he sayde: euen as thou haste sayde, that thou mayst knowe, that there is none lyke vnto the Lorde oure God. And so the Frogges shall departe frome thee, and from thy houses, from thy seruauntes, and frome thy people,

D and shall remayne in the ryuer onely. Moyses and Aaron wente out from Pharao, and Moyses cryed vnto the Lorde vppon the appoyntemente of Frogges, whyche he had made vnto Pharao. And the Lorde dyd accorto to the sayinge of Moyses. And the Frogges dyed oute of the houses, out of the courtes and fieldes.

And they gathered them together vppon heapes, and the lande stanke of theym. But when Pharao sawe that he hadde reste geuen hym, he hardened hys hearte, and hearkened not vnto theym, as the Lorde hadde sayde. And the Lorde sayde vnto Moyses: saye vnto Aaronne: Stretche oute thy Rodde and smyte the duste of the lande, that

E it maye tourne to lyce thorowoughoute all the lande of Egypte. And they dyde so. For Aaron stretched oute his hande, and with hys rod, he smote the duste of the earth, whych turned to lyce in menne and beaste, so that all the duste of the lande tourned to lyce, thorowoughout all the lande of Egypt. And the enchaunters assayed lykewyse wyth theyr enchauntementes to bring forth lyce: but they could not And the lyce were both vpon menne and beastes. Then sayde the enchaunters vnto Pharao: It is the fynger of God. And Pharaos harte remayned obstinate, and he harkned not vnto theim, euen ✠ as the Lorde had sayd.

Exo. And the Lorde sayd vnto Moyses: Rise vp early in the morowyng, and stande before Pharao, for he wyll come forth vnto the water, and thou shalte saye vnto hym: Thus sayth the Lorde: Let my people go, that they may serue me, Or els, yf thou wylte not lette my people go, Beholde, I wyll send all maner of flyes bothe vppon thee and thy seruauntes, and thy people, and into the howses. And the howses of the Egyptians shall be full of flyes, and the grounde whereon they are. And

F 7.c. the land of ✠ Gosan where my people are, wyl I cause to be wonderfull in that day: so that there shall no flyes be there. Wherby thou shalte knowe that I am the Lorde in the myddes of the earthe. And I wyll put a diuision betweene my people and thyne. And euen to morowe shall thys myracle be doone. And the Lorde dydde euen so: and there came noysom flies into the house of Pharao, and into seruauntes houses, and into all the lande of Egypte: and the lande was corrupte with these flies. And Pharao called for Moses and Aaron, and sayd: Go and do sacrifice vnto youre God in the lande. And Moses answered: It is not mete that we do so. For thenne we muste offer vnto the Lorde oure God, that whyche is an abhomination vnto the Egyptians. But & if we sacrifice that which is an abhominatiō vnto ỳ Egiptiās before theyr eies, shuld thei not stone vs: we

Exo. G wyl go thre days iourney into the desert, & do sacrifice vnto the Lord our God, ✠ as he hath cōmaūded vs: And Pharao sayd: I wyl let you go, that ye may do sacrifice vnto the Lord your God in the wyderneste: but goe not farre away, pray for me. And Moses sayd, Beholde, I wyll go out frome thee, & pray vnto the Lord ỳ the flyes may depart from Pharao, & from his seruauntes, & from his people to morowe. But lette Pharao from henseforthe deceaue no more, that he wyll not let the people goe to sacrifice vnto

the

the Lorde. And Moyses wente oute frome Pharao, and prayed vnto the Lord. And the Lorde dyd accordyng to the sayinge of Moyses: And the flyes departed from Pharao, and frō hys seruauntes, and from his people, and there remayned not one. And Pharao hardened his hert euen then also, and dyd not let the people go.

¶ The. ix. Chapter.

THe Lorde sayd vnto Moyses: Go in vnto Pharao, and thou shalte tell hym: Thus saythe the lorde God of the Hebrues: * lette
7.c. my people go, that they may serue me If thou wylte not lette them go, and wylte holde them styll, Beholde, the hande of the lorde, is vpon thy flocke, whyche is in the fielde: for vpon horses, asses, camelles, oxen, and sheepe, there shalbe a myghty great murcyn. And the lorde shall doo wonderfully betweene the beastes of Israell, and the beastes of Egypte: so that there shall nothynge dye of all that pertayneth to the chyldren of Israell. And the lord appointed a time, saying: To
B morowe the Lorde shall fynishe this worde in the land. And the Lord dyd it on the morowe, and all the cattell of Egypt dyed: but of the cattell of the chyldren of Israell died not one. And Pharao sente, and beholde, there was not one of the cattell of the Israelites dead. And the heart of Pharao was hardened that he wolde not lette the people go. And the Lorde sayde vnto Moyses and Aaron: Take youre hands full of ashes out of the fornels, and Moyses shall sprynkle it vp into the ayre, in the syght of Pharao, and it shall turne to dust in all the land of Egypte: that there may be swellynge sores with blaines bothe on man and beast thorowe out all the lande of Egypt. And they toke out ashes out of the fornace, and stode before Pharao, and Moyses sprynkled it vp into the ayre: And there were sores with blaines bothe in men, and in beastes: and the sorcerers coulde not stande before Moyses, because of the blaynes, for there were botches vpon the enchanters, and vpon al the Egyptiās. And the Lord hardened the hert of Pharao and he hearkened not vnto them * as Exo. 5. e
the Lord had sayd vnto Moyses. And the Lorde sayd vnto Moyses: Ryse vp early in the mornynge, and stande beefore Pharao, and thou shalte telle hym: Thus saieth the Lorde God of the Hebrues: * Lette my people goe, Exo. 8. a
that they may serue me: or els I wyll at this time sende all my plages vpon thyne herte, and vpon thy seruauntes and on thy people, that thou mayste knowe, that there is none lyke me in al the earth. For now I will stretche out my hand, that I may smite thee, & thy people with pestilence: and thou shalt perish from the earth. And in very dede * for this cause haue I kepte Ro. 9. e.
thee, for to shew the my power, & that Psa. 47 e
they myght declare my name thorowe out all the worlde. Yet thou exaltest D
thy selfe against my people, that thou wilt not let them go: Beholde, to morow this tyme I wyll send downe a mighty great haile: euen such a one as was not in Egypt, sens it was grōded, vnto this tyme. Sende therfore now, and gather thy beastes, and all that thou hast in the fielde. For vpon all the men and the beastes which are founde in the fielde, and not brought home, shal the haile fall: and they shal die. And as many as feared the worde of the Lorde among the seruantes of Pharao, made their seruants & their beastes flee into the houses: but he that regarded not the worde of the Lorde, left his seruauntes and his beastes in E
the fielde. And the Lorde sayde vnto Moyses: Stretche foorthe thyne hand vnto heauen, that there may be haple in all the land of Egypte: vpon man, and vppon beastes, and vppon all the herbes in the fielde, throughout all the lande of Egypt. And Moyses stretched oute hys wande vnto heauen: and the Lorde thundred and hayled, and the fyre ranne alonge vppon the ground. * And the Lorde sente haple in the lande of Egypte, that there was Psa. 78 e
haple, and fyre mingled with the haple, and 105 e
very

so grieuous, and suche as there was none throughout all the lande of Egypte, sence people inhabited it. And the hayle smote throughoute all the lande of Egypte, all that was in the felde both manne and beaste. And the
F hayle smote all the herbes of the feld, and broke all the trees of the fyelde, onely in the land of Gozan, wher the childzen of Israell were, was no hail.
Exo. 8b And Pharao sent and called for Moses and Aaron, and sayde vnto theym: I haue nowe synned: the Lorde is ryghteous: and I and my people are vngodly. Praye ye vnto the Lord: for it is much that there should be thunders of God, and hayle. I wyll lette you go, and ye shall tarye no longer. Moses sayd vnto hym: As soone as I am out of the citie, I wyll spreade abrode my handes vnto the Lord, and the thunder shall ceasse, neyther shall there bee any more hayle: that thou mayest knowe how that the earthe is
G the Lordes. But I knowe that thou and thy seruauntes, yet feare not the face of the Lord God. And so the flax and the barleye were smitten: for the barley was shot vp, and the flaxe was boulled: but the wheate and the rye were not smitten: for they were late sowen. And Moses went out of the citie from Pharao, and spreade abrode his handes vnto the Lord: and the thunder and hayle ceassed, neyther rayned it vpon the earth. And when Pharao saw that the rayne and the hayle and thunder wer ceassed, he sinned agayn: and hardened his heart, he and his seruantes. And the hert of Pharao was hardened: neyther would he lette the childzen of Israell goe, as the Lorde had sayd, by the hand of Moyses.

¶ The. x. Chapter.

AND the Lorde sayde vnto Moyses: goe vnto Pharao:
Exo. 8F for I haue hardened hys hart, and the hert of his seruauntes, that I myghte put these my signes amongest them: and that thou tell in the audience of thy sonne, and of thy sonnes sonne, what thynges I haue done in Egypt, and the miracles whych I haue doone among theym: that ye may knowe howe that I am the Lorde. And so Moyses and Aaron came vnto Pharoo, and sayde vnto him: Thus sayth the Lord God of the Hebrues: How long shall it be or thou wylt submyt thy selfe vnto me? Lette my people go, that they maye serue me, or elles (if thou doo refyse) En
and wilt not let my people go, behold and
to morowe will I bryng grashoppers into thy coastes, and they shall couer the face of the earthe, that it can not be sene, and they shal eate the residue whyche remayneth vnto you: and is escaped from the hayle: and they shall eate euery grene tree that beareth you fruite in the fielde: and they shall fyll B
thy houses, and all thy seruauntes houses, and the houses of all the Egyptians, after such a maner as neyther thy fathers, nor thy fathers fathers, haue sene, sens the tyme that they were vpon the earthe vnto this day. And he turned hym selfe aboute, and went out from Pharao. And Pharaos seruants sayd vnto hym: How long shal he be a slander vnto vs? Let the men goe, that theye maye serue the Lorde theyr God: Knowest thou not, that Egypt is destroyd? And Moses and Aaron were brought agayne vnto Pharao, and he sayde vnto them: Go, and serue the Lorde your God. Who are they that shall go? And Moyses answered: We wil go with our yong and with our olderyea and with our sonnes, and with our daughters, and with our sheepe and with oure oxen muste we goe. For we muste holden feast vnto the Lord. And he sayd vnto them, Lette it be so. The Lord be C
with you. When I lette you goe, and
youre chyldren take hede for he haue some mischiefe in hande.

Naye not soo: but goo they that are men, and serue the Lorde: for that was youre desyre. And they thrust them out of Pharaos presence. And the Lord sayd vnto Moyses: Stretch out thyne hande ouer the land of Egypte for grashoppers, that they may come vppon the lande of Egypt, and

eate

eate all the herbes of the lande, and all that the hayle left behinde. And Moſes ſtretched forth hys rodde ouer the land of Egypt: and the Lord brought an eaſtwynde vpon the lande all that daye, and all that nyghte. And in the
D 09 c 16.b 1.a morowning, the eaſtwynd * brought the grethoppers, & the grethoppers went vp ouer all the lande of Egypte: and remayned in all quarters of Egypte verye greuouſlye. Before them were there no ſuch grethoppers, neyther after them ſhalbe: for they couered al the face of the earth: ſo that the lande was darke. And they dyd eate all the herbes of the lande, and all the fruites of the trees, and whatſoeuer the hayle had left: there was no grene thynges left in the trees and herbes of the felde through all the lande of Egypte.

Therfore Pharao called for Moyſes
E and Aaron in haſte, and ſayde: I haue ſynned agaynſte the Lorde your God and agaynſte you: And nowe forgeue
9.f me my ſynne only this once: and * praye vnto the Lord your God, that he may take away from me thys death onely. And Moyſes went oute from Pharao, and prayed vnto the Lorde: And the Lorde turned a myghtye ſtronge weſtwynd, and it toke away the greſhoppers and caſte them into the reed ſea, ſoo that there was not one greſhopper in al the coaſte of Egipt. And
4.f the Lorde * hardened Pharaos herte,
F ſo that he wolde not let the chyldren of Iſraell goo. And the Lorde ſayde vnto Moyſes: ſtretche oute thy hande vnto heauen, that there maye be vpon the lande of Egypte darkenes whych maye be felte. And Moyſes ſtretched
7.a forth hys hand vnto heauen, and ther was a thycke * darkenes vpon all the lande of Egypt three dayes longe: no man ſawe another, neyther roſe vppe from the place where he was by the ſpace of three dayes: but all the chyldren of Iſraell had lyght where they dwelled. And Pharao called for Moſes and ſayde: go, and ſerue the Lorde,
G only let your ſhepe and your oxen abyde, and let youre chyldren go with you. And Moyſes ſayde: Thou muſte gene vs alſo offerynges and burnt offerynges for to ſacrifice vnto the Lord our God: our catell alſo ſhall go with vs, and there ſhall not one hoffe be left behynde: for therof muſte we take to ſerue the Lorde our God. Neyther do we knowe what we ſhall offer vnto the Lorde, vntyll we come thyther. But the Lorde hardened Pharaos harte: and he wolde not let them go. And Pharao ſayde vnto hym: get the fro me, and take hede to thy ſelfe, and ſee my face nomore. For when ſoeuer thou commeſt in my ſighte, thou ſhalt dye. And Moyſes ſayde: Let it be as thou haſte ſayde, I wyll ſee thy face nomore.

¶ The.xi. Chapter.

AND the lord ſayd vnto Moſes: yet wyll I brynge one plage more vppon Pharao and vpon Egypt: and after that he wyll let you go hence. And when he letteth you go he ſhall vtterly dryue you hence. A
Speake thou therefore in the eares of the people, that euerye man borowe of hys neybour, and euery woman of her neybours * ieweles of ſyluer, & ieweles Exod.35 and.12.e of golde. And the Lorde ſhall geue the people fauoure in the ſyghte of the Egyptians. Moreouer, * Moyſes was Eccl.45a very greate in the lande of Egypte, in B the ſyght of Pharaos ſeruauntes, and in the ſyght of the people. And Moyſes ſayde: thus ſayeth the Lorde: * At Exo.12.e midnight will I go out into the mides of Egypte, and all the fyrſte borne in the lande of Egypte ſhall dye, euen from the fyrſte borne of Pharao, that ſytteth on hys ſeate, vnto the fyrſte borne of the mayde ſeruaunte that is behynd the mill, and all the fyrſt gendred of the cattell. And there ſhalbe a greate crye throughout all the lande of Egypte, ſuche as there was neuer none lyke, nor ſhall be. But amonge C the chyldren of Iſraell, ſhall not a dogge moue hys tongue, nor yet man or beaſte: that ye maye knowe howe that the Lorde (by a greate myracle) putteth a dyfference betwene the Egyptians and Iſraell. And theſe thy

seruauntes shall all come downe vnto me, and fall before me, and saye: get the oute and all the people that are vnder the, and then will I departe. And he went oute from Pharao with an angry countenaunce. And the Lord said vnto Moses: Pharao shall not heare you, that my wonders may be multyplyed in the lande of Egipt. And Moses and Aaron did all these wonders. (And tokens which are written) before Pharao. And the Lord hardened Pharaos harte, so that he wolde not let the children of Israell goo oute of hys lande.

The.xii. Chapter.

A AND the Lorde spake vnto Moses and Aaron in the lād of Egypt, saying: Thys moneth shalbe vnto you the begynnynge of monethes: and the first moneth of the yeare shall it be vnto you. Speake ye vnto all the congregation of Israel saying: In the .x. daye of this moneth euery mā take vnto him a lambe, accordyng to ẏ house of the fathers a lambe thoroughout euery house. Yf ẏ house shoulde be to litle for the lambe, let him take hys neyghboure whiche is nexte vnto his house, accordyng to the nombre of the soules: euery one of you, according to hys eatinge, shall make youre count for a lambe. And lette the lambe of yours be without blemyshe, a male of a yeare olde, whiche ye shall take oute from among the shepe, or frō amonge the goates. And ye shall kepe
Exe. 43. him vntill the ✱ xiiii. daye of the same moneth. And euery man of the multytude of Israell shall kyll hym aboute euen. And they shal take of the bloud, and strike it one the two side postes, & on the vpper doze post euen in the houses, where they shall eate hym. And they shall eate the flesshe the same nyghte rosted wyth fyre: and wyth vnleuened breade, and wyth sowre herbes they shall eate it. Eate that ye eate not thereof rawe nor sodden in water, but rost with fier: the heade, feete: and purtenaunce therof. And ye shall let nothing of it to remayne vnto the morowe. That which remayneth of it vntyll the morowe, shall ye burne with fire. Of this maner shall ye eate it: with your loynes girded, & your shooes on youre feete, and youre staues in youre handes. And ye shall eate it in hast: for it is the Lords passe ouer: for I will passe thorowe the lande of Egypt, this same nighte, and will smyte all the fyrste-borne in the lande of Egypte both of man & beaste, and vpon all the goodes of Egipt will I the Lorde do execution. And the blonde shalbe vnto you a token in the houses wherein ye are. And when I se the blonde, I will passe ouer you, and the plague shall not be vpon you to destroye you, when I smyte the lande of Egypte. And thys day shalbe vnto you a remembraunce: and ye shall kepe it holy vnto the Lord: euen thoroughout youre generations shall ye kepe it holy daye, that it be a custōe for euer. ✱ Seuen dayes shall ye eate vnleuened breade: and the fyrst day ye shall put away leuen out of your houses. For whosoeuer eateth leuened breade from the fyrst day vntyll the seuenth daye, that soule shalbe plucked oute from Israell. ✱ The fyrst daye shalbe an holye conuocation, and the seuenth daye shalbe an holy conuocation vnto you. There shalbe no maner of worke done in thē, saue about that onely whyche euerye man must eate, that onely maye ye do. And ye shal obserue vnleuened breade. For this same daye haue I brought your armies out of the lande of Egypt, therfore ye shal obserue thys daye, and all youre chyldren after you, by a custome for euer. ✱ The fyrste moneth and the fourteth day of the moneth at euen, ye shal eate sweate breade, vnto the .xxi. day of the moneth at euen agayne. Seuen dayes shall there be no leuened bread found in youre houses. And whosoeuer eateth leuened breade, that soule shalbe roted out from the multitude of Israell: whether he be a stranger or borne in the lande.

Ye shall eate nothynge leuened: but in all

in all youre habitations shall ye eate
D swete breade. Moyses called for the
elders of Israel, and sayd vnto them:
chose out and take you to euery house-
holde of you a shreepe, and kylle it for
Passeouer. And take a bunche of hy-
sope, and dyppe it in the blood that is
in the basyn, and strike the vpper post
and the two syde poastes with the
bloode, that is in the bason: and none
of you go oute at the doze of his house
vntyll the mornyng. For the Lorde
wyll go aboute to smyte the Egypti-
ans. And when he seeth the bloode
vppon the vpper dooze poste, and on
the two syde poostes: he wyll passe
ouer the dooze, and wyll not suf-
fer the destroyer to comme into youre
house to plague you. Therefore shall
ye obserue this thyng, that it be an or-
dinaunce bothe to thee and thy sonnes
for euer. And when ye bee come into
the lande whych the Lorde will geue
you, accordyng as he hath promysed,
4 d ye shal kepe this seruice. * And when
youre chyldren aske you what maner
of seruice is thys ye do? ye shal saye:
It is the sacrifice of the Lordes passe-
ouer, whyche passed ouer the houses
of the chyldren of Israell in Egypt,
as he smote the Egyptians, and saued
oure houses. And the people bowed
theym selues, and worshypped: And
the chyldren of Israell went, and dyd
as the Lorde had commaunded Moi-
E ses and Aaron: Euen so dydde they.
2 d And at * mydnyghte, the L O R D
5 b smote all the fyrste borne in the lande
8. c of Egypte, frome the fyrste borne of
Pharao, that satte on hys seate, vn-
to the fyrste borne of the captiue that
was in pryson, and all the fyrst gen-
dred of catteil. And Pharao rose vp
in the nyghte, he and all his seruaun-
3 b tes, and all the Egyptians: * And
there was a greate cryeng in Egypt:
for there was no howse, where there
was not one dead. And he called vn-
to Moyses and Aaron by nyghte,
saying: Ryse vp, and gette you oute
frome amonge my people: Bothe ye,
and also the chylderne of Israell, and
goe and serue the Lorde as ye haue
sayd: And take your sheepe and youre
drones wyth you, as ye haue sayde:
and departe, and * blesse me. And the Ge. 27. a
Egyptians wer fearce vpon the peo-
ple, that they myghte sende them out
of the lande in haste: For they sayd:
Wee dye all. And the people tooke
their dowghe before it was sowred,
and theyr vttayles bounde in clothes
vppon theyr shoulders. And the chil
derne of Israell dydde accordynge to
the sayinge of Moyses: and they bo- F
rowed of the Egyptians, * iewels of Exo. 3. g
siluer, iewels of golde, and rayment.
And the Lorde gaue the people fauour
in the syght of the Egyptians: so that
they graunted suche thynges as they
required: and they robbed the Egyp- Nu. 33 a
tians. And the * childerne of Israell Nu. 11 c
toke theyr Journey from Rameses to
Suchoth * six hundred thousand men
of foote, besyde chyldren. And muche
common people wente out also wyth
them, and shepe, and oxen, an exceding
greate flocke. And they baked sweete
cakes of the Dowghe whyche they
brought out of Egypt, for it was not
sowred. For when they were thrust
out by the Egyptians, they could not
tarye to prepare them selues any pro- Ge. 15. c
uision of meate. The dwellyng of the Judith.
childzen of Israel, which they dwel- 5. b
led in Egypte, was * foure hundred Gal. 3. c
and. xxx. yeares. and when the foure Act. 7. a
hundred and. xxx. yeres were expired,
euen the self same day departed all the
hoastes of the Lorde oute of the lande
of Egypte. It is a nyghte to be ob-
serued to the Lorde, in the whyche
he brought theym oute of the lande
of Egypt. Thys is that nyght of the
Lorde, whych all the chyldren of Is-
rael must kepe, throughout theyr ge-
nerations: And the Lord sayde vnto
Moyses and Aaron: This is the law
of the Passeouer: There shal no stran G
ger eate thereof. But euery seruaunt
that is boughte for money (after that
thou haste circumcysed hym) shall
eate therof. A stranger and an hyred
seruaunt shall not eate therof. In one
house shal it be eaten. Thou shalt cary
none of the flesshe oute of the house.

Jhō.19. Num.9.b. * Neyther shal ye breake a * bone ther of. All the multitude shall obserue it. Yf a straunger also dwel among you, & wyl hold Passeouer vnto the Lord, let hym circumcise all that be males: and then lette him come and obserue it, and he shall be as one that is borne in the land. For the vncircumcised person shal not eate thereof. One maner of lawe shal be vnto him that is borne in the lande: and vnto the straunger that dwelleth among you. And al the children of Israell dyd as the Lorde commaunded Moses and Aaron: euen so dyd they And the self same day did the Lord bring the children of Israel out of the lande of Egypte wyth theyr armies.

The .xiii. Chapter.

Exo.22. Num.8c Luke.2d

AND the Lorde spake vnto Moyses, saying: * Sanctyfie vnto me all the first borne that open all maner matrynces amonge the chyldren of Israell, aswell of man as of beastes: for it is myne. And Moses sayde vnto the people: thynke on this daye in which ye came out of Egypte, oute of the house of bondage: for thorow a mighty hand the Lord brought you out from thēce. There shal no leuen bread be eaten. This daye come ye out in the moneth when corne beginneth to ripe. Whē the Lorde hath brought the into the lande of the Cananites, Hethites, Amorites, Heuites, and Jebusites: which he sware vnto thy fathers, that he woulde geue the a lande wherein mylke and hony floweth, thou shalte kepe this seruice in this same moneth. Seuen dayes thou shalte eate sweate breade: and in the seuenth daye, it is the feast of the Lorde. Swete breade shalbe eaten seuen daies, and ther shal no leuened breade be sene, nor yet leuē with the, in all thy quarters. And thou shalt shewe thy son in that daye, sayinge: thys is done, because of that which the Lord did vnto me, when I came oute of Egypt. And it shalbe a sygne vnto the vpon thine hande, and for a remembraunce betwene thyne eyes, that the Lordes lawe may be in thy mouth. For in a strong hand the Lorde brought the out of Egypte. Kepe therfore this ordinaunce in his season, from yere to yere. And it wyll come to passe that the Lord shal bring thee into the lande of the Cananites, which he sware vnto the, and to thy fathers: and shall geue it the: And thou shalt appoint vnto the Lord al yt openeth the matrice. And euerye caste thynge that firste dothe open the matrice of a beast whiche thou haste: yf they be males, they shalbe the Lordes. And euerye firste gendred of an asse, thou shalte redeme with a lambe: yf thou redeme hym not, ỹ shalte breake hys necke. All the first borne amonge thy children also, shalte thou bie oute. And when thy sonne asketh the to morowe, sayinge: what is this? thou shalt saye vnto him: with a mightye hande the Lorde brought vs oute of Egypte, oute of the house of bondage. And when Pharao was loth to lette vs go, the Lord slew al the first borne in the land of Egypt: aswell the firste borne of man as of beast. Therefore I sacrifice vnto the Lorde all the males that open the matrice, and all the first borne of my children I redeme. This shalbe a token vpon thine hande, and a remembraunce betwene thine eyes, that the Lorde brought vs oute of Egypte, thorowe a myghty hande.

Exo.23. 32.33 Ge.15,d Exo.3.c. Deu.5.b

It came to passe that whan Pharao had let the people goo, GOD caryed them not thorowe the waye and land of the Philistines whiche was the morenie waye: but God sayde: leaste the people haply repent whan they se warr: and so turne agayne to Egypte: But God led the people aboute thorowe the waye of the wylderneſſe of the red sea. And the children of Israell wente vppe harnessed oute of the lande of Egypte. And Moyses toke the bones of Joseph wyth hym: for he made the children of Israell sweare, sayinge: GOD wyll surely vysyte you, and ye shall take my bones away hence with you. * And they toke their iourney

iourney from Sucoth: and abode in
Etham: in the edge of the wyldernes.
14.c And the Lorde went before them by
10.b daye in a piller of a cloud, to lead them
4.c the waye: and by nyghte in a pyller of
9d fyre to geue thē lyght, that they might
go both by day and by nyghte. The
pyller of the cloude departed not by
day, nor the piller of fyre by nyght, out
of the syght of the people.

The.xiiii.Chapter.

AND the Lorde spake vnto Mo-
ses, sayinge: Speake vnto
the chyldren of Israell, that
they turne and remaine before Pi Hi-
roth, betwene Migdoll and the sea,
35b ouer agaynste Baalzephon: and be-
fore that shall they pytche by the sea.
For Pharao wyll saye of the children
of Israel: they are tangled in the land,
the wildernes hath shut them in. And
I will harden Pharaos herte. that he
shall folowe after you: and I will get
me honoure vpon Pharao and vpon
all hys hoste, the Egiptians also shall
knowe that I am the Lorde. And they
B dyd euen soo. And it was tolde the
kynge of Egypt that the people fled.
And the harte of Pharao and of hys
seruantes turned agaynst the people.
And they sayde: why haue we thys
done, that we haue let Israell go oute
of our seruice? and he made ready hys
charettes, and toke hys people with
hym, and toke fyre hundred chosen
charettes, and all the charettes of E-
gypte and captaynes vppon euery one
of them. And the Lorde hardened the
harte of Pharao kyng of Egypt, and
he folowed after the thyldren of Is
raell. But the chyldren of Israell
135 went out with an hye hande, and the
Egiptians folowed after them: and al
the horses and charettes of Pharao
and his horsemen, and his hoste, ouer-
C toke them abydyng by the sea, beside
Pi hiroth before Baalzephon. And
when Pharao drew nye, the children
of Israell lyft vp theyr eyes, and be-
holde the Egiptians folowed after
14.b them: and they were sore afrayed: and
the chyldren of Israell cryed out vn-
to the Lorde. But they sayde vnto Mo-
ses: because there were no graues in
Egypt, haste thou therefore brought
vs away for to dye in the wyldernes?
wherefore haste thou serued vs thus,
for to carye vs oute of Egypte? Dyd
not we tell thee thys in Egypte, say-
inge lette vs be in reste, that we maye
serue the Egyptians? For it had bene
better for vs to haue serued the Egip-
tians, thē for to dye in the wildernes.
And Moyses sayde vnto the people:
feare ye not: stande styll, and beholde
2Pa.20c
howe the Lorde shall saue you thys
daye. For ye that haue sene the Egip-
tians thys daye, shall see them nomore
for euer. The Lord shal fyght for you,
and ye shall holde your peace. And the D
Lorde sayde vnto Moyses: wherfore
cryest thou vnto me? speake vnto the
chyldren of Israell that they goo for-
warde. But lifte thou vp thy rod, and
stretch out thy hende ouer the sea, and
deuyde it a sunder: and let the chyldren
of Israell go on drye grounde thorow
the myddest of the sea. And beholde,
I wyll harden the heart of the Egip-
tians that they maye folowe them.
And I wyll gette me honoure vpon
Pharao, and vpon all hys hoste, and
vppon hys charettes, and vppon hys
horsemen. And the Egyptians shall
knowe that I am the Lorde when I
haue gotten me honoure vpon Pha-
rao, vpon hys charettes, and vpon hys
horsemen.
And the aungell of God which went E
before the hoste of Israell remoued,
and began to go behinde them. And ye
cloudden pyller that was before the
face of them, began to stande behynde
them, and came betwene the hoste of
the Egyptians, and the hoste of Israe-
ell. It was also a darke cloude, and
gaue lyght by nyght: and al the nyght
longe the one came not at the other.
And Moyses stretched fourthe hys
hande ouer the sea: and the Lorde ca-
ryed awaye the sea by a verye stronge
Easte wynde all that nyghte, and
made the sea drye lande, and the wa-
ters were deuyded. And the chyldren

of Israell went out into the myddest
F of the sea, vpon the drye ground. And
the waters were a wal vnto them, on
the ryghte hande, and on theyr lefte
hande. And the Egyptians folowed
& went in after them to the myddest of
the sea, euen all Pharaos horses, and
charettes, and hys horsemen. And in
Iud.9.a the morninge watche, the Lorde * lo-
ked vnto the hoste of the Egyptians
out of the fyrye and clowdy piller: and
troubled the hoste of the Egyptians,
and toke of hys charette wheles and
caryed them away violently. So that
the Egipcians sayde: Let vs flee from
the face of Israell: for the Lorde figh-
teth for them agaynst the Egipcians.
And the Lorde sayde vnto Moyses:
stretch out thyne hande ouer the sea,
that the waters may come agayne vp-
on the Egpycians, vpon hys charets,
G and vpon his horsemen. And Moises
stretched fourth hys hande ouer the
sea, and it came agayne to hys course
earely in the morninge: and the Egip-
cians fled agaynst it. And the * Lorde
Sap 19d ouerthrew the Egiptians in the mids
of the sea: and the water returned and
couered the charets and the horsemen,
and al the hooste of Pharao that came
into the sea after them, so that there re-
mayned not one of them. But the
chyldren of Israell walked vpon drye
lande * thorowe the middest of the sea:
Esa.11d and the waters wer a wall vnto them
on the ryghthande of them, and on the
lefte. * Thus the Lord deliuered Is-
1.mac.4a raell the selfe same daye oute of the
hande of the Egyptians: and Israell
sawe the Egypcians dead vpon the sea
shyde. And Israell sawe that myghtye
power whiche the Lorde shewed vp-
on the Egypcians: * and the people
psa.105d feared the Lord, and beleued the Lord,
and hys seruaunt Moyses.

¶ The.xv. Chapter.

A THen Moyses and the chyldren
of Israell sange this songe vn-
Exo.15c to the Lord, and sayde: * I will
synge vnto the Lorde: for he hath tri-
umphed gloriously, the horse and hym
Esa.12a that rode vpon hym, hath he ouerthro-
psa.118c wen in the sea. * The Lorde is my
strength and prayse, and he is become
my saluation. He is my God, and I
wil glorify hym, my fathers god, & I
will exalte hym. The Lorde is a man
of warre. The Lorde is hys name.
Pharaos charettes and his hoste hath
he caste into the sea. Hys chosen cap-
taines also are drowned in the red sea,
the depe waters haue couered theym:
they sunke to the botome as a stone.
Thy ryghte hande Lorde, is become
glorious in power: thy ryghte hande
Lorde hath all to dashed the enemye.
And in thy great glory thou hast ouer
throwen them that rose vp agaynste
thee: thou sentest fourthe thy wrathe
whiche consumed them euen as stub-
bell. Thorowe the wynde of thy
nostrels the water gathered together,
the flowdes stoode styll as an heape,
and the depe water congeled together
in the hearte of the sea. The enemye B
sayde: I will folowe on them: I will
ouertake theym, I wyll deuyde the
spoyle, I wyll satisfye my lust vpon
them, I wyll drawe my sword, mine
hand shall destroy them. Thou blew-
dest with thy wynde, the sea couered
them: they sanke as leade in the migh-
tye waters. Who is lyke vnto the O
Lorde amonge gods: who is lyke the,
so glorious in holynesse, fearefull in
prayses, dewynge wonders? Thou
stretchedst out thy right hand, the erth
swalowed them. Thou in thy mercye
hast caryed thys people whiche thou
deliuerdest: and hast brought them in
thy strength vnto thy holy habitacio.
The nacions heard and were afrayd,
sorowe came vppon the Philistines.
Then the dukes of the Edomytes
were amased, and the myghtiest of the
Moabites, tremblynge came vppon
theym: all the inhabiters of Canaan
waxed faynt harted. C
Let feare and drede fall vpon them in
the greatenes of thine armye, let them
be as stil as a stone, till * people passe
thorowe, O Lorde: while this people
passe thorow which thou hast gotten.
Thou shalt brynge them in, and plant
them in the mountayne of thine enhe-
ritaunce: the place Lorde whiche thou

hast

haſt made for to dwel in: the ſanctuary
O Lord, which thy handes hath pre-
pared. The Lorde ſhall raygne euer &
alway. For Pharaos horſe wente in
with his charettes and horſemen into
the ſea, and the Lord brought the wa-
ters of the ſea vpon them. But the chil
dren of Iſraell went on dry land in ỹ
myddeſt of the ſea. And Mir Iam a
prophetiſſe the ſiſter of Aaron, toke a
timbrell in her hande, and all the wo-
men came out after her with timbrels
9.5 a and daunced. And Mir Iam ſang be
fore them: Syng ye vnto the Lorde:
for he hath triumphed glorioully: the
horſe and ryder hath he ouerthrowen in the ſea. And ſo Moyſes brought Iſrael from the red ſea, and they went out into the wilderneſs of Sur. And they went thre dayes long in the wil-
derneſſe, and founde no waters. And
when they came to Mara, they coulde not drynke of the waters of Mara: for they were bytter: therefore the name of the place was called, Mara, (that is to ſaye bytternes.) And the people
15.d murmured agaynge Moyſes, ſaying:
18.a what ſhall we drynke? And he cried vnto the Lord: and the Lorde ſhewed hym a tree, whiche when he had caſte into the water, the waters wer made ſwete. There he made them an ordey-
naunce and a lawe, and there he pro-
28f ued him, and ſayde: If thou wylt har-
ken vnto the voyce of the Lorde thy God, and wylt do that which is right in his ſyghte, and wylte geue eare vn-
to hys cõmaundementes, and kepe all his ordeynances: then wil I put none of theſe diſeaſes vpon thee whiche I brought vpõ the Egipcians: for I am the Lorde that healeth thee.

¶ The. xvi. Chapter.

A
3b The chyldren of Iſraell came
to Elim, where were. xii. wels
of water, and. lxx. palme trees:
and they abode there by the waters.
And they toke theyr iorney frõ Elim:
and all the whole company of the chil-
dren of Iſraell came to the wilderneſs of Sin, which is betwene Elim and
Sinai: the. xv. daye of the. ii. moneth after theyr departynge out of the land of Egypte. And the whole multitude Nu, 11.a
of the chyldren of Iſraell murmured agaynſte Moyſes and Aaron in the wildernes. and the chyldren of Iſrael ſayde vnto them: Woulde to God we had dyed by the hande of the Lorde in the lande of Egypte, when we ſat by the fleſhepottes, and when we dyd eate breade our belyes full: for ye haue brought vs out into thys wylderneſs, to kyll this hole multitude with hon- B
ger. Then ſayde the Lord vnto Moy- Sapi. 16
ſes: behold I wyll rayne breade from Pſa. 88, c
heauen to you: and the people ſhall go Jhon. 6 d
out, and gather day by day that I may proue them whether they will walke in my lawe or no. The. vi. daye they ſhal prepare for thẽ ſelues that which they wyll bryng in, and let it be twyſe
as much as they gather in dayly. And Moyſes and Aaron ſayde vnto all the chyldren of Iſraell: at euen ye ſhall knowe that it is the Lorde, whiche brought you out of the land of Egipt: and in the morning ye ſhall ſe the glo-
rye of the Lorde, becauſe he hath heard youre grudgynges agaynſt the Lord. And what are we that ye haue mur-
mured againſt vs? And Moiſes ſayd: Nu, 11 d
At euen ſhal the Lord geue you fleſh to eat, & in the morning bread ynough: for the Lorde hath hearde youre mur-
muringes which ye murmure againſt hym: for what are we? your murmu-
ringes are not agaynſt vs, but againſt the Lorde. And Moyſes ſpake vnto Aaron: Say vnto all the company of the chyldren of Iſraell, come fourthe before the Lorde: for he hath hearde your grudgings. And as Aarõ ſpake vnto the hole multitude of the chyl-
dren of Iſraell, they loked towarde the wilderneſs: and beholde the glorye of the Lorde appeared in the cloude. And the Lorde ſpake vnto Moyſes, ſaying: I haue heard the murmuryng of the chyldren of Iſraell. Tell them therfore and ſaye: at euen ye ſhall eate fleſhe, and in the morninge ye ſhalbe fylled with bread, and ye ſhall knowe that I am the Lorde your God.

Nu.11g And at euen the * quayles came and co
uered the groūde where they laye:
And in the moꝛnynge the deẅe laye
rounde about the hoſt. And when the
deẅe was fallen, beholde it laye vpon
the groūnde in the wyldernes, ſmale,
and rounde, and thin as the hoꝛe froſte
on the groūnde. And when the chyl-
dꝛen of Iſraell ſaẅe it, they ſayd euer-
y one to hys neighbour: It is Man-
na. Foꝛ they wiſt not what it was.
And Moyſes ſayde vnto theym: thys
is the bꝛeade whiche the Lozde hathe
geuen you to eate. This is the woꝛde
which the Lozde hath commaunded:
gather it euerye man foꝛ hym ſelfe to
eate: a gomer full foꝛ a man, accoꝛding
to the number of you: and take euerye
man foꝛ them whyche are in hys tent.
And the childꝛen of Iſraell did euen
ſo: and gathered ſome moꝛe, ſome leſſe:
and when they dyd mete it with a go-
2.Co. 8. mer * vnto him that hadde gathered
much, remayned nothing ouer, & vnto
him ỹ had gathered litle, was there no
lacke: euery man gathered ſufficyente
foꝛ hys eatyng. And Moyſes ſayd vn-
E to them: Se that noman let ought re-
mayne of it tyll the moꝛnynge. Not-
withſtandyng they harkened not vn-
to Moyſes: but ſome of them left of it,
vntyll the moꝛnyng, and it waxed full
of woꝛmes and ſtanke, and Moyſes
was angrye with theim. And they
F gathered it al moꝛnynges, euery man
foꝛ hys eatynge. And aſſone as the
heate of the ſunne came, it melted. And
the ſixte daye they gathered twyſe ſoo
muche bꝛeade, two gomers foꝛ one
man: and all the rulers of the multy-
tude came and tolde Moſes. He ſayde
vnto theym: thys is that whiche the
Lozde hath ſayd: to moꝛowe is the reſt
of the holy Sabboth vnto the Lozde:
bake that which ye wyll bake, & ſethe
that ye will ſethe: and that whych re-
mayneth, laye it vp till the moꝛnynge.
And they layde it vp till the moꝛning,
as Moſes bad: and it ſtanke not ney-
ther bꝛed there any woꝛme therein.
And Moyſes ſayde: that eate this day:
foꝛ it is the Sabboth vnto the Lozde:
to day ye ſhall not finde it in the field.
Sixe dayes ſhall ye gather it: and in
the ſeuenth daye whiche is the Sab-
bothe, there ſhalbe none. Notwyth-
ſtandynge, there went out ſome of the
people in the ſeuenth daye foꝛ to ga-
ther, and they founde none. And the
Lozde ſayde vnto Moyſes: hoẅ long
refuſe ye to kepe my commaundemen-
tes and my lawes? Se, the Lozd hath
geuen you a Sabboth, therefoꝛe he
geueth you the ſixt day bꝛeade, foꝛ two
dayes. Wide therefoꝛe euery manne at
home, and let no man goo oute of hys
place, the ſeuenth day. And the people
reſted the ſeuenth day. And ỹ houſe of
Iſraell called it manna. * And it was
like vnto Coꝛiander ſede, white: and Nu.
the taſte of it was like vnto wayfers
made with honey. And Moiſes ſayd:
this is that whyche the Lozde com-
maundeth, fyll a gomer of it, whyche
may be kept foꝛ youre chyldꝛen after,
you: that thei may ſe the bꝛead wher-
I haue fed you in wildernelſe, when
I bꝛought you out of the lande of E-
gypt. And Moſes ſpake vnto Aaron:
take a cruſe, and put a * gomer full of
Manna therein, and laye it vp before
the Lozde, to be kept foꝛ your childꝛen
after you. As the Lozde commaunded
Moyſes, ſoo Aaron layed it vp before
ỹ teſtimony to be kept. * And the chil-
dꝛen of Iſraell did eate Manna fourtie yeare, vntill they came vnto a land
inhabyted. And ſo they dyd eate Man
na, euen vntyll they came vnto the
boꝛders of the land of Canaan. A go-
mer is the tenth parte of an Epha.

¶ The .xvii. Chapter.

AND all the companye of the
chyldꝛen of Iſraell thoꝛow- I
out theyꝛ armies, wente from
the wildernelſe of Sin, after the com-
maundement of the Lozd: and pitched
in * Raphidim: where was no water
foꝛ the people to dꝛinke. And the peo-
ple chyde with Moſes, & ſaid: geue vs
water to dꝛinke. Moſes ſayd vnto the
why chide ye with me? wherefoꝛe do
ye tempte the Lozde? There the peo-
ple thyrſted foꝛ water, and the people
murmu-

murmured against Moyses, and sayd: * wherfore hast thou thus brought vs
20. out of Egypt: to kill vs, and our children and cattel, with thirst. And Moses cryed vnto the Lord, saying: what shal I do vnto this people: they be almost ready to stone me. And the Lord sayd vnto Moyses: go before the people, and take with the of the elders of Israell, and thy rod wherewith thou smotest the riuer, take in thyne hande,
0.10 and go. Beholde, I stande before thee
.9.d beside a rocke that is in Horeb: & thou
.78 shalt smite the rocke, & there shal come
.20. water out therof, that the people may drinke. * And Moyses did euen so before the eyes of the elders of Israell. And he called the name of the place
itat * Massa and * Meriba, because of the
yse. chydyng of the children of Israel, and because they tempted the Lord, saying is the Lorde amonge vs or not? Then came Amalech & fought with Israell in Raphidim. And Moyses sayd vnto Iosua: chose vs out men, & go fight with Amalech: and to morowe I wil stand on the top of the hill, and the rod of God shalbe in my hand. Iosua did as Moyses bad him, and fought with
D Amalech. And Moses, and Aaron, & Hur, went vp to the toppe of the hyll.
.4.c And it happened, that when * Moses
.25 held vp his hande, Israell hadde the better: And when he lette his hande downe, Amalech had the better. But Moyses handes were heuie, & therefore they toke a stone and put it vnder hym: and he sat downe thereon. And Aaron and Hur, stayed vp hys handes, the one on the one syde, and the other one the other side. And hys handes remayned stedie vntil the goyng downe of the sunne. And Iosua discomfyted Amalech and hys people, with the edge of the sweard. And the Lorde sayd vnto Moyses: write this for a remembraunce in a boke, and cõmitte it vnto the eares of Iosua: for
24d * I wyll vtterly put out the remem-
.15 braunce of Amalech from vnder heauen. And Moyses made an aulter and
E called the name of it. The Lord is hee that worketh miracles for me. For he sayde: the hande is on the seat of God, the Lorde will haue war with Amalech, from generation to generation.

The .xviii. Chapter.

IEthro the priest of Madiam, Moses father in lawe, hearde of all that God hadde done for Moses, and for Israell hys people: & that the Lorde hadde brought Israel oute of Egypte. * Therefore he toke Zephora Moses wyfe, (after he had sent her backe) and her two sonnes: of whyche the one was called * Gerson, for he sayde: I haue bene an alient in a straunge lande. The name of the other was Eliasar: for the God of my father (sayde he) was mine helpe, and deliuered me from the sweard of Pharao. And Iethro Moses father in lawe came with his two sonnes, and hys wyfe, vnto Moses into the wyldernesse: wher he abode by the mount of God. And he sayde vnto Moses: I thy father in lawe Iethro, am come to the, and thy wyfe also, and her two sonnes with her. And Moyses went
B out to mete his father in law and dyd obeysaunce, and kyssed hym, and eache asked other of hys health: & they came into the tente. And Moyses tolde hys father in lawe, all that the Lorde had done vnto Pharao, and to the Egyptians, for Israels sake: and all the trauayle that had happened theym by the waye, and howe the Lorde deliuered them. And Iethro reioysed ouer all the goodnesse whiche the Lord had done to Israel, and because he had deliuered thē out of the hand of the Egiptians. And Iethro sayd: blessed be the lord whych hath deliuered you out of ỹ hand of ỹ Egiptians, and out of the hand of Pharao: which hath also deliuered his people frō the captyuitie of the Egyptians. Nowe I know that the Lorde is greater then all goddes: for in the thynge whereby they dealte cruelly with them, are they themselues perysshed. And Iethro Moses father in law offred burnt offrynges, & sacrifices vnto God. And Aaron and all the elders of Israell came to eate breade with Moyses father in lawe

before God. And it chanced on the morow, that Moses sat to iudge the people, and the people stode about Moyses frome morynge vnto euen. And when Moses father in lawe sawe all that he dyd vnto the people, he sayde: What is this that thou doest vnto the people? why sittest thou thy self alone and all the people stande about the frō morynge vnto euen? And Moyses sayd vnto his father in law: Because the people come vnto me to seke councell of GOD: whenne they haue a matter, they come vnto me, & I iudge betwene euery man and his neighbor: and shewe them the ordinaunces of God, and hys lawes. And Moses father in lawe sayd vnto hym: It is not well that thou doest. Thou both weryest thy selfe, and this people that is
Deu. 1.b with thee: for this thynge is of more weyght, then * thou arte able to performe thy selfe alone: Heare now therfore my voyce, and I wille geue thee counceil, and God shall be with thee. Be thou vnto the people to godward, that thou mayst bryng the causes vnto God, and thou shalt teache them ordinances, and lawes, and shew them the way, wherin they must walk, and the
D worke that they must do. Moreouer, thou shalt seke out among all the people, men of attiuitie, and such as feare God: true men, hatyng couetousnesse: and make them heads ouer the people captaines ouer thousandes, ouer hundredes, ouer fiftie, and ouer tenne: and let them iudge the people at all sesons
Deu. 1.c And euery * great matter that happeneth, let them bryng vnto the, but let them iudge all small causes them selues: and so shal it be easier for thy self, and they shall beare with the. If thou shalt doo this thing, (and God charge thee withall) thou shalt be able to endure, and yet the people shall come to theyr place in peace. And so Moyses obeyed the voyce of his father in law, and dyd all that he had sayd: and chose actiue men out of all Israel, and made them as heades ouer the people: namely captaynes, ouer thousandes, ouer hundredes, ouer fyfty, and ouer tenne. And they iudged the people at all seasons, but brought the hard causes vnto Moses: and iudged all small matters them selues. And Moses let hys father in law depart, and he went into hys owne lande.

¶ The .xix. Chapter.

IN the thyrde monethe, when Num. 9
the chyldren of Israell were gone out of the land of Egypt the same day came they into the wildernesse of Sinai: * For they were de-
Num. 33 pareted from Raphidim, & were come to the deserte of Sinay, and hadde pitched their tentes in the wildernesse: And there Israell abode before the mounte. * But Moses wente vp
Exo. 24 vnto GOD, and the Lorde called to hym out of the mountayne, sayinge: Thus shalte thou saye vnto the house of Iacob, and tell the chyldren of Israell: Ye haue seene what I dyd vnto the Egyptians, and tooke you vp vppon Eagles wynges, and haue broughte you vnto my selfe. Nowe therefore, * yf ye wyl heare my voyce
Deu. 7.4.b in deede, and keepe my appoyntment, ye shall bee myne owne aboue all nations: for all the earthe is myne. Ye shall bee vnto me also a kyngdome of
1. Pet. 2 * Priestes, and an holye people: and these are the woordes, whyche thou shalt saye vnto the chyldren of Israel. Moyses came and called for the Elders of the people, and layde beefore theyr faces, all these woordes whiche the Lorde commaunded hym. And ý people aunswered all together, and
Exo. 24 Deu. 5 and 26 sayde: * All that the Lord hath sayd, we wyll doo. And Moses brought the woordes of the people vnto the Lorde. And the Lord sayd vnto Moses: Lo, I am come to thee in a thicke cloud, that ý people may heare me talking with the, and beleue the for euer.
B Moyses shewed the woords of the people vnto the Lord. And the Lord sayd vnto Moyses: Goe vnto the people, and sanctifie them to daye, and to morow, and let them wash their clothes: and be ready against the thirde daye. For the thyrde daye the Lorde wyll
come

come downe in the syghte of all the people, vpon mounte Sinay. And thou shalt set markes rounde aboute the people, and say: beware that ye go
2.c. not vp into the mounte, or touche the bordre of it. Whosoeuer touchethe the mounte, shall surelye dye. Ther shall not an hande touche it: Els he shalbe
C stoned or shot thorowe: whether it be beast or manne, it shal not lyue: when the trumpe blowyth longe, than maye they come vppe into the mountayne: And Moyses wente downe from the mounte vnto the people, and sanctyfied theym, and they washed theyr clothes. And he sayde vnto the people: be ready agaynst the thyrde daye, and come not at youre wyues. And the thyrde daye in the morynynge there was thunder, and lyghtnynge, and a thycke cloud vpon the mount, and the voyce of the trumpe exceading loude: so that all the people that was in the host, was afrayde. And Moyses brought the people oute of the tentes, to
4,b mete with God, and they ✱ stode vnder the hyll. And mount Sinay was altogether on a smoke: because the Lorde descended downe vppon it in fire. And the smoke thereof ascended vp, as the smoke of a keele, and all the mount was exceading fearefull. And whan the voice of the trumpe blewe & waxed lowder and lowder: Moyses
D spake & God answered hym by a voice and the Lord came down vpō mount Sinay, euen in the top of the hil: and whā the Lord called Moyses vp into the top of ỳ hil. Moses went vp. And the Lord sayd vnto Moses: Go down charge the people, that they preace not vp to see the Lorde, and soo manye of them perysshe. And let the preistes also which come to the Lorde, sanctifie thē selues, least the Lorde destroye them. And Moyses sayd vnto the Lord: the people cannot come vpinto the mount Sinay, for thou chargedst vs saying: sette markes aboute the hyl, and sanctyfie it. And the lorde sayd vnto him: away, and gette the downe and thou shalt come vp, thou and Aaron wyth the. But let not the Preistes and the people presume for to come vppe vnto the Lorde, lest he destroy them. And so Moyses went downe vnto the people and tolde them.

¶ The.xx. Chapter.

AND God spake all these wordes, and sayd: I am the Lorde thy God whych haue ✱ brought the oute of the lande of Egypte, out of the house of bondage. Thou shalte haue none other Goddes in my syght. Thou shalte make the no grauen ymage, neither any similitude that is in heauen aboue, either in the earth beneath, or in the waters vnder the earth. ✱ Thou shalt not worshyp thē neyther serue theym: for I the Lorde thy God. am a ielouse God, and vysyt the syn of the fathers vppon the chyldren vnto the third and fourth generation of them that hate me, and shewe mercye vnto thousandes, in them that loue me, and kepe my commaundemētes. Thou shalte not take the name of
B the Lord thy GOD in vayne, for the Lord will not holde hym gyltlesse that taketh his name in vayne. ✱ Remembre the Sabboth day that thou sanctifye it. Sixe dayes shalt thou laboure, and do al that thou hast to doo, but the seuenth daye is the Sabboth of the Lorde thy God, in it thou shalte do no maner of worke, thou and thy sonne, and thy doughter, thy man seruaunte and thy maide seruaunt, thy cattel, and the straunger ỳ is within thy gates. For in syxe dayes the Lord made heauen and earthe, the sea, and all that in them is: and ✱ rested the seuenth daye, wherefore the Lord blessed the seuēth
mat. 12.a day and hallowed it. ✱ Honour thy fa
mat. vii. ther and thy mother, that thy dayes may be longe in the lande, whiche the
C Lorde thy God geueth the.

✱ Thou shalt not kyll. mat. 5. c.
✱ Thou shalt not breake wedlocke lu. xviii d.
✱ Thou shalt not steale. mat. v. d.
✱ Thou shalt not beare false wytnesse agaynst thy neyghbour. rom. 7, a.

Thou shalte not couet thy neyghbours house, neyther shalt thou couet Ro. 8. c. and. 31. b
thy neighbours wife, or his man seruaūt, or his maid, or his oxe, or his asse
or what-

whatsoeuer thy neyghboure hath.
And all the people sawe the thunder and the lightning, and the noyse of the trumpt, and the mountayne smoking. And when the people sawe it, they remoued, and stode a farre of, and sayde
D deut. 18 c Heb. 12 e vnto Moyses: * talke thou with vs, and we wyll heare: but let not God talke with vs, leaste we dye. And Moyses sayde vnto the people: feare not, for God is come to proue you, and that hys feare maye be in youre face. that ye syn not. And the people stoode a farre of: And Moyses wente into the thycke cloude, where God was. And the Lorde sayde vnto Moyses: thus thou shalte saye vnto the chyldren of Israell. Ye haue sene that I haue talked with you from out of heauen. Ye shall not make therefore with me goddes of syluer, neyther shall ye
Deu 27 a Iosu. 8. f 1 mac. 4. f make you goddes of gold. * An aulter of earthe thou shalte make vnto mee. and thereon offer thy burntofferinges and thy peace offerynges, thy shepe and thyne oxen. In all places where I shal put ỹ remembrãce of my name, thyther I wyll come vnto thee, and bielle thee. And if thou wylt make me an aulter, of stone, se thou make it not of hewen stonc:eiles yf thou lyfte vp thy toole vppon it, thou haste poluted it. Neyther shalt thou go vp by steps vnto myne aulter, that thy fylthynesse be not shewed thereon.

¶ The .xxi. Chapter.

THese are the lawes which thou shalte set before them. If thou bye a seruaunte that is an Hebrue, sixe yeares he shall serue: and in the seuenth he shall go oute free, payenge nothynge. If he came alone, he shall go out alone. And if he came maryed, his wyfe shall go out with him. And yf hys master haue geuen hym a wyfe, and she haue borne hym sonnes or daughters: then the wyfe and her chyldren shalbe her masters, & he shall goo oute alone. And yf the seruaunte saye: I loue my master, my wyfe, & my children, I will not go oute free, hys master shall bryng hym vnto the iudges, and set him to the doore, or the doore poste, and hys master shall bore hys eare thorowe with an awle: and he shalbe his seruaunt for euer. And yf a
B man sell hys daughter to be a seruant: she shall not goo oute as the men seruauntes doo. Yf she also please not her master, and he geue her to no man to wyfe, then shall he let her go free: to sel her vnto a straunge nation shall he haue no power, seyng he despised her. If he haue promised her vnto hys son to wyfe he shal deale with her, as men do with theyr daughters. And yf he take hym another wyfe, yet her foode, her raymente, and duetye of maryage, shall he not mynyshe. And if he do not these three vnto her, then shall she goo oute free, and paye noo money. * He Lev. that smyteth a man that he dye, shalbe Nu. slaine for it. If a man laye not awayt, Mat. but God delyuer hym into hys hande, then I wyll poynte thee a place whyther he shall flee. If a man come presumptcously vppon hys neyghboure to sle him with gyle, thou shalt take him fro myne * aulter, that he dye. He that 3 Mo. smyteth hys father or hys mother, let hym be slayne for it. * He that stealeth De. a man and selleth hym, (if it be proued vppon hym) shall be slayne for it. * And Lev. he that curseth hys father or mother, Pro. shalbe put to death for it. If mẽ strine mat. together, and one smyte another with Mar. a stone, or with his fyst, and he dye not but lyeth in bed: if he ryse agayne and walke withoute vpon hys staffe, then shall he that smote hym, go quite, saue only he shal bere his charges for lesing his tyme, and shal pay for his healing. And if a man smyt his seruaunt or his C mayd with a rod, & they dye vnder his hande, it shalbe auenged in dede. And yf they continue a daye or two, it shall not be auẽged, for they are his money. Yf men strine and hurt a womã with chylde, so that her frute depart frõ her, and yet no mischefe folowe: thẽ shal he be mersed accordyng as the womãs husbande will laye to hys charge: and he shall pay as the dayes men appoynt hym. * And if any mischefe folowe, Lev. then shall he paye lyfe for lyfe * eye for De. eye, toothe for tooth, hande for hande, * foote

foote for foote, burnyng for burnyng, wounde for wound, strype for strype. And if a man smyte his seruant or his mayd in the eye, & it perysh he shall let them go fre for the eies sake: Also if he smyte out his seruaunt or his maydes tooth, he shall let thē go out fre for the toothes sake. If an oxe gore a man or a woman that they dye, thē the ox shal
Lyb. be stoned, & his flesh shal not be eaten: but the owner of the oxe shal go quite. If the oxe were wont to push in tyme past, and it hath bene tolde his master: and he hath not kepte hym, but that he hath killed a man or a womā: then the oxe shalbe stoned, and hys owner shall dye also. Yf ther be set to him a summe of money, then he shal geue for the deliueraunce of hys lyfe, whatsoeuer is put vnto hym. And whether he hath gored a sonne, or hurte a daughter, he shall be serued after the same maner. But if he be a seruaunt or a mayd that the oxe hath gored, then he shall geue vnto theyr master .xxx. sicles of siluer, & the oxe shalbe stoned. If a man open a wel or dyg a pit, and couer it not, and an oxe or an asse fall therin, the owner of the pyt shal make it good and geue money vnto their master: and the dead beast shalbe his. Yf one mans oxe hurt anothers that he dye: then they shall sel the lyue oxe, and deuide the money: and the dead oxe also they shal deuyde. Or yf it be knowen that the oxe hath bled to pushe in tymes past, & hys master hath not kept hym, he shal pay oxe for oxe, and the dead shalbe his owne.

¶ The .xxii. Chapter.

A
Lyb. 1 d
Ge. 12 IF a man * steale an oxe or shepe and kyll it or sell it, he shall restore fiue oxen for an oxe, * and fower shepe for a shepe. If a thefe be founde breakynge vp and be smytten that he dye, there shall no bloude be shed for him, but if the sunne be vp when he is found, then there shalbe bloudshed for hym. A thefe shall make restitution: If he haue not wherewith, he shalbe solde for hys thefte. If the thefte be founde in hys hande alyue, (whether it be oxe, asse, or shepe) he shall restore double. If a man do hurt felde or byneyarde, and putte in hys beaste to fede in another mans field: of the beast of hys owne felde, and of the beaste of hys owne byneyarde, shall he make B
restitution. If fyre breake oute and catch in the thornes, and the stackes of corne or the standyng corne, or felde be consumed therewith, he that kyndled the fyre shall make restitution. If a man delyuer hys neyboure money or stuffe to kepe, and it be stollen oute of hys house: If the thefe be founde, let hym paye double. And if the thefe be not founde, then the goodman of the house shalbe brought vnto the iudges. (And shall sweare.) whether he haue put his hand vnto his neibours good. And in all maner of trespace, whether it be for oxen, asse, shepe, rayment or any maner of lost thynge which another chalengeth to be hys, the cause of both parties shall come before the iudges: And whom the iudges condemne let hym paye double vnto his neybour
If a man deliuer vnto hys neybour to C
kepe, asse, oxe, shepe, or what soeuer beast it be, and it dye or be hurte, or taken awaye (and no man see it:) then shall an othe of the Lorde be betwene them, that he hath not put hys hande vnto hys neybours good, and the owner of it shall take the othe, and the other shall not make it good. And if it be stollen from hym, thē he shall make restitution vnto the owner therof. If it be torne with wylde beastes, then let hym bringe recorde of the tearyng, and he shall not make it good. And if a man borowe oughte of hys neyboure, and it be hurte or els dye, and the owner thereof be not by, he shall make it good. But if the owner thereof be by, he shall not make it good: namely, if it be an hyred thynge, and came for hys hyre. * If a man entyse a maide that is Gen. 34a
not betrothed, & lye with her, he shall endote her, and take her to hys wyfe. And yf her father refuse to geue her vnto hym, he shall paye money accordynge to the dowrye of virgynes.
Thou shalt not suffer a * witch to liue. 1 Re. 28

Whoso-

whosoeuer lyeth with a beast, shalbe slayne for it. He that offreth vnto anye goddes saue vnto the Lord onely: Let
Leu.19g hym be vtterly roted oute. * Vexe not a straunger, neyther oppresse hym: for ye were straungers in the land of E-
Zach.7.e gypte. * Ye shall trouble no wydowe nor fatherlesse childe: If ye shall trouble them, and they cry vnto me, I will surely heare theyr crye, and then wyll my wroth ware hote, and I will kyll you with the swerde: and your wiues shalbe wydowes, and youre chyldren
Exo.22c fatherlesse. * If thou lende money to
Leu.25f any of my people that is poore by thee,
Deut.23.d thou shalte not be as a tyraunte vnto
D hym: neyther shalte thou oppresse him
Deut.14b with vsurye. * If thou take thy neyboures rayment to pledge, thou shalte delyuer it vnto hym agayne by that the sunne go downe: For that is hys couerynge onelye: euen the rayment for hys skyne, wherin he slepeth. And when he cryeth vnto me: I will heare him for I am mercifull.

2.re.16b * Thou shalt not raile vpon the gode-
*act.23a des * nether blaspheme the ruler of thy people. Thy frutes (whether they be
Exo.13a dryc, or moyst) se thou kepe not backe. * Thy fyrste borne sonne thou shalte geue me, lykewyse also shalte thou do with thyne oxen and with thy shepe. Seuen daies it shalbe with the dame, and the eyght daye thou shalte geue it me. Ye shalbe holye people vnto me: neyther shall ye eate any flesshe that is torne of beastes in the felde. But shal cast it to dogges.

¶ The.xxiii. Chapter.

3 THou shalte not accepte a vayne tale: neyther shalte putte thyne hand with the wycked, to be an vnryghteous wytnes. Thou shalte not folowe a multitude to do euyll: neyther aunswere in a matter of plee, that thou shouldest (to folowe many) turne aside from the trueth, neyther shalt thou paynte a poore mans cause.
Deut.22a * If thou mete thyne enemyes oxe or asse goynge astraye, thou shalt bringe
Luk.14a them to hym agayne. * If thou see thyne enemyes asse synke vnder hys burthen, thou shalte not passe by and let hym alone: but shalte helpe hym to lyft hym vp agayne. Thou shalte not wynder the ryght of the poore, in their sute. Kepe the far from a false matter:
Shal. * and the innocente and ryghteous se thou slaye not, for I will not iustifye
Exo. the wicked. * Thou shalt take no gifte, for gyftes blynde the sighte, and peruert the wordes of the ryghteous.
Thou shalte not oppresse a straunger, for ye knowe the herte of a straunger, seyng ye were straungers in the land
B of Egypt. * Sixe yeares thou shalte
Leu. sowe thy lande, and gather in the frutes therof: and the seuenth yeare thou shalte let it reste and lye styll, that the poore of thy people maye eate: and what they leaue, the beastes of ye field shall eate in lyke maner thou shalt do also with thy vyneyard, & thyne olyue
Exo. trees. * Sixe dayes thou shalt do thy worke, and in the seuenth daye thou shalte reste, that thyne oxe and thyne asse maye reste, and the sonne of thy mayde, and the straunger maye be refreshed. In al things that I haue sayd vnto you be circumspecte. And make no rehersall of the names of straunge
Exod. goddes * neyther let it be herde out of thy mouth. Three feastes thou shalte
Exo. holde vnto me in a yere. * Thou shalte
and, keepe the feast of swete bread, that thou eate vnleuened bread, seuē dayes long as I commaunded thee, in the tyme of the moneth when corne begynneth to rype: for in that moneth ye came oute
Exo. of Egypte: * and see that no man ap-
Deu. peare before me emptye. And the feast
C of Harnest, whē thou reapest the firste frutes of thy labours, whyche thou haste sowne in thē field. And the feast of in gatherynge, which is in the ende of the yeare when thou haste gathered
Deu. in thy labours out of the field. * Thre tymes in a yere shall all thy men chyldren appeare before the Lorde God.
Exo. * Thou shalte not offer the bloode of my sacrifice vpon leuened breade: neyther shal the fate of my feaste remayne vntyll the morowyng. * The first of the
Exod. firste frutes of thy lande, thou shalte
Deu. bringe into the house of the Lorde thy
* due. God: * thou shalte also not sethe a kyd
Exo. in

in his mothers milke. Behold, I send an Aungell before thee, to kepe thee in the waye: and to bringe thee into the place whiche I haue prepared. Beware of hym, and heare his voyce, and resiste hym not, for he will not spare your misdeds, and my name is in him. But and yf thou shalte harken vnto hys voyce, and to all that I speake, I will be an enemye vnto thyne enemyes, and an aduersarye vnto thyne aduersaries. For myne Aungel shall
23a go before thee, and bring thee in vnto the Amorytes, and Hethites, & Pherezites, and Cananites, Heuites, and Jebusites, and I shall destroye them.
25a Thou shalt not worshyp their gods,
D neyther serue them, neyther doo after the workes of them: but ouerthrowe them, and breake downe the ymages
.7b of them. And ye shall serue the Lorde your God, and he shal bielle thy bread and thy water, and I will take all sickenesse awaye from the myddes of thee. There shalbe no woman chyldelesse or vnfruitefull in thy lande: the number of thy dayes will I fulfyll. I will sende my feare before thee: and will trouble all the people whyther thou shalte goo. And I will make all thyne enemies turne their backes vnto thee, and I wyl sende hornates before thee, whyche shall dryue oute the Heuytes, the Cananites, and the Hethites before thee. Neuertheiesse I will not caste them oute in one yeare, leste the land growe vnto wildernesse, and the beastes of the fyelde multiplie agaynst thee. By lyttle and lyttle I will dryue them oute before thee vntyll thou be increased, and inherit the lande and I will make thy coastes from the red sea vnto the sea of ỹ Philistines, and from the deserte vnto the ryuer. For I will deliuer the inhabiters of the lande into thyne hande, and thou shalte dryue them out before
32a the. Thou shalt make none appoynt-
34b ment with them nor with their gods. Neyther let theym dwell in the land, leaste they make thee synne agaynste me: for yf thou serue theyr godders, it will be thy decaye.

The.xxiiii. Chapter.

AND he sayde vnto Moyses: A
come vp vnto the Lord: thou & Aaron, Nadab and Abihu, and the .lxx. elders of Israell, and ye shall worshyp a far of. And Moyses himselfe alone shall go vnto the Lord, but they shall not come nye, neyther shall the people go vp with hym. And Moyses came, and tolde the people all Exo.19a the wordes of the Lord, & al the lawes. And all the people answered with one voyce, and sayde: all the woordes which the Lorde hath sayde, will we do. And Moyses wrot al the wordes of the Lorde, and rose vp early, and set vp an * aulter vnder the hyll, and .xii. Exo.20d stones accordynge to the .xii. tribes of B Israell: and sente yonnge men of the chyldren of Israell, whiche broughte burnte offrynges, and offred peace offrynges of oxen, vnto the Lorde.

And Moyses toke halfe of the blood, and put it in basens, and the other halfe he sprynkled on the aulter. And he toke the boke of the appoyntmente, and red it in the audience of the people. And they sayde: All that the Lorde hath sayde, we will do, and be obedient. And Moises toke ỹ * blood, 1.pet.1.a and sprynkeled it on the people, and sayde: beholde, * thys is the bloode of Hebr.9.c the appoyntmente whiche the Lorde hathe made with you vppon all the woordes. Then wente Moyses and C Aaron, Nadab and Abihu, & the .lxx. elders of Israel vp, and saw the God of Israell, and there was vnder hys feete, as it were a worke of a Saphir stone, and as it were the heauen whē it is cleare and vpon the nobles of the chyldren of Israell, he sette not hys hande. And they sawe God, and dyd eate and drinke. And the Lord sayde D vnto Moyses: come vp to me into the hyll, and be there, and I will geue the tables of stone, and a lawe, & comaundements, which I haue written, that thou mayest teach them. And Moises rose vp and his minister Jehosua, and Moyses went vp into the hyll of God,

and

and sayd vnto the elders: tary ye here vntyll we come agayne vnto you. Be holde, here is Aaron, and Hur wyth you. If any man haue any matters to do: let hym come to them. And Moses went vp into the mount, and a cloude couered the hill, and the glorye of the Lorde abode vpon mount Sinay, and the cloude couered it. vi. dayes. And the seuenth day he called vnto Moyses out of the cloude. And the fashion of the glorye of the Lorde was lyke consuming fyre on the toppe of the hil in the sight of the children of Israell. And Moyses wente into the cloude, and got hym vp into the mountayne.

Exo. 34. And Moyses was in the mounte, xl. dayes, and. xl. nyghtes.

¶ The. xxv. Chapter.

A AND the Lord spake vnto Moses, sayinge: speake vnto the chyldren of Israell that they bryng me an heaue offering: of euery man that geueth it wyllyngly wyth

Exo. 35. his hearte, ye shall take it. * Thys is the heueoffrynge wyche ye shall take of them, golde, and syluer, and brasse: yelowe silke, purple, scarlette, whyte sylcke, and goates heare, rams skinnes that are red, and the skinnes of Taxus, and Sethim wood, oyle for light, spices for anoyntynge oyle, and for swete cense, Onix stones, and stones to be set in the Ephod, and in the brest lap. And let them make me a sanctuarye (that I may dwell among them.) And accordynge to al that I shew the both after the fashion of the habitation, and after the fashion of all the ornamentes thereof, euen so shall ye make

Exo. 37a it. And they shall make an * arke of Sethim woode, two cubites and an

B halfe longe, a cubyte and a halfe broade, and a cubite and a halfe hye. And thou shalt ouerleye it with pure golde: within and without shalt thou ouerlay it, and shal make one hye vpō it, a crowne of Golde rounde about it. And thou shalte caste foure rynges of golde for it, and put them in the foure corners thereof: two rynges shalbe in the one syde of it, and two in the other And thou shalte make barres of Sethim wood, & couer them with golde: and put the barres in the ringes along by the sides of the arke, to bere it with all. And the barres shall be in the ringes of the arke, and shall not be taken awaye from it. And thou shalt put in the arke, the witnesse whiche I shall geue the. And thou shalt make a mercyseate of pure golde, two cubits and an halfe longe, and a cubite and a halfe brode. And thou shalt make two Cherubins of golde: Euen of a whole worke shalte thou make theym in the two endes of the mercyseate: and the one cherubbe shalte thou make on the one ende: and the other on the other ende. Euen of the same mercyseate shall ye make Cherubins in the two endes thereof. And the Cherubins shall stretch theyr wynges abrod ouer an hye, coueringe, the mercyseat wyth theyr winges, and theyr faces shall loke one to another: euen to the mercy seate warde, shall the faces of the Che 13 ou
rubins be. And thou shalt putte the Exo.
* mercyseate aboue vpon the arke, and in the arke thou shalt put the wytnes wyche I wyll geue the. And from thence I will testifye vnto the, & wil common with the from vppon ỹ mercyseate: from betwene the two Cherubins wyche are vppon the arke of ¶
wytnesse, of all thing whiche I wyll Exo.
geue the in commaundement vnto the chyldren of Israell. * Thou shalt also make a table of Sethim wood of two cubites long, and one cubite brode, and a cubite and an halfe hye. And thou shalte couer it with pure gold, & make there to a crowne of golde, rounde aboute. And make vnto that an whope of foure fyngers brode, rounde about. And make for it foure rynges of gold: and put the rynges in the corners that are one the fower fete therof: euen ouer agaynst the whope shal the ringes be, to put in barres, to beare the table withall. And thou shalte make the barres of Sethim wood, and ouerlay them with golde, that the table maye be borne with theim. And thou shalte make hys dysshes, and spones, flatpeces, and pottes, to powre out wythal:

euen

euen of fine gold shalt thou make the. And thou shalt set vpō the table, shewbread before me alwaye. ¶ And thou shalt make a candelstick of pure golde, euen of a whole worke shall the candelsticke be made, with his shafte, braunches, bolles, knoppes, and floures proceadyng therout: Sixe braunches also shall procede out of the sides of it: three braunches of the candelsticke out of the one side, and thre out of the other. Thre cuppes lyke vnto Almondes, wyth knops and floures in one braunch, and thre cuppes like almondes in the other braunche, with knoppes and floures. And euen so thorowout the sixe braunches that procede out of the cādelsticke: and in the candelsticke set four cuppes like vnto almondes, with their knops and floures: and ther shalbe a knop vnder euery two braunches, (in thre rounes) of the sixe that procede out of the candelsticke: And the knoppes and the braunches shalbe of it. And it shall be one worke euen of pure golde. And thou shalt make the seuen lamps of it: and the seuen lampes therof, shalt thou put an hye there on, to gene lighte vnto the other side that is ouer agaynste it. The tonges and snuffers therof, shalbe of pure golde. Of an hundred pounde waight of fine gold shalt thou make it wyth all the apparel. ¶ Looke therefore that thou make them after the fashyon that was shewed in the mount.

¶ The .xxvi. Chapter.

THe Tabernacle shalt ỹ make with ten curtaynes of whyte twined silke, purple, and scarlet. And in them shalte thou make pictures of brodered worke. The length of one curtaine shalbe eyght and twentye cubites, and the bredth of one curtayne foure cubites, and euerye one of the curtaines shall haue one measure, fiue curtaines shalbe coupled together: one to another. And thou shalte make lowpes of yelowe silke, alonge by the edge of the one curtain which is in the seluedge of the coupling curtaine. And lykewise shalte thou make in the edge of the vtmost curtayn that is to be coupled therwith, on the other side. Fifty lowpes shalt thou make in thone curtaine and fifty lowps shalt thou make in the one curtayne and fifiye lowpes shalt thou make in the edge of the curtayne that is to be coupled therwyth on the other side: that the lowpes may take holde one of another. And thou shalt make fifty buttons of golde, and couple the curtaynes together wyth the buttons, and it shalbe one habytation. ¶ And thou shalte make .xi. curtaynes of gotes heare, to be a couering vpon the tabernacle. The lengthe of a curtaine shall be .xxx. cubytes and the bredth fower, and they shalbe al .xi. of one measure. And thou shalt couple 5 Curtaines by them selues, and the sixe by them selues, and shalte double the sixte in the fore front of the tabernacle. And thou shalt make fyfty lowpes in the edge of the vtmost curtayne on the one syde: euen in the edge of the couplynge courtayn: and fifty lowpes in the edge of the other courtayne: that must be ioyned vnto it. And thou shalt make fifty buttons of brasse, and put them on the lowpes: and couple the couerynge together, that it maye be one. And the remnaunte that reasteth in the curtaynes of the couering: euen the halfe curtayne that resteth, shalbe left on the backe sides of the habytation: that a cubite on the one syde, and a cubite on the other side, may remain in the lengthe of the curtaynes of the couerynge, and that it maye remayn of eyther syde of the habitation, to couer it wythall. And vppon the tabernacle thou shalt make a couerynge of Rams skynnes, died red: and yet a couerynge aboue all of taxus skynnes. And thou shalte make bordes for the habitation of Sethim wood, to stande vpryghte: ten cubites long shall euery borde be, and a cubite and an halfe brode. Two fete shall there be in one borde: & they shalbe seperate one from another.

And thus shalt thou make for all the bordes of the tabernacle. ¶ And thou shalt make .xx. bordes for the habitation on the South syde, and thou shalte make .xl. sockettes of siluer vnder the

Ex. 36. b

Ex. 36. c

twentye bordes, two sockettes vnder one borde, for hys two feete, and twoe sockettes vnder an other borde for his two feete. In like maner in the northe side of the habitation there shall be .xx. bordes, and xl. sockettes of siluer: two sockettes vnder one boorde, and twoe sockettes vnder an other boorde. And in the west end of the habitation, shalt thou make sixe bordes, and two boordes shalt thou make in the corners of
E the habitation in the metynge together of the two sydes. And they shalbe coupled together beneth, and lykewyse aboue to a rynge. And thus shal it be for the two bordes that ar in the corners. And they shalbe eyght boor-
F des hanynge sockettes of syluer, euen syxetene sockettes: that there maye be twoe sockettes vnder one boorde, and twoe sockettes vnder another boorde. And thou shalt make barres of Sethim wood, fiue for the boordes of the tabernacle in one syde, and fiue barres for the boordes of the tabernacle in the other side, and fyue barres for the bordes of the tabernacle in the west end.
G And the myddle barre shall gooe alonge throughe the myddes of the bordes, from the one ende vnto the other. And thou shalt couer the boordes wyth golde, and make theyr rynges of golde, to put the barres throgh, and thou shalt couer the barres wyth golde also. And thou shalte reare vp the habitation accordyng to the fassyon thereof, as it was shewed thee in the mounte. And thou shalte make a vayle of sealowe sylke, of purple scarlette, and whyte twyned sylke, of broodered woorke wyth pyctures shalte thou make it. And hange it vppon fower pyllers of Sethim woodde couered wyth golde. whose heades shal bee of golde, standynge vppon fowre sockettes of syluer. And thou shalte hange vppe the vayle wyth ringes, that thou mayest brynge in (within the vayle) the arke of wytnesse. And the vayle shall vnto you, deuyde the holye, from the moste holye. And thou shalt put the mercye seate vppon the arke of wytnesse in the holyeste place. And thou shalte putte the table without the vaile: and the candlestick ouer agaynste the table, on the southside of the habitation. And put the table on the northside. And thou shalte make an hangynge for the doore of the tabernacle, of sealowe sylke, purple, scarlet, & white twined silke, wrought wyth nedle woorke. And thou shalte make for hangynge, fyue pyllers of Sethim wood, and couer them with golde, and theyr knoppes shall bee of golde, and thou shalte caste fyue sockettes of brasse for them.

¶ The .xxvii. Chapter.

AND thou shalt make an altare of Sethim wood, fyue cubites longe, and fyue cubites brode. For it shall bee fowresquare, and three cubytes hye. And thou shalte make it hornes in the fowre corners of it: the hornes shalbe of it self, and thou shalt couer it wyth brasse, and make his aschpannes, shouels, basens, fleshehokes, fyer pannes, and all the apparel therof for the same, of brasse. And thou shalte make vnto it a gredierne also (like a net) of brasse And vppon that net thalte thou make fowre brasen rynges in the fowre corners thereof: and thou shalte putte it vnder the compasse of the aultare beneth, that the net may bee in the myddes of the aultar. And thou shalt make twoe barres for the aultare of Sethim wood, and couer thē with brasse, and let them bee put in rynges alonge by the sydes of the aultare to beare it wythall. And make the aultare holowe wyth boordes: euen as it was shewed thee in the mount, so shal they make it. And thou shalte make the court of the habitation, that ther may be in ye south side hangynges of white twined silke, of an hundred cubittes long, for one syde: and .xx. pillers therof, wyth theyr twentie sockettes of brasse: but the knoppes of the pillers & their whopes shalbe siluer. In likewise on ye nozth side, there shalbe hangynges of an hundred cubites lōg & xx pillers wt their twēti sockets of brass, & the knoppes & the whopes of syluer. And ye breadth of the court which

is eastwarde shal haue fyftie cubites: Hangynges of fiftene cubites in the one syde: and theyr pillers with theyr three sockettes: and likewyse on the other syde shalbe hanginges offiftene cubites, with theyr three pillers and sockettes. And in the gate of the Courte shalbe a vayle of twen tie cubites of yealowe sylke, purple, and scarlette, and whyte twyned silke, wrought with nedle wozke: and fower pyllers with their fower sockettes. All the pillers rounde aboute the courte, shalbe whouped with syluer: and their knops shalbe of siluer, & theyr sockets of brasse. The lengthe of the court shallbe an hundreth cubites, and the bredth fiftie, and ȳ height fiue. And the hangynges shall bee of white twined silke, and theyr sockets of brasse. All the vessels of the habitation in all maner seruice, and the pinnes therof: yea and all the pynnes also of the Courte shall bee of brasse.

And thou shalte commaunde the childzen of Israel, that they geue the pure oyle Olyue beaten foz the lyghte, to powze alwaye into the Lampes. In the Tabernacle of wytnesse without the vayle whych is before the witnes shall Aaron and his sonnes dzesse it, bothe euenynge and mozynyng before the Lozde: and it shalbe a Statute foz euer vnto the generations of the childzen of Israell.

The.xxviii. Chapter.

And take thou vnto thee Aaron thy brother, and his sonnes with hym, from amonge the chyldzen of Israel, that they may mynister vnto me: Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aarons sonnes. And thou shalt make holy rayment foz Aaron thy brother, that they maye bee vnto glozye and beautie. And thou shalte speake vnto all that are wise harted, and whom soeuer I haue fylled wyth the Spirite of wisedom: that they make Aarons rayment to consecrate hym with that hee maye mynyster vnto me. These are the garmentes whych they shall make, a Brestlap, Ephod, a Tunicle, a Strayte coate, a Myter, and a Girdell. These holy garments shal they make foz Aaron thy brother and his sonnes, that they maye mynister vnto me. And let theym take golde, yelowe sylke, purple, skarlette, and whyte twyned silke: They shal make the Ephod of golde, yealowe sylke, purple, scarlette, and whyte twined sylke, with browdred woozke. The two sydes shal come together: and bee closed vp in ȳ two edges therof. And the Gyrdell of the Ephod shall be of the same wozkmanshyp and of the same stufe, euen of gold, yealowe silke, purpie, scarlet, and whyte twyned sylke. And thou shalt take two Onix stones and graue in theym the names of the childzen of Israel: syxe names of them in the one stone, and the other syxe in the other stone: accozdynge to (the ozder of) theyr birth. After the woozke of a stone grauer, and of hym that graueth sygnettes shalte thou graue the twoe stones wyth the names of the childzenne of Israell: and shalte make theym to be sette in golde. And thou shalte put the twoe stones vppon the twoe shoulders of the Ephod, that they maye be stones of remembraunce vnto the childzenne of Israell. And Aaron shall beare theyr names before the Lozde vppon hys twoe shoulders foz a remembraunce. And thou shalte make hokes of gold, and two cheynes of fyne golde, lynkewoozke and wzethed: and fasten the wzethed cheynes to the hookes. And thou shalte make the brestlap of iudgemente wyth brodered woozke, euen after the woozke of the Ephod shalt thou make it: namely of gold, yelow silke, purple, scarlet, & white twined silk, shalt thou make it. Fowrelquare it shalbe and double, an hand bredth long, & an hande breadth brode. And thou shalt fil it with foure rowes of stones. In the first row shal be a Sardios, a Topas, & Smaragde in the second row, a Rubie, a Saphir, & a Diamond: in the third Ligozios, an Achat, & Amatist: in the fourth, a Turcas, Onix, & Jaspis. And they shalbe set in gold in theyr inclosures.

And the stones shalbe grauen as syg-
D nettes be grauen, wyth the names of
the chyldzenne of Israell, euen wyth
twelue names, euerye one wyth hys
name accordyng to the twelue tribes.
And thou shalt make vpon the brest-
lappe, two fastenynge cheynes of pure
golde and wzethen wozke. And thou
shalt make likewise vpon the brestlap
two rynges of golde: and put them on
the edges of the brestlap, and put twoe
wzethen cheynes of golde in the twoe
rynges whiche are in the edges of the
brestlap. And the other twoe endes of
the twoe cheynes, thou shalte fasten in
two close hokes, and put theim vppon
the shoulders of the Ephod, on the
forefyde of it. And thou shalt yet make
two ringes of golde, whiche thou mai
est put in the two edges of the breste-
lappe, euen in the borders thereof, to-
warde the insyde of the Ephod, ouer-
agaynst it. And yet two other rynges
of golde thou shalt make: and put them
on the two sides of the Ephod, beneth
ouer agaynst the brestlap, alowe wher
the sides are ioyned together vpon the
brodered gerdle of the Ephod. And
they shall bynde the brestlappe by hys
rynges vnto the rynges of the Ephod
with a lace of yealowe sylke, that it
maye lye close aboue the brodered gir-
dell of the Ephod: and that the brest-
E lappe bee not loosed from the Ephod.
And Aaron shall beare the names of
the childzen of Israell in the brestlap
of iudgement vppon hys hearte, when
he goeth into the holye place for a re-
membzaunce before the Lord alwaye.
And thou shalte put in the brestelap of
iudgement. Urim and Thumin: and
they shalbe euen vpon Aarons heart,
when he goeth in before the Lord: and
Aaron shall beare the iudgemente of
the childzen of Israell vpon hys heart
F before the Lorde alwaye. And thou
shalte make the tunicle vnto the E-
phod altogether of yealow sylke. And
there shalbe an hole for the head in the
middes of it, hauinge a bonde of wo-
men wozke rounde about the coller of
it, (as it were the coller of a partlet)
that it rent not. And beneth vppon the
hem, thou shalte make poungranates
of yealowe sylke, and of purple, and
scarlette rounde aboute the hem, and
belles of golde betwene theim rounde
aboute: and let there bee euer a golden
bell, and a poungranate, a golden bell
and a pomgranate, rounde aboute vp-
pon the hem of the tunicle. * And Aa- Ex.
ron shall haue it vppon hym, when he
ministreth: and the sound shalbe heard
when he goeth into the holy place be-
fore the Lorde, and when he commeth
out, hee shall not dye. And thou shalte
make a plate of pure golde, and graue
thereon, as sygnets are grauen: The
holynesse of the Lord: and putte it on a
yealowe sylke lace to be vpon the my-
tre, euen vpon the fore front of it. And
it shalbe vpon Aarons forehead: that
Aaron may beare the sygne of the holy
thynges whyche the childzen of Isra- G
ell hallowe in all theyr holye gyftes.
And it shalbe alwayes vpon hys fore-
head, for the reconcylynge of them be-
fore the Lorde. And thou shalt make a
lynnen cote, and thou shalte make a
mytre of lynnen, and a gerdle of nedle
wozke. And thou shalt make for Aa-
rons sonnes also cotes, girdles and bo-
nets, glozious and bewtifull: and thou
shalte put them vpon Aaron thy bro-
ther, and one hys sonnes wyth hym:
and shalte annoynt them, and fill theyr
handes, and sanctifye theym, that they
may minister vnto me. And thou shalt
make them linnē brechs to couer ther
priuities: frome the loynes vnto the
thies shall they reache. And they shal-
be vpon Aaron and hys sonnes. When
they come into the tabernacle of wyt- Exo.
nesse, or when they come vnto the aul-
tare to minister in holynesse, that they
beare no synne, and so dye. And it shal-
be a lawe for euer vnto Aaron and his
seede after hym.

¶ The .xxix. Chapter.

THis thyng also shalte thou doe I Lord
vnto theym, when thou halo-
west theym to bee my prestes.
Thou shalte take a calfe, euen a yong
oxe, and two rammes that ar without
blemish, and vnleuened breade and ca-
kes of

kes of sweete breade, tempered wyth oyle, and wafers of sweete breade annoynted wyth oyle (of wheaten flour shalt ỹ make thē) and put theim in the maund, and bryng them in the maund with the calfe and the twoe rammes. And bryng Aaron and his sones vnto the doze of the tabernacle of wytnesse, and washe them with water, and take the garmentes, and put vppon Aaron: the strayte cote the tunicle of the Ephod, and the Ephod, and the brestlap: and gyrde them to hym wyth the brodered gerdle whiche is in the Ephod, And put the mytre vppon hys heade: and put the holy crowne vpon the mitre. Then shalt thou take the annoynting oyle, and powre it vpon his head & annoynte hym. And bryng his sonnes, and put albees vppon theym, and
B girde them wyth gyrdels, as well Aaron as hys sonnes. And putte the mytres on theym, and the priestes office shall bee theyrs for a perpetuall lawe. And thou shalte fill the handes of Aaron and of hys sonnes: and bring the calfe before the tabernacle of wyt-
Exo. 29. b nesse. ✠ And Aaron and hys sonnes shall put theyr handes vpon the heade of the calfe, & thou shalte kyll hym before the Lorde, by the doore of the tabernacle of wytnesse. And take of the bloude of the calfe and put it vpon the hornes of the aultar wyth thy finger: and powre all the bloude beside the bothome of the aultare: and take al the fatte that couered the inwardes, and the kall that is on the lyuer, and the twoe kidneys and the fat that is vpon them: and burne them vppon the aulter: But the flesshe of the calfe, and his
C skin, and hys doung shalt thou burne with fier, without the hoste. It is a sinofferyng. Thou shalt also take one of the ram & when thou hast slaine the ram, and Aaron and hys sonnes shall put theyr handes vpon the head of the ram, thou shalte take his bloudde, and sprinkle it rounde about vpon the aultare, and cutte the ram in pieces, and washe the inwardes of hym, and hys legges, and put them vnto the pieces and vnto hys heade: and then burne the whole ram vppon the aulter for a burntoffering vnto the Lorde, and for a sweete sauoure and a sacrifice vnto Leui. 7 b
the Lord. ✠ And take the other ramme, and Aaron and hys sonnes shall putte theyr handes vppon hys heade, Then shalte thou kyll him, and take of hys bloude, and put it vppon the tip of the ryghte eare of Aaron, and of his sonnes, and vppon the thumbe of theyr ryght handes, and vpon the greate toe of theyr ryghte foote, and sprincle the bloude vpon the aultar round aboute.
D And thou shalt take of the bloude that is vpon the aulter, and of the aunoyntynge oyle, and sprinkell it vpon Aaron and hys vestimentes, and vppon hys sonnes, and vppon theyr garmentes with him. And he shalbe halowed
Leui. 8. c and hys clothes, and his sonnes, and theyr clothes wyth hym. ✠ And thou shalte take the fat of the ram, and hys rumpe, and the fatte that couereth the inwardes, and the kal of the liuer, and the twoe kydneys, and the fat that is vpon them, and the ryght shoulder: for the ram is a full offeryng: and a limncll of breade, and a cake of oyle bread and a wafer out of the basket of sweete breade that is before the Lorde: and put all vpon the handes of Aaron, and on the handes of hys sonnes: and waue theym for a waueofferynge before the Lorde. And agayne, thou shalt take it from of theyr handes, and burne it vpon the aulter for a burnte offerynge, to be a sauoure of swetenes before the
Leui. 8. k. E Lorde: For it is a sacrifice vnto the lorde. ✠ And thou shalt take the breste of the ramme of Aarons consecration, & waue it for a waue offeryng before the Lorde: and it shalbe thy part. And thou shalte sanctifie the breste of the waueofferyng: and the shoulder of the heueoffering, which is waued & heued vp of the rā of the conuersation, for Aarō & his sons. And it shalbe Aarons & his sons by a statute for euer, of ỹ chyldrē of Israel: for it is an heueoffring: E uē an heueoffring of ỹ childrē of Israel & of their peace offrings. Their heueoffrings is the lords. And ỹ holy garments of Aarō shalbee his sons after

him, to be anointed therin & to fil ther
handes therein. And that sonne that
is preest in his steade after hym, shall
Leui.8g put them on seuen daies: when he com
meth into the tabernacle of witnes to
minister in the holy place. ✣ And thou
shalte take the ram of the consecration
and seeth hys flesshe in an holye place.
And Aaron and his sonnes shall eate
the flesshe of the ram, and the bread that
F is in the basket, euen by the doze of the
tabernacle of wytnes: & they shal eate
thē, because the attonemēt was made
ther wyth, to fyll theyr handes, and to
consecrate them: but a straunger shall
not eate therof, because they are holye.
And yf ought of the flesshe of the con-
secration or of the breade remayne vn-
to the morynge, thou shalte burne it
with fyer, & it shal not be eaten, because
it is holye. Therfore shalt thou do vn
to Aaron and hys sonnes, euen soo, ac-
cordynge to all thinges which I haue
commaunded thee: seuen dayes shalte
thou fill theyr handes, and offer euery
daye a calfe for a sin offeryng, for to re-
concyle withall: that thou maist clense
the aultare when thou reconcilest vp-
on it, and thou shalte annoynte it, to
sanctifye it. Seuen dayes thou shalte
reconcile vpon the aultare, and sanc-
G tifye it, & it shal be as an aultare moste
Nu.2, a holye. Euerye one that toucheth the
aultare, ietteth hym dee holye. Thys is
that which thou shalte offer vpon the
aulter: euen twoo lambes of one yeare
olde, day by daye continually: the one
thou shalte offer in the morynge, and
the other at euen. And with the one
lambe a tenth deale of floure mingled
wyth the fourth parte of an hin of bea
ten oyle, and the fourth part of an hin
of wyne, for a drynke offerynge. And
the other lambe thou shalte offer at
euen, and shalte do therto accordynge
to the meate offeryng and drinke offe-
ryng in the morning: to be an odour of
a sweete fauoure and a sacrifice vnto
the Lorde. And let this be a continual
burnt offeringe amonge your childzen
after you before the dooze of the taber-
Leui.1.a nacle of wytnesse before the Lorde,
Nu.12a where ✣ I will meete you, to speake
there vnto thee, There will I meete
with the childzen of Israell, and will
be sanctifyed in myne honour, And I
will sanctifie the tabernacle of wyt-
nesse and the aulter. And I will sanc-
tifie also bothe Aaron and hys sonnes
Le.16 to be my preestes. And I will ✣ dwell
1Co. amonge the childzenne of Israell: and
will be theyr GOD. And they shall
know that I am the Lorde their god
that brought them out of the lande of
Egypte, for to dwell amonge them: e-
uen I the Lorde theyr God.

¶ The.xxx. Chapter.

I

AND thou shalte make an aul-
ter to burne with incense: of
Sethim woodde shalte thou
make it, a cubite longe and a cubyte
broade: euen foure square shall it bee,
and two cubites hye, the hornes ther-
of shal procede out of it: and thou shalt
ouerlay it with fyne golde, bothe the
roofe and the walles round about and
his hornes also: and shalte make vnto
it a crowne of gold roundc aboute, and
two golden rynges on eyther side: euē
vnder the crowne: that they maye bee
as places for the bars to beare it wyth
all. And thou shalt make the barres of
Sethim wood and couer theym wyth
golde. And thou shalte putte it before
the vayle, that is by the arke of wyt-
nesse, before the mercye seate that is 15
vpon the wytnes, where I will mete
thee. And Aaron shall burne thereon
swete incense euery morynge: when
he dresseth the lampes, euen then shall
hee burne it: and lykewyse at euen,
when hee setteth vppe the lampes hee
shall burne incense: and thys incen- Le.
synge shall bee perpetually before the
Lorde, throughout youre generations.
Yee shall putte noo ✣ straunge incense
thereon, burntsacrifyce, or meateoffe-
rynge, neyther powre anye drynke of-
feryng thereon. And Aaron shall re-
concile vpon the hornes of it, once in a
yeare ✣ with the blonde of the sinoffe-
ryng of reconcylinge: euen once in the Nu.
yeare shall hee reconcyle it throughe and.
your generations, It is moste holy vn
to the Lord. And the Lord spake vnto
Moses, sayinge: ✣ If thou takeste the
summa

ſumme of the childzen of Iſraell after their nũbze, they ſhal geue euery man a reconciling of his ſoul vnto ỹ Lozd, when thou telleſt them that there bee
.17 d no plague amonge theym, when thou
.3.g. telleſt them. And thus much ſhall eue
.45 d ry man geue, that goeth into the num=bze: halfe a ſiccle, after the ſicle • of the ſanctuary: a ſicle is twentie halfpence. An halfe ſicle ſhall be the heueoffryng of the Lozde. All that are numbzed frõ twentie yere olde and aboue ſhal geue an heueofferinge vnto the Lozde. The ryche ſhall not paſſe, and the poore ſhal not go vnder halfe a ſicle. But ye ſhal geue an heueofferyng vnto the Lozde, that ye may haue mercye vppon youre ſoules. And thou ſhalt take the recon cylynge money of the childzen of Iſra ell, and ſhalt put it vnto the vſe of the tabernacle of wytneſſe: that it maye be
¶ a memoziall vnto the childzen of Iſ=
.40 d rael before the Lozd, that he may haue mercye vppon your ſoules. And the Lozde ſpake vnto Moyſes, ſayinge: • thou ſhalte make a lauer of bzaſſe, and hys foote alſo of bzaſſe, to waſh with=all, and ſhalt put it betwene the taber=nacle of wytneſſe, and the aulter, and put water therin. For Aaron and his ſonnes ſhall waſhe theyr handes and theyr feete therein: euen when they go into the tabernacle of wytnes, or whẽ they goe vnto the aulter to mynyſter and to burne the Lozdes offerynge, they ſhall waſhe theym ſelues wyth water, leſte they dye. And it ſhalbee an ordinaunce vnto theym for euer, bothe vnto him and his ſeede throughoute theyr generations. And the Lozd ſpak vnto Moſes, ſayinge: Take vnto thee principall ſpyces: of the moſt pure myr
.8 b hyue hundzeth ſickles, of ſweete cyna=mon halfe ſo muche, euen two hundzed and fifty ſicles: of ſweete calamus two hundzed and fyftye, of caſſia two hun=dzed and fiftie, after the holye ſicle: and of oyle oliue an hin. • And thou ſhalte make of the oyle an holye oyntmente, euen an oyntmente compounde after the crafte of the apoticarye. And thou ſhalte annoynt the tabernacle of wyt=neſſe therwith, and the arke of witnes and the table, and all his apparell, and the candleſtycke, and all his apparell: and the aultare of incenſe, and the aul=ter of burntſacrifice, with all his veſ=ſels, and the lauer and his foote. And thou ſhalte ſanctifye theym, that they
D maye bee holye: ſo that no man touche them, but they that bee halowed. And thou ſhalte anoynt Aaron and his ſon nes, and conſecrate theym, that they may miniſter vnto me. And thou ſhalt ſpeake vnto the childzen of Iſrael, ſay=ynge: thys ſhalbe an holye oyntynge oyle vnto me throughoute your gene=rations. Vppon mannes fleſhe ſhall it not be powred: neyther ſhall yee make any other after the makyng of it, for it is holy: and ſhalbe holy vnto you: who ſoeuer maketh lyke that, or whoſoeuer putteth anye of it vppon a ſtraunger, ſhal perifhe from amonge hys people. And the Lozde ſayde vnto Moyſes: take vnto thee ſweete ſpyces: balme, Onicha, ſwete Galbanum, theſe ſpy=ces wyth pure franckincence, of eche lyke muche, and make of them ſweete ſmellyng incenſe, after the crafte of the apoticarye, mingled together. pure and holye. And beate it to pouder, and put of it before the wytnes in the taberna=cle of wytneſſe, where I wyll meete thee, It ſhalbe vnto you moſte holye. And ſee that yee make none after the makyng of that. It ſhalbe vnto you ho lye for the Lozde. whoſoeuer ſhall make lyke vnto that to ſmell thereto, ſhall perythe from among hys people.

¶ The. xxxi. Chapter.

AND the Lozd ſpake vnto Mo
A ſes, ſayinge: beholde, • I haue
Exo. 35 called by name Bezaleell, the ſonne of Uri, the ſonne of Hur of the tryde of Juda. And I haue fylled him
3 Re. 7 b with the ſpirite of God, in wyſdome and vnderſtanding, in knowledge and in all maner of wozke, to finde out ſub tle feates, and to wozke in gold, ſiluer, and bzaſſe: and in the crafte to ſette ſto=nes, and to graue in tymbze, and to woozke in all maner of woozkemanſhyppe. And beholde I haue geuen hym to hys companion, Aholiab the ſonne of Ahiſamah of the tribe of Dan

F. viii. and

and in the heartes of all that are wyse
W herted, haue I put wysedom to make
all that I haue commaunded thee, the
Tabernacle of wytnesse, the Arke of
witnesse, and the Mercyseate that is
therupon: and all the ornamentes of
the Tabernacle, and the table and hys
ornamentes, and the pure candelstick
with all his apparell, and the auitare
of incense: and the auitar of burnt of-
ferynges, and all his vessels, and the
lauer with his foote. The vestimen-
tes to mynister in, and the holye gar-
ments for Aaron the priest, & the gar-
mentes of his sonnes to minister in,
and the annoyntyng oyle: and sweete
cense for the sanctuarie: accordynge to
all that I haue commanded thee, shall
they doo. And the Lorde spake vnto
C Moyses, sayinge: Speake vnto the
chyldren of Israell, and say: In any
Ex.20.b wyse se that ye kepe my * Sabboths:
for it is a signe betwene me and you,
in your generatiõs, for to knowe that
Nu.15.d I the Lorde am he that dothe sanctify
you. * Kepe my Sabboth therfore: for
it is holye vnto you. He that defileth
it, shalbe slayn. For who soeuer worc-
keth therin, the same soule shalbe ro-
ted out from among his people. Sixe
dayes shall men woorke: and in the se-
uenth day is the Sabboth of the holy
rest of the Lord. Who soeuer doth any
worke in the Sabboth day, shall dye:
wherfore let the chyldren of Israell
kepe the Sabboth, that they obserue
it thoro wout theyr generatrons, that
it be an appoyntment for euer. For it
is a signe betwene me and the childrẽ
Gen 1.d of Israell for euer. * For in six dayes
the Lorde made heauen and earth: and
in the seuenth day he rested, and was
refreshed. And when the Lorde hade
made an ende of communynge with
Moyses vpon the mount Sinai, * he
Ex.23.d gaue hym two tables of witnes, euen
Tables of stone, wrytten wyth the
fynger of God.

¶ The.xxxii. Chapter.

W AND whẽ the people saw that
it was longe or Moyses came
downe oute of the mountayn
they gathered theym selues together
vnto Aaron, and sayde vnto hym:
* Vp make vs goddes to go before vs: Act.7
for of this Moyses (the felowe that
brought vs out of the land of Egypt)
we wote not what is become. And
Aaron sayd vnto theim: * Plucke of Judic
the golden eare rynges whych are in 8.f
the eares of your wiues, your sonnes
and of your daughters: & bryng theim
vnto me. And all the people plucked
of the golden earynges, whyche they
had in theyr eares, and brought them
vnto Aaron. And he * receiued theim Psalm
of theyr handes, and fashioned it with 106.f
a grauer, and made of it a calfe of mol-
ten mettall. And they sayd: These bee
thy gods, O Israell, which brought 3.R.12
thee out of the lande of Egypte. And
when Aaron saw that, he made an al- B
tar before it. And Aaron cried, saying:
To morow is the holy day of the lord.
And they rose vp in the morning, and
offered burntofferynges, and brought
peace offrynges also. * And the people 1.Cor
sat them down to eate and drinke, and 10.d
rose vp agayn to play. And ✝ the lord
sayde vnto Moyses: * Go, get thee Deut.9
downe: thy people which thou brough
test out of the lande of Egypte, haue
marred all, they are turned at once out
of the way, whych I haue comman-
ded them: * for they haue made theim Ps.10
a calfe of molten mettalle, and haue
worshypped it, and haue offered ther-
to, saying: These be thy Goddes, O
Israell, whych haue brought the out
of the land of Egypt. And the Lorde C
sayd vnto Moses. * I haue sene this Ex.33
people: and behold, it is a styffenecked
people: and nowe suffre me, that my
wrathe may waxe hote agaynst them,
and consume them: and I wyll make
of the a mightie people. And Moyses
besought the Lord his God, & said: O
Lord, why doth thy wrath waxe hote
against thy people, which thou haste
brought out of ✝ land of Egypt, with
great power, and with a mighty hãde
* wherfore shold the Egiptiãs speake Nu.14
and say: For a mischiefe did he bryng
them out, for to slea them in the moun
tayns, and to consume them frome the
earth

earth. Turne from thy fearce wrath,
D and turne from this euyl (deuised) a-
gainst the people. Remembre Abra-
ham, Isahac, and Israel thy seruauntes: to whome thou swarest by thyne
15.b 48.d owne self, and saydest vnto them: * I will multiplie your seede, as the starres of heauen: and all this land that I haue spoken of, wil I geue vnto your sede, and they shal enherite it for euer. And the Lord refrained him self from that euyll, which he said, he would do vnto his people. And Moyses turned his backe, and went downe from the hyll, * and the two tables of wit-
31.d nes were in his hande: and the same tables were written on bothe the leaues, and were the worke of God, and the writyng was the writyng of god grauen in the Tables. And whenne Iosua herd the noyse of the people as they shouted, he sayde vnto Moyses: There is a noyse of warre in the host. And he answered: It is not the crye of them that haue the maistrye, nor of theym that haue the worse: but I doo here the noyse of them that syng. And it fortuned, as soone as he came nye
E vnto the host, he sawe the calfe, and the
dauncyng, and Moses wrath waxed hote, and he cast out the tables oute of his handes, and brake them beneth the hyll. * And he toke the Calfe whiche
1.9.e thei had made, and burned it in the fire and stampte it vnto powder, and strawed it in the water, and made the children of Israell drynk of it. And Moses sayde vnto Aaron: what dyd thys people vnto thee: þ thou hast broughte so great a syn vpon them? And Aaron answered: Lette not the wrathe of my Lorde waxe fearce, thou knowest the people that they are euen set on mys-chiefe: For they sayde vnto me: Make vs Gods to go before vs: for we wot not what is become of Moses, the fellow that brought vs out of the lande of Egypte. And I sayd vnto theim: Let them that haue gold plucke it of, and bryng it me: and I dyd cast it into the fyre, and therof came out this calf.
F Moyses therfore sawe that the people were naked (and that Aaron hadde made them naked vnto theyr shame among their enemies) and he wente & stode in the gate of the host, and sayd: If any man pertayne vnto the Lord, let him come vnto me. And al the sons of Leui gathered themselues togethers and came vnto him. And he said vnto them: Thus saithe the Lord God of Israell: Put euery man his swerarde by his syde, and go in and oute fro-me gate to gate, thorow the host, and slee euery man hys brother, and euery mā his compaignion, and euery man hys neyghbour. And the children of Leui dyd as Moses had said. And there fel the same day, about thre thousand mē. And Moses sayde: Fyll your handes vnto the Lord this day, euery man vpon his sonne, and vpon his brother, and that ther may be geuen you a bles-syng this day. And on the morow it
G foortuned, that Moyses saide vnto the people: Ye haue synned a great sinne. And now wil I go vp vnto the lord: yf peraduenture I maye purchase an attonement for your synne. Moyses therfore went agayne vnto the Lord, and sayd: Oh this people haue synned a greate synne, and haue made theym gods of Golde And now I pray the, either forgeue them their synne: or (if thou wilte not) * wipe me out of thy Ps. 69.
booke, whyche thou haste written. And the Lorde sayd vnto Moyses: I will putte hym out of my booke that hath synned agaynst me. And now go thou, bryng the people vnto the place which I said vnto the: Behold * myn Exo. 13.a
angell shall go before thee. Neuer the later in the day, when I visite, I wil visite their synne vpon them. And the Lorde plaged the people, because they made the calfe which Aaron made.

¶ The .xxxiii. Chapter.

I

AND the Lord sayd vnto Moses: Departe and goe hense: thou and the people, whyche thou haste brought out of the lande of Egypte, vnto the lande whyche I sware vnto Abraham, Isahac, and Jacob, sayinge: * Vnto thy sede will Ge. 22.d

Ex. 23. c and. d. I geue it, * (and I will send an angel before the: and wil cast out the Cananites, the Amorites, and the Hethits, the Pherezites, the Heuites, and the Iebusites (a land that floweth with mylke and honey. For I wyll not go Ex. 32. c among you my self: * for ye are a stifnecked people: lest I consume thee in the way. And when the people heard this euyll tidyngs, they sorowed: and no man put on his best rayment. And the Lord spake vnto Moyses: say vnto the children of Israel: Ye are a stifnecked people: I muste come once sodenly vpon you, and make an ende of you. Therfore nowe put thy goodly rayment from thee, that I may know what to do vnto the. And the children of Israell layd their goodly raiement B from them, euen by the mount of Horeb. And Moyses toke the tabernacle, and pitched it without the hoste, a farre off from the hooste, and called it the tabernacle of witnes.

And soo it came to passe, that euery one which would pray vnto the Lorde, wente out vnto the tabernacle of witnesse, which was without the hoste. And it fortuned, that whenne Moses went out vnto the Tabernacle, all the people rose vp, and stode euery man at his tent dooze: and loked after Moses, vntyll he was gone into the tabernacle. And as sone as Moses was entred into the Tabernacle, the cloudy piller descended, and stoode at the dooze of the Tabernalle, and he talked with Moses. And al the people saw the cloudye piller stand at the tabernacles dooze: and they rose vp, and woorshypped euery man in his tente dooze. And the Lord spake vnto Moses * face to face, as a man speketh vnto his frende: and he turned agayn into the hoste. And the chyld Iosua his Nu. 12. c seruaunt, the sonne of Nun, departed not out of the tabernacle. And Moises sayd vnto the Lord: Se, thou sayst C vnto me: leade this people forth, and thou hast not shewed me, whom thou wilt sende with me. And thou haste sayd moreouer: I know the by name, and thou hast also founde grace in my syght: Nowe therfore if I haue found fauour in thy syghte, then shewe me thy way, that I may knowe thee: and that I maye fynde grace in thy syght. And consyder also, that this nation is thy people. And he sayd: My presence shall go with thee, and I wyll gyue the rest. He sayd vnto him: If thy presence goe not wyth mee, carye vs not hense: For howe shall it bee knowen here, that I and the people haue found fauor in thy sight, but in ỳ thou goest with vs? If thou goe with vs, shall not I & thy people haue preeminence before all the people that are vpon the face of the earth? And the Lord sayde vnto Moses: I wyl do this also that thou hast said: for thou hast found grace in my sight, and I know the by name. And he said: I beseech the shew me thy glory. And he said: I wil make al my good go before thee, and I wil be called in this name of the Lord before the D * and will shewe mercye, to whom I wil shew mercy, and wil haue cõpassion on whom I wil haue compassiõ. Rom. 9 * Ro. 9 And he said furthermore: thou mayst not see my face, for * there shal no man se my face, for * there shall no see me, & liue. And the Lord said: behold, there is a place by me, and thou shalt stande vpon a rock: and while my glory goth forth. I will put thee in a cleft of the Deu. 4 Iudg. 6 and. 13 rocke: and wil put my hand vpon the, Ioh. 1 while I passe by. And I will take away my hãde, & thou shalt se my backe partes: but my face shall not be seene.

¶ The .xxxiiij. Chapter.

AND the lord said vnto Moses: I Deu. 10 * Hew ỳ two tables of stone, like vnto the first, and I will write vpon thẽ the wordes that were in the first tables, which thou brakest And be ready in the morning, ỳ thou maist come vp early vnto the mounte of Sinai: and stand there with me in the top of the mount. & her shal no mã come vp with the, neither let any mã be sene thoro̅out all the mount, neither let the shepe nor oxen fede before ỳ hill. And Moses hewed two tables of

of stone lyke vnto the fyrste, and rose vp early in the morneyng, and went vp vnto the mount of Sinai, as the lorde had cõmanded him: & toke in his hand the two tables of stone. And the lord descẽded in the cloud, & stode with him there: and he called vpon the name of the Lord. And whẽ the Lord walked,
.86 c before hym, he cried, Lord * Lord god,
.32 d mercifull, and gracious, long suffring and aboundant in goodnes and truth, and kepyng mercy in store for thousandes, forgeuyng wickednesse, vngodlines and syn, and not leauynge one innocent, visityng the wickednes of the fathers vppon the children, and vpon childrens children, euen to the thyrde and fourthe generation. And Moses bowed hym selfe to the earth quickly, and worshipped, and said: If I haue founde grace in thy sight (O Lorde) then let my Lord go with vs: for it is a stubburn people, and thou shalt haue mercy vpon our wickednes & our syn,
B and shalt take vs for thyne inheritãce. And he said: Beholde, I make an appointment before all the people: and I will do meruailes: suche as haue not ben done in al the world, neither in all nations. And all the people amonge which thou art, shall see the worke of the Lord: for it is a terrible thing that I will do with the: kepe those things that I commaund the this daye. Behold, I cast out before thee, the Amo-
.7.a rites, Canaanites, Hethites, Pherc-
.11. sites, Heuites, and Iebusites. * Take heede to thy selfe, that thou make no compacte with the inhabyters of the lande whyther thou goest, leste it bee cause of ruine among you. But ouerthrow their aultars, and breake their images, and cut downe their groues. Thou shalt worshipp no strange God.
.20a For the Lorde * is called iealous, because he is a gelous God: leste if thou make any agrement with the inhabiters of the land, & they go a whooring after their gods, and do sacrifice vnto their gods, they call the, and thou eat of theyr sacrifice: & thou take of their daughters vnto thy sonnes, and theyr daughters go a whoozyng after theyr gods: and make thy sonnes go a whoring after their gods also. Thou shalt make the no gods of mettalle. The * C
feast of ỹ swete bread shalt thou kepe. Exo.12b
Seuen dayes thou shalt eate vnleue- and.23.b
ned breade, as I commanded thee in the tyme of the monethe, when corne begynneth to rype. For in the moneth when corne begynneth to ripe, thou ca
mest out of Egypt. * All that breketh Exo.13a
vp the matrice is myne: & all that bre- and.22.b
keth the matrice among the cattell, if Nu.18.e
it be male: whether it be oxe or shepe. But the firste of the asse thou shalt bie out with a lambe: And if thou redeme him not, thou shalte breake his necke. All the first borne of thy sonnes shalt
thou redeme. * And se that no man ap- Exo.23b
pere before me emptie. Sixe * dayes Ecc.35a
thou shalt worke, & in the seuenth daye Deu.16.
thou shalt rest, bothe from earyng and Exo.2: b
reping. * Thou shalt obserue the feast Exo.23c
of weekes with their firste fruites of wheat harueste, and the feaste of in gathering at the yeares end. Thryse in a
yeare shall all your men chyldren appere before the Lord Iehouah, god of Israel. When I caste out the nations before thee, and enlarge thy coastes, so that no man shall desire thy land, thou
shalt go vp to appeare before the Lord D
thy God thryse in the yeare. * Thou Exo.23c
shalt not offre the blood of my sacrifice Deu.14e
vppon leauen, neyther shall ought of the sacrifice of the feaste of the Passeouer bee left vnto the morneyng, * The
fyrste rype fruites of thy lande, thou Exo.23c
shalt bring vnto the house of the Lord thy God: And thou shalte not sethe
a kydde in his mothers mylke. And Exo.23c
the Lorde sayde vnto Moyses: wryte these wordes: For after the tenoure of these wordes I haue made a cc-
uenaunt wyth thee, and wyth Israell. * And he was there, wyth the Exo.24d
LORD fourtie dayes, and fortye nyghtes, and dyd neyther eate breade nor drynke water. * And he wrote Deu.10.
vppon the Tables the wordes of the couenaunte, euen tenne verses. And it fortuned, when Moses came downe from mounte Sinai, the two Tables of wytnesse were in Moyses hande,

when

when he came downe from the mount. And Moses wist not that the skinne of his face shone in maner of an horne while he talked with hym. And Aaron and all the children of Israel looked vpon Moses: and behold the skin of his face shone, and they wer afraid to come nye him. And whē he had called them, Aaron, and all the chief that were in the company came vnto hym, and Moses talked with them. And afterwarde, all the children of Israell came nye, and he commaunded them al that the Lorde had sayde vnto hym in mount Sinai. And whē Moses had
2.cor.3.d made an end of cōmenyng with them, ✱ he put a couerynge vppon hys face.
1.cor.3.c And again, when Moses went in before the Lord to speake with him, ✱ he toke the couering of vntil he cam out. And he came oute, and spake vnto the children of Israel that which he was commanded. And the children of Israell sawe the face of Moses, that the skyn of Moses face shone. And Moses put the couerynge vppon hys face agayne, vntyll he went in, to commen with hym.

¶ The .xxxv. Chapter.

A And Moyses gathered all the company of the chylderne of Israel together, and sayd vnto them: These are the wordes which
Ex. 20.b the Lorde hathe commaunded that ye should do them: ✱ Sixe days ye shall worke, but the seuenth daye shall bee vnto you the holy Sabboth of the lordes rest: who soeuer dothe any worke therin, shal dye. Ye shal kyndle no fire throwout all your habitations vpon the Sabbath daye. And Moises spake vnto al the multitude of the chil
Ex. 25.a dren of Israell, sayinge: ✱ This is the thyng wyych the Lorde commanded: sayinge: Take frome amonge you an heue offeryng vnto the Lorde. Who so euer is of a wyllyng heart, lette hym bryngeit for the heaueofferyng of the LORD: Namely gold, syluer, and brasse, and yelow sylke, purple, skarlet, whyte sylke, goates heare, and rammes skynnes red, and tarus skynnes wyth Sethim woodde: oyle for light, and spices for the annoyntynge oyle, and for the sweete incense: And B
Onix stones, and stones to be sette in the Ephod, and in the brestelap. And let all them that are wise herted amōg you, come and make all that the Lorde hath cōmanded: the habitation with the tent therof, and his couerynge, and his rynges, and his borders, his barres, his pilers, and his socaets: the arke and the staues thereof, with the mercyseate, and the vayle that coueareth it: the Table and his barres, and all hys vesselles: and the shew breade the Candelstycke of light and his apparell, and his lampes with the oyle for the lyghte: the cense aultare, and his barres, the annoynting oyle and the sweete cense, and the hangynge of the dooze at the entrynge in of the tabernacle: the aultar of burnte sacrifice with his brasen gredyren, his staues and all his vessels: the lauer and hys foote: and the hanginges of the court, with his pylers, and theyr sockettes and the hangynge in the dooze of the court: the pinnes of the habitation, & 1.a
the pins of the court with theyr coardes: the ministryng garmentes to minister in the holye place, and the holye vestimentes for Aaron the Priestes, and the vestiments of his sonnes, that C
they may minister in. And all the company of the children of Israell departed from the presence of Moses. And euery one cam (as many as their hertes cozaged thē, and as many as their spirits made them willing) & brought a present for the Lorde, to the makyng of the Tabernacle of wytnesse, and for all hys vses, and for the holye vestimentes. And they came both mens wemen (euen as many as were willing herted) and brought bracelets, & earynges, rynges, and chayns, which iewelles were all of golde: and all the men brought a waueofferyng of gold vnto the Lord. And euery man wyth whome was found yelowe sylk, purple, skarlet, white sylke, and goates heare, and redde skynnes of rammes, and tarus skynnes, brought theym.

All

All that did heaue vp an oblatyon of gold and braſſe, and broughte an heue offering vnto the Lorde. And all men with whome was founde Sethim wood for any maner worke of miny-ſtration, broughte it. And all the wo-
D men that were wiſe harted, dyd ſpyn with theyr handes, and broughte the ſpun worke both of yelow ſylke, pur-ple, ſkarlet, and white ſilke. And all the wemen whome theyr owne harte moued, ſpan goates heere wiſely. And the Lordes broughte onyx ſtones, and ſtones to be ſet in the Ephod, and in the breſtlappe, and ſpice, and Oyle for light, and for the anoyntinge oyle, and for the ſwete cenſe. And the chyldren of Iſrael brought a willing offeringe vnto the Lord, both men and wemen, as many as hadde willinge heartes to bring, for all maner of workes which the Lord had commaũded to be made, by the handes of Moſes. And Moſes ſayde vnto the childzen of Iſraell: be-hold, * the Lorde hathe called by name Bezaleel the ſonne of Uri the ſonne of Hur of the tribe of Juda, and hathe
31.a filled hym with the ſpirite of God, in wiſedome & vnderſtanding, in know ledge, and in all maner worke, to finde out curious wokes whych are made in gold, ſiluer and braſſe. In the craft of ſtones, to ſet them: and in carupnge of woode to make any maner of ſubtle worke. And he hathe put in his harte that he may teache: both he and Ahaliab the ſonne of Ahiſamache of the tribe of Dan. Them hath he filled w wiſdome of harte, to worke all maner of graue, and ſubtle, and nedle work, in yelow ſilke, and purble, in ſcarlette and white ſicke, and in weuing: and to do al maner of work and ſubtle feats.

A The .xxxvi. Chapter.

31.a AND Bezaleel wroughte, and Ahaliab, and all wyſe harted men, to whom the Lord gaue wiſdom and vnderſtanding, to know how to worke all manner worke for the ſeruice of the Sanctuary, and all that the Lord had commaunded. And Moſes called Bezaleel, Ahaliab, and all the wyſe harted men, and ſuche as the Lorde had geuen wiſdome vnto, and as many as theyr harts couraged to come vnto that worke to worke it. And they receaued of Moſes all the preſent, which the chyldren of Iſraell had brought for the worke of the ſeru-ice of the Sanctuari, to make it. And beſide that they broughte gyftes vnto it euery day in the morninge. And all the wiſe menne that wrought all the holy worke, came euery man frō hys worke whiche they made, and ſpake vnto Moſes, ſaying: the people bring to muche, and more then ynoughe, for the ſeruice and worke which the lord hath commaunded to be made. And then Moſes gaue a commaundement, and they cauſed it to bee proclaymed thorowout the hoſte, ſayinge: ſee that nether man nor woman prepare anye more worke for the preſent of the ſāc-tuarye: and ſo the people were forbid-den to bring: for the ſtuffe they hadde, Ex 26.a.
was ſufficiente for all the woorke, to B
make it, and to muche. All the wyſe harted menne therefore, and they that wrought for the habitatyon, made ten curtaynes of white twined ſilke, ye-low ſilke, purple, and ſcarlette: wyth pictures of brodered worke made hee them. The length of one curtain was xxviii. cubites, and the bredthe foure, and the curtaynes were all of one ſiſe. And he coupled fiue curtains by them ſelues, and other fiue by them ſelues. And he made loopes of yelowe ſylke a long by the edge of one curtayn, euen in the ſeluedge of the couplinge cur-taine. And likewiſe hee made on the ſide of the couplynge curtayne on the other ſyde. Fiftetye loo-pes made hee in the one curtayne, and fifty in the edge of the couplynge cur-tayne on the other ſide: and the loops Ex. 31.a.
held one curtayne to another. And hee made fifty ringes of gold, and coupled the curtayns one to another with the ringes: and ſo it was made one dwel-lyng place. And he made .xi. curtay-nes of goates heare, to be a tente ouer the tabernacle. The lengthe of a cur-tayne, had .xxx. cubites, and was .iiii. cubites broade, and they all eleuen of

ons

one syde. And he coupled fyue curtains by them selues, and six by them selues and he made fyfty loupes along by the border of the vtmost coupling curtain and fyfty in the edge of the other coupyng curtayne. (That they might be ioyned together.) And he made fiftye
C rynges of brasse to couple the tent together, that it myght be one. And he made a couerynge vpon the tent of ram
Ex. 26.c skynnes redde, and yet an other of taxus skyns aboue that. * And he made standyng boordes for the tabernacle) of Sethim woodde. The length of a boorde was tenne cubites, the breadth one cubite and a halfe. One boord had two feete, whereby they were ioyned one to an other. And thus made he for all the borders of the tabernacle. And he made. xx. boordes for the southsyde of the habitation, and. xl. sockets of siluer, vnder the. xx. boordes, two sockettes vnder one borde, for his two feete, and two socke. s vnder another boord for his two fete (where the sockets of the sydes end in the corners.) And for the other syde of the dwellyng, which is toward the north, he made twentye boordes, and their fourty sockettes of syluer, two sockets vnder one boorde, and two sockets vnder the other. And toward the west ende of the tabernacle. (That is to say) at that end of the tabernacle whiche enclineth towarde the sea. He made sixe bordes, & two other boordes made he in the corners of the habitation, for eyther syde, & they were ioyned close benethe and aboue, with a clampe, and thus they dyde to both the corners. And there wer. viii. boordes, and sixtene sockets of syluer, vnder euery boorde two sockets. And
D he made barres of Sethim wood, fiue for the bordes of the tabernacle in the one syde: and fiue for the bordes of the tabernacle in the other side, & fiue bars for the bordes of the habitation in the west end, (Toward the sea.) And he made the myddest barre to shoote thorow the boordes, euen frome the one ende to the other, and ouerlayde the boordes with gold, and made rynges of gold to thrust the barres thorowe, and couered the barres wyth golde. And he made an hangynge of yelowe sylke, purple scarlet, and whyte twyned sylke, euen with pictures made he it of broswdred woorke. And made therevnto fower pyllers of Sethim wood, and ouerlayd them with gold. Their knoppes were also of gold, and he cast for them fower sockets of syluer. And he made an hangyng for the tabernacle dooze: of yelow silke, purple, scarlet, and white twined silke of nedle woorke. And the fyue pyllers of it with their knoppes, and ouerlayde the knoppes of them, and the houpes with golde. Their fiue sockets also were of brasse.

The. xxxvii. Chapter.

AND Bezaleel made the
2 Ex. 25 ark of Sethim woode, two cubites and an half long, and a cubite and a halfe brode, and a cubite and a halfe hye, and ouerlayd it with fine golde within and without, and made a crowne of gold to it rounde aboute, and cast for it foure rynges of gold for the foure corners of it: two ringes for the one syde, and two for the other, & made barres of Sethim woode, and couered them with golde, and put the barres in the rynges along by the side of the arke to beare it wythall.
And he made the mercye seate. (That is to say, Goddes answeryng place) of pure golde: two cubites and a half was the length thereof, and one Cubite and a halfe the breadthe: And he made two Cherubines of thick golde
B vppon the two endes of the Mercye seate. One Cherub on the one ende, and an nother Cherub on the other ende. Euen of the Mercy seate made he the Cherubines, namely in the endes thereof. And the Cherubines spreade oute theyr wynges aboue an hye, and couered the mercyseate therwith. And theyr faces were one to another: euen to the mercy seat ward were the faces of the Cherubines.
* And he made the table of Sethim wodde two cubites was the length
ther-

therof and a cubite the breadth, and a cubite and a halfe the height of it. And he ouerlayde it with fyne golde, and made thereto a crowne of gold round about, and made thereto an whope of an hande breade, rounde aboute, and made vpon the whope a crowne of golde rounde aboute, and cast for it foure rynges of gold, and put the ringes in the foure cornors, that were in the foure feete thereof. Euen hard by the whope were the ryuers, into the ¶ whyche the barres were put, to beare the table withal. And he made the barres of Sethim wood, & couered them with golde to beare the table with all, and made the vessels (for the table) of pure golde: the dysshes, spones, flatte peeces, and pottes to poure withall. 25. And he made the candelsticke of pure golde: euen of one peece made he the candlestycke. For his fote, his shafte, his cuppes, his knoppes, & his flowers were of one peece. Sixe braunches proceding out of the sides therof, three oute of the one syde, and three oute of the other. And in one braunche three cuppes made like vnto almonds with knoppes and flowers. And in another braunch, three cups made like vnto almōds wt knops & flowers, & so throughout the syx braunches, that proceded oute of the candlestycke.

And vpon the candlesticke selfe were foure cuppes after the facyon of almondes wyth knoppes and flowres: vnder euerye two braunches a knop. And the knoppes and the braunches proceded out of it, and it was all one peece of pure thycke golde. And he made hys seuen lampes with the tonges and snuffers thereof, of pure gold. ¶ Euen of an hundred weighte of pure golde, made he it with all the vessells thereof. And he made the tens alter of Sethim wood. The length of it was a cubite, and the breadth a cubite for it was foure square, and two cubites hye, with hornes proceding out of it. And he couered it with pure gold bothe the toppe and the sydes thereof rounde aboute, and the hornes of it, and made vnto it a crowne of golde rounde aboute. And he made two rynges of golde for it, euen vnder the crowne thereof, in the two corners of it, and in the two sydes thereof to put barres in, for to beare it withall: and made the barres of Sethim wood, and ouerlayde them with golde. And he made the holy anoynting oyle, and the swete pure incense, after the apotycaries cratse.

¶ The .xxxviii. Chapt.

AND he made the burnte offeryng-alter of Sethim wood, ¶ Exo. 37. fyue cubites was the lengthe thereof, and fiue cubites the breadth: euen forwre square, and three cubites hye. And he made vnto it hornes in the foure cornors of it, proceadyng oute of it, and he ouerlayde it with brasse. And he made al the vessels of the alter: the cauldrones, shouels, basynes, flesshehokes and colepannes. All the vessels thereof made he of brasse. And he made a brasen gredyrē of networke vnto the alter, rounde aboute, alowe, beneth, vnto the myddes of the alter, & cast fowre rynges of brasse, for the fowre endes of the gredyren, to putte barres in. And he made the barres of Sethim wood, and couered thē wyth brasse, and put the barres into the ringes in the foure cornors of the alter, to beare it withall, and made the altarre holowe with in the bordes. And he ¶ made the lauer of brasse, and the foote of it also of brasse in the sight of them, that dyd watche at the doze of the tabernacle of witnesse. And he made the courte on the southsyde, and the hangynges of the courte were of whyte twyned sylke, hauyng an hundred cubytes. The pylers were twenty, and theyr brasen sockettes twentye. But the knoppes of the pyllers, and theyr whopes were of siluer. And on the Northesyde the hangynges were an hundred cubites. Theyr pyllers were xx. and their sockets of brasse xx. But the knoppes and the whopes of the pyllers were of syluer. On the west syde, were hangynges of fyfty cubites, ten pilers, and theyr ten sockets (of brasse.) But the knoppes and the whopes of the pyllers, were of siluer.

And

And toward the eaſt ſyde, were hangyngs of.l. cubites: the hangyngs of the one ſyde of the gate, were fyftene cubites longe, with thꝛee pyllers, and thꝛe ſockets. And of the other ſyde of the court gate, were hangyngs alſo of xv. cubites long, with thꝛe pillers and thꝛe ſockets. All the hanginges of the court round about, wer of white twined ſylke: but the ſocket of the pillers were of bꝛaſſe: and the knops and the houpes of the pillers were of ſiluer, & the coueryng of the heades was of ſiluer, and all the pyllers of the courte were houped about with ſyluer. And the hãging of the gate of ỹ court was nedell wozke, of yelowe ſilke, purple, ſcarlet & white twined ſilk xx. cubites longe, and fiue in the bꝛeadth, ouer againſte the hangynges of the Courte. And theyꝛ pillers were fower, & their foure ſockettes of bꝛaſſe, and the knoppes of ſyluer, and the headdes ouerlayd with ſiluer, and whouped about wyth ſyluer, and all the pinnes of the Tabernacle and of the courte rounde about were of bꝛaſſe. This is the ſum of the habitation of wytnes, as it was counted accozding to the commaundement of Moſes foꝛ the office of the Leuites by the hande of Ithamar ſonne to Aaron the prieſt. And Bezaleel the ſonne of Uri the ſonne of Hur of the trybe of Juda, made all that the lozde commaunded Moyſes, and with hym was Aholiab ſonne of Ahiſamach of the tribe of Dan, a connynge grauer, and a woozker of nedle woozke in yealowe ſilke, purple, ſcarlet, and whyte twyned ſilke. All the golde that was occuppyed foꝛ al the woozke of the holye place was the golde of the waue offerynge, euen.xxix. hundzeth weyghte and ſeuen hundzeth and xxx. ſickles, accozding to the ſickle of the Sanctuary. And the ſũme of ſyluer that came of the multitud, was.v. ſkoze hundzed weyghte, and a thouſande ſeuen hundzed and.xxv. ſicles after the ſickle of the Sanctuary. Foꝛ euerye manne an halfe weight, euen halfe a ſickle after the ſickle of the ſanctuary, foꝛ al them that went to be numbzed from xx. yere olde and aboue, euen foꝛ vi. hundzethe thouſande and thꝛee thouſande and. v. hundzeth and.l. menne And of the.v. ſcoze hundzeth weyght of ſyluer, were cait the ſockettes of the Sanctuarye, and the ſockettes of the vayle, an hundzed ſockettes of the fyue ſcoze hundzed weyght an hundzed weyghte to euery ſockette. And of the thouſande ſeuen hundzethe and. xxx, ſickles, hee made knoppes to the pillers, and ouer layed the heades and whooped theym wyth Syluer. And the bꝛaſſe of the wau e ſkerynge was. xxx. hunderde weyght, and two thouſande and. iiii. hun dzede ſicles. And therewith he made the ſockettes to the dooze of the Tabernacle of wytneſſe, and the bꝛaſen altare, and the bꝛaſen gredyron foꝛ it, with all the veſſels of the altar, and the ſockets of the court round aboute, and the ſockets foꝛ the courte gate, and all the pynnes of the habitation, and all the pyns of the court round about.

The.xxxix. Chapter.

AND of the yelow ſilke, purple and ſcarlet, they made the veſtimentes of myniſtration to doo ſeruice in the holy place, and made the holy garmentes foꝛ Aaron, as the Lozde commaunded Moſes. And he made the Ephod of gold, yelow ſilke, purple, ſcarlet, and white twyned ſilk And they dyd beate the gold into thin plates, and cut it into wiers: to wozk it in the yelow ſylke, purple, ſcarlette, and in the fine white, with bꝛowdzed wozke. And they made two ſydes foꝛ it, to cloſe them vp by the two edges. And the bꝛowdzyng of the gyrdle that was vppon it, was of the ſame ſtuffe, and after the ſame wozke: of golde, yelow ſilk, purple, ſcarlette, and twyned whyte ſylke, as the Lozd commanded Moſes. And they wzought Onix ſtones cloſed in ouches of gold, and grauen as ſignettes are grauen with the names of the chyldzen of Iſraell, and put theym on the ſhoulders of the Ephod, that they ſhould be ſtones foꝛ a remembzance of the chyldzen of Iſraell, as the Lozde commaunded Moſes and

and he made the brestlap of conning worke, and like the worke of the Ephod: euen of gold, yelowe silke, purple, scarlet and twyned white silke.

C It was .xiii. square: and they made the brestlap double, an handebreadth long and an handebreadth brode. And they filled it with .iiii. rowes of stones. The first rowe, a Sardios, a Topas, and * Smaragdus: the seconde rowe, a * Rubie, a Saphir, and a Diamond: in the third row, Ligurios, an Achat, and an Amatist: in the fourth rowe, a Turcas, an Onix, and a Jaspis. And they were closed in ouches of golde in their inclosers. And the .xii. stones were grauen as signettes with the names of the children of Israel: euery stone with his name, according to the twelue tribes. And they made vpon the brestlap two fastning cheines of wruthen worke and pure golde. And they made two hookes of golde and two golde rynges, and put the two rynges in the two corners of the brestlappe. And they put the two chaines of gold in the two rings, in the corners of the brestlap: and the two endes of the two chaynes they fastened in the two hokes and put them on the shoulders of the Ephod vpon the fore front of it. And they made two rynges of golde, and putte them on the two corners of the brestlappe vpon the edge of it whiche was on the inside by the Ephod. And they made two golden rynges, and put them on the two sides of the Ephod. beneth on the forside of it, and ouer against his felowe, aboue vpon the brodring of the Ephod, and they strayned the brestlappe by his rynges vnto the rynges of the Ephod, with a lace of yelowe silke: that it myght be vpon the brodrynge of the Ephod, and that the brestlap should not be lowsed from of the Ephod: as the Lord commaunded Moyses. And he made the tunicle vnto the Ephod of wouen worke, all together of yelowe silke, and there was an hole in the myddest of the tunicle, as the coler of a partlet, with a bande rounde aboute the coler, that it shoulde not rente. And in the tunicle they made hemmes with pomgranates, of yelowe silke, purple, scarlet & whit twyned silke. And they made lyttle belles of pure golde, and put them among the pomgranates rounde about vpon the edge of the tunicle: a bell and a pomgranate, a bell and a pomgranat rounde about the hemmes of the tunicle to minister in, as the Lorde commaunded Moyses. And they made cotes of fyne whyte of wouen worke for Aaron and his sonnes, and a myter of fyne whyte, and goodly bonettes of fyne whyt, and linnen breches of twined whyte, and a gyrdell of twyned whyte, yelowe silke, purple and scarlet: euen of nedle worke, as the Lorde commaunded Moses. And they made the plate for the holye crowne of fyne gold, & wrote vpō it ✠ grauen worke the holines of the Lorde: and tyed vnto it a lace of yelowe silke to fasten it an hye vppon the myter, as the Lorde commaunded Moises. Thus was all the worke of the habitation and of the Tabernacle of witnesse finished. And the chyldren of Israell dyd accordyng to all that the Lorde had commaunded Moyses: euen so dyd they. And they brought the habitation vnto Moises: the tent and all hys apparell, buttons, boordes, barres, pyllers and sockets, the couerynge of rams skynnes red, and the couerynge of taxus skynnes, and the hangynge vayle, the arcke of witnesse & the barres thereof, and the mercyseate: the table and al the vessels thereof, and the shewbrcade: the pure candlestycke, wyth the lampes thereof: euen wyth the lampes to be prepared and all the vesselles thereof, and the oyle for lyght: the golden aultare, and the anoyntynge oyle, and the sweete sence, and the hangynge of the Tabernacle doore, and the brasen aultare with hys gredyron of brasse, hys barres, and all hys vesselles, the lauer and hys foote: the hangynges of the courte with hys pyllers and sockettes: the hangynge to the courte gate, and hys pynnes and coardes, and all the vessell of the seruyce of the habitation for the Tabernacle of witnesse:

the ministrynge beſtimentes to ſerue in the holye place, and the holy beſtimentes for Aaron the preaſte, and his ſonnes rayments to minister in accordyng to all that the Lorde commaunded Moyſes: euen ſo the chyldren of Iſraell made al the worke. And Moſes behelde all the worke, and ſee, they had done it euen as the Lord cõmaunded: euen ſo had they done, and Moyſes bleſſed them.

¶ The. xl. Chapter.

A AND the Lorde ſpake vnto Moyſes ſaying: In the fyrſt day of the firſt moneth ſhalte thou ſette vp the habitation and the Tabernacle of wytneſſe, and put therin the arcke of wytneſſe, and couer the arcke withe the vayle, and bryng in the table and apparell it accordyng to the order therof. And thou ſhalte bryng in the candelſticke, and light his lampes, and ſet the ſens aulter of golde before the arcke of wytneſſe, and put the hangynge at the doore of the habitation. And ſet the burnte-offerynge aulter before the doore of the habitation and tabernacle of wytnes, and ſet the lauer betwene the tabernacle of wytneſſe and the aulter and put water therin, & make the court round about, and hange vp the hangynge at
Exo. 30 C the courte gate. * And thou ſhalt take
B the anoyntynge oyle, and anoynte the habitation and all that is therin, and halowe it with all the veſſels therof, that it may be holy. And thou ſhalt annoynt the aulter of burntofferyng and al hys veſſels, and ſanctifie the aulter, that it maye be an aulter moſte holye. And thou ſhalt anoynte alſo the lauer and his fote, and ſanctifie it. And thou ſhalt bryng Aaron and his ſonnes vnto the doore of the Tabernacle of witnes, and waſh them with water. And thou ſhalte put vpon Aaron the holy beſtimentes, & anoynte him, and ſanctifye hym that he maye miniſter vnto me. And thou ſhalt bryng hys ſonnes, and clothe them with garmentes, and anoynt them as thou dyddeſt annoynt theyr father, that they maye miniſter vnto me. For theyr anoyntyng ſhalbe an euerlaſtynge preaſthode vnto them throughout theyr generations. * And Num.
Mooſes dyd accordyng to all that the Lorde commaunded hym: euen ſo dyd he. Thus was the Tabernacle rea- C
red vp the fyrſte daye in the fyrſte moneth in the ſeconde yeare. And Moyſes reared vp the Tabernacle and faſtened hys ſockettes, and ſette vp the borders thereof, & put in the barres of it and reared vp hys pillers, and ſpred abrode the tente ouer the habitation, and put the couerynge of the tente an hye aboue it: as the Lorde commaunded Moiſes. And he toke the teſtimonye, and put it in the arke, and ſet the barres to the arke, and put the mercy-ſeat an hie vpon the arke, and brought the arke into the habitation, and hanged vp the vayle, and couered the arke of witneſſe, as the Lord commaunded Moyſes. And he put the table in the tabernacle of wytneſſe in the northe-ſyde of the habitation, (but withoute the vayle) and ſet the breade in order before the Lorde, euen as the Lord had commaunded Moſes. And he put the candelſticke in the tabernacle of witneſſe ouer agaynſte the table towarde the ſouthſide of the habitation, and ſet vp the lampes before the Lorde: as the Lorde commaunded Moyſes. And he put the golden aulter in the tabernacle of wytneſſe before the vayle and brent ſwete cenſe theron, as the Lorde commaunded Moyſes. And he hanged vp the hangyng at the doore of the habitacion, and ſet the burntofferynge aulter by the entrynge in of the habitation of the tabernacle of wytneſſe, and offered burntofferinges and meateofferynges theron, as the Lorde commaunded Moyſes. * And he ſet the lauer be- E
twene the tabernacle of wytneſſe and D
the aulter, and powred water therein, to waſhe withall. And Moyſes, Aaron and hys ſonnes waſſhed theyr handes and theyr fete thereat: when they went into the tabernacle of witneſſe, and when they went to the aulter they waſſhed them ſelues, as the Lorde commaunded Moyſes.

And

And he reared vp the courte rounde
aboute the habitation and the aulter,
and set vp an hangynge at the courte
gate: and so Moyses fynyshed the
m. 9c wozke. * And the cloude couered the
tabernacle of wytnesse, and the glozye
of the Lozd fylled the habitation. And
Moyses coulde not enter into the ta-
bernacle of witnesse, because the cloud
abode theron, & the glozye of the Lozd
fylled the habitation. (Foz the cloude
had couered all.) And when the cloud
was taken vp from of the habitation,
the childzen of Israell toke their iozneies thzoughout their armyes.

And when the cloude was not taken vppe, they iozneyed not tyll it was taken vp, foz the cloude of the Lozd was vpon the habitation by day and fyze by night, in the syght of all the house of Israell thzoughoute all theyz armies.

¶ The ende of the second boke of Moses, called in the Hebzue Welleschemote, and in the Latyne, Exodus.

(.˙.)

☞ The thirde booke of Moyses called in the Hebzue Mariah: and in the Latyn Leuiticus.

¶ The firste Chapter.

And the Lozde called Moyses, and spake vnto hym oute of the
* tabernacle of witnes saying: Speake vnto the chyldzen of
299 Israell, and thou shalte saye vnto them. Yf a man of you bzynge a sacrifyce vnto the Lozde, ye shall bzyng your sacrifice from among these catell, euen from among the oxen and the sheepe. Yf hys sacrifyce be an burntofferynge, let him offer a male of the oxen without blemishe, and bzyng hym (of hys owne bolountarye wyll) vnto the doze of the tabernacle of witnesse before the Lozd. And he shal put B
hys hande vpon the head of the bzentsacrifice, and it shalbe accepted foz him, to be hys attonemente. And he shall kyll the kalfe of the dzoue before the Lozd. And the pzeastes Aarons sons, shall bzynge the blood, and spzynkle it rounde aboute vpon the aulter, that is by the doze of the tabernacle of wytnesse. And then shal he slay the burntofferyng, and hewe him in peces. And the sonnes of Aaron the pzieste shal put fyze vpon the aulter, and put woode vpon the fyze. And the pzeastes Aarons sonnes shall lay the partes (euen the heade and the fat) vpon the woode that is on the fyze in the aulter. But the inwardes and the legges thereof shall he washe in water, and the pzeast shall burneall on the aulter, that they maye be a burntsacrifyce foz a sweete odour vnto the Lozd. And if his sacri- C
fice be of the flockes (namely of ỹ shep oz goates) let him bzyng a male without blemyshe foz a burntoffering. And let hym kyll it on the nozthsyde of the aulter before the lozd. And the pzestes Aarons sons shall sprinkle the blood rounde about vpon the aulter. And it shalbe cut in peces: euē with hys head and his fat, and the pzeast shal put thē vpon the wood that lyeth vpon ỹ fire on the aulter. But he shall washe the inwardes and the legges with water and the pzest shall bzing al together, & burne it vpon the aulter foz a burntoffring of a swet sauour vnto the lozd. Yf the burntoffring foz the sacrifice of the Lozd be of the foules, he shal bzing hys sacrifice of ỹ turtildoues oz of the yonge pygeons. And the pzeaste shall bzyng it vnto the aulter, & wzyng the necke a sūder of it, and burne it on the alter. But the blood therof shal runne out vpon, by the syde of the alter. And he shal plucke away hys croppe with his fethers, & cast them beside the alter on the easte part in the place of asshes.

And he shall breake the wynges of it, but plucke them not a sundre. And the preaste shall burne it vpon the aulter, euen vpon the wod ẏ is vpon the fire, that it maye be a burntesacrifice for a swete sauour vnto the Lorde.

¶ The.ii. Chapter.

A THye soule that will offer a meate offerynge vnto the Lorde, the same offerynge shall be of fyne floure, and he shall poure oyle vpon it, and put frankencens theron, and shall bryng it vnto Arons sonnes the preastes. And he shal take therout his handefull of the floure, and of the oyle with all the frankencens, & the preast shall burne it for a memoriall of hym vpon the aultare: to be an offeryng for a swete sauoure vnto the Lorde. And the remnaunte of the meatcofferynge shalbe Arons, and hys sõnes, a thing
B most holy of the sacrifices of the Lord. Yf thou bryng also a meateofferynge that is baken in the ouen, let it bee a sweete cake of fyne floure myngled wyth oyle, or an vnleucued wafer anoynted with oyle. Yf thy meateofferyng be baken in the fryinge pan, it shalbe of swete floure myngled with oyle: And thou shalt mynce it small, and power oyle theron, that it may be a meateofferynge. And if thy meateofferynge be a thynge broyled vpon the gredyron, then let it be of floure myngled with oyle.

And thou shalt bring the meatoffring (that is made of these thynges) vnto the Lord, and shalt delyuer it vnto the preaste that he maye offer it vpon the aulter, and the preaste shall take of the meateofferynge a memoriall, and shall
C burne it vpon the aulter: that it maye be a burntoffering for a swete sauoure vnto the Lorde. And that whiche is lefte of the meateofferynge shalbe Arons and hys sonnes. It is a thynge moste holye of the offerynges of the LORDE. All the meatcoffrynges which ye shall bryng vnto the Lorde, shalbe made withoute leuen. For ye shall neyther burne leuen nor honye in anye offerynge of the Lorde, Notwithstandyng ye shall bring the firstlyngs of them vnto the Lord: but they shall not come vppon the aulter for a swete sauoure. * All the meate offrynges also shalte thou season with salte: neyther shalte thou suffer the salte of the couenaunte of thy God to be lackyng from thy meatoffering: but vpon all thyne offerynges thou shalle bryng salte. And if thou offer a meatofferyng of the first rype frutes vnto the Lord, thou shalt offer for the meatofferynge of thy first frutes, eares of corne dryed by the fyre, and corne beaten as meale. And thou shalte put oyle vpon it, and laye frankencens theron, that it maye be a meatoffering. And the preast shall burne parte of the beated corne and part of that oyle with all the frankencens, for a remembraunce. And it shall be a sacrifice vnto the Lorde.

Mat.
Mar.
Coll.

¶ The.iii. Chapter.

AND yf hys sacrifyce be a peace offeryng, and he take it from among the droues, (whether it be a male or female) he shall bryng suche as is withoute blemyshe, before the Lord: and put hys hande vpon the heade of his offeryng, and kyll it at the doze of the tabernacle of wytnes. And Aarans sons the preastes shall sprynkle the bloode vpon the aulter rounde about. And he shall offer somwhat of the peaceoffering to be a sacrifice vnto the Lord: euen the * fat that is about the inwardes, and all the fatte that is about the inwardes: and the two kydneys, and the fatte that is on them and vpon the loines: and the aboundaunce that is on the lyuer shall he take away with the kydneys. And Arons sons shall burne them on the aulter vpõ the burntsacrifice whiche is vppon the wod that is on the fyre to be a burntsacrifice for a swete sauoure vnto the Lorde. Yf he bryng a peaceofferynge vnto the Lorde from of the flocke, let hym offer male or female: but without blemyshe. And if he offer a shepe for hys sacrifyce, he shall bryng it before the Lorde, and put hys hande vppon

Exo.
29

hys

hys offerynges head, and kyll it before the doze of the tabernacle of witnesse, and Aarons sonnes shall sprynkle the blood therof rounde about the aulter.
And of the peaceoffring, let him bring a sacrifice vnto the lozd: the fat therof, B
and a rumpe altogether, whiche they shall take of, harde by the backe bone: and the face that couereth the inwardes, and all the fat that is vpon the inwardes, and the two kidneys, and the fat that is vpon them and vppon the loynes, and the aboundaunce that is vppon the lyuer shall be take awaye with the kydneys. And the preaste shal burne them vpon the aulter, to be the foode of a sacrifice vnto the Lozd.
If hys offring be a goat, he shal bring it before the Lozde, and put hys hande vpon the heade of it, and kyll it before the Tabernacle of the couenaunt, and the sonnes of Aaron shall sprynkle the blood therof vpon the alter round about. And he shall bringe therof, his offerynge, euen a sacrifyce vnto the Lozde: the fatte that couereth the inwardes, and all the fatte that is vpon the inwardes, and the two kydneys, and the fat that is vpon them and vpon the loynes, and the aboundaunce vpon ỹ lyuer shall he take away with the kydneys. And the preaste shall burne thē vpon the aulter for the food of the sacrifice: that all the fat may be a swete sauour vnto the lozd. Let it be a
8a perpetuall statute for youre generati-
7d ons throughout your dwellynges, that
9.f ye eate neyther fat nor * blood,

¶ The.iiii. Chapter.

A And the Lozd spake vnto Moses saying: speake vnto the chyldren of Israell, and saye: If a soule synne through ignoraunce, and hath done anye of those thynges whiche the Lozde hath forbydden in hys commaundementes to be done. As yf the preast that is annoynted do synne, (accordynge to the synne of the people) let hym bringe for hys synne whiche he hyth synned a yonge ore without blemyshed vnto the Lozd for a synne offeryng. And he shall bringe the yonge ore vnto the dooze of the tabernacle of witnesse before the Lozde, and shall put hys hand vpon the yong ore heade, and kyll the yong ore before the Lozde. And the preaste that is ap- B
poynted * shall take of the yonge ore Leui.9.c
blood, and bryng it into the tabernacle of wytnesse, and the preast shall dyppe hys synger in the blood, and sprynkle therof seuen tymes before the Lozde, euen before the hangynge of the holy place. And he shall putte some of the bloode before the LORD, vpon the hornes of the aulter of swecte sence, whiche is in the tabernacle of wytnesse, and shall powre all the blood of the younge ore vnto the botome of the aulter of burnteofferynge, whiche is at the dooze of the tabernacle of wytnesse. And he shall take awaye all the fat of the ore that is for synne, the fat that couereth the inwardes, and all the fat that is aboute the inwardes, and the two kydneys, and the fat that is vppon them, and vppon the loynes and the aboundaunce of the lyuer shal he take awaye wyth the kydneys: as it was taken awaye in the ore of the peaceofferynge, and lette the preaste burne them vpon the aulter of burnt- C
offeryng. * But the skyn of the yonge Exo.29.c
ore, and all hys flesshe, with hys head, and hys legges, with hys inwardes, and hys donge, shall he beare oute and carye the yonge ore altogether oute of the hoaste vnto a cleane place: euen where the asshes are powred out, and burne hym there on wood in the fyre: euen by the place where the asshes are caste oute, shall he be brente.
If the whole congregation of Israel synne throughe ignoraunce, and the thynge be hyd from theyr eyes, so that they haue committed anye of those thynges whyche the Lozde hath forbydden to be done in hys commaundementes, and haue offended. When the synne whyche they haue synned in, is knowen, the congregation shall bringe a yonge ore for the synne, and bringe hym before the tabernacle of the wytnesse, & the elders of the multitude shal put theyr handes vpon the

heade of the yong ore before the Lord. And the yong ore shalbe slayne before the Lorde. And the preaste that is annoynted shall bringe of hys blood into the tabernacle of wytnesse, and the preaste shall dyppe hys fynger in the blood, and sprynkle it seuen tymes before the Lorde, euen before the vayle. And shall put of the bloode vpon the
D hornes of the aulter, whiche is before the Lord in the tabernacle of wytnes, and shall poure all the blood vnto the botome of the aulter of burntofferyng which is before the dore of the tabernacle of witnesse, and shall take al hys fatte from hym, and burne it vpon the aulter, and shall do with thys ponge ore, as he dyd with the ponge ore for synne: euen so shall he do with thys. And the preaste shall make an attonement for them, and it shalbe forgeuen them. And he shall bringe this ponge ore without the hoost, and burne hym as he burned the first. For it is an oblacion for the synne of the congregation. when a Lorde synneth, and commytted through ignorance anye of
E these thynges (whiche the Lorde hys God hath forbydden to be done in his commaundementes) and hath offended. And if thys synne be shewed vnto hym whiche he hath done, he shall bringe hys offeryng: euen an he goate without blemyshe and laye hys hande vpon the head of the hee goate, and kyll it in the place wher the burntofferyng is vsed to be kylled before the Lorde. For it is a synneofferyng. And let the preast take of the blood of the offeryng with hys fynger, and put it vpon the hornes of the burntofferynge aulter, and powre his blood vnto the botome of the burntoffering aulter, and burne all his fatte vpon the aulter, as the fat of the peaceofferinges. And the preast shall make an attonement for hym, as concernynge hys synne, and it shalbe forgeuen him. If one of the commen
F people of the lande synne through ignorance, and commytte anye of the thinges which the Lord hath forbydden in hys commaundementes to be done, and so hath trespalled: If thys synne which he hath synned, come to hys knowledge he shal bringe for his offerynge, a she goate from among the flockes, withoute blemyshe for hys synne which he hath synned, and laye hys hande vpon the heade of the offerynge, and slee it in the place of burntofferynges. And the preast shall take Leui.
of the blood thereof with hys fynger, and put it vpō the hornes of the burntofferyng aulter, and poure al the blood vnto the botome of the aulter, and shal take awaye all his fat, as the fat of the peaceofferynges is taken awaye. And the preast shall burne it vpon the aulter that it maye be a swete sauour vnto the Lorde, and the preast shall make an attonemente for hym, and it shalbe forgeuen him. And if he bryng a shepe
G for a synne offerynge, he shall bryng a female without blemishe, and laye his hande vpon the heade of the offeryng, and slee it for a synneofferynge in the place where they kyll the burnteofferynge. And the preast shall take of the blood of the offeryng with his fynger, and put it vpō the hornes of the burnt offerynge aulter, and shall poure the bloode thereof vnto the botome of the
Leui. aulter: And he shall take away all the fatte thereof, as the fatte of the sheepe of the peaceofferinge is wont to be taken away. And the preast shall burne it vpon the aulter, that it maye be the Lordes burntsacrifice, and the preaste shall make an attonement for hys syn, that he hath commytted, and it shalbe forgeuen hym.

¶ The.v. Chapter.

IF a soule sinne and heare the
Z voyce of swerynge, and is a wytnesse: whether he hath sene or knowne of it, yf he haue not vttered it, he shall beare hys synne. Either yf a soule touche anye vncleane thing: whether it be a carion of an vncleane beaste, or of vncleane catell or vncleane wormе, and is not ware of it: beholde, he is vncleane and hath offended. Either yf he touche any vnclennesse of man (whatsoeuer vn-

clennesse

clennesse it be that a man is wonte to be defyled withall) and is not ware of it, and commeth to the knowledge of it, he hath trespassed. Eyther if a soule
B swere and pronounceth with his lyppes to do cuyll or to do good (whatsoeuer it be ẏ a man vseth to pronounce with an othe) and the thynge be hyd from hym, and commeth to the knowledge of it, and hath offended in one of these. And it shall come to passe that when he hath synned in one of these thynges, he shall confesse that he hath synned in that thynge, Therfore shall he bryng hys trespace offeryng vnto the Lord, for hys synne which he hath synned. A female from the flocke, a lambe or a she goate, for a synofferyng. And the preaste shall make an attonement for hym concernyng hys synne.
12 d * And yf he be not able to bryng such
c. 2 d a sheepe, he shall bryng for hys trespace which he hath synned, two turtil doues or two yonge pigeons vnto the Lorde, one for a synneofferynge, and the other for a burntofferyng. And he shall bryng theym vnto the preaste, whyche shall offer the synneofferynge
C firste, and wrynge the necke a sundre of it, but plucke it not cleane of. And he shall sprynkle of the bloode of the synneofferynge vppon the syde of the aulter: and the reste of the bloude shall be powre by the botome of the aulter: for it is a synneofferyng. And he shall offer the seconde for a burntofferynge as the maner is: and so shall the preast make an attonemente for hym (for the synne whyche he hath synned) and it shalbe forgeuen hym. And if he be not able to bryng two turtyll doues or two yonge pygeons, then he that hath synned shall bryng for hys offerynge: the tenth part of an Epha of fine flour for a synneofferyng, but put none oyle theron, neyther put any frankencense thereto for it is a synneofferynge. And let the preaste offer it, and the preaste shall take hys handefull of it, for a remembraunce thereof, and burne it vpon the aulter, to be a sacrifyce for the Lorde, it is a synneofferyng. And the preaste shall make an attonemente for hym as touchynge hys synne that he hath sinned in one of these, and it shalbe forgeuen. And the remnaunt shall be the preastes, as a meateofferynge.
D And the Lorde spake vnto Moyses, saying: If a soule trespasse and synne throughe ignorauncе in thynges, that are consecrated vnto the Lorde, lette hym bryng for hys trespasse vnto the Lorde a ram without blemyshe out of the flocks, valued in money at two sycles after the * sicle of the sanctuarye, ẏ Exo. 30 b
it may be for a trespaceofferynge. And he shall make amendes for the harme that he hath done in the holy thyng, & let him put the fyfth part more therto, and gaue it vnto the preaste. And the preaste shall make an attonemente for hym with the ram that is for the trespace, and it shalbe forgeuen hym. If a soule synne and commyt anye of these thinges which are forbidde to be done by the cõmaundementes of the Lord: and wyste it not, and hath offended, he shall beare his synne and shall bryng a ram without blemyshe out of ẏ flocke that is estemed to be worth a trespaceofferynge, vnto the preaste. And the preaste shall make an attonemente for him concernyng his ignorauncе, wher in he erred and was not ware, and it shalbe forgeuen him. This is the trespaceoffering, which he offred vnto the Lorde for that trespace.

The. vi. Chapter.

E And the Lord spake vnto Moses, saying: if a soule sinne and trespasse against the Lord, and deny vnto hys neyghbour that which was taken hym to kepe, or that was put into hys handes, or doeth violent robberye or wronge vnto hys neyghboure, or if he haue founde that which was loste, and denyeth it, and sweareth falsely, vpon whatsoeuer thing it be that a man doth, and synneth therin: If he haue so sinned or trespassed, he shall restore agayne that he tooke violently away, or the wronge which he dyd, or that which was delyuered hym to kepe, or the loste thyng which he found, and all that about which he hath sworne falsely, he shall restore it

agayne in the whole summe, and shall
adde the fifth parte more thereto, and
gene it vnto him to whom it pertay-
neth the same daye that he offereth for
his trespasse, and lette hym bryng for
his trespasse vnto the Lorde, a Ram
without blemyshe oute of the flocke
(that is esteemed worthy a trespasse of-
fryng) vnto the preist. And the preist
shall make an attonement for him, be-
B fore the Lorde, and it shall be forgeuen
him, whatsoeuer thinge it be, that he
hath done, and trespalled therein. And
the Lorde spake vnto Moses sayinge:
Exo. 29. commaunde Aaron and hys sonnes,
saying: this is the lawe of the burnte
offeryng. ¶ The burntoffering shalbe
Exo. 28. vpon the harth of the aulter all nyght
vnto the morynge, and the fyre shall
be kyndled on the alter. And the preist
shal put on his ¶ lynnen albe, & his lyn-
nen breches vpon hys flesh, and take
awaye the asshes vppon the whyche
the fyre consumed the burntsacrifyce
in the alter, and he shall put theim be-
syde the alter, and put of hys rayment,
and put one other, and cary the asshes
out without the hoost vnto a cleane
place. The fyre vppon the alter shall
burne styll and neuer be put out. But
the preist shall laye wood on it euerye
daye in the morynge, and put ỹ burnt
sacrifice vppon it, and he shall burne
Nu. 15 a thereon the fat of the peacoffrynges.
Leui. 2. a The fyre shal euer burne vpon the al-
Minha. ter, and neuer go oute. ¶ This is the
lawe of the ¶ meateoffryng: which Aa-
rons sonnes shall bryngc before the
Lorde, euen before the aulter: and one
of them shall take his handfull of the
floure of the meate offering and of the
oyle and all the frankensence whyche
is vpon the meatoffring, & shal burne
it vnto a remembraunce vpon the al-
C ter for a swete sauoure euen a memo-
riall of it vnto the Lorde. And of the
rest therof, shall Aaron and hys sons
eate: vnleuened shall it be eaten in the
holye place: euen in the courte of the
tabernacle of witnesse, they shall eate
it. It shall not be baken with le-
uen. I haue geuen it vnto theym for
theyr portion of my sacrifyces. It is
most holye, as is the synneoffrynge &
trespalle offerynge. All the males a-
monge the childzen of Aaron shal eate
of it: It shalbe a statute for euer in
your generations concernyng the sa-
crifice of the Lorde: lette euerye one
that toucheth it be holy. And the lord
spake vnto Moyses, sayinge: this is
the offrynge of Aaron and of his son-
nes whyche they shall offre vnto the
Lorde in the daye when he is anoyn-
ted: the tenth part of an Epha of flour
for a meateoffryng perpetuall: halfe in
the morning, and halfe at nighte: In
the frying panne it shalbe made wyth
oyle. And when it is fryed, thou shalte
bryng it in, and the baken offringes of
this oblation minsed smale, shalt thou
offre for a swete sauour vnto the lord.
And the prieste of hys sonnes that is
annoynted in hys steade, shall offer it:
It is the Lordes duetie for euer it D
shalbe burnte altogether. For euerye
meat offring that is made for ỹ preist
shalbe burnt all together, and shal not
be eaten. And the Lorde spake vnto
Moses, sayinge: speake vnto Aaron,
and vnto hys sonnes and saye: Thys
is the lawe of the synne offrynge. In
the place where the burntofferyng is Dd
kylled, shal the synne offrynge be kyl-
led before the Lorde, for it is moste
holye. ¶ The prieste that offereth it,
shall eate it: In the holye place shall it
be eaten, euen in the courte of the ta-
bernacle of wytnesse. No man touche
the flesh thereof, saue he that is ha-
lowed. And who so sprynkleth of the
bloude thereof vppon anye garment, Leui.
thou shalt wasshe it in the holy place,
there as it is sprynkled vpon. ¶ But
the earthen potte that it is soden in,
shalbe broken. And yf it be sodde in a
brasen pot: it shalbe scrowred, and ryn-
sed in the water. All the males among
the Preistes shall eate thereof, for it
is moste holye. And noo synne offe-
rynge, whose bloude is broughte in-
to the tabernacle of wytnesse to recon
cyle withall in the holye place, shalbe
eaten: but shalbe burnte in the fire.

¶ The. vii. Chapter.

This

A Thys is the lawe of treſpaſſe offringe: it is mooſt holy. In the place where they kill the burntoffring, ſhall they kyll the treſpaſſeoffrynge alſo, & his bloud ſhall he ſprynkle rounde aboute vpon the alter. All the fat therof ſhall they offre: the roumpe and the fatte thereof that coucreth the inwardes, and the two kydneyes, and the fat that is on them, and vpon the loynes: and the aboundaunce that is on the liuer ſhalt thou take awaye with the kydneyes, and the prieſt ſhall burne them vppon the alter, to be a ſacrifice vnto ✠ Lorde: for it is a treſpaſſe offrynge. All the males amonge the prieſtes ſhall eate thereof in the holy place, for it is moſt holy. As the ſinne offryng is, ſo is the treſpaſſeoffryng, one lawe ſeruеth for both, and it ſhalbe the prieſtes that reconcyleth therewith. And the prieſte that offreth any mans burntoffrynge, ſhall haue the ſkynne of the burntoffrynge whiche he hath offred. And all the meate offring that is baken in the ouen, and that is dreſſed vpon the gredyren, and in the frying pan, ſhalbe the prieſtes that offreth it. And euery meateoffrynge that is myngled with oyle, and that is dry, ſhall pertayne vnto all the ſonnes of Aaron, and one ſhall haue as muche as another.

B Thys is the lawe of the peaceoffring, whan it is offred vnto the Lorde. If he offre it to geue thankes, he ſhall bryngе vnto hys thankeoffring ſwete kakes mingled with oyle, and ſwete wafers, annoynted with oyle, and kakes mingled with oile of fine flour fryed. He ſhall bryng hys offerynge vppon kakes of leuened bread, for his peaceoffringes, to geue thankes: and of all the ſacrifyce he ſhall offre one for an heueoffrynge vnto the Lorde, and it ſhalbe the prieſtes that ſprynckeled the bloude of the peaceofferynges. And the fleſhe of the thankeoffrynge in his peaceofferynges ſhalbe eaten, the ſame day that it is offred. And let hym lay vp nothynge of it vntyll the morowe. But if he offre his ſacrifyce by reaſon of a bowe, or of hys owne freewyll, it ſhalbe eaten the ſame daye that he offereth hys ſacrifyce. And yf ought remayne vntyl the morowe it may be eaten: but as muche of the offered fleſhe as remayneth vnto the thyrde day, ſhalbe burnt with fire. And if anye of the fleſhe of hys peaceofferyngеs be eaten in the thirde day, then ſhall he that offereth it, obtayne no fauoure, neyther ſhall it be reckened vnto hym, but ſhalbe an abhomination. Therefore the ſoule that eateth of it ſhall beare hys ſynne. C And the fleſhe that toucheth anye vncleane thynge ſhall not be eaten, but burnte with fyre: and all that be cleane, ſhall eate the fleſhe. But yf anye ſoule eate of the fleſhe of the peaceofferyng that pertayneth vnto the Lorde, hauynge hys vncleannеſſe vppon hym: the ſame ſoule ſhall peryſhe from amonge hys people. Moreouer, the ſoule that doth touche anye vncleane thynge, that is of the vncleannеſſe of man, or of anye vncleane beaſte, or any abhomination that is vncleane: and then eate of the fleſhe of the peaceofferynge whyche pertayneth vnto the Lorde that ſoule ſhall peryſhe from his people. And the Lorde ſpake vnto Moyſes, ſayinge: ſpeake vnto the chyldren of Iſraell and ſaye. D Ye ſhall eate no maner fatte Leui. 3. c of oxen of ſhepe and of goates: neuertheleſs the fat of the beaſt that dyeth alone, and the fatte of that whiche is torne with wylde beaſtes, ſhalbe occupyed in anye maner of vſe, but yee ſhall in no wyſe eate of it. For whoſoeuer eateth the fatte of the beaſte of whyche men vſe to bryngе an offryng vnto the Lorde, that ſoule that eateth it ſhall peryſhe from hys people. Moreouer, ye ſhall eate noo maner Gen. 9. a of bloude, whether it be of foule or of Le. 17. c. beaſte, whatſoeuer ſoule it be that eateth anye manner of bloude, the ſame Deu. 12. ſoule ſhall peryſhe from hys people. 1. Re. 14 And the Lorde talked with Moyſes, D ſaying: ſpeake vnto the chyldren of Iſraell and ſaye: he that bryngeth his peaceoffrynge vnto the LORDE, lette hym bryngе hys gyfte vnto the LORDE of hys peaceoffrynge:

let his owne handes bryngе the offe-
rynges of the Lorde: euen the fat with
the breſt ſhall he bryng: that the breſt
maye be waued for a waue offerynge
before the Lorde. And the prieſt ſhall
burne the fatte vpon the alter, and the
breſt ſhalbe Arons and hys ſonnes.
And the right ſhoulder ſhall ye geue
vnto the prieſt, for an heueoffrynge, of
youre peaceoffrynges. The ſame that
offreth the bloude of the peaceoffrings
and the fatte, amonge the ſonnes of
Num 18 Aaron, ſhall haue the righte ſhoulder
for hys parte, for the * wauebreſte and
the heueſhoulder haue I taken of the
chyldren of Iſrael euen of their peace
offrynges, and haue geuen it vnto Aa
ron and vnto his ſonnes: by a ſtatute
for euer of the chyldren of Iſrael.
This is the annoyntinge of Aaron &
the anoyntynge of hys ſonnes in the
ſacryfyces of the Lord, in the day whē
he offered them to be prieſtes vnto the
Lorde. And theſe be the ſacryfyces
whyche the Lorde commaunded to be
geuen them (in the daye of their an-
noyntynge) of the chyldren of Iſrael,
by a ſtatute for euer in theyr generacy-
one. This is the lawe of the burntof-
frynge and of the meatoffryng, and of
the ſacrifice for ſynne and treſpaſſe,
for conſecration, and for the peaceof-
frynge: whyche the Lorde commaun-
ded Moſes in the mounte of Synai,
when he commaunded the chyldren of
Iſrael to offre their ſacrifices vnto
the Lord in the wildernelle of Sinai.

¶ The.viii. Chapter.

AND the Lorde ſpake vnto
Moyſes ſaying: take * Aa-
Exo. 28. ron and hys ſonnes with
hym, and the veſtures and ỹ
annoynting oyle, and a ponge ore for
ſinne, and two rammes, and a baſket
with ſweete breade: and gather thou
all the congregation together vnto
the dore of the tabernacle of wytneſſe.
And Moſes did as the Lord commaū
ded hym, and the people were gathe-
red together vnto the doore of the ta-
bernacle of witneſſe.

And Moyſes ſayde vnto the con-
gregation: this is the thing which the
Lord commaunded to be done. And
Moſes brought Aaron and his ſon-
nes, and waſſhed theym with water
and put vpon him the albe, and gyrded
him with a gyrdle, and put vpon him
the tunicle, (of yealowe ſycke) and
put the Ephod thereon, whych he gir
ded with the brodered gyrdell that
was in the Ephod, and bounde it vn-
to hym therewith. And he putte the
breſtlappe thereon and put in ỹ breſt-
lap, Urim & Thumin. And he put the
mytre vpon his head, and putte vpon
the myter (euen vpon the fore front of
hys face) the golden plate or the holye
crowne, as the Lorde commaunded
Moyſes. * And Moſes toke the a-
noyntyng oyle, and annoynted the ta- 8 Exo.
bernacle, and all that was therin, and
ſanctifyed them, and ſprynckled there-
of vppon the auiter ſeuen tymes, and
annoynted the alter, and all his veſ-
ſels, the lauer and his foote, to ſancty-
fie them (with the otle.) And he pow
red of the annoyntynge oyle vpon Aa
rons head, and anoynted him, to ſanc-
tifie him. And Moſes brought Aa-
rons ſonnes, and put albes vpon them
and gyrded theym with gyrdels, and
put bonetes vpon their heades: as the
lorde commaunded Moſes. * And he
brought the ponge ore for ſinne. And C
Aaron and hys ſonnes put their han- Exo.
des vppon the heade of the ponge ore
that was for ſin. And Moyſes ſlewe
him, and toke of the bloud, whiche he
put vpō the hornes of the alter round
about with his fynger, and purified
it, and powred the bloud vnto the bot-
tome of the alter, and ſanctified it, and
reconcyled it. And he toke all the fatte
that was vpon the inwardes, and the
aboundaunce of the liuer and the two
kydneyes, and theyr fat, and Moyſes
burned it vpon the auiter. But the
ponge ore and his hide, his fleſhe and
hys dong, he burnt with fire without
the hooſt as the Lorde commaunded
Moyſes. And he brought the ram for
the burntoffrynge, and Aaron and his D
ſonnes put theyr handes vpon the head
of

of the ram, which Moyses killed, and
sprynkled the bloude vpon the aulter
rounde aboute, and Moises cutte the
ram in peces and burnt the heade, the
peces and the fatte, and wasshed the in
wardes and the legges in water, and
Moses burnt the ram euery whyt vp
on the alter, for a burnt sacrifyce that
it myghte be a swete sauoure, and
an offeryng vnto the Lord, as the lord
29. commaunded Moses. ✱ And he broughte the other ram, namelye the ram
of consecration (of the priestes) and
Aaron and hys sonnes put their han-
des vpon the head of the ram: whyche
Moyses slewe, and toke of the bloude
of it, and put it vpon the typpe of Aa-
rons ryght eare, and vpon the thombe
of his right hande, and vpon the great
E too of his righte fote. And Moyses
brought Aarons sonnes, and putte of
the bloude (of the ram) on the typpe of
the ryght eare of them, and vppon the
thombes of their right handes, and vp
on the great tooes of their right feete,
and Moses sprynkled the bloud vpon
the alter rounde aboute. ✱ And he toke
29. the fatte and the roumpe, and all the
fat that was vpon the inwardes, and
the aboundaunce of the lyuer, and the
two kydneyes with theyr fat, and the
ryght shoulder. And out of the basket
of swete breade that was before the
Lorde, he toke one swete cake of oyled
bread, and one wafer, and putte them
on the fat, and vpon the right shoulder
and put altogether vpon Aarons han-
des, and vpon his sonnes handes, and
waued it a waueoffrynge before the
Lord. And Moses toke them from of
F theyr handes, and burnt them vppon
the alter, euen vpon the burntoffringe
alter: for it was the sacrifice of conse-
cration, for a swete sauoure and a sa-
crifice vnto the Lorde. ✱ And Moses
29. toke the breast & waued it for a waue
offryng before the Lorde, for it was of
the ram of the consecratiō, and it was
Moses parte, as the Lord commaun-
ded Moyses. And Moses toke of the
annoyntynge oyle, and of the bloude
whyche was vpon the alter, and sprin
kled it vpon Aaron and vpon hys ve-
stimentes, vppon hys sonnes and on
hys sonnes vestymentes with hym,
and sanctifyed Aaron, hys vestures &
his sonnes, and hys sonnes vestures
with him. And Moses sayd vnto Aa-
ron and hys sonnes: boyle the flesshe in
the doore of the tabernacle of witnesse,
and there ✱ eate it with the breade that
is in the basket of consecration, as I G
commaunded, saying: Aaron and hys Exo. 29.
sonnes shal eate it: and that which re-
mayneth of the breade, shall ye burne
with fyre. And ye shall not departe
from the doore of the tabernacle of wit
nesse seuen dayes, vntill the dayes of
youre consecration be at an ende. For
vii. dayes shal he fill youre hande as
he dyd thys day: euen so the Lord hath
commaunded to doo, to reconcile you
withall. Therefore shall ye abyde in
the doore of the tabernacle of wytnesse
daye and night, seuen dayes long: and
kepe the watche of the Lorde and ye
shall not dye: for soo I am commaun-
ded. And so Aaron and his sonnes did
all thynges which the Lord comman
ded by the hande of Moyses.

¶ The. ix Chapter.

AND it forturned that in ℔ viii. B
day, Moses called Aaron and
his sonnes, and the elders of
Israell: and said vnto Aaron: take the
a calfe, a yong one out of the droue, for
sinne, and a ram for a burntoffringe:
bothe without blemisse, and bryng
thē before ℔ Lord. And vnto the chil-
dren of Israell thou shalt speake, say-
inge: take ye an he goate for sinne, and
a calfe and a lambe both two of a yeare
olde, without blemyshe for a burntsa-
crifie, and an oxe and a ram for peace-
offrynges, to offre before the Lorde, &
a meateoffryng mingled with oyle for
to daye the Lorde will appeare vnto
you. And they brought that (whyche B
Moyses commaunded) before the ta-
bernacle of wytnesse, and all the con-
gregation came and stoode before the
Lord. And Moyses saide: this is the
thinge which the Lord commaunded
that ye should do: and the glory of the
Lorde shall appeare vnto you.

✱ And

Hebr.5.a and.7.d * And Moyses sayde vnto Aaron: go vnto the aulter and offer thy sacrifyce for synne, and make an attonment for thee and for the people: and thou shalt offer the offerynge of the people, to reconsyle them, as the Lorde commaunded. Aaron therefore wente vnto the aulter, and slewe the calfe whiche he had for synne. And the sonnes of Aaron brought the blood vnto hym, and he dypte hys synger in the blode and put it vpon the hornes of the aulter, and powred the blood vnto ỹ botome of the aulter. But the fat and the two kydneyes and the aboundaunce of the lyuer of the synneofferynge, he burnt vppon the aulter as the Lorde commaunded Moises. The flesshe and the hyde he burnt with fyre without the hoste. And he slewe the burntof-

Leui.4.b ferynge, * and Aarons sonnes brought vnto hym the blood, whiche he sprynkled rounde aboute vpon the aulter. And they brought the burntofferynge vnto hym with the peces thereof, and the heade: and he burnte it vppon the aulter, and dyd washe the inwardes and the legges, and burnte them vpon the burnt offeryng on the aulter. And then he brought the peoples offeryng, takynge the goate that the people had for the sacrifyce of synne, and slewe it and offered it for synne, as he dyd the fyrst. And brought the burntoffering,

Leui. 2.a and offered it as the maner was * and brought the meateofferyng, and fylled hys hande therof, and burnte it vpon the aulter, beside the burntsacrifyce of the mornynge. He slewe also the oxe and the ram for the peaceoffryng, that the people hadde for them selues: and Aarons sonnes brought vnto him the bloode whyche he sprynkled vpon the aulter rounde aboute, and toke the fat of the oxe and of the ram, the rumpe, and the fat that coureth ỹ inwardes, and the kydneyes and the aboundance of the lyuer: and they put the fatte vpon the brestes, and he burnt the fat vpon the aulter: but the brestes and the ryghte shoulders Aaron waued for a waue offerynge before the Lorde, as the Lorde commaunded Moyses.

And Aaron lyft vp hys hand ouer the people, and blessed them, & came downe from offeringe of the synneofferynge, burntofferinges and peaceofferinges. And Moyses and Aaron wente into the tabernacle of witnesse & came out, and blessed the people, and the glorye of the Lord appeared vnto all the people. * And ther came a fire out from be- 2 Ma.
fore the Lorde and consumed vpon the aulter, the burntofferyng, and the fat. Which when all the people sawe they gaue thankes, and fel on theyr faces.

The.x. Chapter.

And * Nadab and Abihu, the sonnes of Aaron toke eyther of them his censor, and put fire therin, and put sence therupon, and offered straunge fyre before the Lorde * whiche he cõmaunded them not, and there went a fyre oute from the Lord, and consumed them, and the dyed before the Lorde. Then Moyses sayde vnto Aaron: thys is it that the Lorde spake, saying: I wyll be sanctified in them that come nye me, and before all the people I wyll be glorifyed. And Aaron helde hys peace. And Moyses called Misael and Elsaphan the sons of Oziell the vncle of Aaron, and sayd vnto them: come on, carye youre brethren from the holye place oute of the hoste. And they went to them, and caryed thẽ in theyr albes out of the hoste, as Moyses had sayde. And Moyses sayde vnto Aaron, and vnto Eleazar, and Ithamar hys sonnes * vncouer not youre heades, neyther rente youre clothes, leaste ye dye, and leaste wrath come vpon al the people. But let your brethren the hole house of Israell bewepe the burnynge which the Lorde hath kyndled. And goo not ye oute from the doze of the tabernacle of witnesse, leaste ye dye: for the annoynting oyle of God is vpon you. And they dyd as Moyses sayde. And the Lorde spake vnto Aaron, saying: Thou shalt not drynke wyne and strong drynke, thou and thy sonnes that are with the: when ye go into the tabernacle of witnesse, leaste ye dye. Let it be a lawe for euer throughout your generatiõs,

and

and that ye maye (haue knoweledge to) put difference betwene holye and vnholye, betwen vncleane and cleane, and that ye maye teach the childzen of Israell, al the statutes whych the lozd hath spoken vnto them by the hand of Moses. And Moses sayde vnto Aaron and vnto Eleazar and Ithamar hys sonnes that were lefte: take the meateoffrynge that remayneth of the sacrifyces of the Lozde: & eate it without leuen beside the alter: for it is most holy: ye shall eate it in the holye place, because it is thy duetie and thy sonnes duetie of the sacrifices of the Lozd: for so I am commaunded. And the waue brest and heueshoulder shall ye eate in a cleane place: thou and thy sons and thy doughters with the. For they be thy duetie and thy sonnes duetie geuē out of the peaceoffrynges of the chyldzen of Israell. The heueshoulder & the wauebreast shall they bzynge in with the sacrifyces of the fat, to waue it before the Lozde, and it shalbe thine and thy sonnes with the: by a lawe for euer as the Lozde hath commaunded. And Moyses soughte the goate that was offred for sinne, and see, it was burnte. And he was angry with Eleazar and Ithamar the sonnes of Aarō whyche were left alyue, saying: wherfore haue ye not eaten the synne offerynge in the holye place, seynge it is most holy: and God hath geuen it you to beare the sinne of the congregation, to make agrement for them before the Lozde? Behold the bloud of it was not bzought in within the holy place. Yee shoulde haue eaten it in the holy place as I commaunded. And Aaron sayde vnto Moyses: beholde, this day haue I offered theyr synne offerynge and theyr burntofferynge before the Lozd, and it is chaunced me after thys maner. And yf I had eaten the sacrifyce to daye, should it haue bene accepted in the sight of the Lozd? And whē Moses hearde that, he was content.

¶ The .xi. Chapter.

AND the Lozd spake vnto Moses and Aaron, and sayd vnto them: speake vnto the childzen of Israell, & say * these are the beastes whiche ye shall eate, amonge all the catteil that are on the earth: whatsoeuer parteth the hoofe, and deuydeth it into two clawes, and chaweth cudde amonge the beastes, that shall ye eate. Neuerthelesse, these shall ye not eate, of them that chawe cud, and deuydeth the hooses: as is the camell, whyche chaweth cud, but he deuydeth not the hoofe, therefore is he vncleane vnto you, euen so the coney whyche chaweth the cud but deuideth not the hoofe he is therefore vncleane to you. And the hare though he chaweth the cudde yet because he deuydeth not the hoofe, he is therefore vncleane to you. And agayne, the swyne, though he deuyde the hoffe in to two clawes, yet he chaweth not the cud. He is vncleane to you Of theyr flesshe shall ye not eate, and theyr carkesses shal ye not touche, but let them be vncleane to you. B These shall ye eate of all that are in the waters: whatsoeuer hath sinnes & skales in the waters, seas, and ryuers, that shall ye eate. And all that haue not sinnes and skales in the sea and riuers of all that moue and lyue in the waters, let them be abhomination vnto you: Ye shall not eate of their flesshe, but abhorre theyr carkases. Let al that haue no sinnes nor skales in the waters be abhominable vnto you. C These are they which ye shall abhorre amōg the foules, and that oughte not to be eaten, for they are an abhomination. The Egle, the golshauke, and the cormorant, the vulture, and the kite, after hys kynde, and all rauens after theyr kynde, the estryche, the nyghte crowe, the cookowe, and the owle after hys kynde, the falcon, the storcke, the great owle, the backe, the pellican, the pye, the heron, the Jay, after hys kynde, the lapwyng: and the swalowe. Lette all foules that crepe and goo vpon all foure, be an abhomination vnto you. Yet these maye ye eate, of euerye crepynge thynge that hath wynges and goo vppon foote fete, euen those that haue knees aboue vpon theyr fete, to lepe with all vppon the earthe, euen D these

Bruchus * Scarabeus. * Locusta * Attachus.

these of them ye maye eate * the Arbe after hys kynde: the * Helaam after hys kynd: the * Hargol after his kind, and the * Hagab after hys kynde. All other foules that moue and haue foure fete, shall be abhominacion vnto you. In suche ye be vncleane, and whosoeuer toucheth the carkas of them, shal be vncleane vnto the euen: and whosoeuer beareth the carkasse of theym, shall washe hys clothes, and be vncleane vntyll euen. And euerye beaste that hath hoofe and deuydeth it not in to two clawes, nor chaweth cud, such are vncleane vnto you: euery one that toucheth them, shalbe vncleane. And whatsoeuer goeth vpon hys handes amonge all maner beastes that go on all foure fete, suche are vncleane vnto you: and who soo dothe touche theyr carkasse * shalbe vncleane vntyll the euen. And he that beareth the carkasse of them, shall washe hys clothes, and be vncleane vntill the euen, for suche are vncleane vnto you. And let these also be vncleane to you amonge the thynges that crepe vpon the earth, the weasell, and the mouse, and the toade, after their kynde, the hedgehogge, the stellio, the lacerte, the snayle, and the moll: these are vncleane to you amog all that crepe: whosoeuer doth touch them when they be deade, shalbe vncleane vntyll the euen. And whatsoeuer any of the deade carkasses of them doth fall vpon, shalbe vncleane: whether it be vessell of wood, or rayment, or skyn, or bagge, or whatsoeuer vessell it be that any worke is wroughte in. And it must be plunged in the water, and it shalbe vncleane vntyll the euen, and so shall it be clensed. All maner of erthen vessell wherinto any of them falleth, shalbe vncleane, with all that therein is: and * it shalbe broken. All maner meate also that is vsed to be eaten, yf any such water come vpon, it shalbe vncleane. And all maner drink that is vsed to be dronke in all maner suche vessels, shalbe vncleane: And euerye thynge that theyr carkasse falleth vppon, shalbe vncleane. Whether it be ouen or kettell, let it be broken. For they are vncleane, and shalbe vnto you: Neuerthelater, yet the foun taynes and welles and collection of waters shalbe cleane styl. And who so toucheth theyr carkases, shalbe vncleane. Yf the deade carkase of anye suche fal vpon any seade vsed to sowe, it shal yet be cleane still: but and if any water be powred vpon the seede, and a deade carkasse fall thereon, it shalbe vncleane vnto you. Yf anye beaste of which ye may eate, dye, and anye man touche the deade carkase thercof, he shalbe vncleane vntyl the euen. He yͤ eateth of the deade carkase of it, shall washe his clothes and be vncleane vntyl the euen. And he also that beareth the carkasse of it, shall washe hys clothes and be vncleane vntyll the euen. Let euery creping thinge that crepeth vpon the earth be an abhominacion, and not be eaten.

Leui. 5. a
Agge. 2. c

Leui. 6 d and. 15 b

What soeuer goeth vpon the brest, and whatsoeuer goeth vpon foure, or that hath moo fete among all creppng thinges, that crepe vpon the earth, of that se ye eate not for they are abhominable. Ye shall not make your soules abhominable with nothing that crepeth neyther make youre selues vncleane with them: that ye shoulde be defiled therby. For I am the Lord your God Be sanctyfyed therefore, and ye shalbe holye * for I am holy: and ye shall not defile your soules with any maner of creppynge thynge, that crepeth vppon the earth. For I am the Lorde, that brought you out of the land of Egipt, to be your God: ye shalbe holy therefore, for I am holye. This is the law of beastes and foules and of euery lyuyng creature, that moueth in the waters, and of euerye creature that crepeth vpon the earth, that there maye be a difference betwene the vncleane and cleane, and betwene the beast that may be eaten, and the beast that ought not to be eaten.

Leui. 11. a

¶ The. xii. Chapter.

AND the Lorde spake vnto Moises: saing, speake vnto yͤ children of Israell & say: yf a woman hathe conceaued, and borne a man-

manchilde, she shall be vncleane seuen dayes: euen in like maner as when she is put a part in time of her natural dysease. And in the eyght daye the flesshe
7. of the childes * foreskinne shalbe cutte
a. awaye. And she shal then continue in
2. the bloude of her purifying three and
B thirtie dayes. She shall touch no hallowed thing nor come into the sanctuarye, vntill the time of her purifynge be oute. If she beare a maydechild, she shalbe vncleane two wekes, as when
C she hath her naturall dysease. And she shal continue in the bloude of her purifying three score and sixe dayes.

* And when the dayes of her purifyinge are out: whether it be for a sonne
2. or for a doughter, she shall bring a lābe of one yere olde for a burtoffring, and a ponge pigeon or a turtyll doue for sinne vnto the dore of the Tabernacle of wytnesse and vnto the Priest: who
D she shall offer theim before the Lorde,
5.b and make an attonement for her, and shee shalbe pourged of the issue of her bloude. * And this is the lawe for her that hath borne a male or female. But and if she be not able to bring a lambe,
2. she shall bryng * two turtles or two ponge pygeons: the one for the burntofferynges, and the other for sinne.

And the Priest shall make an attonement for her, and she shalbe cleane.

¶ The .xiii. Chapter.

A And the Lord spake vnto Moses & Aaron saying: whē ther appereth arising in any mans flesshe, either a scabbe, or a glystrynge whyte: and the plage of a leprosie, be in the skyn of his flesh, he shal be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests, and the Priest shal loke on the sore in the skin of his flesshe. And when the heare in the sore is turned vnto white, and the sore also seme to be lower, thē the skin of his flesshe it wilbe a plague of leprosie, and the preestes shall loke on hym and iudge hym vncleane. Yf there be but a white pleke in the skinne of hys flesshe, and seme not to be lower then the skyn, nor the heare thereof is turned vnto white, the Priest shal shutte hym vp seuen dayes. And the Priest shall loke vpon hym agayn the seuēth day: And if the plague seme to hym to abyde styll, and the plague growe not in the skyn, the Priest shall shut hym vp yet .vii. dayes mo. And the Priest shall loke on hym agayne, the seuen daye. Then if the plague be darker, & not growen in the skynne, the Priest shall iudge him cleane, for it is but a skirfe. And he shall washe his cloths, and be cleane. But and if the scabbe growe in the skyn after that he is sene of ỹ priest, and iudged clene he shalbe sene of the Priest againe. Yf the priest se that the skabbe be growen abrode in the skyne, the Priest shal make him vncleane: for it is a leprosie. When the plague of the leprosie is in a manne he B shalbe brought vnto the Priestes, and the Priest shall se hym. And yf the rising be white in the skinne, and haue made the heare whyte, and there be rawe flesshe in the sore, it wilbe an old leprosie in the skynne of hys flesshe. And the Priest shall make hym vncleane, and shall not shut hym vp seynge he is vncleane. If a leprosye breake out abrode in the skynne, and couer all the skynne, from hys heade to his fote, whersoeuer the Priest loketh, and the Priest loke vpon hym. And if the leprosye haue couered all hys flesshe, he shal iudge the plague to be cleane, because it is all turned into whitenesse, and he shalbe cleane. But and yf there be rawe flesshe on hym when he is sene, he shalbe vncleane. And the Priestes shall see the rawe C flesshe, and declare him to be vncleane. For the rawe flesshe is vncleane seing it is a leprosye. Or yf the rawe flesshe departe agayne, and chaunge vnto white, he shall come to the Priest, and the Priest shall se hym, and behold: If the sore be chaunged vnto white (and couer the whole man) the Priest shall iudge the plague clene and he shalbe clene: the flesh also in whose skin ther-

is a bile and is healed, and in the place of the bile, there appeare a whyte rysynge, either a shyning white & somewhat reddishe, it shall be sene of the Prieste. And if when the Priest seeth him, it appeare lower thē the skynne, and the heare therof be chaunged vnto whyte, the Prieast shall iudge hym
D vncleane: for it is a plague of lepzosye, broken out of the bile. But and if the Prieste loke on it, and ther be no white heares therein, and yf it be not lower then the skyn, but be darker, the priest shall shut hym vp. vii. dayes. And yf it spread abzode in the flesh, the Prieste shall make hym vncleane, seing it is ỹ plague. But and if the spot stand styl, and growe not, it is the printe of an hote byle, and therefore the Priest shal declare hym to be cleane. If there bee any flesshe, in whose skynne there is a hote burnyng, and the flesshe that burneth haue a white spot, somwhat reddyshe or white, the Prieast shall loke vpon it. And if the heare in that bright spot be chaunged to white, and it appeare lower then the skynne, it is a lepzosie broken out of the burning. And therefore the Priest shall iudge hym vncleane, seyng it is the plague of lepzosie. But if the Prist loke on it, and there be no white heare in the bzyght spotte, and be no lower then the other skyn, but be darker, the Prieste shall shut hym vp seuen dayes. And the Priest shall loke on hym the seuenthe daye: And yf it be growen abzoade in the skynne, the Priest shall iudge him vncleane, seinge it is the plague of le-
E pzosye. And yf the spot stand styl in it and growe not in the skynne, but is darcke, it is a rysynge of the burnyng, and the Prieste shall therefore declare hym cleane, seyng it is the print of the burning. If a man or a woman hath a sore vpon the heade or the bearde, the Prieste shall see it. And if it appeare lower then the skin, and there be in it a yealowe heare: and thinne (more thē it was wonte to be) the Prieste shall iudge hym vncleane, seynge that the same fretting is a token of lepzosie vpon the head or beard. And if the priest loke one the sore of the pzynt, & it seme not lower then the skynne, and that ỹ heare is not blacke, the priest shal shut vp the fretyng sore seuen dayes. And in the seuenth day the priest shall loke on the sore: and if the sore be not growen, and there be in it no yealowe heare and the soore seme not lower then the skynne, he shalbe shauen: but the place of the sore shall he not shaue, and the priest shall shet vp the sore seuen daies mo. And in the seuenth day the preiste shall loke on the sore: And yf the sore be not growen in the skinne, nor seme lower then the other skyn, the Priest shall clense him, and he shall wash his clothes, and be cleane. But yf the sore growe in the flesshe after hys clensing the priest shall loke on him. And if the sore be growen in the skyn, the priest shall not seke for yelowe heare for he is vncleane. But yf he see the printe stande styll, and that there is blacke heare growne vp therein, the soore is healed, and he shalbe cleane, and the priest shall declare him to be cleane.
If there be white spottes in the skyn of the flesh of man or womā, the priest shall loke vpon it. And if the spottes in the skynne of their flesshe be somewhat darke and white withall, (he maye be sure, that it is no lepzosie) it is a frekell growynge in the flesshe: Therefore is he cleane. And the man (whose heade is destitute of heare, wherby he is made balde) is cleane.
And he that hath his heare out in hys forehead is forehed bald and cleane. If ther be in the bauld head or bauld forehed a white reddishe sore scabbe, there is lepzosie sprong vp in his bauld hed or bauide forehead. And ỹ priest shall loke vpō him and if the rysinge of the sore be white reddishe in his bald hed, or bauld foreheade after the maner of lepzosye whiche is in the skyn of the flesshe, then he is a leperous man & vncleane. And the priest shall make hym vncleane for ỹ plague thereof is in hys hed. The leper in whō the plague is, shal haue his clothes rent, & his head bare, & shal put a couering vpon his lip, & shalbe called vncleane & defiled.

And

And as long as the disease lasteth vpon him, he shalbe defiled & vncleane,
5. a he shall dwell alone, euen * without the host shall his habitation bee. The
gū. cloth that the plague of leprosy is in whether it be lynnen or wollen, whether it be in the warp or woofe of linnen, or of wollen, either in a skynne or any thyng made of skyn, if the disease be pale, or somewhat reddishe in the clothe or skin: whether it be in ỹ warp or woofe, or any thing that is made of skynne, then it is a plague of leprosye, & shall be shewed vnto the priest. The priest therfore shall se the plague, and shut it vp seuen dayes, and loke on the plague the seuenth day. Which if it be increased in the clothe (whether it be in the warpe or woof, or in a skyn) or in any thyng that is made of skyn, it is the leaprosye of a frettynge sore: it is vnclean: and that cloth shalbe burnt either warpe or woofe, whether it be wollen or lynnen, or any thyng that is made of skyn, wherein the plague is, for it is a frettyng leprosye, it shall be burnte in the fire. If the priest se that the plage is not growen in the cloth: either in the warp or woof, or in what so euer thyng of skinne it be, the priest shall commaunde theim to washe the thyng, wherein the plague is, and he shall shutt it vp seuen dayes mo. And the priestе shall loke on the plague agaīne, after ỹ it is washed. And if the plague haue not changed his coloure, and is sprede no further abrode, it is vncleane. Thou shalt burne it in the fyre, for it a is fret inward: in part, or all together. And if the priest se that the plague is darker, after that it is washed, he shal rent it out of the cloth or out of the skyn, or out of the warpe or out of the woofe. And if it appeare anye more in the clothe (eyther in the warpe, or in the woof, or in any thing made of skyns) it is a waxyng plage. Thou shalt burne the plague ỹ is in it. Moreouer, the cloth, either warpe, or woof, or whatsoeuer thing of skyn it be which thou haste washed, if the plage be departed therfrom, it shall be washed ones agayne: and then shall it be cleane. This the law of the plage of leaprosye in a clothe, whether it be wollen or linnen: either in the warpe or woofe, or in any thyng of skynnes, to make it cleane or vncleane.

¶ The .xiiii. Chapter.

And the Lord spake vnto Moses, saying: * This is the law of the leper in the daye of hys clensyng: He shalbe brought vnto the priest, and the priest shal go out without the host, and loke vpon hym. And if the plage of leprosy be healed in the leapor, then shall the priest commande that he which is to be clensed, bryng two liuyng birdes and cleane, and cedre wood, and purple clothe, & ysope. And the priest shall commaunde that one of the birdes bee killed in an earthen vessell, and vpon rennyng water And he shall take the liuynge byrde, with the Cedre wodde, the purple & the ysope, and shal dippe them, and the lyuyng birde in the blood of the slaine bird vpon the renning water, & sprinkle vpon hym (that muste be clensed of his leprosye) seuen tymes, and clense hym, and shall lette the liuyng birde goe free into the fielde. And he that is clensed, shall wash his clothes and shaue of all his heare, and washe him selfe in water, that he maye bee cleane. And after that shal he come into the hoste, and shall tarye wythoute hys Tent seuen dayes, but in the seuenthe daye, he shall shaue of all hys heare, namely, his heade, hys bearde, and hys browes: euen all his heare shall be shauen of. And he shal washe hys cloathes, and hys flesshe in water, and he shall bee cleane. In the eyghte daye he shall take two lambes without blemyshe, and an yewe lambe of a yeare olde without blemyshe, and three tenth deales of fyne floure for a * meat offeryng myngled with oyle, and a log of oyle. And the priest that maketh hym cleane, shall bryng the man, that is to bee made cleane, and those thynges, before the Lorde, euen before the dooze of the Tabernacle of wytnesse. And the Priest shall take one lambe,

A Mat. 8. a Mar. 1. b Luke. 5. c and. 17. c

Minha.

and offer hym for treſpas, and the log of oyle, and waue them before the lord And he ſhall ſlea the Lambe in the place where the ſynneoffryng, and the burnte offering are ſlayne: euen in the holy place. For as the ſynneoffryng is euē ſo is the treſpaſſe offryng the prieſtes: ſeeynge it is moſt holy. And the prieſte ſhall take of the bloode of the treſpaſſe offrynge, and put it vpon the typpe of the ryght eare of hym that is to bee clenſed, and vppon the thombe of hys ryghte hande, and vppon the great toe of his ryght fote. The prieſt ℭ ſhall take of the log of oyle, and poure it into the palme of his lefte hande, and dyppe his right finger in the oyle that is in his left hande, and ſprynkle of the oyle with his fynger ſeuen tymes before the Lord. And of the reſte of the oyle that is in his hande, ſhall the Prieſt put vppon the typpe of the ryghte eare of hym that is for to bee clenſed, and vppon the thombe of hys ryght hande, and vpon the greate toe of his ryght fote, euen vpon the blood of the treſpaſſe offryng. And the remnaunte of the oyle that is in the prieſtes hande, he ſhall powre vppon the heade of hym that is for to be clenſed: and the Prieſte ſhall make an attonement for hym beefore the Lorde. And the prieſt ſhall offer the ſynneoffryng, and make an attonement for hym that is to bee clenſed, for his vncleanneſſe. And then ſhall he kyll the burnteoffering & the prieſt ſhal offre ꝑ burnt offeryng, and the meate offeryng vpon the aultare: and the Prieſte ſhall make an ℭ attonemente for hym, and he ſhalbe Leui. 5. b cleane. ✱ If he bee poore, and can not get ſo muche, he ſhall take one Lambe for a treſpaſſe offeryng to waue it for his clenſyng, and a tenthe deale of fine flower myngled with oyle for a meat offerynge, and a logge of oyle, and two turtill doues or twoo yonge pigeons, ſuche as he is able to get, whereof the one ſhalbe for ſynne, and the other for a burntoffrynge. And he ſhall bryngе theym the .viii. daye for his clenſynge vnto the Prieſt before the dooze of the Tabernacle of witneſſe before ꝑ Lord And the Prieſt ſhall take the Lambe that is for the treſpaſſe, and the logge of Oyle, and waue theim beefore the Lorde. And he ſhall kyll the lambe for the treſpas, and the Prieſte ſhall take of the blood of the treſpas offerynge, and put it vpon the tippe of his right eare that is to bee clenſed, and vppon the thombe of his right hand, and vpon the great toe of his right foote. And the prieſt ſhall powre of the oyle into his right hande, and the prieaſt ſhall wyth his fynger ſprynkle of the oyle that is in his lefte hande, ſeuen tymes beefore the Lorde. And the prieſt ſhall put of the oyle that is in his hād vppon the typpe of the ryghte eare of hym that is to be clenſed, and vpon the thombe of his ryght hand, and vppon the great toe of his right foot: euen in the place where the bloud of the treſpas offeryng was put. And the reſt of the oyle that is in the prieſtes hande, he ſhall putte vpon the heade of hym that is to be clenſed: that he may make an attonment for hym beefore the lord. And he ſhall offer one of the turtle doues, or of the yong pigeons, ſuch as he can get: the one for a ſynofferynge, and the other for a burntoffryng, with the meateoffrynge. And the Prieſte ſhall make an attonemente for hym that is to be clenſed, beefore the Lord. This is the law of hym, in whom is ꝑ plague of Leprofy, & whoſe hande is not able ℭ to gett that whiche pertaineth to hys clenſynge: And the Lorde ſpake vnto Moſes and Aaron, ſayinge: When ye be comme vnto the lande of Canaan, which I geue you in poſſeſſion. And yf I putte the plague of Leprofy in a houſe of the lande of your poſſeſſion, he that oweth the houſe ſhall comme, and tell the Prieſt, ſaying: Me thinke that there is as it were a Leaprofy in the houſe. And the Prieſt ſhall commaunde them to emptie the houſe beefore the Prieſte goe into it to ſee the Plage: that all that is in the houſe be not made vncleane, and then muſt the Prieſt go in, to ſee the houſe. If the Prieſt alſo ſee, that the plague is in the walles of the houſe, and that

there be holow ſtrakes pale or redde, whiche ſeeme to be lower thanne the walle it ſelfe, the Prieſte ſhall goe oute at the houſe dooꝛes, and ſhut vp the houſe ſeuen dayes. And the Prieſt ſhall comme agayne the ſeuenth day, and yf he ſee that the Plague bee increaſed in the walles of the houſe, the F Prieſt ſhall commaunde them to take awaye the Stones, In whyche the Plague is, and lette theym caſt them into a fowle place without the Citie, and he ſhall commaund the houſe to bee ſcraped within rounde aboute, and powꝛe oute the duſte (that they ſkrape of) without the Citie into a foule place. And they ſhall take other ſtones, and put theym in the places of thoſe ſtones, and other moꝛter, to plaſter the howſe wythall. And yf the Plague come agayne, and bꝛeake out in the houſe, after that he hathe taken awap the ſtones, and ſcraped the walles of the houſe, and after that he hath plaſtered the howſe a newe: the prieſt ſhall come and ſee it. And yf he perceaue, that the plague hathe growne further in the houſe, it is a frettynge leapꝛoſye in the houſe. It is therefoꝛe vncleane. And he ſhall bꝛeake downe the howſe. And the ſtones of it, and the tymbꝛe thereof, and all the moꝛter of the houſe ſhall he carye oute of the citie vnto a foule place. Moꝛeouer, he that goeth into the houſe al the while that it is ſhutte vp, ſhall be vncleane vntyll the euen. He that ſleapeth in the houſe, ſhall waſhe his clothes: he lykewyſe that eateth in the houſe, G ſhall waſhe his cloathes. And yf the Prieſte come and ſee, that the plague hath ſpꝛeade no further in the houſe, (after that it is newe playſtered) the Prieſte ſhall Judge that howſe, cleane, becauſe the plague is healed. And lett hym take to cleanſe the houſe wythall: two bꝛydes, Cedꝛe wodde, purple cloth, and Iſope. And he ſhal kylle one of the bꝛydes in an earthen beſſell, and vpon runnyng water: and take the Cedꝛe wodde, and the yſope, and the purple with the lyuyng bird, and dypppe them in the bloode of the ſlayne bꝛyde, and in the runnyng water, and ſprinkle the houſe ſeuen tymes, and cleanſe the howſe with the bloode of the bꝛyde, and with the runnyng water, wyth the lyuyng birde, with the Cedꝛe wodde, and the yſope and the purple cloathe. But he ſhall let the liuing bꝛyde fle out of ỹ town into the bꝛoade fields, and ſo make an attonement foꝛ the houſe, and it ſhall be cleane. This is the lawe foꝛ al maner plague of leꝛpꝛoſy and bꝛeakynge out, and of the leapꝛoſye of clothe and houſe: foꝛ a ſwellyng foꝛ a ſcabbe, and foꝛ a white bliſter. To teache when it muſte be made vncleane and cleane. This is the lawe of Leꝛpꝛoſye.

The.xv. Chapter.

AND the Lorde ſpake vnto Moyſes and Aaron, ſayinge: A Speake vnto the chyldꝛen of Iſraell, and ſaye vnto theim: Who ſo euer hath a runnynge iſſue out of hys fleſhe, is vncleane by reaſon of that iſſue. And this ſhalbe the token of his vncleannelle in his yſſue: when he is vncleane. If his fleſhe ronne, oꝛ if his fleſhe congele by the reaſon of his iſſue, then is it vncleannes. Euery couche wheron he lyeth that hathe the iſſue, is vnclean, and euery thyng wher on he ſytteth, is vncleane: Whoſoeuer toucheth his couche, ſhall waſhe hys clothes, and bathe hym ſelfe in water and be vncleane vntyll the euen. And he that ſytteth on any thyng whereon he ſat that hath the yſſue, ſhall waſhe his clothes, and bath hymſelf in water, and be vnclean vntil the euening. He that touchethe the fleſhe of hym that hath the iſſue, ſhal waſh his clothes, and bath hym ſelfe in water, and be vncleane vnto the euen. If he alſo that hath the iſſue, ſpit vpon him that is cleane, he ſhall waſhe his clothes, and bathe hymſelf in water, & be vnclean vntil euen. And what hoꝛſe harneſſe ſoeuer he rideth vpon, that hath B the yſſue, ſhall be vncleane. And who ſo euer toucheth any thinge that was vnder hym ſhalibe vncleane vnto the euen. And he that beareth any ſuche thynges, ſhall waſſhe hys cloathes,

and bathe hym selfe in water, and bee vncleane vnto the euen. And who so euer he toucheth that hathe the issue, (and haue not fyrste washed his handes in water) shall wash his clothes,
Leui.6.d and bathe hym selfe in water, and bee
C.11.f vncleane vnto the euen. * The vessell of earth that he toucheth, whiche hath the yssue, shall be broken: and all vessels of wodde shal be rinsed in water. When he also, that hathe any issue, is cleansed of his issue, he shall numbre vii. dayes for his clensyng, and washe his clothes, and bathe his flesh in runnyng water, and so shall he be cleane. And the. viii. day he shall take to hym two turtill doues, or two yonge pigeons, & come before the Lord, vnto the doore of the Tabernacle of wytnesse, and geue theym vnto the Priest. And the Priest shall offer them: the one for a synoffryng, and the other for burnte offryng: and the Priest shal make an attonement for hym before the Lorde, as concernyng his issue. If any mās seede depart from hym in his slepe, he shall washe his flesh in water, and be vncleane vntyll euen. And all the clothes and al the furres, wherin is such seade of sleape, shall be washed wyth water, and be vncleane vntill the euen.
And yf he that hath suche an yssue of seede, do lye with a woman, they shal
C both washe them selues with water, and be vncleane vntyl euen. If a womans naturall course of blood do run, she shall be put aparte. vii. days: who soeuer toucheth her, shall be vncleane vnto the euen. And all that she lyeth vpon, in the tyme of her naturall discase, shall bee vncleane lyke as euerye thyng also that she sytteth vpon, is vncleane. Who soeuer toucheth her bed, shall washe hys cloathes, and bathe hym selfe in water, and be vncleane, vnto the euen. And whosoeuer toucheth any thyng that she sat vpon, shal washe his clothes, and bathe himselfe in water, and be vncleā vnto the euē: so that whether he touche her couche, or any vessell wheron she hath sitten,
Le.18.c he shall bee vncleane vnto the euen. * And if a man lye with her, and her vncleannesse come vpon hym, he shall be vncleane. vii. dayes, and all the couche whereon he lyeth, shall bee vncleane.
* When a womannes bloode runneth Mat.
long tyme: out of the tyme of her natu D
rall course: or yf it runne beyonde her naturall course, let all the days of the yssue bee iudged vncleaue, euen as the dayes of her naturall disease. And she shalbe vnclean. All her couches wher on she lyeth (as longe as her yssue lasteth) shall be as her couche when she hathe her naturall disease. And what soeuer she sytteth vppon, shallbee vncleane, as is her vncleannesse, when she is put apart. And whosoeuer toucheth any of these, shalbe vnclean, and shall wash his clothes, and bathe hym selfe in water, and be vncleane vnto ye euen. And after that she is clensed of her yssue, she shal coūt her seuen dais, and after that, she shall bee cleane. In the. viii. daye shee shall take vnto her two turtils or two yong pigeons, and bryng theim vnto the priest bifore the dooze of the Tabernacle of wytnesse. And the priestе shall offer the one for a syndfferyng, and the other for a burnte offering: & make an attonement for her before the Lord, as cōcerning the issue of her vncleannesse. Therfore shal he separate the childzen of Israel frō their vncleannes, ỳ they die not in their vncleannesse: if they defyle my habitation that is among them. This is the law of hym that hath a runnyng yssue, and of hym whose sede runneth from him in his slepe, and is defiled therin, and of her, that (for her naturall disease) is put aparte, and of whosoeuer hathe a runnyng issue, whether it be man or woman, and of hym that lyeth wyth her, whiche is vncleane.

¶ The. xvi. Chapter.

And the Lord spake vnto Moses, * after the deth of the two Mo
Le.10
sonnes of Aaron, when they offered before the Lord, and died: And he sayde vnto Moyses: Speake vnto Aaron thy brother, that he come not at all tymes into the holye place, within the vaile before the mercyseate, which is vpon the arke, that he dye not. For

I will

wyll appeare in the cloude vpon the
8 b mercyseate. But wyth thys thynge
shall Aaron come to the holy place: euē
with a bullocke for synne, and wyth a
ram for a burntofferynge. He shall put
the holye linnen albe vppon hym, and
shall haue a linnen breche vppon hys
flesh, and shalbe girded with a linnen
gerdle, and put the linnen mytre vpon
hys head: These are holye garmentes:
therefore shall he washe his flesshe in
water, when he doeth putte them on,
And he shall take of the multitude of
the childzen of Israell, two hee goates
for synne, and a ram for a burnte offe-
rynge, And Aaron shall offer his bul-
B locke for synne, and make an attone-
9.b mente for hym, and for his house. And
he shall take the two goates, and pre-
sent them before the Lorde at the doze
of the tabernacle of wytnes. And Aa-
ron shall caste lottes ouer the two go-
ates: one lotte shalbe for the Lord, and
the other for the scapegoate. And Aa-
ron shall bzyng the goate vpon which
the Lordes lotte fell, and offer him for
synne. But the goate on whiche the
lotte fel to scape, shalbe set alyue before
the Lorde, to reconcyle with, and to let
hym gooe (as a scape goate) free, into
the wildernes. And Aaron shal bzing
his bullocke for synne, and reconcyle
for hym selfe, and for his house: and
C shall kyll his bullocke for synne. And
he shall take a censer full of burnynge
coales out of the aultar before the lozd
and shall fill his hande full of sweete
cens, beate smal, and bzing them with-
in the vayle, and put the cens vpon the
fyze before the Lorde: that the cloud of
the cens may couer the mercyseat that
9.b is vpon the wytnesse, and that hee dye
10.a not. And hee shall take of the bloude
of the bullock, and sprinkle it with his
finger vpon the mercyseate eastwarde:
and before the mercyseate shal he sprin
kle of the bloud wyth his finger seuen
tymes. Then shall hee kyll the goate
that is the peoples sinnofferyng, and
bzynge hys bloude within the vayle,
and do with that bloud as he did with
the bloude of the bullocke, sprynkling
it vpon the mercyseate, and before the
mercyseate. And he shall reconcyle the
holye place from the vnclennesses of
the childzen of Israell, and from theyr
trespasses in all theyr sinnes. And so
shall he doo for the tabernacle of wyt-
nesse that is set amonge theym, euen a-
monge theyr vnclennesses. And lette
there bee no bodye in the tabernacle of
wytnesse when he goeth in to make an
attonement in the holye place, vntyl he
come out. And lette hym make an at-
tonemente for hym selfe and for hys
housholde, and for all the multitude of
Israell. And he shall go out vnto the
alter that is before the Lorde, and re-
concile vppon it, and shall take of the
bloud of the bullocke, and of the bloud
of the goate, and put it vppon the hor-
nes of the aultare rounde aboute and
sprinkle of the bloude vppon it wyth
hys synger seuen tymes, and clense it,
and halowe it from the vnclennes of
the childzen of Israell. And when he
hath made an ende of reconcylyng the
holy place, and the tabernacle of wit-
nes, and the altar, hee shall bzynge the
lyue goate, and Aaron shall put both
hys handes vpon the head of the lyue
goate, and confesse ouer hym all the
mysdeedes of the childzen of Israell,
and all theyr trespasses, in al their sin
nes, puttyng theim vpon the heade of
the goate, and send hym away (by the
hand of a conuenient wanne) into the
wyldernes. And the goate shal beare
vpon hym al their mysdedes vnto the
wildernes, and he shal lette the goate
goo free into the wildernes. And Aa
ron shall come into the Tabernacle of
wytnesse, and put of the linnen clothes
whiche he put on (when he went in
into the holye place) and leaue them
there. And let hym washe hys flesshe
with water in the holy place, and put
on his owne rayment, and then come
out, and offer his burntofferinge and
the burntofferinge of the people, and
make an attonement for hym selfe and
for the people, and the fat of the synne
offering shal he burne vpon the altar.
And he that caried forth the goate to
Azazel, shal wash his clothes, & bathe
his flesh in water, and then come into

D Luk. 1.8.

E

the hoste. And the bullock whiche is for synne, and the goate that is for syn (whose bloode was broughte in, to clense the holye place) shall one carye out without the hoste to be burnte in the fyre with their skyns, theyr flesshe and theyr dong: And he that burneth theym, shall washe hys cloathes, and bathe his flesshe in water, and thenne come into the hoste. And this shall bee an ordinance for euer vnto you: that in the tenth daye of the seuenth moneth ye humble youre soules, and doo no woorke at all, whether it bee one of your selues, or a straunger that soiorneth among you: for that day shall the Priestе make an attonemente for you to clense you, and that ye may be clean from all your synnes before the Lord. Let it be a Sabboth of rest vnto you, and ye shal humble your soules, by an ordynaunce for euer. And the priestе that is annoynted, and whose hande was consecrated (to mynister in hys fathers steede) shall make the attonement, and shall put on the lynnen clothes and holy vestimentes, and reconcile the holye sanctuarye and the Tabernacle of wytnesse, and shall clense the aultare, and make an attonemente then, for the Priestes, and for all the people of ỹ congregatiō. And this shal be an ✦ euerlastynge ordinaunce vnto you, that he make an attonemente for the children of Israel for all their synnes once a yeare: and he dydde as the Lorde commanded Moses.

Ex. 30. b

¶ The xvii. Chapter.

And the Lord spake vnto Moses, saying: Speake vnto Aaron, and vnto hys sonnes, and vnto all the children of Israel, and say vnto them: This is the thyng whyche the lord hath charged, saying: What man soeuer of the house of Israell kylleth an ox, or lambe or goate in the hoste, or that killeth it oute of the hoste, and bryngeth it not vnto the dooze of the tabernacle of wytnes, to offer an offryng vnto the lorde before the dwellyng place of the lord, blood shall be imputed vnto that manne, as though he hadde shed blood, and that man shall be rooted out from amonge his people. Wherfore, whan the children of Israell bryng theyr offrynges, that they offer in the fyelde, they should bryng thē vnto the Lord: euen vnto the dooze of the Tabernacle of wytnesse to the priest, to offer theym for peaceofferynges vnto the Lorde. And the priest must syrinkle the blood vpon the aultar of the Lord, whiche is before the dooze of the Tabernacle of witnes, and burne the fat for a swete sauour vnto the Lord. And let theim no moze offer theyr offrynges vnto deuils, after whome they haue gone a whoorynge. This shalbe an ordināce for euer vnto them in theyr generations. And thou shalt say vnto theim: What soeuer man it be of the house of Israell, or of the straungers, which soiourne amōg you that offreth a burnt offeryng or sacrifice, and bryngeth it not vnto the dooze of the Tabernacle of wytnesse to offer it vnto the Lord, that man shall perishe frome amonge his people. And what soeuer man it be of the house of Israel, or of the strāgers that soiorne among you, that eateth any maner of blood, I wyll sette my face agaynst that soule that eateth bloode, and will destroye hym frome among his people: for the lyfe of the flesshe is in the bloode, and I haue giuen it vnto you vpon the aultar, to make an attonement for your soules, for bloode shall make an attonemente for the soule. And therefore I sayde vnto the children of Israell: Lette no soule of you eate bloode. Neyther let any straunger that soiourneth among you, eate blood. And what soeuer mā it be of the children of Israell, or of the straungers that soiourne amonge you, which hunteth, and catcheth any beast or foule that may be eatē, let him powze out the bloode thereof, and couer it with earthe: For the lyfe of all flesshe is in the bloode of it, therfore I sayde vnto the childerne of Israell, ye shal eate the blood of no maner of flesshe, for the lyfe of all flesshe, is the bloode thereof: who soeuer eateth it, shall

shall perysshe. And euery soule that eateth it whyche dyed alone, or that which was torne with wyld beastes, whether it be one of your selues, or a stranger, he shall washe his cloathes, and bathe hym selfe in water, and bee vncleane vnto the euen, and then shall he be cleane. If he washe them not, nor bathe hys flesshe, he shall beare hys synne.

The .xviii. Chapter.

AND the Lorde spake vnto Moses, saying: Speake vnto the chyldren of Israel, and saye vnto them: I am the Lord your God. After the doynges of the lande of Egypt, wherein ye dwelt, shall ye not do: after the doynges of the land of Canaan, whether I wyll brynge you, shall ye not doo, neyther walke in theyr ordinances, but doo after my iudgementes, and keepe my ceremonies, to walke therin: I am the Lord
10.a 3.b 20.b your God. Ye shal kepe therfore myne ordynaunces, and my iudgementes, whych if a man doo, he shall lyue in them. I am the Lorde. None of you shall go to his nyghest kynred, for to vncouer theyr secrettes. I am the Lorde.
19.g 22.c

The secrettes of thy father, and the secretes of thy mother, shalt thou not vncouer: for she is thy mother, therfore shalt thou not discouer her secretes. The secrets of thy fathers wife shalte thou not discouer, for it is thy fathers secrets. Thou shalt not discouer the pryuitie of thy syster, the daughter of thy father, or thy mother: whether she bee borne at home, or without. Thou shalt not vncouer the secretes of thy sonnes daughter, or thy daughters daughter, for that is thyne owne priuitie. Thou shalt not vncouer the secrettes of thy fathers wyues daughter, which was begotten of thy father, & is thy syster: thou shalt not discouer her secrets. Thou shalt not vncouer the secrets of thy fathers syster, for she is thy fathers next kynswoman. Thou shalt not discouer the secretes of thy mothers syster, for she is thy mothers next kynswoman. Thou shalt not vncouer the secretes of thy fathers brother: that is, thou shalt not go into his wyfe, whyche is thyne aunte. Thou shalte not discouer the secretes of thy daughter in lawe. For she is thy sonnes wyfe: therefore shalte thou not vncouer her secretes. Thou shalte not vnhoale the secretes of thy brothers wyfe, for that is thy brothers priuitie. Thou shalt not discouer the priuities of the wyfe and her daughter, neither shalte thou take her sonnes daughter, or her daughters daughter, to vncouer their secretes: For they are her next kinne, and it were wickednes. Thou shalt not take a wyfe and her syster also, to vexe her, that thou woldest vncouer her secrettes as longe as she lyueth.
Lev.20.c mat.14.a
Gen.29.a
Lev.18.a Eze.22.c

Thou shalte also not goe vnto a woman to vncouer her priuitie, as longe as she is put a part for her vnclennes.
Lev.20.b 2Re.11.

Moreouer thou shalte not lye with thy neyghbours wyfe, to defile her body seede. Thou shalt also not geue of thy sede to offer it vnto Moloch: neither shalt thou defyle the name of thy God. I am the Lorde. Thou shalte not lye with mankynde as with womankynde, for it is abhomination.
Lev.20.b Ro.1.d. Lev.20.b Deu.23.c

Thou shalte lye with no manner of beast to defyle thy selfe therwyth, neither shall any woman stande before a beast to lye downe therto, for it is an abhomination. Ye shal not defile your selues in any of these thinges, wherin all the nations are defiled whiche I cast out before you: wherethrough the lande is defyled, and I wyll visyte the wickednesse therof vppon it, yea and the lande it selfe hath caste out her inhabiters. Ye shal kepe therfore myne ordinaunces, and my iudgementes, and committe none of these abhominations, neyther anye of you, nor anye straunger that sogeourneth among you (for all these abhominations haue the men of the land done, whiche were there before you, and the lande is defiled.) Shall not the lande spewe you out also (if ye defile it) as it spewed out the people that were before you.
Lev.20.d

For whosoeuer shall commyt any of
these abhominations, the same soules
that commyt them, shall perishe from
among theyr people. Therefore shall
ye kepe my watche, that ye cõmit not
one of these abhompnable customes
whiche were committed before you:
and that ye defile not your selues ther
in. I am the Lorde youre God.

The.xix. Chapter.

AND ✠ the Lorde spake vnto
Moses, saying: Speake vn-
to al the multitude of the chil
dren of Israell, and say vnto theym:
Le.11.g 1.Pe.1.c Ye shalbe holye, for I the Lord youre
God am holy. Ye shal feare euery man
his father & his mother, and kepe my
Sabbothes: I am the Lorde youre
God. Ye shall not turne vnto ydoles,
nor make you Gods of mettall: I am
the lord your God. If ye offer a peace
offrynge vnto the Lorde, ye shal offer
Leui.7.d it that ye may be accepted. * It shalbe
eaten the same daye ye offer it, and on
the morowe. And yf ought remayne
vntill the third day, it shalbe burnt in
the fyre. And if it be eaten the thirde
day, it is vncleane, and not accepted.
He that eateth it, shall beare his syn,
because he hathe defyled the halowed
thyng of the Lord, and that soule shal
Le.23.b perysh from among his people.
deu.24.d * When ye reape down the ripe corne
of your land, ye shall not reape downe
the vtmost border of your fielde, ney-
ther shalt thou gather that whiche is
lefte behynde in thy haruest. Thou
shalte not plucke in all thy vineyarde
cleane, neyther gather in the grapes
that are ouerscaped. But thou shalte
leaue them for the poore and stranger.
Eph.4.e I am the Lorde your God. ✠ * Ye
Zach.8.c shall not steale, neyther lye, neyther
*mat 5.f deale falsely one with an other. * Ye
Ex.20.b shall not sweare by my name in vayn:
Deu.5.a neither shalt thou defyle the name of
thy God. I am the Lord. Thou shalt
not doo thy neyghbor wrong, neither
deu.27.c robbe hym violently, * neyther shall
Tob.4.e the workemannes labour abyde with
thee vntyl the morning. Thou shalt
deu.27.c not curse the deafe, * neyther put a
stomblynge blocke before the blynde:
but shalte feare thy God. I am the
Lorde. Ye shall do no vnrightousnes
in iudgement. * Thou shalt not fauor Deut. and.16 D
the poore, nor honor the myghtie, but
in ryghteousnes shalt thou iudge thy
neyghbour. Thou shalte not goe vp
and doune as a pricate accuser amonge
people, neither shalt thou stãd against
the blood of thy neighbour: I am the
Lord. * Thou shalt not hate thy bro- 1.Ioh.2.3.4
ther in thyne harte, but shalte in any b.5.15
wyse * rebuke thy neyghbour: that mat.18
thou beare not synne for his sake. * Exo.
Thou shalt not auenge thy selfe, nor Mat.
bee myndefull of wronge against the mat.5
children of my people, * but shalt loue mar.12
thy neyghbour euen as thy selfe. I am Ro.13
the Lord. ✠ Ye shall kepe myne ordi- Gala.5
nances. Thou shalt not lette cattell gen- Iam.4
der with a contrarye kynde, neyther
sowe thy fielde with myngled seede,
neyther shalt thou put on any garmẽt
of lynnen and woollen. Whosoeuer li- C
eth and medleth with a woman, that
is a bondmayde, neuertheles appoynt-
ed to a husband, but not redemed, nor
fredom geuen her, she shalbe scourged
with a lethern whyppe, and they shal
not die, because she was not free. And
he shall bryng for his trespasse vnto
the Lord, before the doore of the Ta-
bernacle of Wytnesse, a ramme for a
trespasse offryng. And the priest shall
make an attonemente for hym with
the ramme, whyche is for the trespas
before the Lorde, concernynge hys
synne, whiche he hath doone, and the
synne which he hath done, shalbe for-
geuen hym. When ye com to the land,
and haue planted all manner of trees
conuenient to be eaten of, ye shal put
away the foreskyn of euery one with
the fruite therof: euen. iii. yeare shall
they be vncircumcised vnto you, and
shall not bee eaten of. But in the fo-
werth yeare, all the fruite of theym
shall be holy and commendable to the
Lorde. In the fyfthe yeare shall ye
eate of the fruite of them, and ye may
gather in the increase of them. I am
the Lorde your God. * Ye shall not F
eate vppon bloode, neyther shall yee
ple

vse wytchecrafte, nor obserue tymes.
21. * Ye shall not rounde the lockes of
44e your heads, neyther shalt thou marre
the tuftes of thy beарde. Ye shall not
rent your flesh for any soules sake, nor
print any markes vpon you: I am the
Lord. Thou shalt not make thy daughter cõmon: that thou woldest cause
her to be an whore: lest the lande also
fall to whoredom, & be full of wickednesse. Ye shall keepe my Sabbothes,
and feare my sanctuarie: I am the
Lord. Ye shall not regarde theym that
worke wyth spirites, * neyther seeke
28a after sothsayers to be defiled by them:
G I am the Lorde youre God. * Thou
8.a shalt ryse vp before the horehead, and
.5.a reuerence the face of the old man, and
dread thy God. I am the Lorde. If a
straunger sojourne with the in youre
22.c land, ye shall not vexe hym. * But the
stranger that dwelleth with you, shal
be as one of your selues, & thou shalte
loue him as thy self: for ye wer strangers in the lande of Egypt. I am the
Lorde your God. Ye shall doo no vnrighteousnes in iudgemente, in metyard, in weighte or in measure. True
balances, true weightes. A true Epha, and a true Hin, shall ye haue. I
am the lord your god, which brought
you out of the lande of Egypt. Therfore shall ye obserue all my ordinances, and all my iudgementes, and doo
them. I am the lord.

¶ The .xx. Chapter.

AND the lorde spake vnto Moses, sayinge: This shalt thou
say to the chyldren of Israell,
whosoeuer he be of ỹ childrẽ of Israel
or of the strangers that dwell in Is-
18c rael, that geueth of his seede vnto
* Moloch, let hym be slayne: the people of the lande shall stone hym. And
I will set my face agaynst that man,
and will destroye hym from amonge
his people: because he hathe geuen of
his seede vnto Moloch, for to defyle
my sanctuarie, and to pollute my holy
name. And though that the people of
the lande, hyde theyr eyes frome the
man that geueth of his sede vnto Moloch, and kill him not: I will put my
face against that man, and against his
kinred, and will destroy hym, and all
that goe a whoorynge after hym, to
commytte whoredome wyth Moloch, frome among theyr people. If a
soule tourne hym selfe after suche as
woorke with spirites, and after sothsayers, to go a whoorynge after theim,
I will put my face against that soule
and will destroy hym from among his
people. Sanctify your selues therfore Le. 19. a
& be holy, for I am the lorde your W
God, kepe ye myne ordynaunces, and Mat. 15
doo them. I am the lord, which doth Pro. 20 c
sanctifie you. * Whosoeuer he be, that Ex. 21. b
curseth his father or his mother, lette
hym dye: for he hath curseth his father
and mother, his blood bee vpon hym. deu. 22. a
* And the man that breaketh wedlock 2. re. 11 a
with an other mannes wyfe: euen he
that breaketh wedlock with hys neighbours wyfe: let hym be slayn, both Le. 18. a
the aduoutrer and the aduoutresse. deu. 27. a
And the man that lieth * with his fa- Le. 18. c
thers wyfe, & vncouereth his fathers
secretes, lette theym bothe dye, theyr
bloode be vpon theim. * If a man lye
with his daughter in lawe, let theim
dye bothe of them: they haue wrought
abhomination, theyr blood bee vpon
them. * If a man also lye with man- leui. 18. c
kynde after the manner as wyth wo- Rom. 1 d
mankynde, they haue bothe commytted an abhomination: lette theym dye.
Theyr blood be vpon theim. And, If
a man take a wyfe and her mother also, it is wyckednesse. They shall bee
burnt wyth fyre, both he and she, that
there be noo wyckednesse amonge leui. 18. c
you. And, If a man lye wyth a beast E
let hym dye, and ye shall slea the beast
also. If a woman go vnto any beast,
and lye downe therto: thou shalt kyll
the womã, and the beast also, let them
dye, theyr blod be vpon them. If a man
take his syster, his fathers daughter,
or his mothers daughter, and see her
secretes, and she his secretes, It is a
shamefull thynge. They shall perishe
in the syght of theyr people, he hathe
vncouered his sisters secretes, he shal
beare hys synne, * If a man lye wyth
a woman hauyng hir naturall disease

and vncouer her secretes and open her
fountaine, as she also opē the fountain
of her blonde, they shall both perysshe
from amonge theyr people. ✱ Thou
Leu.18.c shalte not vncouer the secretes of thy
mat.14.a Fathers Syster, nor of thy Mo-
Leu.18.b thers sister. For hee that doeth soo,
hath vncouered hys nexte kyn, they
shall beare theyr misdoinge. If a man
lye with his vncles wyfe, and vnco-
D uer his vncles secretes: they shal bear
theyr sinne, and shall die childlesse. If
a man take his brothers wyfe, it is an
vncleane thynge, he hath vncouered
Leu.18.d his brothers secrettes, they shall bee
childlesse. Yee shall kepe therefore all
myne ordynaunces and all my iudge-
mentes, and doe theym: that the lande
whether I bryng you to dwell ther-
in, spewe you not oute. Ye shall not
walke in the maners of this nation,
Deu.9.a. which I cast out before you: For thei
committed all these thynges, and ther
fore I abhorred theym. But I haue
sayde vnto you: yee shall enioye theyr
lande, and I will geue it vnto you to
possesse it, euen a lande that floweth
with milke and hony. I am the Lord
Leu.11.a your God, whyche haue separated
Deu.14.a you from other nations, ✱ and there-
fore shall he putte difference betweene
cleane beastes and vncleane, betweene
vncleane fowles and cleane. Yee shall
not defyle your soules in beastes and
fowles, and in all maner creping thin-
ges that the ground bringeth foorth,
which I haue seperated from you as
vncleane. Therefore shall ye be holye
vnto me, for I the Lord am holy, and
Deu.18.b haue seuered you from other nacions
1.Re.18.a that ye shoulde be mine. If there be a
man or woman that worketh with a
spirite, or that is a southsayer, let thē
dye. Menne shall stone theym wyth
stones, theyr bloude bee vppon them.

¶ The.xxi. Chapter.

AND the Lorde sayd vnto Mo-
ses: speake vnto the Priestes
the sonnes of Aaron, and say
vnto them: Let none be defyled vpon
a soule amonge his people: but vppon
hys kynseman, that is nye vnto hym:
vpon his father, and his mother, vp-
on his sonne & daughter, and his bro-
ther, and on his sister a mayde, that is
nye vnto hym, whom no manne hath
knowen, vpon her shall he be defiled.
But hee shall not bee defyled vppon
hym that hath auctoritie among his
people, to pollute hym selfe for hym. Lm.
Let theym not make ✱ baldenesse vp-
on theyr head, nor shaue of the lockes
of theyr beard, nor make any markes
in theyr flesshe. They shalbe holy vnto
theyr God, and not pollute the name
of theyr God: for the sacrifices of the
Lorde which are as the bread of their 1 Ju
God they do offer: therfore they shal- 28
bee holye. Let theym not take a wyfe
that is an aduoutresse, or polluted, nor
put from her husbande: for such a one
is holye vnto his God. Thou shalte
sanctyfye hym therefore, for hee offe-
reth vp the breade of thy God: he shal
therefore be holye vnto thee, for I the
Lorde which sanctifie you, am holye.
If a Priestes daughter fall to playe
the whoore, shee polluteth her father:
therefore muste she be burnt with fire.
He that is the hye preast among hys
brethren, vppon whose heade the an-
noyntyng oyle was powred, and that
consecrated his hand to put on ỹ belli-
mentes, shall not vncouer his heade, Luk
nor rent hys clothes. ✱ neyther goe to C
anye deade bodye, nor make himselfe
vncleane on his father or his mother,
neyther shall go out of the sanctuary,
neyther pollute the holye place of hys
God, for the crowne of the annoyn- Ex
tynge oyle of hys God, is vpon hym.
I am the Lord. ✱ He shal take a maid
vnto hys wyfe: but a widowe, a de-
norsed woman, or an harlotte, shall he
not marye. But shall take a mayde of
hys owne people to wife. ✱ Neyther
shall hee defyle hys seade amonge hys
people: for I am the Lorde whyche
sanctifye hym. And the Lorde spake
vnto Moyses, sayinge: speake vnto
Aaron, and saye: Whosoeuer of thy D
seade in theyr generations hath anye 1 Ki
deformyty, lette him not preace for to
offer breade vnto hys God. ✱ For who-
soeuer hath anye blemyshe, shall not
come neere: as if he be blynde or lame,
or

or that hath a brused nose, or that hath
anye myshapen membre, or is broken
footed, or broken handed, or haue noo
heare on hys eye browes, or haue a
swebbe or other blemyshe in his eies,
or be maungy or skauilde, or hath hys
stones broken. No manne that hath a
blemysshe, and is of the sede of Aaron
the Priest, shall come nye to offer the
sacrifices of the Lord. When he hath a
deformitie, let hym not preace to offer
the bread of his God. Lette hym eate
the bread of his God: euen of the most
holy and of the holy: Oncly let hym
not go in vnto the vayle, nor come nye
the alter, when he is deformed, that he
pollute not my sanctuary, for I am ☩
Lorde that sanctifie them. And Moy-
ses told it vnto Aaron and to his son-
nes, and vnto al the childzen of Israel

¶ The .xxii. Chapter.

3 AND the Lord spake vnto Moy-
ses, saying: Speake vnto Aa-
ron and his sonnes, that they
be separated from the holy thinges of
the childzen of Israell, and that they
pollute not my holye name in those
thinges which they hallow vnto me:
I am the Lord. Say vnto them: who
soeuer he be of all your seede amonge
your generations after you, that goth
vnto the holy thynges, which the chil-
dzen of Israell halow vnto the Lord,
haupnge hys vncleannesse vpon him:
that soule shall perishe frome onte of
S.a my sight. I am the Lord. * What man
soeuer of the sede of Aaron is a lepre
or hath a runnynge issue, he shall not
eate of the holy thynges vntyll he be
clean. And who so toucheth any man
that is vncleane ouer the soule of the
deade, or a man whose seede runneth
from hym in hys sleape, or whosoeuer
toucheth any wozme, wherby he may
be made vnclean, or a man, of whome
he maye take vncleannesse (whatsoe-
uer vncleannesse he hathe) the same
soule that hathe touched anye suche,
shall bee vncleane vntyll euen, and
shall not eate of the holy thynges, vn-
tyll he haue washed hys flesshe with
water. And when the sonne is downe
he shalbe cleane, and shall afterward
eate of the holye thynges: for as mu-
che as it is his foode. Of a beast that B
dyeth alone, or is rente with wylde Ex. 22.c
beasts (wherby he may be defiled) he
shall not eate. I am the Lorde. Lette
them kepe therfore myne ordynaunce,
least they for the same, lade synne vp-
on them, and dye for it, if they defile
it. I the Lorde sanctifie them. There
shall no strãger eate of the holy thing
neyther a geest of the Priests, neither
shall an hyred seruant eate of the ho-
ly thyng. But yf the Priest bye any
sowle with moneye, he shall eate of
it, like as he that is borne in his house
shall they eate of hys breadde. If the
Priestes daughter also be maryed vn-
to a straunger, she maye not eate of
the hallowed Heaue offerynges.
Not withstandynge yf the Priests
daughter bee a wedowe or deuorsed,
and haue no chylde, but is retourned
vnto her fathers howse agayne, she
shall eate of her fathers bread, as wel
as she dydde in her youth. But there
shall no straunger eate therof. If a
man eate of the holye thyng vnwit-
tynglye, he shall put the fyfthe parte
therunto, and geue it vnto the Priest
with the hallowed thynge. And the
Priests shall not defile the holy thun-
ges of the chyldzen of Israell, why-
che they offer vnto the lorde) to lade
them selues with misdoing, & tresp as
whyle they eate their holye thynges,
for I the Lorde do halowe them. And C
the Lorde spake vnto Moyses say-
inge: speake vnto Aaron and his son-
nes & vnto al the childzen of Israell,
and saye vnto them: whatsoeuer hee
be of the house of Israell, or straunger
in Israell, that wyll offer his sacry-
fyce for all his bowes, and for all hys
frewyll offerynges whiche they wyll
offer vnto the Lorde for a burnte offe-
rynge, ye shall offre (to reconcyle your
selues) a male without blemish of the
oxen, or of shepe, or of the goates. But
whatsoeuer hath a blemyth, that shall
ye not offre, for yee shall gette no fa-
noure therwyth. And who so euer
bryngeth a Peace offerynge vnto the
lorde,

lorde (according as he is appointed) or a bowe, or a freewyll offering, in oxe or sheepe, that is without deformitye he shalbe accepted. There shall be also no blemishe therein: blinde or broken, or wounded, or haue a wen, or be maunge, or scabbed. Ye shall not offer suche vnto the Lorde, nor put an offeryng of any such vpon the altar vnto
D the Lorde. An oxe or a sheepe that hath any membre out of proporcion mayste thou offer for a freewyll offeryng, but for a bowe it shall not be accepted. Ye shal not offer vnto the Lord that which is broosed, or broken, or plucked out, or cut away, neither shal ye make any suche in youre lande, neyther of a straungers hande shall ye offer breade vnto your God of any suche. Because their corruption is in theim, and they haue deformitie in theym selues, and therfore shall they not be accepted for you. And the Lorde spake vnto Moses, saying: When an oxe or a sheepe, or a goate is brought forth, it shalbe seuen dayes vnder the dame. And from the. viii. day forth, it shalbe accepted for a sacrifyce vnto the Lorde. And whether it be oxe or sheepe, ye shal not kyll it, and her yong both in one day. Whē ye wil offer a thankoffryng vnto the Lord, offer it ỹ ye may be accepted. And the same daye it muste bee eaten vp, so that ye leaue none of it vntylle the morow. I am the Lorde. Therefore shall ye kepe my commandementes and do them. I am the Lord. Neither shal ye polliute my holy name, but I wyll be halowed amonge the chyldren of Israell. I am the lord which halow you, and that brought you out of the land of Egypt, to be your god: I am the lorde.

A ¶ The. xxiii. Chapter.

AND the lorde spake vnto Moses saying: Speake vnto the chyldren of Israell: and saye vnto them: These ar my feastes, euen the feastes of the lorde, whych ye shal
Exo. 23b call holy conuocations. ✣ Sixe dayes ye shall woorke, but the seuenth daye is the Sabboth of Rest, an holy conuocation: so that ye do no worke therin, it is the Sabbothe of the lorde, in all youre dwellynges. These are the feastes of the lorde, euen holy conuocations, whyche ye shall proclayme in theyr seasons. In the foure and twenty daye of the fyrste Moneth at euen Ex.
is the Lordes ✣ Passeouer. And on Nu.
the fifteneth day of the same moneth, is the feaste of sweete breade vnto the Lord: seuen dayes ye muste eate vnleuened breade. ✣ In the fyrste daye yee Ex.
shall haue an holye conuocation: yee shall doe no laborious woorke therin. But ye shall offer sacrifyces vnto the B
Lorde throughoute these seuen daies, and in the seuenth daye is an holy conuocation: yee shall doe no Laborious woorke therin. ✣ And the Lord spake vnto Moyses: sayinge, speake vnto the chyldren of Israell, and saye vnto Nu.
them ✣ when ye be come into the lande (whiche I geue vnto you) and reape downe the harueste thereof, yee shall bringe a shefe of the fyrste fruites of your haruest vnto the Priest, whiche shall haue the sheafe before the Lorde to bee accepted for you: and euen the morowe after the Sabboth, the priest shall waue it. And yee shall offer that daye when ye haue the sheafe, an he lambe without blemishe of a yeare olde, for a burtofferyng vnto the Lord and the meatofferyng therof, shall bee made of two tenth deales of fyne flower myngled wyth oyle, to bee a sacrifice vnto the lorde for a sweete sauoure: and the drynke offeryng therof, shall be of wyne, euen the fowerth C
deale of an Hin. And ye shal eate neither bread, nor parched corne, nor furmentie, nor newe corne, vntyll the selfe same daye that ye haue broughte an offeryng vnto your GOD. Let this bee a lawe for euer in youre generations, and in all youre dwellinges. ✣ And ye shall counte frome the morowe after the Sabbothe: euen frome the daye, that ye broughte the sheafe of the waue Offerynge, seuen Sabbothes complete: Euen vnto the morowe after the seuenthe Sabbothe, shall ye numbre fyftye dayes.

And

And yee shall bryng a newe meat offerynge vnto the Lorde. And yee shall bryng out of youre habitations twoe wauelones made of two tenth deales of fyne floure, and that are made with leuen for fyrst fruites vnto the Lorde.
And ye shall bryng with the breade
8 d seuen lambes withoute defourmitie of one yeare of age, and one yong oxe, and twoe rammes, which shall serue for a burntofferynge vnto the Lorde with meateofferynges, and theyr drynke offerynges, to be a Sacrifyce for a swete sauoure vnto the Lorde. Them ye shall offer an hee goate for a synneofferynge, and two lambes of one yeare old for a peaceofferyng. And the preest
D shall waue theym with the breade of the fyrste fruites before the Lorde, and with the two lambes. And these holye thynges of the Lorde, shall bee the Preestes. And ye shall proclayme the same daye, that it maye be an holy conuocation vnto you: ye shall do no laborious woorke therein: let it bee a lawe
19 b for euer in all youre dwellynges, and
24 d in all youre generations. And when yee reape downe youre haruelte thou shalte not make cleane ryddaunce of the fyelde, neyther shalte thou make anye after gatherynge of thy haruelte: but shalte leaue it vnto the poore, and the straunger. I am the Lorde youre God. And the Lorde spake vnto Moses, sayinge: Speake vnto the chyldren of Israell, and saye. In the seuenth moneth, in the fyrste daye of the
9 a moneth shall yee haue reste + euen the remembraunce of blowynge, an holye connocation: ye shall doe no laborious woorke therein, but offer sacrifice vn-
E to the Lorde. ✠ And the Lorde spake
5 f vnto Moses, sayinge: the + tenthe daye also of the selfe seuenth moneth is a daye of reconcylynge, therefore shall it be an holye conuocation vnto you, and ye shall humble youre soules, and offer sacrifyce vnto the Lorde. Yee shall doe noone woorke the same daye, for it is a daye of reconcylynge, to make an attonement for you before the Lorde our God. For whatsoeuer soule it be that humbleth not hym selfe that daye, hee shall bee destroyed from amonge hys people. And whatsoeuer soule do anye maner woorke ỳ day, ỳ same soule, will I destroye from amonge his people,
Yee shall doe no maner woorke therefore: Lette it bee a lawe for euer in your generatiõs & in your dwellinges. Let it bee vnto you a sabboth of reste, and ye shall humble youre soules in the nynth day of the moneth at euen: from euen to euen shall ye rest in your Sab- F
both. ✠ And the Lord spake vnto Mo Nu. 29 b
ses, sayinge: speake vnto the childzene 2 Esd. 5 e
of Israell, and saye: + the fyftenth daye 2 Mac. 10
of the same seuenth month is the feast of tabernacles, seuen dayes vnto the Lorde. The fyrste daye is an holy conuocation: yee shall dooe noe labozyous woozke. Seuen dayes yee shall sacrifyce vnto the Lorde, and in the eyghte daye shall bee an holye connocatyon vnto you and yee shall offer sacrifyces vnto the Lorde. It is the collectyon, and yee shall dooe noe labouryous woozke therein. These are the feastes of the Lorde, whyche ye shall call holye conuocations, for to offer sacrifyce vnto the LORDE, burnte offerynge, meate offerynge, peace offeryng and drynke offerynges, euerye daye hys due sacrifyce besyde the Sabbothes of the Lorde, and besyde youre gyftes besyde youre vowes, and all G
youre free wyll offerynges, whyche ye geue vnto the LORDE. ✠ Moreuer in the fyftenth daye of the seuenth moneth when ye haue gathered in the fruite of the lande, yee shall keepe holye daye vnto the LORDE seuen dayes. The fyrste daye shall bee as a Sabbothe: likewise in the eyght daye shall bee the rest of the Sabboth. And yee shall take you in the fyrste daye the fruytes of goodlye trees, braunches of pauline trees, and the bowes of thycke trees, and willowes of the brooke, and shall reioyce before the LORD your GOD seuen dayes. And yee shall keepe the feaste vnto the Lord seuen dayes in the yeare. It shal be a lawe for euer in your generations that ye may kepe it in the seuenth moneth. Ye shall dwell in boothes seuen

dayes

dayes: euen all that are Israelytes borne, shall dwel in boothes, that your children after you maye knowe, howe that I made the chyldren of Israell to dwell in boothes, when I brought them out of the lande of Egypte: I am the Lorde your God. ¶ And Moyses spake vnto the chyldren of Israel concernynge the feastes of the Lord.

¶ The .xxiii. Chapter.

A Exo.27b And the Lorde spake vnto Moses, sayinge: ✱ commaunde the chyldrenne of Israell that they bryng vnto thee, pure oyle Olyue beaten for lyghtes, to cause the laumpes to burne alwaye: wythoute the vaile of wytnesse: in the tabernacle of wytnesse shall Aaron dresse theim both euening and mornynge before the Lorde alwayes. Lette it be a lawe for euer in youre generations. Hee shall dresse the laumpes vppon the pure can dlestycke before the LORDE perpetually. And thou shalte take fyne floure, and bake twelue wassels therof, two tenth deales shalbe in one wassell. And thou shalte set theim in twoe rowes, sixe on a rowe vppon the pure table before the Lorde, and putte pure franckensence vppon the rowes, that they maye be breade of remembraunce and an offerynge to the Lorde. Euery Sabbothe he shall put them in rowes before the lorde euermore: of the chyldren of Israell shall they ber offered for an euerlastynge couenaunte. ✱ And they shall bee Aarons and hys sonnes whyche shall eate theym in the holye place. For they are mooste holye vnto hym of the offeringes of the LORD by a perpetuall statute. And the sonne of an Israellitysshe wyfe, whose father was an Egyptyan, wente oute among the chyldrenne of Israell. And thys sonne of the Israellitysshe wyfe and a man of Israell, stroue together in the hoste. And the Israellitysshe womans sonne ✱ blaspheined the name of the LORDE and cursed, and they broughte hym vnto Moyses, hys mothers name was Salomyth, whyche was the daughter of Dibrye, of the trybe of Dan: and they ✱ putte hym inwarde, that the mynde of the Lorde myght be shewed them. And the Lord spake vnto Moyses, sayinge: bryng the cursed speaker without the hoost, and lette all that hearde hym, put their handes vppon hys heade, and lette all the multitude stone hym. And thou shalte speake vnto the chyldrenne of Israell sayinge: whosoeuer curseth hys God, shal beare his sinne. And he that blaspheineth the name of the Lorde, let hym bee slayne, and all the multitude shal stone him to death. Whether he be borne in the lande or a straunger, whe he blaspheineth the name of the Lorde, let hym be slaine. And ✱ he that killeth any man, lette hym dye the death. And he that killeth a beaste, let hym make hym good soule for soule. And yf a mã mayne hys neyghboure, as hee hathe done, so shall it be done to hym: broke for broke, ✱ eie for eie, and toth for toth: euen as he that maymed a man, so shall he be maymed agayne. And he that killeth a beast, let hym paye for it: and he that killeth a man, let him dye. Ye shal haue one manner of lawe: euen for the straunger as well as for one of youre selues, for I am the Lorde your God. And Moyses tolde the children of Israell, and they broughte him, (that had cursed) out of the hoost, and stoned him with stones. And the children of Israel did as the Lord cõmaunded Moses.

B 1 Re.21a leui.24.q

Exo.20b leuiti.5.a

Nu C

D Exo

Mo Exo

¶ The .xxv. Chapter.

I And the Lorde spake vnto Moses in mounte Sinai, sayinge: speake vnto the children of Israell, and saye vnto theym: when ye be come into the lande which I geue you the lande shall reste, and keepe Sabbothe vnto the LORDE. ✱ Syx yeares thou shalte sowe thy fyelde, & syxe yeare thou shalt cutte thy vyneyarde, and gather in the fruite therof. But the seuenth yere shal be a Sabboth of rest vnto the lande. The Lordes Sabboth it shalbe: thou shalt nether sow the feld, nor cut the vineyard. That which groweth of ỹ one accord, thou

Ex

D

thou shalte not reape, neyther gather the grapes that thou hast lefte behind for it is a yeare of reste vnto the lande. And the reste of the lande shal be meat for you: euen for thee, for thy seruaunt, and for thy mayde, for thy hyred Seruaunte, and for the straunger that sogeourneth wyth thee: and for thy cattell, and for the beastes that are in the lande, shall all the encrease thereof bee meate. And thou shalte numbre seuen Sabbothes of yeares vnto the euen, seuen tymes seuen yeare: and the space of the seuen Sabbothes of yeares wil be vnto the nyne and fortie yere. And then thou shalt make a trumpe blowe in the tenth day of the seuenth moneth euen in the day of attonement shall ye make the trumpe blowe, throughoute all your lande. And thou shalt halowe that yeare: euen the fiftieth yeare, and proclayme libertie throughoute the lande vnto all the inhabiters thereof, for it shall be a yeare of iubelye vnto you, and ye shall retourne: euery man vnto his possession, and euery man vnto hys kynred agayn. A yeare of iubelye shal that fiftieth yere be vnto you. Ye shall not sowe neyther reape that whyche groweth of it selfe, nether gather the grapes that are left. For that yeare of iubelye shalbe holy vnto you: but ye shall eate of the encrease therof out of the fielde. In the yeare of thys iubelye ye shall returne euery man vnto his possession agayne. If thou sellest ought vnto thy neighboure, or bye of thy neyghboures hande, ye shall not disceaue one another: but accordyng to the numbre of yeares after the iubelye, yeare thou shalt bye of thy neyghbour, and accordyng vnto the numbre of yeares, and of the fruites, he shall sell vnto the. Accordynge vnto the multytude of yeares, he shall encrease the pryse thereof, and accordyng to the fewenesse of yeares, he shall mynyshe the price of it: for the numbre of frutes doth he sell vnto the. Disceaue not ye therefore euery man his neighbour but thou shalte feare thy God. For I am the Lorde your God: wherefore, ye shall doo after myne ordynaunces and kepe my lawes, and do theym, and ye shall dwell in the lande in saftie. And the lande shall geue her fruite, & ye shall eate your fyll, and dwel therin in saftie. And if ye shall saye: what shall we eate the seuenth yeare, for we shall not sowe, nor gather in oure encrease: I wyll sende my blessyng vpon you in the sixte yeare, and it shall bryngе forth fruit for three yeares: and ye shall sowe the eyght yeare, and eate yet of olde corne vntill the nine yeare: euen vntill her frutes come, ye shall eate of olde stoare. The land shal not be solde to be wast: for the lande is myne, and ye be but straungers and sotourners with me. In all the lande of your possession, ye shall graunte a redemption for the lande. If thy brother be waxed poore, and hath solde awaye of hys possession, and yf anye of hys kinne come to redeme it, let hym bye out that whych his brother solde. And if he haue noo man to redeme it, let hys hande get asmuche as maye be sufficient to bye it out agayne, and let hym counte howe longe it hath bene solde, and delyuered the rest vnto the man to whome he solde it, that he may retourne to his possession againe. But and if his hande cannot get sufficient to restore to the other agayne, the that whiche is solde shall remayne in the hande of him that hath bought it, vntil the yere of iubelie: and in the iubylie it shall come oute, and he shall retourne vnto his possession again. And if a man sell a house or a dwellynge wythin the walles of a citie, he maye bye it oute again within a whole yere after it is solde: euen anye daye of the yeare shall he redeme it agayne. But and if he bie it not oute agayne within the space of a full yere, the the house that is in the walled citie shalbe stablyshed, and be his own that boughte it, and his successours after hym, and shall not go oute in the iubelye. But the houses of villages which haue no walles rounde aboute them, are counted as the field of the countre & therefore they maye be bought out agayne, and shall retourne in the iubelye.

Not-

Notwythstandyng, the Cities of the Leuites, and the houses of the cytyes of theyr possession, maye the Leuites redeeme at all seasons. And yf a man purchase ought of the Leuits, the hous that was solde, and the citie of theyr possession shall goe out in the yeare of iubelye: for the houses of the cities of the Leuites, are theyr possession amōg the childzen of Israell. But the fielde of the suburbe that is beside theyr cyties, maye not be sold: but is theyr perpetuall possession. If thy brother bee waxen poore, and fallen in decay with thee, thou shalte relieue hym, both the straunger and soiourner, that he maye lyue wyth thee. And thou shalt take none vserye of hym, or bauntage, But thou shalt feare thy God, that thy brother maye lyue wyth thee. Thou shalt not geue hym thy money vpon vsury, nor lende hym thy corne for increase. I am the Lord your god, which brought you out of the lande of Egypt to geue you the land of Canaan, & to be youre God. ✠ If thy brother that dwelleth by the, be waxen poore, and be sold vnto thee, thou shalt not compell hym to the bondage of seruantes: but as an hired seruaunt, and as a soiourner, he shalbe with thee, and shall serue thee, vnto the yeare of Jubilie, & then shall he departe from thee bothe he and hys childzen with hym, and shall returne vnto his owen kinred agayn, and vnto the possession of his fathers: for they are my seruantes, which I brought out of the land of Egypt, and shal not therfore be solde as bondemen. Thou shalt not raigne ouer hym cruelly, but shalt feare thy God. Thy bondseruāt and thy bondmayd whych thou shalte haue, shall be of the heathen that are round about you: of them shal ye purchase seruantes and maides, and of the childzen of the straungers that are soiourners among you, and of their generations that are with you, whyche they begat in your land. These shalbe your possession, and ye shal take them as inheritance for youre childzen after you, to possesse them, they shalbe your bondemen for euer. But ouer youre

Ex. 22. d
deu. 23. d
Eze. 22 e

Ex. 21. a
Deu. 15 c

F

brethren the childzen of Israel, ye shal not reigne one ouer an other cruelly.

If a soiourner or stranger waxe riche by thee, and thy brother that dwelleth by hym, waxe poore, and sell hymselfe vnto the stranger or soiourner by thee or to any of the straunges kinne: after that he is solde, he may be redemed agayn: one of his brethren (that wyll) either his vncle, or his vncles sonne, may bye hym out: or any that is nye of kynne vnto hym of his kinnrede, may redeme him: either if his hand can get so much, he may be looſed. And he shal recken with hym that boughte hym, from the yere that he was sold in, vnto the yeare of Jubelie, and the price of his bying shalbe valued, accordyng vnto the numbre of yeares. As an hired seruaut shall he be with hym. If there be yet many yeres behynd accordyng vnto them, let hym geue agayne for his deliuerance, of the money that he was bought for. If there remayne but fewe yeares vnto the yeare of Jubelie, let hym count with him againe, and accordynge vnto hys yeares geue hym agayn for his redemption, and he shalbe with hym yeare by yeare, as an hyred seruant, and the other shall not reygne cruelly ouer hym in thy sight. If he be not redemed thus, he shal go out in the yere of Jubelie, both he and his childzen with hym: for the childzen of Israell are my seruantes, which I brought out of the land of Egypt. I am the Lord your God.

¶ The .xxvi. Chapter.

YE shall make you no ydols, nor grauen Image, neyther reare you vp any stone, neyther shal ye set vp any image of stone in your land to worshyp it: for I am the lord your God: ye shal keepe my Sabboths, and feare my sanctuarye: for I am the Lorde. ✠ If ye walk in myne ordynances and keepe my cōmaundementes, and doo them, I wil sende you rayne in the ryght season, & the lande shall yelde her increase, and the trees of the fielde shall geue theyr fruite. And the thrashyng shall reache vnto

vnto ꝑ wine harueſt, & the wyne harneſt ſhall reache vnto ſo wynge tyme, and ye ſhall eate youre breade in plenteouſnes, and dwel in your lande peaſeably. And I will ſende peace in the lande, and ye ſhall ſlepe without anye man to make you afrayed. And I will ryd euyll beaſtes out of the lande, and there ſhall no ſwearde go throughout youre lande. And ye ſhall chaſe youre enemies, and they ſhall fall before you vpon the ſwearde. * And fyue of you
3.c shal chaſe an hundred, and an hundred
B of you ſhal put ten thouſand to flyght, and your enemies ſhall fall before you vpon the ſwearde. For I wyll haue reſpecte vnto you, and make youe encreaſe and multiplye you, and ſet vppe my couenaunt with you. And ye ſhall eate olde ſtoare, and carye out olde for the newe. * And I wyll make my
6 a dwellynge place amonge you, and my ſoule ſhal not lothe you, I wyl walke among you, and wil be your God, and ye ſhalbe my people. I am the Lorde your God which brought you oute of the lande of Egypt, that ye ſhould not be their bondmen, & I haue broken ꝑ cheanes of youre yoke, and made you go vpryght. * But and yf ye wyll not
8.b harken vnto me, nor will not do after
.2a theſe commaundementes: And yf ye ſhall diſpiſe myne ordeynances, eyther yf your ſoul abhorre my lawes, ſo that ye wil not do all my commaundementes, but breake myne appoyntment. I alſo wyll do thys vnto you. For I wyll bringe vpon you fearefulneſſe, ſwellyng of bodye, and the burnynge agewe to conſume your eies, and gender ſorowe of herte. And ye ſhal ſowe your ſeade in vayne, for your enemyes ſhall eate it. And I wyll ſet my face againſte you, and ye ſhall fall before your enemyes, and they that hate you
C ſhall rayne ouer you. and ye ſhall flee,
28a when no man foloweth you. And yf ye will not yet for all this harken vnto me, then will I punyſhe you ſeuen tymes more for your ſinnes, and wyll breake the pryde of your ſtubburneſſe. And I will make your heauē as yron and your earth as braſſe: And your labour ſhalbe ſpent in vayne. For your land ſhall not geue her increaſe, neyther ſhall the trees of the lande geue theyr frutes. And yf ye walke cōtrary vnto me, and wil not harken vnto me I wyll bryng ſeuen tymes mo plages vpon you, accordyng to your ſinnes. I will alſo ſende in wylde beaſtes vpon you, which ſhall rob you of your chyldren, and deſtroy your cātel, and make you fewe in number, and cauſe your hye wayes to growe vnto a wyldernelle. And yf ye maye not be reformed
D by theſe thinges, but ſhall walke contrary vnto me, thē wyll I alſo walke cōtrary vnto you, & wyll punyſhe you yet ſeuen tymes for your ſynnes. And I wyll ſende a ſweard vpon you, that ſhal auenge my teſtament. And when ye are gathered together within your Cities, I wyll ſende the peſtilence among you, and ye ſhalbe delyuered into the hande of the enemie. And when I haue broken the ſtaffe of your bread ten wyues ſhall bake youre breade in one ouen, and they ſhall delyuer you Oſee.5.c
your breade agayne by weyght * ye Mich.6.d
ſhall eate, and not be ſatiſfyed. And yf ye will not yet for all this harken vnto me, but ſhall walke agaynſte me. I will walke contrary vnto you alſo in indignation, and wyll chaſtice you ſe- 4Re.6.g
uen tymes for your ſynnes. * And ye ſhal eate ꝑ fleſhe of your ſons, and the
E fleſhe of your daughters ſhall ye deuoure. I wyl deſtroy your hie places, and roote oute your ymages, and caſte youre carkaſſes vpon the bodyes of your ydoles, & my ſoule ſhall abhorre you. And I wyl make your cities deſolate, and bryng your ſanctuary vnto naught and wyll not ſmel the ſwetneſſe of your odoures. I wyll bryng the lande vnto a wildernes, and your enemyes whiche dwell therein, ſhall wonder at it. And I will ſtrawe you amonge the heathen, and wyll drawe out a ſwerde after you, and your lande ſhalbe waſte, and your cities deſolate. Then ſhal the lande enioye her Sabbothes, as longe as it lyeth voyde, and ye ſhalbe in your enemyes lande: euen then ſhall the lande reſte, and reioyce

in her Sabbothes. As longe as it lyeth voyde it shall reste, because it dyd not reste in youre Sabbothes, when ye dwelte vppon it. And vpon them
F that are left alyue of you, I wyll send a fayntenesse into theyr hertes in the lande of their enemyes: and the sounde of a shakynge leafe shall chase theym, and when they flee the swearde, they shall fall: no man folowynge vppon them. They shall fall one vpon another, as it were before a swearde, euen no man folowynge vpon them, and ye shall haue no power to stande before youre enemyes. And ye shall perysshe amonge the heathen, and the lande of your enemyes shall eate you vp. And they that are lefte of you, shall pyne awaye in theyr vnryghteousnesse, euen in theyr enemies lande and in the misdeades of theyr fathers shall they consume. And they shall confesse theyr mysdedes, and the mysdedes of theyr fathers for theyr trespace, which they haue trespassed agaynst me, & for that also that they haue walked contrarye vnto me. Therfore, I also will walke contrarye vnto them, and wyll bryng them into the lande of theyr enemyes. And then at the leaste waye theyr vncircumcised hertes shall be tamed, and they shall make an attonemente for
G theyr mysdedes. And I wyl remem-
Deu. 4.e ber my couenaunte, with Jacob, and my bonde with Isaac, and myne appoyntment with Abraham will I remember, and wyll thynke on the land. The lande shalbe lefte of them, and shal enioye her Sabbothes whyle she lyeth waste without them. And they shall make an attonemente for theyr mysdedes, because they despysed my lawes, and because theyr soule refused myne ordeinaunces: And yet for al that when they be in the land of theyr ene-
Deu. 4.e myes, I wyll not caste them awaye, neyther wyll abhorre them, to destroy them vtterlye, and to breake myne appoyntemente with them: for I am the Lorde theyr God. I wyll for theyr sakes remember the couenaunte made vnto theyr fathers whom I brought out of the land of Egypte in the syght of the heathen, that I myghte be theyr God: I am the Lorde. These are the ordeynaunces, and iudgementes, and lawes which the Lord made betwene him & the children of Israel in mount Sinai, by the handes of Moyses.

¶ The .xxvii. Chapter.

AND the Lord spake vnto Moses sayinge: speake vnto the chyldren of Israell, and saye vnto them: If any man wyll gene a synguler vowe vnto the Lorde accordynge to the value of the soules, the value of the male from twentye yeare olde vnto sixty shalbe fyftye sicles of syluer, after ỹ weight of ỹ sanctuary. And yf it be a female, the value shalbe thirtye sicles. And from fiue yeres to twentye, the male shalbe set at twentye sicles, and the female at ten sycles. And from a moneth vnto fyue yeare, the male shall be set at fyue sicles of syluer, and the female at three. And he that is syxtye yeare olde, and aboue, shalbe valued at fyftene sicles, and the woman at ten. But yf he be to poore so to be sette, he shall presente hym selfe before the Priest: and the priest shall value hym, accordynge as the hande of hym that vowed is able to get, euen so shall the priest value him.
If it be a beaste of whiche men bryng an offerynge vnto the Lorde: all that any man geueth of such vnto the Lord shalbe counted holye. He shall not alter it nor chaunge it: a good for a bad, or a bad for a good. And yf he chaunge beaste for beaste, then bothe the same beaste, and it also wherwith it was chaunged shalbe holye. If it be anye maner of vncleane beaste, of whyche men do not offer a sacrifyce vnto the Lorde, he shall set the beaste before the Priest, and the Priest shall value it, whether it be good or bad. And as the Priest setteth it, so shall it be. But if he wyl bye it agayne, he shall geue the fyfte parte moare aboue that it was set at. If anye man dedicate his house,
C to be holye vnto the Lorde, the Priest shall set it whether it be good or bad

and

and as the Prieaste hath set it so shall the value be. And when he that sanctifyed it, wyll redeme hys house, lette hym geue the fyfth parte of the money that it was iudged at thereto, and it shalbe hys.

If a man halowe a pece of hys enheryted lande vnto the Lorde: it shall be sette accordynge to the seade thereof. If it beare an homer of Barley it shal be sette at fyftye sicles of syluer. If he halowe hys fielde immediatelye from the yeare of Jubelye, it shall be worth accordynge as it is esteamed. But and yf he halowe his fielde after the Jubelye, the Prieaste shall recken the money accordynge to the number of the yeares that remayne vnto the yeares of Jubelye folowynge, and there after it shalbe lower set. If he that consecrated the field, will redeme it agayne, let hym put the fyfte parte of the pryce that it was sette at therevnto, and it shalbe hys. And if he will not redeme the fielde, but selleth the fyeld to another man, he (that vowed) may redeme it nomore. But when the fielde goeth out in the yeare of Jubelye, it shalbe holy vnto the Lorde: euen as a fielde that is vtterlye put awaye, and it shalbe the Prieistes possession.

If a man sanctifye vnto the Lorde a fyelde whiche he hath bought, and is not of hys enherytaunce, the Prieste shal reken vnto hym what it is worth vnto the yeare of Jubelye, and he shal geue the pryce that it is sette at, the same daye as a thinge consecrated vnto the Lorde. And in the yeare of Jubelye, the fyelde shall retourne vnto him, of whom he bought it: euen vnto hym, whose enherytaunce of lande it is. And all settynge shalbe accordyng to the sicle of the sanctuarye. One sycle conteyneth twentye halfepens.

But the fyrste borne of the beastes that is appoynted vnto the lorde, may no man sanctifye: whether it be oxe or shepe, for it is the Lordes already. If it be an vncleane beaste, he shall redeme it, as it is sette at, and geue the fyfte parte moare thereto: Or, yf it be not redemed, it shalbe solde, accordyng to the value. Notwithstandynge, no dampned thynge that a man putteth from him and dedicateth vnto the lord of all hys good (whether it be man or beaste, or lande of hys enherytaunce) maye be solde or redemed: for euerye thynge so putte awaye, is moste holye vnto the Lord. Let no dampned thyng that a man separateth, be redemed, but dye the death. Euerye tythe of the lande which is of the seade of the land or of the frupte of the trees, is the Lordes, and is sanctifyed vnto the Lorde. And yf a manne wyll redeme oughte of hys tythes, let him adde the fyfte parte thereto. And euerye tythe of oxe and of shepe and of euerye beast that goeth vnder the rod, euen euerye tenth shalbe holy vnto the LORD. He shall not loke yf it be good or bad, nor chaunge it. Elles if he chaunge it, both it, and that it was chaunged withall, shalbe halowed vnto the Lorde and may not be redemed.

These are the cõmaundementes which the Lord commaunded by Moyses vnto the chyldren of Israell in Mounte Sinai.

(.·.)

The ende of the thirde booke of Moyses, called in the Hebrue, Waiecta, and in Latyne Leuiticus.

The fourth booke of Moyses, called in the Hebrue Haie-dabbar, and in Latyne Numeri.

¶ The firste Chapter.

A Nd the Lorde spake vnto Moyses in the wildernesse of Sinai, in the Tabernacle of wytnesse, the firste daye of the seconde moneth in the second yeare after they were come out of the lande of Egypt, saying: *take ye the summe of all the multitude of the childzen of Israel, after theyr kinredes and housholde of theyr fathers with the number of theyr names, all that are males, heade by heade, from twentie yeare and aboue: euen all that go fourth to the warre in Israel, thou and Aaron shal number thē throughoute theyr armies, and with you shalbe men of euery tribe, wherof euerye one is heade man of the house of hys fathers. And these are the names of the men ẏ̄ shal stand with you: of (the tribe of) Ruben, Elizur, the sonne of Sedeur: of Simeon, Selumiell the sonne of Suri, Sadai: of Iuda, Nahesson, the sonne of Aminadab: of Issachar, Nathanael, the sonne of Zuar: of Zabulon, Eliab, the sonne of Helon. Amonge the childzen of Ioseph: of Ephzaim, Elisama, the sonne of Amihud: of Manasse, Gamaliell, the sonne of Pedazur: of Ben Iamin, Abidan the sonne of Gedeoni of Dan, Ahiezer, the sonne of Ammi, Sadai: of Azer, Pagiell, the sonne of Ocran: of Gad Eliasah the son of Deguel. Of Nepththaly, Ahira the son of Enan. These were of great fame in the congregation, Lordes of the trybes of theyr fathers, and heades ouer thousandes in Israell. And Moyses and Aaron toke these men (which are expressed by theyr names) and gethered all the congregation together, the firste daye of the seconde moneth, and they were rekened throughoute theyr kinredes and houses of theyr fathers by name from twentye yeare and aboue, heade by heade. As the Lorde commaunded Moyses, euen so he numbred thē in the wildernesse of Sinay.

Exo. 30b
Nu. 26, a
2 Re. 24a

A

And the childzen of Ruben Israels eldeste sonne throughout theyr generacions, and theyr kynreddes, and houses of theyr fathers in the numbre of names, heade by heade (all males from twentye yeare and aboue) as many as dyd go fourth to the warre: the number of them that were of the trybe of Ruben, was .xlvi. thousande and .fyue hundzed.

Of the childzen of Simeon throughout theyr generacions and theyr kynreddes, and houses of theyr fathers, the summe of them in the number of names, heade by heade, all the males from twentye yeres and aboue, whosoeuer myght go fourth to the warre, the summe of theym that were of the trybe of Simeon .lix. thousande and three hundzed.

Of the childzen of Gad throughoute their generacions and their kinredes and housholdes of their fathers, the number of the names from .xx. yeare and aboue, all that went fourth to the warre: the number of them that were of the trybe of Gad, was .xlv. thousande, sixe hundzed and fyftye.

Of the childzen of Iuda throughout theyr generacions and their kynredes and houses of their father the number of names from .xx. yeare and aboue, all that wer able to go fourth to the war: The number of theym that were of the trybe of Iuda, was .lxxiiii. thousande and sixe hundzed.

Of the childzen of Issachar throughout their generacions and their kynreds and houses of their fathers: The number of names from twenty yeare and aboue whiche went all fourth to warre, the number of them that were of ẏ̄ tribe of Issachar, was .liiii. thousande and .iiii. hundzed.

Of the childzen of Zabulon, throughoute theyr generacions and theyr kinreddes, and houses of theyr fathers,

the number of names from twentye yeare and aboue, whiche were able to go fourth in the hoofte: The number of them that were of the trybe of Zabulon, was. lbii. thousande and foure hundred.

Of the chyldren of Joseph: Namely, of the chyldren of Ephraim throughoute their generacions and their kynreddes and houses of their fathers, the number of names from twentie yeres and aboue, all that wente oute to the warre: the number of them that were of the tribe of Ephraim was. xl. thousande and fyue hundred.

Of the thildren of Manasse throughout their generacions, and their kynreddes, and houses of their fathers, the number of names from twentye yere olde and aboue, al that went out to the war: The number of them that were of the trybe of Manasse was. xxxii. thousande and. ii. hundred.

Of the chyldren of Ben Jamynne throughoute their generacions, and their kynredes and houses of their fathers, the number of names from. xx. yere and aboue, al that went fourth to the warre: the number of them that were of the tribe of Ben Jamyn was xxxv. thousande and. iiii. hundred.

Of the chyldren of Dan throughoute their generations and kynreddes and houses of their fathers: the number of names from twentye yere olde and aboue, all that went fourth to the war: The number of them that were of the trybe of Dan was. lxii. Thousande and seuen hundred.

Of the chyldren of Aser throughoute their generacions and their kynredes and houses of their fathers, the number of the names from twentye yeres and aboue, all that went out to warre: The number of them that were of the trybe of Aser was. xli. thousande and fyue hundred.

Of the children of Nepthali: throughout their generacions & their kynreds and houses of their fathers, the number of names from twentye yeres and aboue, all that myght go fourth to the warre: The number of them that were of the trybe of Nepthalye, was. liii. thousande and. iiii. hundred.

These are the summes which Moses and Aaron numbred, and the princes of Israell: those twelue men, whiche were euery one ouer the house of their fathers. And all the numbers of the chyldren of Israell, throughoute the houses of their fathers, from twentye yeare and aboue, all that went fourth to the warre in Israell, drewe all vnto the same of. sixe hundred thousand and thre thousande, fyue hundred and fifty. But the Leuites after the tribes of their fathers were not numbred amonge them. And the Lord spake vnto Moyses, sayinge: Thou shalte not number the tribe of Leui, neither take the summe of them from amonge the chyldren of Israell. But thou shalte appoynt the Leuites ouer the habitacion of wytnesse and ouer all the vessels thereof, and ouer all thyngs that are in it. Yea, they shal beare the tabernacle and all the vessels therof, & they shall minister in it, and shall dwell round about the tabernacle. And whē the tabernacle goeth fourth, ỹ Leuites shall take it downe: and when the tabernacle is to be pitched, they shall set it vp: and yf anye straunger come nye, he shall dye. And the chyldren of Israell shall pytche theyr tentes, euerye man in his owne companie, and euery man vnder his own standerd throughout their hostes. But the Leuites shal pitche rounde about the tabernacle of witnesse, that there be no wrath vpon the congregation of the chyldren of Israel, and the Leuites shall kepe the watche of the tabernacle of witnesse. And the children of Israell did accordyng to al that the Lord commaunded Moyses, euen so dyd they.

¶ The. ii. Chapter.

AND the Lord spake vnto Moyses and Aaron, sayinge: euerye man of the chyldren of Israell shall pytch vnder hys owne standerd and vnder the armies of their fathers houses: on the other syde and rounde about the tabernacle of witnesse shall

they pytch. On the eaſte ſyde toward the ryſynge of the ſonne, ſhall they of ꝑ ſtanderd of the hoſte of Juda pytch throughoute theyr armyes: And Nahellon the ſonne of Aminadab was captayne of the ſonnes of Juda.

And hys hooſte and the number of them. lxxiiii. thouſand & ſixe hundred. Nexte vnto hym ſhall they that be of the trybe of Iſachar pytch: and Nathanaell the ſonne of Suar was captayne of the chyldren of Iſachar: hys hooſte and the ſumme of the number thereof. liiii. thouſand and foure hundred. And then the trybe of Zabulon: and Eliab the ſon of Helon, captayne ouer the chyldren of Zabulon and his hooſte and the number of them. lvii. thouſand and. iiii. hundred: ſo that the whole number of the whole hooſte of Juda are an hundred thouſand. lxxxvi thouſand and foure hundred throughoute their armyes: and theſe ſhall go before. On the ſouthſide ſhal the ſtanderd of the hoſt of Rubē kepe through their companyes: and the captayne ouer the ſōnes of Ruben, was Elizur the ſonne of Sedeur. And hys hooſte and the number of them. xlvi. Thouſande and fyue hundred. And faſte by hym ſhall the trybe of Simeon pitch, and the captayne ouer the ſonnes of Simeon, was Salumiell the ſonne of Zuri Sadai, and his hooſte and the number of them. lix. Thouſande and three hundred. And the trybe of Gad alſo, and the captayne ouer the ſonnes of Gad, was Eliaſaph the ſonne of Degueli: And his hoſte and the numbre of them. xlv. thouſand. vi. hundred and fyftye. All that were numbred with the trybe of Ruben: an hundred thouſande. li. thouſand, foure hundred and fyftye throughoute their armyes, and they ſhall go in the ſeconde place. And the tabernacle of witneſſe ſhall go with the hooſte of the Leuites, in the myddes of the hooſtes: And as they lye in theyr tentes, euen ſo ſhall they proceade in their iourney, euery man in hys degree, and vnder theyr owne ſtanderdes. The weſtſyde ſhall the ſtandarde of the hoſte of Ephraim kepe with theyr armyes, and the captayne ouer the ſons of Ephraim, was Eliſama the ſonne of Amihud: Hys hoſt and ꝑ number of them. xl. thouſande and fyue hundred. And faſte by hym, ſhalbe the trybe of Manaſſe, and the captayne ouer the ſonnes of Manaſſe was Gamaliel the ſonne of Pedazur. Hys hoſte and the number of them. xxxii. M. and. ii. hundred. And the tribe of Ben Jamin alſo: and the captayne ouer the ſōnes of Beniamin was, Abidan the ſon of Gedeoni. Hys hoſt and the number of them. xxxv. M and foure hundred. All that were appoynted with the hooſte of Ephraim were an hundred. M. viii. M. and an hundred throughout their armes, and they ſhall go in the thirde place. The ſtanderd of the hoſte of Dan ſhal kepe the northſyde with their armies: & the captayne ouer the chyldren of Dan, was Ahiezer the ſonne of Ammi Sadai. His hoſte and the number of them lxii. M. and. vii. hundred. And faſt by hym ſhall the trybe of Aſer pitch: and the captayne ouer the ſonnes of Aſer was Pagiel the ſonne of Ocran. His hoſt and the number of them. xli. thouſand and. v. hundred. And the trybe of Nephthali alſo, and the captayne ouer the chyldren of Nephthali: was Ahira the ſonne of Enan. Hys hoſte and the number of them. liii. M. and. iiii. hundred. All they that were appoynted with the hoſt of Dan, was an hundrede. M. lvii. M. and. vi. hundrede. And they ſhall go hynmoſt with their ſtanderdes. Theſe are the ſummes of the chyldren of Iſraell throughoute the houſes of their fathers: euen all the numbers that pytched throughoute theyr hoſtes ſyxe hundred thouſande, thre thouſand, v. c. and fyfty. But the Leuites were not numbred amōg the chyldren of Iſraell as the Lorde commaunded Moyſes. And the chyldren of Iſrael dyd accordyng to all that the Lord commanded Moyſes, for ſo they pytched with theyr ſtanderdes, and ſo they iourneyed throughout their kinredes, and throughout the houſholdes of their fathers.

The

¶ The. iii. Chapter.

THese are the generaciõs of Aaron and Moyses, in the day that the Lorde spake with Moyses in the mount Sinai, and these are the names of the sonnes of Aaron: Nadab the eldeste sonne, Abihu, Eleazar & Ithamar. * These are the names of the sons of Aaron which were, * Prestes annointed, & whose hand was cõsecrated to minister. * And Nadab and Abihu dyed before the Lorde when they offered straunge fyre before the Lord in the wildernesse of Sinai, and had no chyldren. And Eleazar and Ithamar ministred in the syght of Aaron their father. And the Lorde spake vnto Moyses, saying: bryng the tribe of Leui, and set them before Aaron the prieste. that they maye serue hym, and wayt vpon him and vpon all the multitude, before the tabernacle of wytnesse to do the seruice of the habitaciõ. They shal kepe all the apparell of the tabernacle of witnesse, and wayte vpon the chyldren of Israell to do the seruyce of the habitacion. And thou shalte geue the Leuites vnto Aaron and hys sonnes, for they are geuen and delyuered vnto hym of the chyldren of Israell. And thou shalt appoynte Aaron and hys sonnes to wayte on theyr Priestes office: and the straunger that commeth nye, shall be slayne. And the Lorde spake vnto Moyses saying: beholde, I haue taken the Leuites from amonge the chyldren of Israell * for al the fyrste bozne that openeth the matrice amonge the chyldren of Israell, and the Leuites shalbe myne: because all the fyrste bozne are myne: for the same daye that I smote all the fyrste bozne in the lande of Egypte, I halowed vnto me al the firste bozne in Israell, bothe man and beaste, and myne they shalbe: I am the Lorde. And the Lord spake vnto Moyses in the wilderne of Sinai saying: Number the chyldren of Leui after the houses of theyr fathers in their kynredes. All that are males, from a moneth olde and aboue shalte thou number. And Moyses numbred them, accordyng to the commaundement of the Lorde, and as he had commaunded. * And these were the chylderene of Leui in theyr names: Gerson, and Cahath and Merari. And these are the names of the chyldren of Gerson in their kynredes: Libni and Semei. The sonnes of Cahath in theyr kynreddes: Amram, Iezehar, Hebron and Oziell. And the sonnes of Merari in their kynreddes: Maheli and Musi. These are the kynreddes of the Leuites, accordynge to the houses of theyr fathers. Of Gerson came the kynred of the Libnites and the kynred of the Semeites These are the kinredes of the Gersonites. And the summe of them (after the number of al the males from a moneth olde and aboue) was seuen thousande and syue hundred. And the kynredes of the Gersonites shall pytche behynde the habitation westwarde. The captayne and moste aunciente of the house of the Gersonites, was Eliasaph the sonne of Lacil. And vnder the keppyng of the chyldren of Gerson in the tabernacle of wytnesse was the habitation and the tente, the coueryng thereof, and the hangynge of the doze of the tabernacle of wytnesse, and the hangynges of the courte, and the curtayne of the doze of the courte: whiche is rounde aboute the tabernacle, and the aulter, and the coardes of it for all the seruyce thereof. And of Cahath came the kynred of the Amramptes, and the kynred of the Iezeharites: the kynred of the Hebronites, and the kinred of the Ozielites. These are the kynredes of the Cahathites. And the number of all the males from a moneth olde and aboue, was eyght thousand and syxe hundred. And these shall kepe the thynges that are to be kepte in the holye place. And the kynredde of the chylderene of Cahathe shall pytche on the Southsyde of the Tabernacle. The captaine and most auncionte of the house or the kynred of the Cahathites, was Elisaphan the sõne of Oziell, and vnder theyr kepynge

was the arke, the table, the candlestick and thoulters, and al the vessels of the sanctuarye that they minister in, and the vayle, and what soeuer belonged to the ministration thereof. And Eleazar the son of Aaron the Priest, was captayne ouer all the captaynes of the Leuites, and had the ouersight of the that wayted vpon the sanctuary. And
E of Merari came the kinred of the Mahelites, and the kinred of the Musites These are the kinreds of Merari.
And the summe of them accordynge to the numbre of all the males, from a moneth olde and aboue was sixe thousand and two hundred. The captaine and the most auncient of theyr house, that were of the kynred of Merari, was Zuriel the sonne of Abihael: and these shall pytche on the northsyde of the tabernacle. And vnder the custodye of the sonnes of Merari shalbe the bordes of the dwellyng, & the barres, pylers and sockettes thereof, all the vessell thereof, & all that serueth thereto: and the pylers of the court rounde aboute with theyr sockettes, theyr pynnes and theyr coardes. But on the forefront of the habitation before the Tabernacle of witnesse eastward, shal Moyses and Aaron and hys sonnes pytche, and wayte to kepe the sanctuarye, and to kepe the children of Israeli. And the straunger that commeth nye shalbe slayne. And the whole summe
F of the Leuites whiche Moyses and Aaron nombred, at the commaundemente of the Lorde thorowoute theyr kynredes (euen all the males from a
Nu. 26. moneth olde and aboue) was * two & twenty thousand. And the Lord sayd vnto Moyses: Nombre all the fyrste borne that are males among the children of Israell (from a moneth olde and aboue) and take the nomber of theyr names. And thou shalt appointe the leuites to me (for I am the Lord) for all the first borne of the children of Israell, and the cattell of the Leuytes, for all the first gendred of the cattel of the children of Israell. And Moses nombred as the Lorde commaunded hym, all the fyrst borne of the children of Israel. And al the first borne males rehearsed vp theyr names, from a moneth olde and aboue, accordyng to their nombre) were two and twenty thousande, two hundred threescore and thirtene. And the Lorde spake vnto Moy 6
ses sayinge: take the Leuites for all the fyrst borne of the chyldren of Israell, and the cattell of the Leuites for their cattell, and the Leuites shalbe myne. I am the Lord. And for the redemynge of the two hundred and three score and thirtene, (whyche are moo then the Leuites in the fyrst borne of the chyldren of Israell,) take fiue sycles of euery heade, after the weyghte of the Sanctuary * the Sycle conteynynge twentye halfpens. And gene Exp. Leu. Exo. the money wherewith the odde nombre of theym is redemed, vnto Aaron and hys sonnes. And Moses toke the redemption money, of the ouerplus that were mo then the Leuytes: of the fyrst borne of the chyldren of Israell, toke he hys money: euen a thousande three hundred and threescore and fyue sycles, after the sycle of the Sanctuarye. And Moyses gaue the money of them that were redemed, vnto Aaron and his sonnes, accordyng to the word of the Lorde, euen as the Lorde commaunded Moyses.

¶ The .iiii. Chapter.

3

AND the Lord spake vnto Moses and Aaron sayinge: Take the summe of the chyldren of Cahath from among the sons of Leui, after theyr kynreds & houses of theyr fathers, (from .xxx. yeare and aboue vntill fyftie) all that are able to go forth to the warre: for to do the worke in the tabernacle of witnesse. The office of the chyldren of Cahath in the Tabernacle of wytnesse, is most holye. And when the host remoueth, Aaron and hys sonnes shall come and take downe the vayle, that hangeth betwene, and wrappe the Arke of wytnesse in it: and shall put thereon a couerynge of taxus skynnes and shall spreade vpon it & clothe that

is altogether of yelowe silck, and put in the barres thereof. And vppon the shewe table, they shall spred abroade, a cloth of yelowe silcke, and put theron the dysshes, spones, flatpeces, and pottes to powre with, and ther shalbe breade thereon continually: and they shall spreade vpon them a couerynge of purple, and couer the same with a couerynge of taxus skynnes, and putte in the barres thereof. And they shal take a clothe of yelowe silcke, and couer the candlestycke of lyghte, wyth hys lampes, tonges, and snoffers, and all the oyle vessells wyche they occuppe aboute it, and they shal put both it, and all the vessell thereof within a couerynge of taxus skynnes, and put it vp on a barre. And vpon the golden alter they shall spreade a cloth of yelow silke and couer it with a couering of taxus skinnes, and put in the barres thereof. And they shall take all the thynges (wyche they occuppe to mynyster within the holy place) and put a cloth of yelowe silke vpon them, and couer them with a couering of taxus skins, B and put them on a barre. And they shall take awaye the asshes from the alter, and spred a purple cloth thereon, and put vpon it all the vessels thereof that they minister withall: euen the colepannes, the fleshehokes, the shouels, the basens and the other vessells of the alter, and they shall spreade vpon it a couerynge of taxus skynnes, & put in the barres of it. And when Aaron and hys sonnes haue made an ende of couerynge the holye thynges, and all the vessells of the sanctuary (agaynst that the host remoue) then the sonnes of Cahath shall come in for to beare but they shal not touch any holy thing least they dye. And this is the charge of the sonnes of Cahath in the Tabernacle of wytnesse. And to the office of Eleazar the sonne of Aaron the preist, partayneth the oyle for the lyghte, the swete cense, the dayly meate offringe, & the annoyntynge oyle, and the ouer- C syghte of all the Tabernacle, and of al that therein is, both in the sanctuary, and in all the vessels thereof: And the Lorde spake vnto Moyses and Aaron sayinge: Ye shall not destroye the trybe of the kynredde of the Cahathites, from amonge the Lenites. But thus doo vnto theym, that they maye lyue and not die, when they goo vnto the most holy thinges: Let Aaron and hys sonnes goo in, and take them downe, to euerye one after hys seruyce, and after hys charge. But let them not goo in, to se when the holye thynges are folden vp, least they dye. And the Lorde spake vnto Moyses sayinge: Take also the summe of the chyldren of Gerson, throughoute the houses of their fathers, and throwout their kynreds: from .xxx. yeare and aboue, vntil fyftye, shalte thou nombre them, all that are able to go forthe to the warre for to doo seruice in the Tabernacle of wytnesse. And thys is the seruice of the kinred of the Gersonites, to serue and to beare. They shall beare the curtaynes of the dwellynge, and the rouffe of the Tabernacle of wytnesse, his couerynge, and the couerynge of taxus skynnes, that is aboue vpon it, and the hangyng of the doze whiche is in the Tabernacle of wytnesse: and the hangynge that is in the entrynge in of the gate of the court rounde about the dwellyng, and the alter, with the coardes, and all the instrumentes that serue vnto theym, and all that is made for to serue them. At the mouth of Aaron and his sons, shall the seruice of the childzen of the Gersonites be done, in all their charges, and in all theyr seruice, and ye shall numbre vnto them all their burthens to kepe. And thys is the seruice of the kynred of the chyldren of Gerson in the Tabernacle of wytnesse, and theyr watche shalbe vnder the hande of Ithamar, the sonne of Aaron the Preist. And thou shalte numbre the sonnes of Merari after theyr kynredes, & after the houses of theyr fathers: from thyrtie yeares and aboue vnto fyftie, shalte thou numbre them, euerye one that is able to goo forth to the warre, to do the seruice of the Tabernacle of wytnesse. And

this is the charge ỹ they must wayte vpon, accordyng to al their seruice in the Tabernacle of wytnes. The bordes of the dwellyng, with the barres pyliers, and sockettes thereof, and the pyliers that are rounde aboute the courte, with theyr sockettes, pinnes, and cordes, and withall the instrumen-
D tes of it, for all theyr seruice. And by name ye shall reken the thinges that they must wayte vpon to beare. This is the seruice of the kinredes of the sonnes of Merari, accordynge to all their office in the tabernacle of wytnesse vnder the hande of Ithamar the sonne of Aaron the Priest. And Mo-
ses and Aaron and the princes of the multitude numbred the sonnes of the Cahathites, after their kinredes and houses of their fathers: from thyrtye yeare and aboue vnto fyftie, all that were able to go forth to the warre, to do seruice in the tabernacle of wyt-
nesse. And the nombres of theym thoroughout theyr kynredes were two thousande, seuen hundred and fyftye. This is the numbre of the kynredes of Cahath: namely, all that myght do seruice in the Tabernacle of wytnes, whych Moses and Aaron did numbre accordynge to the commaundemente of the Lorde by the hande of Moyses. These are the numbres of the sonnes of Gerson throughout their kynreds and houses of their fathers, from thyr-
tye yeare vp vnto fyfty, all that were able to go forth to the warre, for to do seruice in the Tabernacle of witnesse. And the numbres of them throughe-
out their kynredes, and houses of theyr fathers, were two thousand, sixe hundred and thyrtye. Thys is the numbre of the kynredes of the sons of Gerson, of all that dydde seruyce in the Tabernacle of wytnesse, whyche Moyses and Aaron didde numbre ac-
cordynge to the commaundemente of the Lorde. And these are the numbres of the kynredes of the sonnes of Me-
rari, throughout their kynreddes, and houses of their fathers, from thyrtye yeare vp vnto fyftie: all that wente forth to the warre, and serued in the Tabernacle of wytnesse. And the nũ-
bres of them after their kinreds were three thousande, and two hundred.
This is the summe of the kynredes of the sonnes of Merari, which Mo-
ses and Aaron numbred accordynge to the word of the Lord, by the hand of Moyses. And so all the numbres of ỹ Leuites, whiche Moyses, Aaron and the Lordes of Israell numbred, after their kynreddes and housholdes of their fathers, from thyrtye yeare vppe vnto fyftye, euerye one that came to do hys office, and seruice and to beare his burthen in the Tabernacle of witnes were (whan they were numbred.) eyghte thousande, fyue hundrede and fourescore. Accordynge to the worde of the Lorde dyd (Aaron) numbre them by the hande of Moyses, euerye one accordynge to their seruice and charge and accordyng to their offices: as the Lorde commaunded Moyses.

¶ The. v. Chapter.

AND the Lord spake vnto Mo-
ses, sayinge: commaunde the childzen of Israell that they
* put out of the hoste, euerye leper and euery one that hath an yssue, & wholo Le. euer is defyled vpon a soule. Bothe male and female shal ye put out: euen out of the hoste shall ye put them, that they defile not the tentes among whi-
che I dwell. And the chyldzen of Is-
raell dyd so, and put theim oute of the hooste, euen as the Lorde spake vnto Moses, so dyd the childzen of Israel.
And the Lord spake vnto Moses, say-
inge: speake vnto the childzen of Isra-
ell: whether it be * man or woman.
If they haue commytted anye synne Le.
that a man doeth, and haue trespalled agaynste the Lorde, that soule hathe done amysse: Therefore they shall knowledge their synne whyche they haue done, and let him restore agayne the hurte that he hath done in the hole and put the fift part of it more therto, and geue it vnto hym whom he hathe trespalled agaynst. But and if there B
be not a man to restore the hurt vnto, nor a kynseman of hys, let the trespace be made good vnto the Lorde, and it

shalbe

shalbe the Preistes, beside the ram of the attonement wherby an attonement shalbe made for hym. And euery heue offrynge that is made of the holy thynges of the childzen of Israel whi che they bzynge vnto the preist shalbe his, and euery mans halowed things shalbe his: and whatsoeuer anye man geueth the preist, it shalbe hys. And the Lorde spake vnto Moyses, saying Speake vnto the childzen of Israell, and saye vnto thē: If any mans wife go a syde, and trespace agaynste hym, so that another man lye with her fleshly, and it be hydde from the eyes of her husbande, & is not come to lyghte that she is defiled, and there is no witnesse agaynst her, neither she taken ne with the maner, and the spzite of ielousye commeth vpō him, so ỳ he is ielouse ouer his wife which is defiled: or if the spzit of ielousie cōe vpō him, so ỳ he is ielouse ouer his wife which is vndefiled thē let the mā bzyng his wife vnto the Preist, and bzynge with her an offeryng for her: the tenth part of an Epha of Barley meale, but let him pour none oyle vppon it, nor put frankencens thereon: for it is an offeryng of ielousie, an offringe for a remembzāce, causyng the sinne to be thought vpō.

19 And the Preist shall bzynge her and
C set her before the Lorde, and let hym
*take holy water in an erthen vessell, and of the dust that is in the floure of the habitation, and put it into the water. And let the Preest set the woman before the Lord, and vncouer the womans head, and put the memoziall of the offeryng in her handes which is the ielousie offeringe, and the Preiste shall haue bitter, and cursed waters in hys hande, and the Preist shal charge her, and saye vnto the woman. If no man haue lien with the, neither haste gone a side to vnclennes without thy husbande, then haue thou no harme of this bitter, and cursed waters. But and yf thou hast gone asyde behynde thyne husband, and art defiled, & some other man hath lien with the besyde thyne husbande, (and the Preist shall charge the woman with an horrybis curse, and the Preiste shall saye vnto the woman) the Lorde make the to be an abhomination and a curse amonge the people: when the Lord doth make thy thye rotte, and thy belye swell: These cursed waters go into the bowels of the, that they may make thy belye swell, and thy thye rotte, and lette the woman saye, Amen, Amen. And D
let the Preiast wzyte these curses: And when they be clensed, lette hym cast thē into bitter waters, and gene the woman those bytter, and cursed waters to dzyncke, that those cursed and bitter waters may enter into her. And then the Preist shall take the ielousie offrynge oute of the womannes hande, and waue it before the Lorde, and bzynge it vnto the alter and the Preist shall take an handefull of the offerynge for a memozyall, and burne it vpon the aulter, and then make the woman dzinke the waters: and when he hath made the woman dzynke the waters (if she be defiled, and haue trespassed agaynste the husbande:) then shall the cursed and bitters waters go into her, and her belly shall swell, and her thye shall rotte, and that woman shalbe a curse amonge her people. And if the woman be not defyled but is cleane, she shall haue noo harme, but shall conceaue and beare. This is the lawe of ielousie, when a wyfe goeth asyde behynde her husbande, and is defyled, or when the spirite of ielowsye commeth vpon a man, and he beynge ielouse ouer his wyfe, doth bzyng her before the Lorde. And the preiste shall do accordynge vnto all thys lawe, and the man shalbe gyltlesse, and the woman shall beare her synne.

The.vi. Chapter.

AND the Lorde spake vnto Moyses saying: speake vnto the childzen of Israel, and say vnto them: when either man or woman doth separate theym selues to bowe a bowe of an abstinence, and appoynt them selues vnto the Lorde, he shall seperate him selfe from * wyne Iud. 13. Iudic. 2
and stronge dzinke, and shall dzynke no vynygere of wyne or of stronge dzinke nor shal dzynke whatsoeuer is

gyelled

pzelled out of grapes: and eate no fresh grapes neither yet dzyed. As longe as hys abstinence endureth, shall he eate nothing that is made of the vyne tree, oz of the cozneles, oz of the huske of the
B grape. And as long as he voweth, and is separated, ther shall no rasure come vpon hys heade: but vntyll hys dayes be out, in the which he separateth him selfe vnto the Lozd, he shalbe holy, and shall let the lockes of his heare grow. As longe as he consecrateth hym selfe vnto the Lozd, he shall come at no dead bodye: he shall not make hym selfe vncleane at the deathe of hys father, mother, bzother oz syster: because that the vowe of the abstinence of hys God is vppon hys heade. All the dayes of hys abstinence he is holy vnto the Lozde. And yf it foztune that anye man by chaunce dye sodenlye, befoze hym, the heade of his abstinence shalbe defyled, and he shall • shaue hys heade the
Act. 18. D daye of hys clensynge: euen the seuenth daye he shall shaue it. And the eyght day he shall bzynge two turtles oz two yong pygeons to the priest, befoze the doze of the tabernacle of wytnesse. And the Pziest shall offer the one foz synne, and the other foz a burnt offeringe, and make an attonement foz hym as concerning that he synned vppon a soule, and shall halowe his head the same daye, and he shall consecrate hym selfe vnto the Lozde (the tyme of his abstinence) and shal bzing a lambe of a yeare olde foz tresspace: but the daies that were befoze are lost, because
C hys abstynence was defyled. Thys is the lawe of the abstayner, when the tyme of his abstynence is out, he shall be bzought vnto the doze of the tabernacle of wytnesse, and he shall bzynge hys offerynge vnto the LORD: an hee lambe of a yere olde without blemyshe foz a burnteofferynge, and a shee lambe of a yeare olde withoute blemyshe foz synne, a ram withoute blemyshe also foz a peaceofferynge, and a basket of swete bzeade, euen cakes of fyne floure myngled wyth oyle, and wafers of swete bzed annointed with oyle with theyz meateofferynges and dzynke offerynges. And the Pziest shall bzynge hym befoze the Lozd, and offer his synneoffering and his burntofferynge, and shall offer the ram foz a peaceofferinge vnto the Lozde, with the basket of sweete bzeade, and the pziest shal offer also his meateoffering and hys dzynke offeryng. And he shall shaue the heade of the abstayner in the dooze of the tabernacle of wytnesse: euen the heade of hys abstynence, and shall take the heare of hys sober head, and put it in the fyze, whiche is vnder the peaceofferynge. And the Pziest shal take the sodden shoulder of ỹ ram and one swete cake oute of the basket, and one sweete wafer also, and putte them vpon the hands of the abstayner (after he hath shauen hys abstynence of) and the pziest shall (take them of hym, and) waue them befoze the Lozd. And these holye thynges shall be the D pziestes with the wauebzest and hene shoulder: and then the abstayner maye dzinke wyne. This is the lawe of the abstayner which hath vowed hys offerynge vnto the Lozde foz hys consecration: Beseydes those thynges that hys hande can gette, accozdynge to the vowe whiche he vowed, euen so he must do after the lawe of hys abstinence. And the Lozd spake vnto Moses, sayinge: speake vnto Aaron and hys sonnes, sayinge: of thys wyse ye shall bielle the chyldzen of Israell, and saye vnto them. The Lozd bielle thee, and kepe thee. The Lozde make hys face shyne vpon thee, and be mercifull vnto thee. The LORDE lyfte vp hys countenaunce vppon thee, and geue thee peace. And they shal put my name vpon the childzen of Israel, and I wyll bielle them.

¶ The. vii. Chapter.

AND it foztuned in that daye, E when Moyses had full set vp the habitation & anoynted and sanctifyed it, and all the apparell therof, the alter also and all the vesselles therof, and had annoynted them and sanctifyed them, then the pzynces of

Israell

Israel heades ouer the houses of their fathers which were the Lordes of the trybes, standynge in their offyces, offred and brought their sacrifice before the Lorde: sixe couered charettes and xii. oxen: one charet for two Lordes, and for one, an oxe, and they brought them before the habitation. And the Lorde spake vnto Moises saying: take it of them, that they may be to do the seruice of the Tabernacle of wytnesse, and thou shalt geue theym vnto the Leuytes, to euery man accordinge vnto his office. And Moises toke the charettes and the oxen, and gaue them vnto the Leuyts, two charets, & foure oxen, he gaue vnto the sons of Gerson accordyng vnto their office. And .iiii. charettes, & eyght oxen he gaue vnto the sonnes of Merari (accordyng vnto theyr offices) vnder the hand of Ithamar the sonne of Aaron the priest.

3. But vnto the sonnes of Cahath he gaue none, because they had vpon the office of holy thinges, which they dyd beare vpon shoulders. And the prynces offered for the dedicatynge of the alter (in the daye that it was annointed) & brought theyr sacrifices before the alter. And the Lorde sayde vnto Moyses: The princes shal bring their offerings, euery day one prince, for the dedicatyng of the alter.

And so on the first day dyd Nahesson the sonne of Aminadab of the tribe of Juda, offer his sacrifice: And his offerynge was a siluer charger, of an hundred and .xxx. sycles: a siluer boule of lxx. sycles after the weight of the sanctuary: and they were both full of fyne wheten floure, mingled with oyle for a meateoffring: a spone of ten sycles of golde, full of sence, a bullocke, a ram, a lambe of a yeare olde for a burntoffrynge: an he goate for a sinneoffrynge: and (for a peaceoffrynge) two oxen, fiue rammes, fiue he goates, and fyue lambes of a yeare olde: this was the gyfte of Nahesson the sonne of Aminadab. The second daye of Nathanael, the sonne of Zuar, captayne ouer Issachar did offer. And he offred for hys gyfte: a syluer charger of an hundred & thirtie sicles: a siluer boule of seuentie sicles after the sicle of the sanctuarye: bothe full of fine floure mingled with oyle for a meatoffryng: a golden spone of ten sicles, full of cens: a bullocke, a ram, a lambe of a yeare old for a burnt offryng: and an he goate for sinne: and (for a peaceoffrynge) two oxen. v. rãmes, fiue he goates, fiue lambes of one yeare olde. This was the offeryng of Nathanael the sonne of Zuar. The third daye, Eliab the sonne of Helon captayne of the chyldren of Zabulon dyd offre. And his gifte was: a syluer charger of an hundred and thirtie sycles: a siluer boule of seuentie sicles after the sicle of the sanctuarye, and both were full of fine floure mingled with oyle for a meateoffring: a golden spone of ten sicles full of cens: a bullocke, a ram, a lambe of a yere olde for a burnt offringe, an he goate for sinne: and (for a peaceoffrynge) two oxen, fiue rams, fiue he goates, fiue lambes, of one yere olde. This was the offeryng of Eliab the sonne of Helon. The fourth day, Elizur the sonne of Sedeur captaine of the children of Ruben didde offer. And his gifte was: a siluer charger of an hundred and thirtie sicles: a syluer boule of seuentie sicles, after the sicle of the sanctuary, and they were bothe full of fine floure mingled with oyle, for a meateoffrynge: a golden spone of ten sicles ful of cens: a bullocke, a ram a lambe of a yeare olde for a burnteoffrynge, an heagoate for sinne: and for (a peaceofferyng) two oxen, fiue rams fiue he goates, and fyue lambes, of one yere olde. This was the offerynge of Elizur the sonne of Sedeur. The fifth daye, Selumiel the sonne of Zuri, Hadai captayne of the chyldren of Simeon, offred. Hys gyfte was: a siluer charger of an hundred and thyrtie sicles, a siluer boule of seuentie sicles: after the sicle of the Sanctuarye, and they were both full of fyne flour mingled with oyle for a meate offrynge: a golden spone of ten sicles ful of cens: a bullocke, a ramme, a lambe of a yere olde, for a burnte offrynge: an he goate for sinne: and for a peaceoffrynge, two

The offring of Eliab.

The offering of Elizur,

The offerynge of Selumiel.

oxen,

oxen, fyue rammes, fyue hegoates, fiue lambes of a yeare old. This was the offering of Selumniel, the sonne of Zuri Sadai. * The sixte daye, Eliasaph the sonne of Deguel captayne of the childzen of Gad, offred. His gift was: a siluer chatger, of an hundzede and thyztye sycles, a siluer boule of seuentie sycles after the sicle of the Sanctuarye, both full of fyne floure mingled wyth oyle foz a meateoffrynge: a golden spone of ten sycles full of cens: a bullocke, a ram, a lambe of a yeare olde foz a burntoffrynge, an hegoate foz sinne. And foz a peaceoffryng two oxen, fiue rammes, fiue hegoates, fiue lambes of one yeare old. This was the offering of Eliasaph the sonne of Deguel.

The offringe of Eliasaph

* The seuenth day, Elisama the sonne of Ammiud captaine of the childzen of Ephzaim, offered. And his sacrifyce was: a siluer charger of an hundzede and thirtie sicles: a siluer boule of seuentie sicles: after the sicle of the Sanctuary, both full of fine floure mingled with oyle, foz a meateoffryng, a golde spone of ten sicles, full of cens: a bullocke, a ram, a lambe of a yeare olde foz a burntofferyng: an hegoate foz sinne: and foz a peaceoffrynge, two oxen, fiue rammes, fiue hegoates, fiue lambes of a yeare olde. This was the offerynge of Elisama the son of Ammiud.

The offringe of Elisama

* The eight daye, offred Gamaliel the sonne of Pedazur, the captayne of the chyldzen of Manasse. And his offerynge was a siluer charger of an hundzed & thirtie sicles: a siluer boule of seuentie sycles: after the sicle of the Sanctuarye, bothe full of fine floure mingled with oyle foz a meateoffring: a golden spone of ten sicles, full of cens, a bullocke, a ram, a lambe of a yeare olde foz a burntofferyng: an hegoate foz sinne, and foz a peaceofferyng, two oxen, fiue rammes, fiue hegoates, fiue lambes of a yeare olde. This was the offerynge of Gamaliel the sonne of Pedazur.

The offrynge of Gamaliell.

* The ninth day, Abidan the sonne of Gedeoni captayne of the chyldzen of Ben Iamin offred. And his gift was a siluer charger of an hundzede & xxx. sicles, a siluer boll of xxx. sicles, after ỹ sicle of the Sanctuary both ful of fine floure mingled with oyle foz a meateoffryng, a golden spone of ten sycles, ful of cens: a bullocke, a ram, a lambe of one yere olde foz a burntoffrynge: an hegoate foz sinne: and foz a peaceoffrynge two oxen, fiue rammes, fiue hegoates, fiue lambes of one yere olde.

The offrynge of Abidan.

This was the offering of Abidan the sonne of Gedeont. * The tenth daye: Ahiezer the sonne of Ammi Sadai, captayne of the childzen of Dan offered. And his offerynge was: a siluer charger of an hundzed and thirtye sycles: a siluer boule of seuentie sycles after the sicle of the Sanctuary, bothe full of fine floure mingled wyth oyle, foz a meateoffryng: a golden spone of ten sicles ful of cens: a bullocke, a ram a lambe of a yeare olde foz a burnteoffrynge: an hegoate foz sinne: and foz a peaceoffrynge two oxen, fiue rammes, fiue hegoates, fiue lambes of a yeare olde.

This was the offerynge of Ahiezer the sonne of Ammi Sadai. * The eleuenth daye, Pagiell the sonne of Ocran captayne of the chyldzen of Aser, offered. And hys offerynge was a siluer charger of an hundzed and thyztye sycles: a syluer boule of seuentye sycles after the sycle of the Sanctuary, bothe full of fine floure mingled with oyle foz a meateoffring: a golden spone of tenne sycles, full of cens, a bullocke, a ram, a lambe of a yere old foz a burnt offryng, an hegoate foz sinne, and foz a peaceofferynge: two oxen, fiue rammes, fyue hegoates, fiue lambes, of one yeare olde. Thys was the offerynge of Pagiel the sonne of Ocran.

* The twelfth day, Ahira the sonne of Enan, captayne of the chyldzen of Nephthali offered. And hys offerynge was: a siluer charger of an hundzed and thyztye sycles: a syluer boule of thzescoze and tenne sycles, after the sicle of the Sanctuarye, bothe full of fyne floure myngled wyth oyle foz a meateoffrynge: a golden spone of ten sycles, full of cens: a bullocke, a ram, a lambe of one yeare olde foz a burnte offerynge an hegoate foz synne: and foz

for a peaceoffryng two oxen, fiue rammes, fiue hegoates, fiue lambes of one yeare olde. This was the offrynge of Ahira, the sonne of Enan. This was the dedicacion of the alter in the daye when it was annoynted: vnto the whyche was broughte of the princes of Israel twelue chargers of syluer. twelue syluer bowles, twelue spones of gold: euery charger contaynynge an hundred and thyrtye sicles of siluer, euery boule threescore and ten. And al the siluer vessell conteyned two thousande and foure hundred sycles after the sycle of the Sanctuarye. And the golden spones were twelue, full of cens, contaynyng ten sycles a peece, after the sicle of the Sanctuary, so that all the golde of the spones, was an hundred and twenty sycles. All the bullockes for the burntofferyng were twelue, the rammes twelue, the lambes of a yeare olde twelue, wyth the meateoffrynge: and the heagoates, for sinne twelue. And all the oxen for the peaceofferynge, were foure and twenty, the rammes sixtie, the heagoates threescore, the lambes of a yeare olde sixtye. Thys was the dedication of the alter, after that it was annointed. And when Moses was gone into the tabernacle of wytnesse, to speke wyth hym, he harde the voyce of one speakyng vnto hym from of the mercifeate, that was vpon the arke of witnesse betwene the two cherubins, and he talked with him.

¶ The. viii. Chapter.

AND the Lorde spake vnto Moyses saying: speake vnto Aaron, and saye vnto hym: when thou puttest on the lampes, the same seuen lampes shall gene lyght towarde the forefront of the candlestycke.

And Aaron dyde euen so, and lighted the lampes towarde the forefronte of the candlestycke, as the Lorde commaunded Moyses, and the worke of the candlestycke was of styffe golde, both the shaft and the floures thereof: accordynge vnto the vision which the Lorde had shewed Moses: euen so he made the candlestycke. And the Lorde spake vnto Moyses sayinge: take the Leuites from amonge the chyldren of Israell, and cleanse them. But thus shalt thou do vnto them, when thou clensest them: sprynkle water of purifying vpon them, and let them make a rasure to runne a longe vpon all the flesshe of them, and lette them washe their clothes, and soo make thē selues cleane. Then lette them take a bullocke wyth hys meateoffrynge: euen fine floure myngled with oyle: and another bullocke shalte thou take for sinne. And when thou dooest bringe the Leuytes before the tabernacle of witnesse, thou shalt gather the whole multitude of the chyldren of Israell togerher, and bringe the Leuytes before the LORDE, and the chyldren of Israell shall put their handes vpon the Leuytes. And Aaron shall waue the Leuites before the Lord, for a waueoffryng of the chyldren of Israell, that they may execute the ministration of the seruice of the Lorde.

And the Leuites shal put theyr hands vppon the heades of the bullockes, and thou shalte offer the one for synne and the other for a burnte offerynge, vnto the LORDE, that thou mayest make an attonemente for the Leuytes. And thou shalt set the Leuites before Aaron and hys sonnes, and waue them for a waueoffrynge before the Lorde. And thus thou shalt seperate the Leuites from among the chyldren of Israell, and the Leuytes shall be myne: after that shall the Leuites goo in, to doo the seruyce of the tabernacle of wytnesse. AND thou shalte clense them and waue them, for they are geuen and delyuered vnto me fro among the chyldre of Israel, for suche as open euery wombe: euen for the fyrst borne of all the chyldren of Israel haue I taken them vnto me. Exo. 13.

For all the fyrste borne of the chyl- Luke. 2. dren

dren of Israell are mine bothe manne and beast: sence the daye that I smote euerye fyrste borne in the lande of Egypte, I sanctyfyed them for my selfe, and I haue taken the Leuytes, for all the fyrste borne of the childrē of Israell, and haue geuen the Leuites as a gyft vnto Aaron, and his sonnes from amonge the childzen of Israell, to do ꝯ seruice of ꝯ childrē of Israell, in ꝯ Tabernacle of wytnesse, to make an attonement for the childzen of Israell, that there be no plague amonge the chyldzen of Israell, if the childzen come nye vnto the holy thynges. And
D Moses and Aaron and all the congregation of the chyldzen of Israell dyd with the Leuites, accordyng vnto all that the Lorde commaunded Moyses concernyng the Leuites: euen soo dyd the childzen of Israell vnto them.
And the Leuites were purified, and washed their clothes. And Aaron waued them before the Lorde, & made an attonement for theim, and clensed them. After that went the Leuites in to do their seruice in the Tabernacle of wytnes, before Aaron & his sonnes as the Lord had commaunded Moses concernyng the Leuites, euen so they did vnto them. And the Lorde spake vnto Moyses, saying: this is it that
Num.4. belongeth vnto the Leuites: * from xxv. yeare vpwarde they shal go in, to wayte vpon the seruice of the Tabernacle of witnesse, & from the age of fiftie yeare, they shall ceasse waytynge vpon the seruice therof, and shal serue no more: but shall minister vnto theyr brethren in the tabernacle of wytnesse to waite, but shall do no more seruice. Thus therefore shalte thou doo vnto the Leuites in their watche.

¶ The. ix. Chapter.

A
Ex. 12.6
Leui. 23
Num 28
Deu. 16

AND the Lord spake vnto Moses in the wildernesse of Sinai, in the firste moneth of the seconde yeare, after they * were come out of the lande of Egypte, saying: let the childzen of Israell offer Passeouer in his season: euen the xiiii. day of this moneth at euen, let them kepe it in hys season, accordynge to all the ceremonies of it, and accordyng to all the maners thereof. And Moses spake vnto the childzen of Israell, that they B shoulde offer Passeouer, and they offred Passeouer ꝯ xiiii. daye of the first moneth at euen in the wildernesse of Sinai, accordyng to all that the Lord commaunded Moses, euen soo did the chyldzen of Israell. And certayne men were defiled vpon the soule of manne, that they myght not offer Passeouer, the same daye. And they came before Moses and Aaron the same day. And the men sayde vnto hym: We are defyled vpon the soule of man: wherefore are we kepte backe that we maye not offer an offering vnto the Lord in the due season, amōg ꝯ childrē of Israell. And Moyses sayd vnto them: Stand styll, and I will heare what the Lord wyll commaunde concernynge youe. And the Lorde spake vnto Moyses, sayinge: speake vnto the chyldzen of Israell and saye: If anye man among you or your chyldzen after you be vncleane by the reason of a coarse, or is in the way farre from you, and will offer Passeouer vnto the Lorde: the. xiiii. day of the seconde moneth at euen let them offer it, and eate it with swete
C bzead and sowze herbes: let them leaue none of it vnto the morynge * nor J bzeake anye bone of it: But accordyng to all the ordeynaunce of the Passeouer let them offer it. But the man that is cleane and is not in a iourney, and yet was negligent to offer Passeouer: the same soule shall perysshe from hys people, because he brought not the ob-C seruyng of the Lorde in hys due season: that man shall beare hys synne. And yf a straunger dwell amonge you, and wyll offer Passeouer vnto the Lord, accordyng to the ordeynaunce of Passeouer and maner thereof, he shall offer it thus.
Ye shall haue one lawe bothe for the straunger, & for hym that was borne at home in the lande. And the same daye that the Tabernacle was reared vppe, a cloude couered ꝯ habitatyon,

Wherby

which was a Tabernacle of the witnesse: and at euen there was vpon the habitation, as it were the similitude of fyre vntyll the morninge. So it was alway, the cloude couered it by day, & the similitude of fyre by nyght. And when the cloude was taken vp from of the tabernacle, then the children of Israell iourneyed: and where the cloude abode, there the children of Israell pitched theyr tentes. At the mouthe of the Lord the childrē of Israell iourneyed, and at the mouthe of the Lord they pytched. And as long as the cloude abode vpon the habitation they lay stil: and when the cloude taryed styll vpon the habitation long tyme, the chyldren of Israell kept the watche of the Lorde, and iourneyde not. And it chaunced, that whan the clowde abode a fewe days vppon the habitation, they abode in theyr tentes accordynge to the commandemente of the Lord: and they iorneyd also at the commaundement of the LORDE.

D And it happened, that when the cloude abode vpon the habitation, frō euen vnto the morninge, and was taken vp in the morninge, then they iorneyed. Whether it was by daye or by nyght, that the cloude was taken vp their iorneyed. Or yf the cloud taryed two dayes or a moneth, or a long season vpon the habitatiō, and remayned thereon the children of Israell abode styll, and iorneyed not. And as soone as the cloude was taken vp, they iorneyd. At the mouth of the Lord, they rested in the tentes, and at the commaundemente of the Lorde, they iorneyed keppyng the watche of the lorde at the commaundement of the Lorde by the hande of Moses.

¶ The. x. Chapter.

I AND the Lord spake vnto Moses, sayinge: Make the twoo Trompettes of syluer: of an whole piece shalt thou make theym, that thou mayst vse theim, to calle the congregation together, and when the hoste shall iorney. Therfore shal they blowe with them, that all the multitude may resort to thee before the dore of the tabernacle of wytnesse. And yf they blowe but one trompet, than the princes whyche are heades ouer the thousandes of Israell shall come vnto thee. But if ye trompe, the hostes that lye on the east partes, shall go forward. And yf ye trompe the seconde tyme, the hoste that lieth on the south syde shall take their iourney: for they shall trompe whenne they take their iorneis. But when the congregation is to bee gathered together, they shall blowe only, and not trompe. And the sonnes of Aaron the priest shal blow with their trompets, and ye shal haue them as a lawe for euer in your generations. And yf ye goe to warre in your lande against your enemies that bexe you, ye shal blow with the trompetts: and ye shalbe remembred before the Lorde your God, to be saued from your enemies. Also in the day of your gladnes, and in your feaste dayes, and in the beginnyng of your monethes, ye shall blow the trompets ouer your burnte sacrifices and peaceoffrynges, that they may be a remembraunce for youe before youre God. I am the Lorde our God. And it came to passe the twentith day of the second month in the seconde yeare, that the clowde was taken vp from of the habitation of wytnesse. And the childrē of Israel tooke their iorneye out of the deserte of Sinai, and the cloude rested in the wylderneſſe of Pharan. And the fyrste tooke theyr iourneye at the mouthe of the Lorde, by the hande of Moyses. In the fyrste place wente the standarde of the hooste of Iuda, accordynge to theyr armyes: whose captayne was Nahasson, the soonne of Aminadab. And ouer the hooste of the Trybe of the chylderne of Issachar, was Nathanaell, the sonne of Zuar. And ouer the hoste of the tribe of the chyldern of Zabulon, was Eliab, the sonne of Helon. And the habitation was taken downe: and the sonnes of Gerson and Merari wente foorthe bearynge the Habytation.

C

¶ And the hoste of Ruben went forth
wyth theyr standerde and armyes,
whose captayn was Elizur the sonne
of Sedeur. And ouer the host of the
tribe of ỹ chyldren of Simeon was
Salamiel the son of Suri Saddai.
And ouer the hoste of the tribe of the
chylderne of Gad was Eliasaph the
sonne of Deguel. The Cahathites
also went forwarde, and bare the san-
ctuarye, and the other dydde sette vp
the habitation agaynst they came.
And the standerde of the hoste of the
childerne of Ephraim wente forthe
accordyng to theyr armies, whose cap-
tayne was Elisama the sonne of A-
miud. And ouer the hoste of the tribe
of the sons of Manasse, was Gama-
liel, the sonne of Pedazur. And ouer
the hooste of the tribe of the sonnes of
Beniamin was Abidan the sonne of
Gedeon. And the standerde of the
hoaste of the chylderne of Dan came
forth (hauyng al the hostes together)
throughoute their armyes: whose
capitayne was Ahiezer, the sonne of
Ammi Saddai. And ouer the hoste
of the Tribe of the chyldren of Aser,
was Pagiel, the sonne of Ochran.
And ouer the hoste of the tribe of the
chyldren of Nephthali, was Ahira,
the sonne of Enan. ¶ These are the iour-
neys of the childzen of Israel throw
out theyr armies: and thus the hostes
remoued. And Moses sayd vnto Ho-
bab, the sonne of Raguel the Madia-
nite: whiche was Moyses father in
lawe: We go into the place of whych
the Lorde sayde: I wyll geue it you.
Come thou therfore wyth vs, and we
wyll doo thee good: for the Lord hath
promysed good vnto Israell. And he
aunswered hym: I wyll not goe: but
wyll departe to myne owne land, and
to my kynrede. He sayde: Oh naye,
leaue vs not: for thou knowest oure
mansyons in the wildernes: and thou
haste bene to vs in stede of eyes. And
yf thou go wyth vs, loke what good-
nesse the Lorde sheweth vnto vs, the
same wyll wee shewe vnto thee. And
they departed from the mounte of the
Lord, three dayes iorney: and the arke
of the testament of the Lord went be-
fore them in the three dayes iorney, to
serche out a restyng place for theym.
And the Lorde made a shadowe for Pha.
theym throughout the clowde by day,
when they went out of the tentes.
And it fortuned, that when the Arke
wente forth: Moyses sayde: ¶ Ryse
vp Lorde, and lette thyne ennemyes
be scattered: and let thē ỹ hate thee,
flee before thee. And when the Arke
rested, he sayde: ¶ Returne O Lorde,
vnto thee many thousands of Israel.

¶ The. xi. Chapter.

AND it fortuned, that whenne
the people dydde wyckedly, Ex.
it was a displesure in the eares of the Lorde. And whenne the Lorde heard it, his countenance was prouoked to wrathe, and the fyre of the LORDE, burnte amonge them, and consumed theim that were the vttermoste of the hoste. And the people cried vnto Moses. And when Moyses made intercession vnto the Lorde, the fyre quenched. And the name of the place was called Thaberah, because the fyre of the LORD burnte amonge theym. And the rascall people that was amonge theym, fell a lustynge, and turned them selues, and wepte (euen as dyd also the chyldren of Israell) and sayde: who shall geue vs flesshe to eate? wee remember the flesh whyche wee dydde eate in Egypte for naughte, and the cocumbers and melons, leekes, onyons, and Garlyke. But nowe oure soule is dryed awaye, for we can see nothynge ells, saue Manna. The Ex.
Manna was as ¶ Coriander seede, and (to see to) lyke Bdellium. And the people wente aboute, and gathered it, and ground it in mylles, or bet it in mortars, and baked it in pannes, and made cakes of it. And the taste of it was lyke vnto the taste of an oyle cake. And whenne the dew fell downe vppon the hoste in the nyght, the Manna felle vppon yt. And ¶ whenne Moyses hearde the people wepe throughout their housholdes euerye man in the doore of hys tente,

the

the face of the Lorde was prouoked vnto wrath exceadynglye: and it greued Moyses also. And Moyses sayde vnto the Lorde: wherfore haste thou dealte cruelye with thy seruaunte? And wherfore haue I not founde fauoure in thy syghte, seynge that thou puttest the weyghte of all thys people vppon me? haue I conceaued all thys people? Or haue I begotten them? that thou shouldest saye vnto me? carye theym in thy bosome (as a nurse beareth the suckynge chylde) vnto the lande, which thou swarest vnto their fathers? where shoulde I haue flesshe to gene vnto all thys people, whiche wepe before me, saying: geue vs flesshe that we maye eate? I am not able to beare all thys people alone, seynge it is to heauy for me. If thou deale thus with me, kyll me, I praye thee, yf I haue founde fauoure in thy syght, that I see not my wretchednes. And the Lorde sayde vnto Moyses, * gather vnto me. lxx. men of the elders of Israell, whiche thou knowest, that they are elders of the people and offycers ouer them, and thou shalt bringe them vnto the tabernacle of wytnesse that they may stād ther with thee: And I wyll come downe, and talke with the there, and take of the spirete which is vppon thee, and put vppon them, and they shal beare the burthen of the people with the, leste thou be constrayned to beare it alone. And saye thou vnto the * people: he halowed against to morowe, and ye shall eate flesshe: for your whyninge is in the eares of the Lord, seynge ye sayde: who shall gene vs flesshe to eate? we were happye in Egypte: therefore the Lorde wyll gene you flesshe, and ye shall eate. Ye shall not eate one daye nor two, nor fyue dayes, neyther ten nor twentie dayes: but euen a moneth longe, vntyll it come out at the nostrelles of you: and make you to parbrake, because that ye haue caste the Lorde a syde whiche is amonge you: and haue wepte before hym, sayinge, why came we thus oute of Egypte? And Moyses sayde: * sixe hundred thousand footemen are there of the people amonge whiche I am. And thou hast said: I wyll gene them flesshe, that they maye eate a moneth long. Shal the shepe and the oxen be slayn for them, to fynde theim? either shall all the fyshe of the sea be gathered togyther for them to serue theim? And the Lorde sayde vnto Moyses: Shall * the Lordes hande bee waxed short? Thou shalt see nowe whither my worde shall comme to passe vnto thee, or not. And Moyses wente out, and told the people the sayinge of the Lorde, and gathered the lxx. elders of the people, and set them round about the tabernacle. And the Lorde came downe in a cloude, & spake vnto him, and toke of the spirite that was vpon him, and gaue it vnto the lxx. elders. And it fortuned that when the spirite rested vppon theym, they prophecied, and dyd not ceasse. But there remayned two of the men in the hoste, the name of the one was Eldad, and the name of the other Medad. And the spirite rested vppon theym, and they were of them that were writtē, and went not out vnto the tabernacle, but prophecied in the hoste. And there ran a yong mā, and told Moses, and said: Eldad and Medad do prophecy in the hoste. And Iosua the sonne of Nun the seruaunt of Moyses, one of hys yong men, answered and sayd: Moyses, Moses, * forbyd them. And Moses sayd vnto hym: Enuiest thou for my sake? * Would God that all the Lordes people coulde prophecie, and that the Lorde would put his spirite vpon them. And Moses gat him into the hoste, he and the elders of Israel. And there went foorth a great winde from the Lord: and * brought quayles from the sea: and let them fall aboute the hoste, euen a days iourney rounde about on euery syde of the hoste (& they dyd flye in the ayre (as it were two cubites hye ouer the earthe. And the people stode vp, and all that daye, and all that night, & on the morow they gathered quailes. And he that gathered a litle, gathered x. homers ful. and they spred them abrode rounde about ye hoste.

Exo. 12

Esa. 50 a and. 59. a

f

Luke. 9. G

Joel. 2. g

1 Cor. 14

Exo. 16 d

Psa.78 d. And whyle the flesshe was yet betweene theyr teeth, and yet it was chewed vp: beholde, the countenaunce of the Lorde was moued agaynste the
Psa.78 d people, and the LORDE flesshe the people with an exceading great plage. And the name of the place was called the graues of lust, because they buried the people that lusted, there. And the people tooke theyr iourneye from the graues of luste vnto Hazeroth: and abode at Hazeroth.

¶ The.xii. Chapter.

A
Deu.24, AND. Mir Iam and Aaron spake agaynste Moyses because of the woman of Inde whyche he had taken: for he had taken to wife one of Inde. And they sayde: hath the Lorde in dede spoken onely through Moyses? Hath hee not also spoken by vs? And the Lorde heard it. But Moses was a verye meke manne, aboue al the men
Ec.45.a of the earthe. And the Lorde spake at once vnto Moyses vnto Aaron and to Mir Iam, come oute ye three vnto the Tabernacle of wytnesse and they
Exo.29. came out all three. And the Lord cam
Psal.99 downe in the piller of the cloude, and
Exo.29 g stode in the dore of the tabernacle, and
B called Aaron and Mir Iam. And they wente out both of them And hee sayde, heare my wordes. If there bee a Prophete of the Lordes among you I wyll be knowen of hym in a vysion: and wyll speake vnto hym in a sleepe. My seruaunte Moyses is not so, whyche is faythfull in all myne house. Vnto hym wyll I speake
Exo.33 d mouthe to mouthe in a vysion: but in
C riddles and similitudes doeth not hee see the Lorde. Wherefore then were yee not afrayde to speake agaynste my seruaunte Moyses? And the Lorde was moued vnto wrath against them and he went hys waye: and the cloud departed from the Tabernacle. And beholde, Mir Iam was become leprous, as it were snowe. And Aaron
2 Par.26 loked vppon Myr Iam and beholde, she was leprous, and Aaron sayd vnto Moyses: I beseche the my Lorde, put not the synne vpon vs, which we haue foolyshlye committed and synned, Oh, lette her not bee as one that commeth out of hys mothers wombe, and whose halfe flesshe is eaten awaye
D And Moyses cryed vnto the Lorde sayinge: Heale her O God: I beseche thee. And the Lorde spake vnto Moyses: If her father hadde spytte in her face, shoulde not she be ashamed seuen dayes? let her be shut out of the hoste seuen dayes, and after that let her bee receaued in agayne. And Myr Iam was shutte oute of the hoste seuen dayes, and the people remoued not, til
Nu. shee was brought in agayne. And afterwarde the people remoued from Hazeroth, and pitched in the wylderneses of Pharan.

¶ The.xiii. Chapter.

AND the LORD spake vnto Moyses, sayinge: Sende
I menne oute to sear che the land
Deu. of Canaan which I geue vnto the childrenne of Israel: of euerye Tribe of their fathers shal ye sende a manne, and lette all be suche as are rulers amonge them. And Moses at the commaundemente of the Lorde sente foorth out of the wylderneselle of Pharan suche menne as were all heades of the childrenn of Israell: Their names are these. Of the tribe of Ruben, Sammua the sonne of Zacur. Of the tribe of Simeon Saphat the sonne of Horye. Of the Tribe of Juda, Caleb the sonne of Jephune. Of the Tribe of Isachar, Igeall the sonne of Joseph. Of the Tribe of Ephraim, Osea the sonne of Nun. Of the Tribe of Ben Jamyn. Palthi the sonne of Raphu. Of the Tribe of Zabulon, Gadiell the sonne of Sodi. Of the Tribe of Joseph, namely of the Tribe of Manasse, Gaddi, the sonne of Susi. Of the Tribe of Dan, Amiell the sonne of Gemali. Of the tribe of Aser, Sethur the sonne of Michaell. Of the
B tribe of Nephtalt, Nahebi the son of Waphsi. Of the tryde of Gad, Guell the sonne of Machie. These are the names of the menne, whyche Moyses sente

lent to spye out the lande. And Moses called the name of Osea the sonne of Nun, Josua. And Moyses sente theym forth to spye oute the lande of Canaan, and sayd vnto theim: Gette you vp this way southwarde, that ye may go vp into the hye countrey, and see the lande what maner thyng it is, and the people that dwelleth therein: whether they be strong or weake, either fewe or many, and what the land is that they dwelle in, whether it bee good or badde: and what maner of cities they be, that they dwell in, whether they dwelle in tentes or walled townes: and what maner of lande it is: whether it be fat or lean, and whether there be trees therein, or not. Be of a good courage, and bryng of the fruite of the land. And it was about the tyme that grapes are fyrst rype.

And so they went vp, and serched out the land from the wylderues of Zin, vnto Rehob, as men come to Hemath and they ascended vnto the south, and came vnto Hebron, where Ahiman was, and Sesai, and Thalmani, the sonnes of Enack. Hebron was buylt seuen yeare before Zoan in Egypte. And they came vnto the ryuer of Escol, and cut downe there a braunche with one cluster of grapes, and twain bare it vpon a staffe, and they brought also of the pomegranates, and of the figges. And the place was called, the ryuer Escoll, because of the cluster of grapes, which the chyldren of Israell cut downe thense. And they tourned back agayn from serchyng of the land after forty dayes. And they went and came to Moses and Aaron, and vnto all the multytude of the chylderne of Israell, in the wylderneſſe of Pharan: whiche is Cades, and brought them word, and also vnto all the congregation, and shewed them the fruite of the lande. And they told hym, and sayde: we came vnto the lande whether thou sentest vs, and surely it flowyth with milke and honye: and here is of the fruite of it. Neuertheleſſe, the people be strong that dwell in the lande, and the Cities are walled, and exceedynge greate: and moreouer, we sawe the children of Enack there. The Amalechites dwell in the south countrey, and the Hethites, Jebusites, and the Amorites dwelle in the mountaynes, and the Cananites dwel by the sea, and by the coast of Jordan. And Caleb stylled the (murmur that was rayſed vp) of the people before Moses, saying: we wyll go vp, and conquere it: for wee bee able to ouercome it. But the mē that went vp with hym, sayde: we bee not able to go vp agaynſt the people: for they ar stronger than we. And they brought vp an euyll reporte of the lande, which they had searched, sayeng vnto the children of Israell: The land which we haue gone thorow to search it out, is a land that eateth vp the inhabiters therof: and the people that we sawe in it, are men of a great stature. And there we sawe also gyantes, the children of Enacke, whyche come of the gyantes. And we semed in our syght, as it were grashoppers, and so we dyd in their syghte.

¶ The .xiiii. Chapter.

AND all the multitude of the people cryed oute, and wepte thorowe out that nyght, and all the chyldren of Israell murmured agaynſt Moyses and Aaron. And the whole congregation sayd vnto them: Woulde God that wee hadde dyed in the lande of Egypte, eyther that wee had dyed in this wylde eneſſe. Wherefore hath the Lorde brought vs vnto this lande, to fall vppon the swearde: and that oure wyues, and oure chyldren shoulde be a praye? were it not better, that we retourne vnto Egypt agayn. And they say one to an other we wyll make a captayn, and returne vnto Egypte agayne. But Moyses and Aaron fell on their faces before all the congregation, and multitude of the chyldren of Israel. And Josua the sonne of Nun, and Caleb, the sonne of Jephune (whyche were of them that searched the lande) rente their cloathes, and spake vnto all the

companye of the chyldren of Israell
sayinge: The lande which we walked
thorough to serche it, is a verye good
lande. If the Lorde hath lust to vs, he
wyll bringe vs into the lande and
geue it vs, whiche is suche a lande as
floweth wyth milke and honye. But
in any wyse rebell not ye agaynst the
Deu. 20 Lorde. Neither neede ye to feare the
people of the lande: for they are but
breade for vs. Their shadowe is de-
parted from theym, and the Lorde is
wyth vs, feare theym not therefore.
But all they which were in that mul-
titude, bade stone them wyth stones.
And the glorye of the Lorde appeared
in the tabernacle of wytnesse, before
all the childrenne of Israell. And the
C LORDE sayde vnto Moyses. Howe
longe do thys people prouoke me, and
how long wil it be ere they beleue me
for all ỹ sygnes which I haue shewed
amonge theym? I wyll smyte theym
wyth the pestilence and destroy them:
and wyll make of thee a greater nati-
on and mightier then they. And Mo-
ses sayde vnto the Lorde, then the E-
gyptians shall heare, for thou broghtest thys people in thy myght from a-
monge them. And it wyll be tolde to
the inhabiters of this lande, also: for
they haue hearde lykewyse, that thou
Lorde arte amonge thys people: and
Exo. 13 that thou Lorde arte seene face to face
and that thy cloud standeth ouer them
and that * thou goest before theym by
daye tyme in a pyller of a cloude, and
in a piller of fyer by nyghte. If thou
shalt kyll all thys people as they wer
but one man, then the nations which
haue hearde the fame of thee, wil say.
The Lorde is not able to bringe in
this people into the lande, whiche he
sware vnto them: but hath slayne them
in the wylderneße. And nowe I be-
seche the let the power of my Lord be
greate, accordyng as thou hast spoken
sayinge: the Lorde is longe yer he be
angrye, and full of mercy, and forgeth
iniquitie, and sinne, and leaueth noo
D man innocent, and visiteth the vnrigh-
teousnesse of the fathers vpon the chil-
dren, in the third and fourth genera-
tion: be mercyfull I beseche thee vnto
the sinne of thys people, accordynge
vnto thy great mercye, as thou hast
forgeuen thys people from Egypte
euen vntyll nowe. And the Lord sayd:
I haue forgeuen it, accordynge to thy
request. But as true lye as I lyue, all
the earth shalbe fylled wyth the glorye
of the Lorde. But all those men which
haue seene my glorye and my myracles
whiche I did in Egypte, and in the
wildernes and haue tempted me nowe
this ten tymes, and wyll not herken
vnto my voyce, shall not see the lande
whiche I sware vnto their fathers:
neyther shall any of them that prouo-
ked me se it. But my seruaunte Ca-
leb: wyth whom there was another Jul.
maner of spirite: and because hee hath
folowed mee vnto the vtmooste, hym
wyll I bringe into the lande whiche
he hath walked in, and his seed shall E
inherite it, and also the Amalechites
and Cananites whiche dwell in the
playne countrey. To morowe turne
you, and get you into the wildernes:
euen by the way of the red Sea. And
the Lorde spake vnto Moyses and Aa-
ron, sayinge: howe longe doth thys e-
uel multitude murmur agaynst me?
I haue heard the murmurings of the
childrẽ of Israell wyth the whyche
they murmur agaynst me. Tell them
therfore: As true lye as I lyue (sayeth
the Lorde) I wyll doe vnto you euen
as yee haue spoken in myne eares.
Your carkasses shall lye in thys wil-
derneße, And all you that were tolde
throughout youre numbres, from xx.
yeare and above (whiche haue mur-
mured agaynste mee) shall not come
into the lande, ouer whyche I lyfted
vppe myne hande to make you dwell
therein, saue Caleb the sonne of Je-
phunne, and Josua the sonne of Nun. Num.
But youre chyldren whyche ye sayde
shoulde bee a praye, them I wyll F
bringe in, and they shall knowe the
lande, whyche you haue refused, and
yours carkasses shall lye in thys wil-
dernes. And your children shal wander
in this wildernes fourty yeres, & suffer
for your whoredome, vntyl your car-
kasses bee wasted in the wylderneße,
after

after the number of the dayes in
4 b. whyche ye searched out the land, euen
fourty dayes, + euery day for a yeare shal
ye beare youre vnrighteousnes euen
xl. yeare, and ye shall knowe my dis-
pleasure. I the Lorde haue sayd, that
I will doo it vnto all this euill con-
gregation that are gathered together
agaynst me. For in this wyldernesse
they shall be consumed, and here they
shall dye. And the men whych Mo-
ses sent to serche the lande, and which
(when they came agayn) made all the
people to murmure before hym, and
brought vp a slaunder vpon the land
.10 euen those men that dyd bring vp that
slaunder vpon it, as though it hadde
bene euyll, dyed in a great plague be-
fore the Lorde. But Iosua the sonne
of Nun, and Caleb the sonne of Je-
phune, whyche were of the men that
went to serche the lande, lyued styll.
And Moses tolde these sayinges vn-
to all the chylderne of Israell, and the
people tooke great sorowe. And they
1. k rose vp early in the mornyng, and gat
theim vp into the toppe of the moun-
tayne, sayinge: + Lo, we be here, and
will go vp vnto the place, of whiche
the Lorde sayde vnto vs, for we haue
synned: And Moyses saide: Wherfore
will ye go on this maner, beyond the
word of ꝯ Lord: It will not com wel
to passe, goe not vp therefore, (for the
Lorde is not among you) that ye bee
not slayne before youre enemies. For
the Amalechites and the Cananites
are there before you, and ye will falle
vpon the swearde: because ye are turn-
ned awaye from the Lorde, and the
Lorde will not bee with you. But
they presumed obstinately to goe vp
into the hyll toppe. Neuer the later,
the arke of the testament of the Lord
and Moyses departed not oute of the
hoste. Then the Amalechites, and the
Cananites, which dwelt in that hill,
came downe, and smote them, and he-
wed them euen vnto Horma.

¶ The. xv. Chapter.

AND the Lord spake vnto Mo
ses, saying: Speake vnto the
children of Israell, and saye
vnto them: + when ye be com into the Leu. 23 b
lande of your habitations, whiche I
geue vnto you, and will offer an offe-
ryng vnto the Lord. Namely a burnt
offeryng or a special sacrifice, ether of
a bowe or of a swillyng mynd, and in
your principal feasts, to make a swete
sauour vnto the Lorde of the oxen, or
of the flocke. Then + let hym that of- Leui. 2. a
fereth his offerynge vnto the Lorde, and. 6. d.
bryng also a meateoffryng of a tenthe
dele of floure, mingled with ꝯ fourthe
part of an hin of oyle, and the fourthe
parte of an Hin of wyne for a drynke
offeryng, and offer with the burnt of-
fryng, or any other offring, when it is
a lambe. Or if it be a ram, thou shalt
offer for a meatoffring, two tenth dea-
les of floure myngled with the thirde
part of an Hyn of oyle: and for a drink
offryng, thou shalt offer the third part
of an Hin of wine for a swete sauour
vnto the Lord. And when thou offe- B
rest a bullocke for a burntofferyng or
for a speciall bowe or peaceofferynge
vnto the Lorde, let hym bringe with
a bullocke, a meatoffryng of. iii. tenth
deales of floure myngled with halfe
an Hin of oyle. And thou shalt bring
for a drynkoffryng euen halfe an Hin
of wine, for an offeryng of a swete sa-
uour vnto the Lorde. After this ma-
ner shall it be doone for an oxe, or for a
ram, or for a lambe, or a kydde. Looke
what noumbre thou makest in these,
such a nũbre thou shalt make in them
also. And accordyng to the numbre of
suche offerynges, thou shalte encreale
the meate offerynges and the drynke
offerynges. All that are of your selues
shall doo these thynges after this ma-
ner, to offer an offeryng of swete sa-
uour vnto the Lorde. And if a stran-
ger sojourne with you, or whosoeuer
be among you in youre generations,
and will offer an offerynge of a swete
sauour vnto the Lorde: euen as ye do,
so he shall do. One ordinance shall be
bothe for you of the Congregation,
and also for the straunger. It shall be
an ordynaunce for euer in youre ge-
nerations, bothe vnto you, and to the
straunger before the LORDE.

One lawe and one maner shall serue, bothe for you, and for the straunger that soiourneth with you. And the ℭ Lorde spake vnto Moyses, sayinge: Speake vnto the children of Israell, Deu. 8.c and say vnto them: * When ye be com into the lande, to the which I bring you, then whenne ye will eate of the breade of the lande, ye shal take vp an heueoffryng vnto the Lord. Ye shall take vp a cake of the fyrst of your dow Le. 23.b for an heueoffrynge, * as ye doo the heueofferyng of the barne, euen so ye shall heaue it. Of the fyrste of youre dowe ye shall geue vnto the Lorde an heueofferyng in youre generations. And yf ye ouerse your selues, and obserue not all these commandementes, whiche the Lorde hathe spoken vnto Moses, euen all that the Lorde hathe comanded you by the hande of Moses from the fyrst day that the Lord commaunded Moses, and hence forward among your generations. If it happen that ought is cõmitted ignorantly of the congregation, all the multitude shal offer a bullocke for a burntoffrynge, to be a sweete sauoure vnto the Lord, with the meatoffryng, and drinkoffryng therto, accordyng to the maner, and an hee goate for syn. And the Priest shall make an attonemente for all the multitude of the children of Israell, and it shalbe forgeuen them: for it is ignorauce. And they shall bryng theyr offrung for a sacrifice vnto the Lorde: and their synoffryng before the Lord for their ignorãce. And it shalbe forgeuen vnto all the multitude of the children of Israel, and vnto the stranger that dwelleth among you: seeyng all the people were in ig- Le. 24.f norance. * If any one soule sinne thorowe ignorance, he shall bryng a shee goate of a yeare olde for synne. And the Priest shall make an attonemente for the soule that synned ignorantly, with the synoffryng before the Lorde to reconcile hym: and that it may bee forgeuen hym. And bothe thou that arte borne of the children of Israell, and the stranger that dwelleth amõg you, shall haue bothe one lawe, who so doothe synne thorowe ignorauce. But the soule that dothe oughte presumptuously, whether he be an Israelite or a straunger, the same blaspheme th the Lorde. And that soule shalbe rooted out from among his people because he hath despised the worde of the Lorde, and hathe broken his commaundement, that soule therfore shal perysshe, & his syn shall be vpon hym. And whyle the chylderne of Israell were in the wylderneſſe, they founde a man that gathered stickes vpon the Ex. * Sabboth day. And they that found hym gatherynge stickes, brought him vnto Moyses and Aaron, and vn- Le. to al the congregation: * and they put hym in warde, seeyng it was not declared what should be done vnto him. And the Lorde sayd vnto Moses: Let the man dye: and let all the multitude stone hym with stones without the hoste. And all the multitude brought hym without the host, and stoned him with stones, and he dyed as the Lorde commaunded Moyses. And the Lorde spake vnto Moyses, sayinge: Speake vnto the chyldren of Israell, and byd Deu. them: that they * make theym gardes in the quarters of theyr garmentes thorowoughoute theyr generations, and put vpon the garde of the quarters a ryband of yelow sylke. And the gard shall bee vnto you to looke vppon it, that ye may remembre all the commandementes of the Lorde, and doo them: and that ye seeke not after your owne hearte, or youre owne eyes: after the whych ye vse to go a whoorynge: but ye shal remembre rather and do all my commaundementes, and be holy vnto your God: I am the Lord your God, whiche brought you out of the lande of Egypte, for to be your God. I am the Lorde your God.

ℭ The xvi. Chapter.

AND * Corah the sonne of Izehar, the sonne of Caath, & the sonne of Leui, & Dathan and Abiram, the sonnes of Eliab, and On, the sonne of Peleth, the sonne of

Ruben

Ruben: rose vp before Moyses, with other men of the chyldren of Israell, two hundred and fyftye, which were captaynes of the multitude, great and famous men in the congregation: and they gathered themselues together agaynst Moses and Aaron, and sayde vnto them: Ye make muche to doo, seyng all the multitude are holy, euerye one of them, and the Lorde is among them. Why heaue ye youre selues vp aboue the congregation of the Lorde? And when Moses heard it, he fell vpon his face, and spake vnto Corah, and vnto all his company, saying: To morow the Lorde will shew who are his, who is holy, and who oughte to approche nye vnto hym, and who he hath chosen to come to hym. This do therefore, take you fyre pannes, bothe Corah and all his company, and doo fyre therin, and put cense in them before the Lord to morowe. And the man whom the Lord dothe chose, the same shalbe holy. Ye make much to doo, ye children of Leui. And Moyses sayde
B vnto Corah: * Heare ye chyldren of
3.b Leui. It is but a smalle thynge vnto you, that the God of Israell hath separated you frome the multitude of Israell: and brought you to hymself, to do the seruice of the dwelling place of the Lorde, and to stande before the multitude, and to minister vnto him? he hath taken thee to hym, and all thy brethren, the sons of Leui with thee, and seke ye the office of the Priest also? For whiche cause bothe thou and al thy company are gathered together gaynst the Lord? And what is Aaron that ye murmure agaynst hym? And Moses sente, and called Dathan, and Abiram, the sonnes of Eliab, whiche sayd: We will not come vp. Is it a
C small thyng, that thou hast brought vs out of a lande that floweth with milke and hony, to kyl vs in the wildernesse, and to reygne ouer vs also? Hast thou brought vs vnto a lād that floweth with mylke and honye, and geuen vs inheritaunce of fieldes and vineyardes? Wylte thou pull out the eyes of these men, we will not come vp. And Moses waxed very angry, & sayd vnto the Lorde. Turne not thou vnto their offering. I haue not taken so much as an asse from them, neither haue I hurt any of them. And Moses sayde vnto Chorah: Be thou and all thy company before the Lord: both thou, they, and Aaron to morow. And take euery manne his censer, and put cense in them, that ye may offer before the Lord: euery man of the two hundred and fiftie take his censour, thou also Aaron, that euery one maye haue his censer. And they tooke euery man his censer, and put fire in them, & laid cens theron, and stode in the doore of the tabernacle of witnesse with Moses and Aaron. And Corah gathered al the cōgregation against them vnto the doore of the tabernacle of witnes And ỹ glory of the Lord appered vnto al the cōgregation. And ỹ Lord spake vnto Moses & Aaron, saying: Separate your selues from among this congregation that I may consume them at once. And they fell vpon theyr faces, and sayde: O moste myghtie god of the spirites, of all flesshe, if one man Nu. 27.a
hath synned, wylte thou bee wrothe with all the multitude? And the Lord spake vnto Moses, sayinge: Speake vnto the congregation and say: Gette you away from about the dwellynge of Corah, Dathan, and Abiram And Moses rose vp, and went vnto Dathan and Abiram, & the elders of Israell folowed hym. And he spake vnto the congregation, saying: Departe from the tentes of these wicked men, and touche nothyng of theirs, lest ye perysh in all their synnes. And so they gate them from the dwellyng of Corah, Dathan, and Abiram on euerye D
syde. And Dathan and Abiram came out, and stode in the doore of their tentes with their wyues, their sonnes, and their little children. And Moses sayde: Hereby ye shall knowe that the Lord hath sent me to do all these workes, and that I haue not done theym of myne owne mynde. If these men dye the commen deathe of all men: or yf they bee visited after the visitation

of all menne, then the Lorde hath not
sente me. But and if the Lord make a
newe thyng, and the earthe open her
mouth, and swalowe theim vp with
all that they haue: and they go down
quicke into hell: then ye shall vnder-
stande, that these men haue prouoked
the Lorde. And it fortuned, that as
Deu. 11. a soone as he had made an ende of spea-
Nu. 26 b kyng all these wordes, the grounde
Ps. 106 c cloue asonder that was vnder theim:
and the earthe opened her mouth, and
swalowed them vp, and their houses,
E and all the men that were with Co-
rah, and all their gooddes. And they
and all that they had, went downe a-
lyue vnto hell, and the earth closed v-
pon them: and they perished from a-
mong the congregation. And all Is-
raell that were about them, fledde at
the crye of them. And they sayd: Lest
the earthe swalowe vs vp also. And
there came out a fyre from the Lorde,
and consumed the twoo hundred and
fiftye men that offered cense. And the
Lorde spake vnto Moyses, sayinge:
Speake vnto Eleazar, the soonne of
Aaron the priest, that he take vp the
censers out of the burnyng, and scat-
ter the fier here and there, for the cen-
sers of these synners are halowed in
their deathes: and let theim make of
them thynne beaten plates for a cou-
eryng of the aultare. For they offered
theim before the Lorde, and therefore
they are halowed, and they shall be a
sygne vnto the childerne of Israell.
F And Eleazar the Priest toke the bra-
sen censers which they ỹ wer burnte
had offered, and beate them thinne for
a couerynge of the altar, to be a remem
braunce vnto the chyldren of Israell,
that no straunger which is not of the
sede of Aaron, come nere to offer cens
before the Lorde, that it happen not
vnto hym, lyke as vnto Corah & hys
company, as the Lord sayd of hym by
the hand of Moyses. But on the mo-
rowe all the multitude of the childzen
of Israell murmured agaynste Mo-
ses and Aaron, sayeng: Ye haue killed
the people of the Lorde. And it fortu-
ned, that when the multitude was ga
thered agaynste Moyses and Aaron,
they loked towarde the tabernacle of
wytnesse. And beholde (when they
were entred into it) the cloude cou-
red it, and the glory of the Lord appe-
red. And Moyses and Aaron came be-
fore the Tabernacle of wytnes. And
the Lord spake vnto Moyses, sayeng:
Get you from among this congrega-
tion, that I may consume them quick G
ly. And they fel vpon their faces. And
Moyses sayd vnto Aaron: Take a cen
ser, and put fyre therin out of the al-
ter, and poure on cens, and go quickly
vnto the cõgregation, that thou maist
obtayne the forgeuenes for theym.
For there is wrath gone out from the
Lorde, and there is a plague begonne.
And Aarõ toke as Moyses commanded
him, and ran into the mids of the con-
gregation, and behold, the plage was
begon amonge the people, and he put
on cens, and made an attonement for
the people. And whenne he stoode be-
twene the dead, and them that were
alyue, the plague ceased. They that
dyed in the plague were. xiiii. thou-
sande, and. vii. hundred: beside theim
that dyed about the busynesse of Co-
rah. And Aaron wente agayne vnto
Moyses before the doore of the taber-
nacle of wytnesse, & the plague ceased.

¶ The. xvii. Chapter.

AND the Lord spake vnto Mo I
ses, saying: Speake vnto the
childzen of Israell: and take
of euery prince of them a rodde, after
the houses of their fathers, euen. xii.
roddes: and wryte euery mans name
vpon his rodde. And wryte Aarons
name vpon the rodde of Leui: for eue-
ry rod is for an house of their fathers.
And put theim in the Tabernacle of K
wytnesse, euen in the place where I
meete you. And the mans rod whom
I choose, shall blossome. And I will
make ceasse from me, the grudgynge
of the chyldren of Israell, wherby
they grudge agaynst you. And Mo-
ses spake vnto the childzen of Israel,
and all the princes gaue hym, euery
prince

ryuce ouer theyr fathers houses, a
Rod, euen twelue roddes: and the rod
of Aaron was amonge the roddes.
C And Moyses put the rods before the
Lorde, in the Tabernacle of witnes.
And on the morowe, Moyses wente
into the tabernacle of witnes: and
beholde, the Rodde of Aaron for the
9.a house of Leui, was budded, and bare
blossomes, and almondes. And Moy-
ses brought out all the roddes frome
before the Lorde vnto all the children
of Israel: and they loked vpon them,
D and toke euery man his rod. And the
Lorde sayd vnto Moses: Bryng Aa-
rons rod agayne before the witnes to
be kept for a token of the childrens re
bellion, and that theyr murmurynge
may ceasse from me, and that they die
not. And Moses dyd as the Lord cō-
maunded hym, euen so did he. And the
children of Israel spake vnto Moses
sayinge: Behold, we are wasted away
and consumed: we all come to naught,
who soeuer cometh nye the dwelling
of the Lorde dyeth. Shall we vtter-
ly consume awaye?

¶ The .xviii. Chapter.

I

AND the Lord sayd vnto Aa-
ron, thou and thy sonnes and
thy fathers house with thee
shall beare the faulte of that
which is done amisse in the holy place
And thou and thy sonnes with thee
3.b shall beare the faute of that which is
done amysse in your priesthode. And
thy brethren of the tribe of Leui, and
of thy fathers household, thou shalte
take vnto thee, that they may be toy-
ned vnto thee, and minister vnto the:
euen vnto thee and thy sonnes with
thee, before the tabernacle of witnes.
They shall wait vpon thee, and vpon
all the tabernacle: onely let the im not
come nye the vessels of the sanctuary,
and the aultar, that they and ye also
dye not. And they shalbe by thee, and
waite on the tabernacle of wytnesse,
for all the seruice of the Tabernacle,
and lette no straunger come nye vnto
you. Therfore shall ye kepe the holy
place and the aultar, that there fall no
more wrath vpon the children of Is-
rael: beholde, I haue taken your bre-
thren the Leuytes from amonge the
chyldren of Israell, whiche as a gyfte
of yours are geuen vnto the Lorde, to
do the seruice of the tabernacle of wit-
nesse. Therefore shalte thou and thy
sonnes with thee, take hedde vnto
your priestes office for al thynges that
pertayne vnto the aulter, and for all
that are within the vaile. And se that
ye serue, for I haue geuen youre prie-
stes office vnto you as a gyft: and ther
fore the straunger that commethe nye
muste be slayne. And the Lorde spake
vnto Aaron: beholde, I haue geuen
the ℣ kepingof mineheuecofferinges, of
al ℣ halowed things of the childrē of
Israel. Euen vnto thee, I haue geuē
them for the annoyntynge, and to thy
sonnes, for a duetie for euer. Thys
shall be thyne of moste holye from the
fyer of the altare. All theyr sacri fyces
for all theyr meateofferynges sinneof-
feryngs of trespasse offerynges, which
they bryng vnto me, are most holy.

It is thyne and thy sonnes. In
the moste holye place shalte thou eate
it: and all that are males shall eate of
it: let it be holy vnto the. And this also
is thine. ℣ heuoffrings of their giftes
throughout al ℣ wauesstrings of the
childrē of Israel: I haue geuē thē vn-
to the & thy sonnes, and thy daughters
with the, to be a duetie for euer and al
that are clene in thy house, shal eate of
it, al ℣ fat of the oile, and al the fat of ℣
wine & of the corn, which they shal of-
fre vnto the Lord for firste fruites, the
same haue I geuē vnto the. And what
soeuer is first ripe in their land which
they bring vnto the Lord, shalbe thine
& al that are clean in thine house shal
eat of it. All dedicate things in Israel
shalbe thine. All ℣ breketh the matrice
in al flesh that mē bring vnto the Lord
whether it be of men or beastes, shalbe
thin, Neuerthelater ℣ first born of mā
shalt thou redeme, & the firste borne of
vnclene bestes shalt thou redeme like-
wise. Those ℣ are to be redemed shalt
thou redeme frō the age of a moneth,
for

for the value of the moneth, namelye
for fyue sicles after the sicle of the sanc-
tuarye: A sickle maketh twentye half
pence. But the fyrste borne of oxen,
sheepe and goates shalte thou not re-
deme, for they are holy: therfore thou
shalte sprinkle theyr bloud vpon the
altar, and shalte burne theyr fat vpon
the sacrifyce for a swete sauoure vnto
the Lorde. And the flesshe of theym is
Leui.7 d thine, as the waue brest and the right
shoulder. These are thyne. All the ho
lye heue offeringes whyche the chyl-
drenne of Israell offer vnto the Lorde
haue I geuen the and thy sonnes, and
thy daughters wyth thee, to be a due-
tye for euer, let it be a salted couenant
for euer: before the Lorde, bothe vnto
Deu.18. thee and to thy seede with thee. And
Ecc.43g the Lorde spake vnto Aaron: thou
shalte haue none inheryteaunce in ther
lande, neyther shalte thou haue anye
parte amonge theym. I am thy parte
and thy inheritaunce amonge the chil
dren of Israell. Beholde, I haue ge-
uen the children of Leui all the tenth
in Israell to inherite, for the seruyce
whyche they serue in the tabernacle
of wytnesse, Neither muste the chyl-
dren of Israell henceforth come nye
the tabernacle of wytnesse, leaste they
D beare sinne and dye. But the Leuytes
shall doe the seruice in the tabernacle
of wytnesse and beare theyr synne. It
shalbe a lawe for euer in your genera-
tions, that among the children of Is-
raell they possesse none inheritaunce.
But the tythes of the children of Is
raell, whiche they paye as an heueof-
feryng vnto the Lorde, I haue geuen
the Leuytes to inherite. And therfore
I haue sayde vnto them, Amonge the
children of Israel ye shal possesse none
inheritaunce. And the Lorde spake
vnto Moyses saying: speake vnto the
Leuites and saye vnto them, when ye
take of the children of Israell the ty-
thes which I haue geuen you of the
for your inheritaunce, ye shal take an
heueoffering of the same for ☩ Lorde:
eue the tenth part of ☩ tithe. And this
your heueofferyng shalbe reckened vn
to you, euen as though it were of the
corne of the barne, or out of the fulnes
of the wynepresse. Of this maner ye
shall therfore seperate an heueoffring
vnto the LORD, of all youre tythes
whiche yee receaue of the chyldren of
Israell, and ye shall geue therof vnto
the Lorde an heueoffering, which shal
belonge to Aaron the prieste. Of all
your giftes, ye shall take onte all the
Lordes heaueofferinges euen the fat
of their halowed thynges. Therefore
thou shalte saye vnto theym: when ye
haue taken awaye the fat of it from it,
it shalbe counted vnto the Leuites, as
yf it were the increase of the corne
flooze, or the encrease of the wynpresse
And ye shall eate it in all places, bothe
ye and your housholdes, for it is your
reward for your seruice in the taber-
nacle of wytnesse.
And ye shall beare no sinne by the rea
son of it, when ye haue taken from it
the fat of it: neyther shall ye vnhalowe
the holye thynges of the children of
Israell leaste ye dye.

The.xix. Chapter.

AND the Lorde spake vnto
Moyses and Aaron saynge:
thys is the ordynaunce of the
lawe whyche the Lorde hathe com-
maunded saynge: speake vnto the
chyldren of Israell, that they bryng
thee a red cowe wythoute spotte, and
wherein is noo blemishe, and vpon
whych neuer came yocke. And ye shal
geue her vnto Eleazar the Prieste
that hee maye bryng her without
the hoofte, and cause her to bee slayne
before hys face. And let Eleazar the
prieste take of her bloude wyth hys
fynger, and sprinkle it before the taber
nacle of wytnes seuen tymes. And
cause the kowe to bee burnte in hys
sight wyth her skynne, flesh and bloud
And the dounge of her shall he burne
also. And lette the prieste take Cedar
wood, and Isope and purple cloth and
caste it vppon the kowe as shee bur-
neth. Then lette the preest washe his
clothes, and hee shall bathe his flesh
in water, and then come into the hoste,
and the preest shalbe vncleane vnto the
euen

And he that burneth her, shall washe hys cloathes in water, and bathe hys flesshe in water, and bee vncleane vntyll euen. And a manne that is cleane shall take vp the ashes of the Cowe, and put them wythoute the hoolste in a cleane place. And it shall bee kepte for the multitude of the chylderne of
3.b Israell, for * a sprynklyng water, and for an attonement of synne. Therfore he that gathereth the ashes of ✠ cowe shal washe hys cloathes, and remayn vncleane vntyll euen. And this shall be vnto the chyldren of Israell, and vnto the straunger that dwelleth a-
31 c mong theym, a statute for euer. * He
34 d that touchethe the deade bodye of any
22 c man, shalbe vncleane seuen days. And he shall purifye hym selfe with thys water the thyrde day, and the seuenth
C day, and he shall be cleane. But yf he purifie not hym selfe the thirde daye, and the seuenth daye, he shall not bee clean. Who soeuer toucheth the coarse of any man that is deade, and sprynkleth not him selfe, defyleth the dwellynge of the Lorde: and that sowle shalbe rooted out of Israell, because the sprynklyng water was not sprynkled vppon hym. He shall be therfore vncleane, and his vncleannesse shall remayne vpon hym. This is the lawe of the man that dieth in a tent: al that come into the tente, and all that is in the tent shall be vncleane seuen days. And all the vessels that be open, whiche haue no lydde nor coueryng vpon them shall be vncleane. And who so
D euer toucheth one that is slayne with a sweard in the fieldes, or a dead person, or a bone of a dead mā, or a graue: shall be vncleane seuen dayes. Therfore, for an vncleane person they shall take of the burnte ashes of the synne-offerynge, and runnynge water shall be put therto in a vessell. And lette a
d cleane persone * take Isope, and dyp it in the water, and sprynkle it vppon the tent, and vpon all the vessels, and on the soules that were therin, and vpon him that touched a bone, or a slayn person, or a dead body, or a graue. And ✠ cleane person shal sprynkle vpon the vncleane, the thyrde daye, and the seuenth daye. And the seuenth daye he shall purifie hym selfe, and washe his cloathes, and bathe hym selfe in water, and shall be cleane at euen. But the man that is vncleane, and sprynkleth not hym self, the same soule shal be destroyed from among the congregation: because he hath defiled the holy place of the Lorde, & the sprynklynge water hath not ben sprynkled vppon hym, therfore shal he remayn vnclean. And thys shall bee a perpetuall lawe vnto them. And he that sprynkleth the sprynklyng water, shal washe his clothes. And he that toucheth the sprynklyng water, shall be vncleane vntyll euen. And whatsoeuer the vncleane persone toucheth, shall bee vncleane. And the soule that toucheth it, shalbe vncleane vntyll the euen.

✠ The. xx. Chapter. A

AND the chylderne of Israell came with the whole multi- Nu. 33 b
tude into the deserte of * Sin in the fyrst moneth, and the people abode at Cades. And there dyed Mir Iam, and was buryed there. But there was no water for the multitude ✠ and they gathered them selues together agaynste Moyses and Aaron. And the people chyde with Moyses, and spake, saying: Woulde God that we hadde perysshed, when oure bre-thren dyed before the Lorde. Why haue ye brought the congregation of the Ex. 17.a
Lorde vnto thys wyldernesse: that bothe we and oure catteil shoulde dye in it? * Wherfore haue ye made vs to go out of Egipt, to bring vs into this vngracious place, whych is no place of seede, nor of fygges, nor vines, nor of pomegranates, neither is there any B
water to drynke? And Moyses and Aaron went frome the congregation vnto the doore of the Tabernacle of wytnesse, and fell vppon theyr faces. (And they cryed vnto the Lorde, and sayde: O Lorde God) heare the crye of this people, and open them thy tresure, euen a fountayne of lyuyng water, that they maye bee satysfied, and

thus

that theyr murmuryng maye ceasse.) And the glory of the Lorde appeared vnto them. And the Lorde spake vnto Moyses, sayinge: take the rodde, and gather thou and thy brother Aaron the congregation together, and speake vnto the rocke before theyr eyes, and it shall geue foorthe hys water. And thou shalte bringe them water out of
Exo.17c the rocke, to geue the company drinke and theyr beastes also. And Moyses toke the rod from before the Lorde, as he commaunded hym. And Moyses and Aaron gathered the congregation together before the rocke: and Moyses sayde vnto them: heare yee rebellions, muste we fette you water out of thys rocke? And Moyses lyft vp hys
Psa.78b hande, and wyth hys rodde he smote the rocke twoe tymes, and the water came out aboundantlye, and the multitude dranke and theyr beastes also.

C And the Lorde spake vnto Moyses, and Aaron: because ye beleued me not to sanctifye me in the eyes of the chyldren of Israell, therefore, ye shall not bryng this congregation into the land whiche I haue geuen them. This is the water of stryfe, because the chyldren of Israell stroue wyth the lorde, and he was sanctifyed in them. ¶ And
Ind.11c Moyses sente messengers from Cades vnto the kynge of Edom. Thus sayeth thy brother Israell: Thou knowest all the trauaple that hath happened vs. Oure fathers wente downe into Egypte, and wee haue dwelte in Egypte a longe tyme, and the Egyptians vexed vs and oure fathers. And whe n we cryed vnto the lord, he herd oure voyce, and sente an aungell, and hath fette vs vp oute of Egypte. And beholde we are in Cades, euen in the vttermoste Citte of thy border. Wee wyll go nowe thorough thy country
Nu.21c but wee will not goe thorough the fyeldes or vyneyardes, neyther wyll we drynke of the water of the fountaynes: we wil go by the kynges hye waye, and neyther tourne vnto the ryghte hande nor to the lefte, vntyll we be paste thy countrye. And Edom
D aunswered hym. Thou shalte not goe by me, leste I come out agaynste the wyth the swearde. The childrenne of Israell sayde vnto hym: we wyll goe by the beaten waye: and yf I and my cattell drynke of thy water, I wyll paye for it, I wyll not onelye (without anye harme) go thorough on my fecte. He aunswered: Thou shalt not go thorough. And Edom came out agaynste hym wyth muche people, and with a myghtye power. And thus Edom denyed to geue Israell passage thorough hys country: wherfore Israel tourned away from hym. And the children of Israell departed from Cades, and came vnto mounte Hor, with all the congregation. And the Lorde spake vnto Moyses, and Aaron in mounte Hor, harde by the coste of the lande of Edom, sayinge: Aaron shalbee gathered vnto hys people, for he shal not come into the lande, which I haue geuen vnto the childrenne of Israell, because yee dysobeyed my mouthe at the water of stryfe. Take Aaron and Eleazar hys sonne, and bryng them vp into mounte Hor, and thou shalte stripe Aaron out of hys vestamentes and put them vpon Eleazar hys sonne, and Aaron shalbe gathered vnto hys people and shall dye there. And Moyses dyd as the Lorde commaunded: and they went vp into mount Hor in the sight of all the multytude. And Moyses toke of Aarons clothes, and put them vppon Eleazar hys sonne. and Aaron dyed there in the toppe of the mounte. And Moyses and Eleazar camme oute of the mount: when all the multitude sawe that Aaron was deade, they mourned for Aaron thirtie dayes, throughout all the houlholdes of Israell.

C The .xxi. Chapter.

AND when kynge Arad the Cananite whiche dwelte towarde the southe, heard tell that Israell came by the way that the spies had found out he fought against Israell, and toke some of them prisoners. And Israell vowed a vowe vnto the Lorde, and sayde: If thou wilt de-

delyuer thys people into my hande, I
wyll vtterlye destroye their Cytyes.
And the Lozde heard the voyce of Is-
racll, and delyuered theym the Cana-
nytes. And they destroyed theym and
theyr Cities, and called the name of
uc- the place ✱ Hozma ✱ And they depar-
ted from mouute Hoz by the waye of
1.d the red Sea: to compasse the lande of
2.a Edom. And the soule of the people
B faynted by the waye. And the people
1 a spake agaynst God and agaynst Mo-
ses ✱ wherfoze hast thou bzoughte vs
out of Egypte, foz to dye in the wil-
dernesse? foz here is neyther bzead noz
water, and oure soule lotheth thys
.10 lyghte bzeade. ✱ Wherefoze the Lozde
16 sent fyerye serpentes among the peo-
ple whiche stonge theym: and muche
people of Israell dyed. Therefoze the
people came to Moses: and sayde: we
C haue synned, foz wee haue spoken a-
.b. gaynste the Lozde and agaynste thee,
13 ✱ make intercession to the Lozde, that
8.d he take away the serpentes from vs,
And Moyses made intercession foz
the people. And the Lozde sayde vnto
Moyses: make thee a fyerye serpente
and set it vp foz a sygne, that as many
.b as are bitten, may looke vppon it, and
8a lyue. ✱ And Moises made a serpente
of bzasse, and set it vp foz a sygne. And
when the serpentes had bytten anye
man he behelde the serpente of bzasse,
.c and was healed. ✱ And the children of
Israell departed thence, and pytched
in Oboth. And they departed frome
Oboth, and pytched at the heapes of
Abarim: euen in the wildernes which
is by the playne of Moab on the eest
syde. And they remoued thence and
pitched vpon the ryuer of Zarad. And
they departed thence and pitched on
the other syde of Arnon, which is in
the wyldernes, and commeth oute of
the coastes of the Amozytes: foz Ar-
non is the bozder of Moab, betwene
Moab and the Amozytes. Wherefoze
it is spoken in the booke of the warre
of the Lozd. What thyng he dyd in the
red Sea, and in the ryuer of Arnon.
And the hed of the ryuers that goeth
downe to the dwelling of Ar, & stret-
cheth vnto the bozder of Moab, from
thence it turneth vnto Beer. The same
is beer, oz wel wherof the Lozd spake
vnto Moises: gather the people toge-
ther, and I wyll geue thē water. Then
Israel sang his songe. Arise vp well,
singe yee vnto him. The pzinces dig-
ged this wel, the captaines of the peo
ple digged it, with the teacher, & with
their staues. And from the wildernes
they went to Matana and from Ma- E
tana to Nahaliel, and from Nahaliel
to Bamoth, and from Bamoth to the
valley ỳ is in the feld of Moab vnto ỳ
top of the hil that appereth before Je
simō. And Israell sent messengers vn
to Sehon, kyng of the Amozites saye-
ing: ✱ I wyll go thozough thy lande: Nu. 20.c
we will not turne into the fyeldes oz Deu. 2.e
vyneyardes, nether dzynke of the wa- and. 20.b
ters of the wel: but we wil go a longe
by ỳ kinges hie way, vntil we be past
thy country ✱ But Sehon wold geue Deu. 19.
Israel no licēce to passe thzogh his cō
trye, but gathered all his people toge-
ther, & went out agaynst Israel into
the wildernes. And he came to Jahe
za & fought against Israel. ✱ And Is- Deu. 1.a
raell smote him in the edge of the and. 31.a
swerd, and conquered his land frō Ar Jos. 24.a
non vnto Jabok, & vnto the chyldren F
of Ammō. Foz the bozder of the chyl- Deu. 2.d
dzen of Ammon, was ✱ strōg. And Is-
rael toke al these cities & dwelt in all
the cities of the Amozite: in Hesbon &
in al ỳ townes that long therto. Foz
Hesbon was the Citie of Sehon the
kyng of the Amozites, which fought
before agaynst the kyng of the Moa-
bites, and toke all his land out of his
hand, euē vnto Arnon. Wherfoze they
say in the pzouerbe: Come to Hesbon,
and lete the citie of Sehon bee builte
and repaired: foz there is a fyre gone
out of Hesbon, and a flame frome the
citie of Sehon, and hathe consumed
Ar in Moab, and the inheritoz of the
hie places in Arnō. Woo be to ỳ Moab
O people of Chamos, ye are vndone,
he hath put his sonnes to flyghte, and
his daughters to captiuitie vnto Se-
hon the king of ỳ Ammozites. Their
empire is lost frō Hesbō vnto Dibā,

and

and we made a wylderneſſe euen vnto Nopha, whiche reacheth vnto Medeba. And thus Iſraell dwelte in the
G lande of the Amorites. And Moyſes ſent to ſearche oute Jaezer, and they tooke the townes belonginge thereto
Deu. 3.a and roted oute the Amorytes ỳ were
E. 19.b therein. * And they tourned and went vppe towarde Balan. And Og the kynge of Balan came oute agaynſte theim, he and all hys people to fyghte at Edrei. And the Lorde ſayde vnto Moyſes, feare hym not, for I haue delyuered hym in thy hande, and all hys people, and hys lande. And thou ſhalt doe to him as thou diddeſt vnto Sehon the kyng of the Amorytes which dwelte at Hesbon. They ſmote hym therefore, and hys ſonnes, and all hys people, vntyll there was nothynge lefte hym. And they conquered hys lande.

¶ The .xxii. Chapter.

A AND the chyldren of Iſraell departed and pitched in the fyeldes of Moab, on the other ſyde
Jo. 24.b of Jordayne, ouer agaynſte Jericho. And * Balac the ſonne of Zyphor ſawe all that Iſraell had done to the Amorytes: and the Moabytes were ſore afraide of the people, becauſe they were manye, and ſtoode in feare of the chyldren of Iſraell. And Moab ſayde vnto the chyldren of Madian: nowe ſhall thys companye lycke vp all that are rounde aboute vs, as an oxe licketh vp the graſſe of the fielde. And Balac the ſonne of Ziphor was kyng
B of the Moabites at that time. He ſent
deu. 23.a meſſengers therefore vnto * Balaam
2.Pe.2.c the ſonne of Beor in Pethor (which is by the ryuer of the land of the chyldren of his folke) to call hym, ſaying: Beholde, there is a people come oute of Egypte, and beholde, they couer the face of the erth, and dwel ouer againſt me. Come nowe therefore, and curſſe this people for my ſake. For they are to myghtie for me, yf ſo peraduenture I might be able to ſmyte them, & to dryuethē out of the land. For I wote that he whom thou bleſſeſt, is bleſſed, and whome thou curſeſt, is curſed. And the elders of Moab, and the Elders of Madian departed, hauyng the rewarde of the ſoothſayinge in theyr hande. And they came vnto Balaam, and tolde hym the wordes of Balac. He anſwered them: Tarye here this nyght, and I wyll bryng you worde, euen as the Lorde ſhall ſaye vnto me. And the Lords of Moab abode with C
Balaam. And God came vnto Balaam, and ſayde: What men are theſe with thee? And Balaam ſayde vnto God: Balac, the ſon of Ziphor kyng of Moab hath ſent vnto me, ſayinge: Behold, there is a people come out of Egypte, and couereth the face of the earth: Come nowe therefore, & curſe them for my ſake, yf ſo peraduenture I may be able to ouercome theym in battaile and to dryue them oute.

And GOD ſayde vnto Balaam: Goe not with theym, neyther curſe the people, for they are bleſſed. And Balaam roſe vp in the morning and ſayde vnto the Lordes of Balac: Get you vnto your land: for the lord wyll not ſuffre me to goe with you. And the Lords of Moab roſe vp, and went vnto Balac and ſayde: Balaam wouldē not come with vs. And Balac ſent agayne a greater company of lordes, and more honorable then they: which cam to Balaam, and told him: Thus ſaieth Balac, the ſonne of Ziphor: Oh, let nothyng lette thee, but come vnto me: for I wil greatly promote thee vnto greate honoure, and will doo what ſoeuer thou ſayeſt vnto me, Come I pray thee, curſe thys people for my ſake. And Balaam anſwered, and ſayde vnto the ſeruantes of Balac: * If Balac wold geue me his houſe fulll of ſyluer and golde: I can not go beyonde the woorde of the Lorde my God, to doo leſſe or more. Nowe therefore tarye ye here thys night: that I may wete what the lord wil ſay vnto me more. And God came vnto Balaam by nyght, & ſayd vnto hym: If the menne come to call thee, ryſe vp and go with them: but looke what I ſay vnto thee, that ſhalt thou

do

do. And Balaam rose vp early, and
sadeled hys Asse, and went with the
Lords of Moab. And the countenance
of God was angry because he went.
And the aungell of the Lorde stode in
the waye agaynst hym, as he rode vp-
pon hys asse, and hys two seruauntes
were with hym. And when the Asse
sawe the aungell of the Lord stand in
in the waye, and hauynge a swearde
drawen in hys hande, the asse turned
a syde oute of the waye, and went oute
into the fielde. And Balaam smote
the Asse, to tourne her into the waye.
But the aungell of the Lorde stode in
a path betwene the vyneyardes, and
there was a wall on the one syde and
another on the other. And when the
Asse sawe the aungell of the Lorde,
she wrenched vnto the wal, and thrust
Balaams foote vnto the wall, and
he smote her agayne. And the aungell
of the Lorde went further and stode in
a narowe place, where was no waye
to tourne, eyther to the ryghte hande
or to the left. And when the asse sawe
the aungel of the Lord, she fell downe
vnder Balaam: and Balaam was
wroth, and smot the asse with a staffe.
And the Lorde opened the mouthe of
the asse, and shee sayde vnto Balaam:
What haue I doone vnto thee, that
thou haste smytten mee nowe three
tymes? And Balaam sayde vnto the
asse: because thou haste mocked me: I
wouldе also there were a swearde in
myne hande, for euen nowe would I
kyll thee. And the asse sayde vnto Ba-
laam: am not I thyne asse which thou
haste rydden vpon sence thou waste
borne vnto thys daye? was I euer
wont to do so vnto thee? he sayde: nay.
And the Lord opened the eyes of Ba-
laam, and he sawe the Aungell of the
Lorde standynge in the waye hauyng
a swearde drawen in hys hande. He
bowed hym selfe therfore, and fell flat
on his face. And the angell of the Lord
sayde vnto hym: wherfore haste thou
smytten thyne asse thre times? behold,
I came out as an aduersarye, because
thou makest thy waye contrarye vnto
me, and the asse sawe me, and went
backe fro me three tymes: or els yf she
had not turned fro me (geuynge place
to me that stode in the waye.) I had
surely slayne thee, and saued her a-
lyue. Balaam sayde vnto the aungell
of the Lord: I haue sinned: for I wist
not that thou stodest in the waye a-
gaynste me. Nowe therfore if it dys-
please the I will turne home againe.
The Aungell sayde vnto Balaam, go
with the men: but what I saye vnto
thee, that shalte thou speake. And so
Balaã went with the Lordes of Ba-
lac. And when Balac herde that Ba-
laam was come, he went oute to mete
hym vnto a citie of Moab, which is in
the border of Arnon, euen in the vt-
most coast. And Balac sayd vnto Ba-
laam: dyd I not sende for thee, to call
thee? And wherefore camest thou not
vnto me, because I am not able to pro-
mote the vnto honour? And Balaam
made answere vnto Balac: Lo, I am
come vnto thee. And can I nowe saye
anye thynge at all. The worde that
God* putteth in my mouth, that shall *Nu. 23. c
I speake. And Balaam went with
Balac, and they came vnto a Citie of
streetes. And Balac offered oxen and
shepe, & sent (towardes) for Balaam,
and for the Lordes that were withe
hym. And on the morowe Balac toke
Balaam, and brought hym vp into the
hie place of Baal, that thence he might
se the vtmost part of the people.

¶ The .xxiii. Chapter.

AND Balaam sayd vnto Balac: I
buylde me here seuen aulters
and prepare me here seuen oxen
and seuen rammes. And Balac dyd as
Balaam sayde. And Balac and Ba-
laam offered on euerye aulter, an oxe
and a ram. And Balaam sayde vnto
Balac: stande by the sacrifyce. and I
wyll goo, yf happely the Lorde wyll
mete me: and whatsoeuer he sheweth
me, I wyll tell thee, and he went forth
alone. But God mette Balaam, and
Balaam sayde vnto hym. I haue pre-
pared seuen aulters, and haue offered
vpon euery aulter, an oxe and a ram.

And the Lorde put a sayinge: in Balaams mouth and sayde: go agayne to Balac and saye on thys wyse. And when he went agayne vnto hym, loo, he stode by hys sacrifice, he and all the
B Lordes of Moab. And he toke vp hys
Nu.22.a parable and sayde * Balac the kynge of Moab hath fet me from Mesopotamia, oute of the mountaynes of the east (sayinge) come, curse Jacob for my sake: come, and defye Israel. How shall I curse hym, whom God hath not cursed? or how shall I defye hym, whom God hath not defyed? from the toppe of the rockes I se him, and from the hylles I beholde hym: lo, the people shall dwell by them selues, and shall not be rekened amonge the nacions. Who can tell the dust of Jacob, and the number of the fourth part of Israell? I praye God, that my soule maye dye the deathe of the ryghteous, and that my laste ende maye be lyke hys. And Balac sayde vnto Balaam: what haste thou done vnto me? I fet thee to curse myne enemyes, and beholde, thou haste blessed them. He answered and sayde: muste I not kepe that and speake it, whiche the Lorde hath putte in my mouthe? And Balac sayde vnto hym: Come I praye thee with me vnto another place, whence thou mayest see them, and thou shalte see but the vtmooste parte of theim, and shalte not see them all: curse them oute of the place for my sake. And he
C brought hym into a field (where men might see farre of) euen to the top of an hyll, and buylte seuen aulters, and offered an oxe and a ram on euery alter. And he sayde vnto Balac, stande here by thy sacrifice, whyle I go yonder. And the Lorde met Balaam, and
Nu.22.g * put a worde in hys mouth and sayd: go agayne vnto Balac, and saye thus. And when he came to him: beholde, he stode by hys sacrifyce, and the Lordes of Moab with hym. And Balac sayd vnto hym: what hath the Lorde sayd? And he toke vp hys parable and answered: ryse vppe Balac and heare, and harken vnto me thou sonne of Zi
1 Cor.1 b and.10.c chor. * GOD is not a man that he should lye, neyther the sonne of a man that he shoulde repente: should he say, and not doo? or shoulde he speake, and not make it good? beholde I haue taken vpon me to blesse, for he hath blessed, and it is not in my power to alter it. He beheldeth no vanitie in Jacob, nor sawe trauayll in Israell. The Lorde
D his God is with him, and the presence of the kynge is amonge them. * God
Nu. brought them oute of Egypte, he hath strength as an vnicorne. There is no sorcerye in Jacob, nor sothsayinge in Israell. It is nowe tolde vnto Jacob and Israel what God hath wrought. Beholde, the people shall ryse vp as a lionesse and heue vp hym selfe as a lyon. He shall not lye downe, vntyll he eate of the praye, and drynke the blood of them that are slayne. And Balac sayd vnto Balaam: neither curse them nor blesse them. But Balaam answered and sayde vnto Balac: tolde not I thee saying, al that the Lord speaketh, that I must do? And Balac sayde vnto Balaam: come I praye thee, and I will dryng the yet vnto another place: yf peraduenture it will please God, that thou maiest thence curse them for my sake. And Balac brought Balaã vnto the toppe of Peor that boweth toward the wildernes of Jesimmon. And Balaam sayd vnto Balac: make me here seuen aulters, and prepare me here seuen oxen, and seuen rammes. And Balac dyd as Balaam had sayd, and offered an oxe and a ram on euery aulter.

¶ The .xxiiii. Chapter.

AND when Balaam sawe that it pleased the Lorde that he should blesse Israell, he went not as he dyd twyse before to fet sothsaying: but he set his face toward the wildernesse. And Balaam lifte vp his eyes, and loked vpon Israell as he lay accordynge to hys trybes, and the spirite of God came vpon hym. * And he
Nu. toke vp hys parable and sayde. Balaam the sonne of Beor hath sayde and the man whose eye is open hath sayd: he

he hath sayd, whiche heareth the wordes of God and seyth the visyons of the almightye, and falleth downe with open eyes. Howe goodly are thy tentes: O Jacob, and thyne habitations, O Israell: Euen as the valeys are they layde abroade, and as gardens by the ryuers syde: as the tentes whiche the Lorde hath pytched, and as cypers trees beside the waters. The water droppeth oute of hys bouket, and hys seede shalbe manye waters * and hys kinge shalbe hyer then Agag. And his kyngdome shall be exalted. * GOD broughte hym oute of Egipte: as the strēgth of an vnicorne is he vnto him. He shal eate the nacions his enemyes and gnaw their bones, and perce them thorowe with hys arowes. * He couched hym selfe, and laye downe as a Lyon, and as a Lyoncsse: who shall sterre hym vp? blessed is he that blesseth thee, and cursed is he that curseth thee. And Balac was wrothe with Balaam, and smote hys handes together, and Balac sayd vnto Balaam: I sent for the to curse myne enemyes, and beholde thou haste blessed them thys thre tymes. Therefore nowe get the quickly vnto thy place. I thought that I woulde promote thee vnto honoure, but lo, the Lorde hath kept thee backe from worship. Balaam answered vnto Balac: tolde I not thy messengers whiche thou sentest vnto me sayinge: * If Balac woulde geue me hys house full of syluer and golde. I can not passe the worde of the Lorde, to do eyther good or bad of mine owne mynde. But what the Lorde sayeth, that am I compelled to speake. And nowe beholde, I go vnto my people: come therfore, and I wyll aduertyse thee, what thys people shall do to thy folke in the later dayes. And he toke vp hys parable and sayde: Balaam the sonne of Beor hath sayde, the manne whose eye is open, hath saide. He hath sayd that heareth the wordes of God, and hath the knowledge of the moste hygh, and beholdeth the vision of the almyghtye, and that falleth with open eyes: I shall se hym, but not nowe I shal behold him, but not nygh. * There shall come a starre of Jacob, and ryse a scepter of Israell, and shall * smyte the coostes of Moab and vndermine all the chyldren of Seth, * And Edom shalbe possessed, and Seir shall fall to the possession of their enemyes, and Israell shal do manfully. Out of Jacob shall come he that shal haue dominion, and shall destroye the remnaunt of the Citye. And when he loked on Amalech, he toke vp hys parable, and sayde: Amalech is the firste of the nacions * but hys latter ende shall perysh vtterly. And he loked on the Kenites & toke vp hys parable and sayd: stronge is thy dwellinge place, & thou puttest thy nest in a rocke. Neuertheles, the kenite shalbe roted out, vntyl Assur take the preſoner. And he toke vp hys parable and sayde: Alas, who shal lyue when God doeth this? The shyppes also shall come out of the coost of Italye, and subdue Assur, and subdue Eber, and he himselfe shal perysche at the laste. And Balaam rose vp, and wente and returned to hys place: and Balac also went hys waye.

Matt. 2 c
2. We: 8. a
2 Re. 8. d
D
Exo. 17 d
1 Re. 15 a

¶ The xxv. Chapter.

AND Israell dwelt in Sittim and the people began to commytte whoredome with the daughters of Moab, which called the people vnto the sacrifice of their gods. * And the people did eate, and worshipped theyr Goddes, and Israell coupled hym selfe vnto Baall Peor. And the indignacion of the Lord was prouoked agaynste Israell, and the Lord sayd vnto Moyses: take al the heades of the people, and hange them vp before the LORD agaynst the sunne, that the wrathe of the LORDES countenaunce maye be tourned away from Israell. And Moyses sayd vnto the Iudges of Israell: * euery one slaye hys men that were ioyned vnto Baall Peor. And beholde, one of the chyldren of Israell came and brought vnto hys brethrenne a Madianitysshe wyfe, euen in the syghte of Moyses,

A
Exo. 23 c
B
Exo. 32. f

and in the syghte of all the multitude of the chyldren of Israell, that wepte before the dore of the tabernacle of wit-
1 mac. 2. c nesse * And when Phinehes the sone of Eleazar the son of Aaron the priest sawe it, he rose vp out of the myddes of the companye, and toke a weapon in hys hande, and went after the man of Israell into the tente, and thruste them thorow: both the man of Israell and also the woman, euen thorow the belly of her. And the plage ceased from
1 Co. 10 a the chylderene of Israell. * And there
C dyed in the plague .xxiiii. thousande.
* Ec. 45 f And the Lorde spake vnto Moyses
2 mac. 2. f sayinge: * Phinehes the sonne of Eleazar the sonne of Aaron the Priecte, hath tourned myne anger awaye from the chyldren of Israell, whyle he was gelous for my sake amonge them that I had not consumed the chyldren of Israell in my gelousye. Wherfore say:
mala. 2. a beholde, * I geue vnto hym my couenaunte of peace, and he shall haue it, and hys seede after hym, euen the couenaunte of the Priesthes office for euer, because he was gelous for hys Godes sake and made an attonement for the chyldren of Israell. The name of the Israelyte whiche was slayne wythe the Madianitishe wyfe was Zamri the sonne of Salu, a Lorde of an house and kynred of Simeon. And
D the name of the Madianitysshe wyfe that was slayn, was Cozbi the daughter of Zur, a heade ouer the people of an house and kynred of Madian. And the Lord spake vnto Moyses saying:
Nu. 31 a * vexe the Madianytes and smyte them, for they trouble you with theyr wyles, whiche haue begyled youe by dyssteat in the cause of Peor, and in the cause of theyr syster Cozbi the daughter of a LORD of the Madianites, whiche was slayne in the daye of the plage for Peors sake.

¶ The .xxvi. Chapter.

AND it fortuned, that after the plague, the Lorde spake vnto Moses and vnto Eleazar the sonne of Aaron the priest, sayinge:
Num. 1 a * take the number of all the multitude of the chyldren of Israel from .xx. yere and aboue throughoute their fathers houses, all that are able to go to warre in Israel. And Moyses and Eleazar the preest spake vnto them in the fieldes of Moab, by Jordan ouer agaynst Jericho from twenty yere and aboue, as the Lorde commaunded Moyses and the chyldren of Israel, when they were come out of Egipt. * Ruben the Ge.
eldest sonne of Israell. The chyldren 1 Pa.
of Ruben: Hanoch, of whom cōmeth the kynred of the Hanochites, and Palu, of whom commeth the kynred of the Paluites. Of Hesron, commeth the kynred of the Hesronites: of Carmi, commeth the kynred of the Carmites. These are the kynredes of the Rubenites. And they were in number .xliii. Thousande seuen hundred and thirtye. And the sonnes of Palu: Eliab. And the sonnes of Eliab Nemuell: Dathan and Abiram. Thys is that Dathan and Abiram. whyche were famous in the congregatiō, and
* stroue agaynste Moyses and Aaron Nu.
in the companye of Corah, when they stroue agaynst the Lorde. * And the Nu.
earthe opened her mouthe, and swalowed them vp: Corah also was in the death of that multitude what time the fyre consumed two hundred and fyftye men, and they became a sygne: Notwithstandynge, the chyldren of Corah dyed not. And the chyldren of Simeon after theyr kynredes were Nemuel, of whom commeth the kynred of the Nemulites: Jamin, of whō commeth the kinred of the Jaminites: Jachin, of whom commeth the kynred of the Jachinites: of Zareh, commeth the kynred of the Zarehites. And of Saull, commeth the kynredde of the Saulites. These are the kynredes of Simeon: euen .xxii. Thousande and
C two hundred. The chyldren of Gad after theyr kynredes were: Zephon, of whom commeth the kynredde of the Zephonites: Haggi, of whom commeth the kynred of the Haggites: Suni of whom commeth the kynred of the Sunites: Of Aseni, commeth the kynredde of the Azenites: and of

Eri,

Eri, commeth the kynredde of the Erites: Of Arod, commeth the kynred of the Arodites. Of Ariell, commeth the kynred of the Arielites. These are the kynredes of the chyldren of Gad, accordyng to theyr numbers. xl. thousande and fyue hundred. The children of Juda, Er and Onan and Er, & Onā dyed in the land of Canaā. But the chyldren of Juda after their kynreds, were: Sela, of whom commeth the kynred of the Selanites: Phares, of whom cōmeth the kinred of the Pharesites. Zareh, of whom commeth the kinred of the Zarehites. And the children of Phares were: Hesron, of whō commeth the kynredde of the Hosronites: Hamull, of whom commeth the kynred of the Hamulites. These are the kynredes of Juda, after their numbers. lxxvi. Thousande and fyue hundred. The chyldren of Issachar after their kynredes, were: Thola, of whom commeth the kynredde of the Tholaites: Phuua of whom cōmeth the kynredde of the Phunites: of Jasub commeth the kynredde of the Jasubites: of Simron commeth the kinredde of the Simronites. These are the kynreddes of Issachar after their numbers. lxiiij. Thousande and three hundred. The chyldren of Zabulon after their kynredes were: Sered, of whom commeth the kynredde of the Seredites: Elon of whom commeth the kynredde of the Elonites: Jahelieli, of whom commeth the kynredde of the Jahelites. These are the kynredes of the Zabulonites after theyr numbers, three score Thousande, and fyue hundred.

The chyldren of Joseph throughout theyr kynreddes were, Manasse and Ephraim. The chyldren of Manasse: Machir of whom commeth the kynred of the Machirites. And Machir begat Gilead, and of Gilead commeth the kynredde of the Gileadites. And these are the chyldren of Gilead: Hieser of whom commeth the kynred of the Hieserites: Helech, of whom commeth the kynred of the Helechites: and Ariell, of whome commeth the kynred of the Arielites: and Sichem of whom commeth the kynred of the Sichemites: Simida of whom commeth the kynredde of the Simidites: and Hepher, of whome commeth the kynred of the Hepherites. And Zelaphead the sonne of Hepher had no sonnes but daughters. And the names of the daughters of Zelaphead were: Mahela, Noa, Hagla, Milcha, and Thirza. These are the kynredes of Manasse, and the number of them. liij. Thousand and seuen hundred These are the chylderene of Ephraim after their kynredes: Suthelah, of whom commeth the kynred of the Suthelahites: Becher, of whom commeth the kynredde of the Becherites. Tahen, of whom commeth the kynred of the Tahenites. And these are the children of Suthelah: Eran, of whom commeth the kynredde of the Eranites. These are the kynredes of the children of Ephraim after their numbers xxxii. Thousande and fyue hundred. And these are the chyldren of Joseph after theyr kynredes.

These are the childrenne of Ben Jamin after theyr kynreddes: Bela of whome commeth the kynredde of the Belaites: Asbell, of whom commeth the kynred of the Asbelites: Ahiram, of whome commeth the kynred of the Ahiramites: Supham of whom commeth the kynred of the Suphamites: Hupham, of whom commeth the kynred of the Huphamites. And the chyldren of Bela were, Ard and Naaman, from whence commeth the kynredde of the Ardites, and of Naaman the kynred of the Naamites. These are the children of Ben Jamin after their kynreddes, and after their numbers. xlv. Thousande and syxe hundred.

These are the chyldrene of Dan after theyr kynredes: Suham, of whom commeth the kynredde of the Suhamites. These are the housholdes of Dan after theyr kynredes. All the kynredes of the Suhamites were after their numbers. xliiii. Thousande, and foure hundred.

The chyldren of Aser after theyr kyn-

redes were: Jemna, of whom commeth the kinred of the Jemnites. Jeſui, of whom commeth the kynrede of the Jeſuites: Bzia, of whome commeth the kynrede of the Bzites. The chyldzenne of Bzia were: Heber, of whom commeth the kinred of the Heberites: Malchiell, of whom came the kynred of the Malchielites. And the daughter of Aſer was called Sarah. Theſe are the kynredes of Aſer after theyr numbzes. liii. Thouſande and foure hundzed. The childzē of Nephtali, after theyr kynredes were: Jahezieli, of whom came the kynredde of the Jahezielites, Guni, of whom came the kynred of the Gunites: Jezer, of whome came the kynred of the Jezerites: Shelem of whom came the kynred of the Shelemites. Theſe are the kynredes of Nephtali, accozdynge to their houſholdes, whoſe number is fourtye and fyue Thouſande and foure hūdzed. Theſe are the numbers of the chyldzen of Iſraell: fyxe hundzed thouſand, and a thouſād, ſeuē hundzed and thirtye. And the Lozde ſpake vnto Moyſes, ſayinge: vnto theſe the lande ſhalbe deuyded to enheryte, accozdynge to the number of names.

Nu. 33 g Joſ. 11. d * To many thou ſhalte geue the moze enherytaunce, and to fewe the leſſe: to euerye trybe ſhall the enherytaunce be geuen accozdynge to the number therof. Notwithſtandynge, the land ſhall be deuyded by lotte, and accozdynge to the names of the trybes of their fathers, they ſhall inheryte, accozdynge to the lotte ſhall the poſſeſſion therof be deuyded betwene manye and fewe. * Theſe are the numbers of the Leuites, after their kynredes: Gerſon, of whom came the kinrede of the Gerſonites: Cahath of whome came the kynred of the Cahathites: Merari, of whom came the kynred of the Merarites. Theſe are the kynredes of the Leuites, the kynred of the Libnites, the kynred of the Hebzonites: the kynrede of the Mahelites: the kynrede of the Muſites: the kynred of the Karahites, Cahath

G Nnm. 3 a

Exod. 6 b begate Amram, and Amrams wyfe was called * Jochebed a daughter of Leui, whiche was bozne vnto Leui in Egypte. And ſhe bare vnto Amram Aaron, Moyſes, and Mir Iam theyr ſyſter. And vnto Aaron were bozne Nadab and Abihu, Eleazar and Ithamar. * And Nadab and Abihu dyed when they offered ſtraunge fyre before the Lozd. And after their numbers there were * thzee and twentye Thouſande, all males from a moneth olde and aboue. For they were not numbzed amonge the chyldzen of Iſraell, becauſe there was no enherytaunce geuen them amonge the chyldzen of Iſraell. Theſe are the numbers, when Moyſes, and Eleazar the Pzieſte numbzed the chyldzen of Iſraell in the playne of Moab, faſte by Jozdan, euer agaynſte Jericho. And amonge theſe there was not a man of them whom Moſes and Aaron numbzed when they tolde the chyldzen of Iſraell in the wyldernelle of Sinai. For the Lozde ſayde of theym: they ſhall dye in the wyldernelle: and there was not lefte a man of them, ſaue Caleb the ſonne of Jephune, and Joſua the ſonne of Nun.

The .xxvii. Chapter.

AND the daughters of * Zelaphead the ſonne of Heber the ſonne of Gilead, the ſonne of Machir, the ſonne of Manaſſe of the kynred of Manaſſe the ſonne of Joſeph (whoſe names were Mahela, Noha, Hagla, Melcha, and Thirza) came, and ſtode before Moyſes and Eleazar the Pzieſte, and before the Lozdes, and all the multitude by the doze of the tabernacle of witneſſe, ſayinge: oure father dyed in the wyldernelſe: and * was not in the companye of them that gathered them ſelues together agaynſte the Lozde in the congregation of Cozah. But dyed in hys owne ſynne, and had no ſonnes. Wherfore then is the name of oure father taken awaye from amonge hys kynred, becauſe he hath no ſonne? * Geue vnto vs therfore a poſſeſſion amonge the bzethzen of our father. And Moyſes

ses brought their cause before the Lord. And the Lord spake vnto Moyses, sayinge: The daughters of Zelaphead speake ryghte: thou shalte geue them a possession to enherite amonge their fathers brethren, and shalt turne the enherytaunce of theyr father vnto them. And thou shalt speake vnto the chyldren of Israell, sayinge: If a man dye and haue no sonne, ye shall turne hys enherytaunce vnto his daughter. If he haue no daughter, ye shall geue hys enherytaunce vnto hys brethren. If he haue also no brethren, ye shall geue hys enherytaunce vnto hys fathers brethrenne. And yf hys father haue noo brethren, ye shall geue hys enherytaunce vnto hym that is nexte to hym of his kynred, and he shall possesse it. And thys shalbe vnto the chyldren of Israel a law of iudgement, as the Lord hath commaunded Moses. And the Lorde sayde vnto Moyses: * get thee vp into thys mounte Abarim, and beholde the lande whiche I haue geuen vnto the chyldren of Israel. And when thou hast sene it, thou shalte be gathered vnto thy people also as Aaron thy brother was gathered. For ye were dysobedient vnto my mouth, in the deserte of Sin, in the stryfe of the congregacion. Neyther dyd ye sanctifye me in the waters before their eyes. * That is the water of stryfe in Cades in the wylderneſſe of Sin. And Moyses spake vnto the Lorde, sayinge: let the Lorde God of the spretes of all flesshe, sette a manne ouer the congregacion, whiche maye go oute and in before them, and leade them oute and in: that the congregacion of the Lord be not as shepe which haue not a shepeherd. And the Lorde sayde vnto Moyses: take Josua the sonne of Nun, in whom is the spyrete and put thyne handes vpon hym, and set hym before Eleazar the Priest, and before all the congregacion: and geue hym a charge in their syghte. And put of thy prayse vpon hym, that all the company of the chyldrenne of Israell maye be obedient. And he shall stande before Eleazar the Priest, whyche shall aske counsell for hym * after the iudgement of Urim before the Lorde. And accordyng vnto hys worde shall they goo oute and in, bothe he and all the chyldren of Israel with him, & all the congregacion. And Moyses dyd as the Lorde commaunded hym: and he toke Josua, and sette hym before Eleazar the Priest, and before all the congregacion: * and put hys handes vpon hym, and gaue hym a charge, as the Lorde commaunded thorowe the hande of Moyses.

Exo.28 Actes.6d

¶ The.xxviii. Chapter.

AND the Lord spake vnto Moyses, sayinge: Commaunde the chyldren of Israel, and say vnto the. My offering and my bread for my sacrifyces which are made for a swete sauoure, shall ye obserue in their due season. And thou shalt say vnto them: * This is the offeryng which ye shall offer vnto the Lorde, two lambes of a yeare olde without spot daye by daye, for a continuall burntofferynge. One lambe shalte thou offer in the mornynge, and the other at euen. * And thereto the tenth parte of an Epha of floure for a meate offerynge mynged with beaten oyle contaynynge the fourth parte of an hin. It is a dayly burnteofferynge, suche as was ordeyned in the mounte Sinai for a swete sauoure, a sacrifyce vnto the Lorde. And lette the drynkofferynge of the same be the fourth parte of an hin for one lambe, and in the holy place shalte thou commaund the wyne to be powred vnto the lord. And the other lambe thou shalte offer at euen after the maner of the meatoffering and the drynke offerynge of the mornynge: a sacrifyce shalte thou offer for a swete sauoure vnto the LORD. And on the Sabboth daye two lambes of a yeare olde a pece, and without spotte, and two tenth deales of floure for a meateofferyng mingled with oyle, & the drynkeofferynge therto. The burntofferynge of the Sabbothe muste be done in the selfe Sabboth, besides the dayly burnt offeryng and hys drynkeofferyng. And in the begynnynge of your monethes,

Exo.29 Nu.15.a

ye shall offer a burntoffryng vnto the Lorde: two yong bullockes, and a ram and seuen lambes, of a yeare old, with out spot: and thre tenth deales of flour for a meatoffrynge mingled with oyle for one bullocke, and two tenth deales of floure for a meateoffryng mingled with oyle for one ram. And a tenth deale of floure mingled with oyle for a meateoffryng vnto one lambe, for a burnteoffrynge and a swete sauoure
C and a sacryfice vnto the Lorde. And their drynkeoffrynges shalbe halfe an hin of wyne, vnto one bullocke, and the third part of an hin of wyne vnto a ram, and the fourth part of an hin vnto a lambe. This is the burntoffryng of the moneth in his moneth, thorow oute the monethes of the yeare: & one hegoate for a sinneofferynge vnto the Lorde shalbe offred, after the daylye burnteoffryng and his drinkeoffring.

Exo. 12. Leu. 23 a Deu. 16 * And the fourtenth day of the fyrste moneth, is the passeouer of the Lorde. And in the fiftenth daye of the same moneth is the feast: and seuen dayes longe, shall vnleuened bread be eaten.

Leu. 23 b In the * first daye shalbe an holy conuocation, ye shall do no maner of seruile worke therein. But ye shal offre a sacrifice for a burntoffryng vnto the Lorde, two yong bullockes, one ram, and seuen lambes of a yeare old, whyche are to you without spot, and lette their meateoffrynge be of floure mingled with oyle: thre tenth deales also shall ye offre for a bullocke, and two tenth deales for a ram: one tenth deale shalt thou offre for euery lamb of ỹ seuen lambes: and an hegote for synne, to make attonement for you. Ye shall offer these, beside the burntofferynge in the morninge, whiche is a continuall burntsacrifyce. After this maner
D ye shall offer thorowoute the seuen dayes: the foode of the sacrifice for a swete sauour vnto the Lorde. And it shalbe done beside the dayly burnteoffrynge, and his drynkeoffrynge. And in the seuenth daye ye shall haue an holye conuocation, and ye shall do no seruile worke. Therefore in the daye of youre firste fruites, when ye bring a newe meatoffrynge vnto the Lorde, accordynge to your workes) ye shall haue an holy conuocation, and ye shal do no seruile worke in it: but offer a burntofferyng for a swete sauour vnto the Lorde, two yonge bullockes, a ram, * and seuen lambes of a yeare old a pece, with their meateoffrynges of floure mingled with oyle, three tenth deales vnto a bullocke, two tenthe deales to a ram, and one tenth deale vnto a lambe, thorowoute the seuen lambes, and an heagote to make an attonemente for you. This ye shal do besides the continuall burntoffrynge, and his meateoffrynge: and they shalbe vnto you without spot, with their drynckeoffrynges.

Leui.

C The xxix. Chapter.

AND in the first daye of the seuenth moneth ye shal haue an holy conuocation: * ye shal do then no seruile worke. For it is a day of blowynge vnto you. But ye shall offre a burntofferynge for a swete sauour vnto the Lorde: one yonge bullocke, one ram, and seuen lambes of a yeare olde a pece, that are pure. And their meateoffrynge shalbe made of floure myngled wyth oyle, thre tenth deales vnto the bullocke, and two vnto the ram: and one tenth deale vnto one lambe thorowout the seuen labes And an hegoate for sinne to make an attonement for you, beside the daylye burntoffryng, of the moneth and his meateoffrynge, and beside the daylye burntoffrynge, and his meateoffryng, and the drynkeoffrynges of the same, which must be done accordynge vnto the maner of theym for a sauoure of swetenes of the sacryfice of the Lord.

Le

* And ye shall haue the tenth daye of that same seuenth moneth an holy conuocation: and ye shall humble youre soules, and shall do no maner worke therein. But ye shall offer a burntoffrynge vnto the Lorde, for a swete sauoure: one bullocke, a ram, and seuen lambes of a yeare olde a pece, whyche shalbe vnto you, without faut. Their meateoffrynge shalbe of floure mingled wyth oyle three tenth deales to a

bullocke,

bullocke, and two to a ram, & a tenthe deale vnto a lambe, thorowoute the seuen lambes. An hegoate for sinne, beside the sinoffrynge of attonemente and dayly burntoffryng, and the meat and drynkeoffrynges that long to the same. And in the fyftenth daye of the
23.f seuen moneth, ye shall haue an holye conuocation, and doo then noo seruile worke, & yea shal kepe a feast vnto the Lorde, seuen dayes longe. And ye shal offer a burntoffrynge for a sacrifice of a swete sauour vnto the Lorde, thyrtene bullockes, two rams, and fourtene lambes of a yeare olde, whyche shalbe without blemyshe. And theyr meateoffryng shalbe of floure myngled with oyle, three tenth deales vnto euery one of the thirtene bullockes. ii. tenth deales, to either of the rams, and one tenth deale vnto eche of the fourtene lambes. And one hegoate for sin, beside the dayiye burtoffrynge with
C his meate and drynkeoffryng. And the seconde day ye shall offre twelue yong bullockes, two rams, fourtene yearlynge lambes without spot: and lette their meateoffrynge and drynkeofferynges vnto the bullockes, rams, and lambes be accordynge to the numbre of them, and after the maner. And an hegoate for synne, beside the dayiye burntoffrynge and hys meate & drink offrynges And the third daye ye shall offre eleuen bullockes, two rammes, and fourtene yearlyng lambes, wythout spot: and let their meate & drynkeoffrynges vnto the bullockes, rams, and lambes, be after the numbre of them, and accordynge to the maner. And there shalbe offred an hegoate for sinne, beside the dayly burntoffrynge and his meate and drynkeoffryng. In the fourth day, ye shall offre ten bullockes, two rams, and fourtene lambs yearlynges and pure: let their meate and drynkeoffrynges vnto the bullockes, rams, and lambes be, accordyng to the numbre of theym, and after the maner. And an hegoate for sinne, beside the dayly burntoffrynge, and hys meate and drynkeofferyng. In the fifth daye ye shall offer nyne bullocks, two rams, and fourtene lambes of one yeare olde a pece, without spot. And let their meate and drynkeofferinges, vnto the bullockes, rams, and lambes be accordynge to the numbre of theim, and after the maner. And an hegoate for sinne, beside the dayly burntoffrynge, and his meate & drynke offrynge. D In the sixt daye, ye shall offre eighte bullockes, two rams, and fourtene yearlyng lambes, wythoute spot. And let their meate and drynkeofferynges vnto the bullockes, rams, and lambes, be accordyng to the numbre of them, and after the maner. And an hegoate for sinne, beside the dayiye burntoffrynge, and his meate & drinke offrynges. In the seuenth day, ye shall offre seuen bullockes, two rams, and fourtene lambes, that are yearlynges and pure. And let their meate & drinke offryng vnto the bullockes, rams, and lambes, be accordyng to their numbre, and after the maner. And an hegoate for sinne, beside the daily burntoffring and his meate and drynkeoffryng. In the eyght daye, ye shall haue a collection of the feast vnto you, and ye shall do no seruile worke therein. But ye shall offer a burntoffrynge, a sacrifice for a swete sauoure vnto the Lorde: one bullocke, one ram, and seuen yearling lambes without spot. Let their meate and drynkeoffrynges vnto the bullocke, ram and lambes, be accordyng to the numbre, and accordyng to the maner. And an hegoate for sinne, beside the dayly burntoffrynge, and hys meate and drynkeoffrynges. These thynges ye shall doo vnto the Lorde in youre feastes: beside your vowes and frewil offrynges, in youre burntoffrynges, meateoffrynges, drynkeoffrynges, and peaceoffrynges. And Moses tolde the chyldren of Israell, all that the Lorde commaunded hym.

¶ The .xxx. Chapter.

AND Moses spake vnto the B
heades of the tribes of the chil
dren of Israell, sayinge: thys
is the thinge whiche the Lorde hath

Deu. 23d commaunded: If a man bowe a bowe vnto the Lorde, or sweare an oth, to bynde his soule: he shall not go backe with his worde: but shall fulfill all that is proceded out of hys mouth. If a woman also bowe a bowe vnto the LORD, and bynde her selfe beinge in her fathers house in the tyme of her youth, and her father heare her bowe, and bonde which she had made vpon her soule, and holde hys peace thereto: then all her bowes & bondes B which she hath made vpon her soule, shal stand in effect. But and yf her father forbyd her the same daye that he heareth it, none of her bowes nor bondes whiche she hath made vppon her soule, shalbe of value: and the Lorde shal forgeue her, because her father forbadde her. If she hadde an husbande whē she bowed or pronounced ought out of her lips, wherwith she bounde her soule, and her husbande hearde it, and helde his peace, there at the same daye he harde it, then her bowes and her bondes wherewith she bound her soule, shall stande in effect. And yf her husbande forbadde her the same daye that he harde it: and made her bowe whyche she hath vpon her of none effecte, and released the openynge of her lyppes, wherewith shee bounde her soule, the Lord shall forgeue her. But C euerye bowe of a wedowe and of her that is deuorced (that they haue bound their soule withal) shall stande in effecte with them. If she bowed in her husbandes house, or bounde her soule with an othe, and her husbande harde it, and helde his peace, and forbad her not, then all her bowes and bondes wherewith she bounde her soule, shal stande. But if her husbande disanulled them, the same daye that he hearde them, then nothynge that proceadeth oute of her lyppes, in bowes and bondes (wherwith she bounde her soule) shall stande in effecte: for her husbande hath loosed them. And the Lord shal forgeue her. All bowes & othes that D bynde to humble the soule, maye her husbande stablyshe or breake. But yf her husbande holde hys peace from one daye vnto another, then he stablysheth all her bowes and bondes whi che she had vpon her, because he helde his peace the same daye that he harde them. But yf he breake thē after that he hath harde them, he shall beare her synne hym selfe. These are the ordeynaunces whyche the Lorde commaunded Moyses, betwene a man and hys wyfe: and betwene the father and his daghter beyng yet a damsel in her fathers house.

The .xxxi. Chapter.

AND the Lorde spake vnto Moyses sayinge: auenge Num. the chyldren of Israel of the Madianites, and afterward shalt ỹ be gathered vnto thy people. And Moses spake vnto the folke sayinge: Harnesse some of you vnto war, and let them go vppon the Madianites, and auenge the Lorde of the Madianites. Let there be chosen a thousande oute of euerye trybe of Israell, that oute of all tribes ye maye sende some to the warre. And there were taken out of the thousandes of Israell, twelue thousande prepared vnto war of euerye tribe a thousand. And Moses sente theym to the warre, euen a thousande of euerye trybe, and with them, Phineas the sonne of Eleazar the Preiste, and the holye vessels: and the trompettes to blowe, were in hys hande. And they warred agaynste the Num. Madianites, as the Lorde commaunded Moyses, and slue all the males. And they slue the kynges of Madian among other, that were slayne: Namely, Eui and Rekem Zur and Hur and Reba: fiue kynges of Madian, wyth Balaam the sonne of Beor, whome they slewe with the swearde: And the chyldren of Israell toke all the wemen of Madian prysoners, and theyr chyldren, and spoyled all theyr cattell, and all theyr floikes, & al theyr goods. B And they burnt all theyr cities wherin they dwelte, and all their castelles with fire. And they toke all the spoile and all that they couldе catche both of men

men and beastes. And they brought the captyues and that whyche they had taken and the spoyle vnto Moyses and Eleazar the Priest, and vnto the companye of the children of Israell, euen vnto the hooste that were in the fieldes of Moab, by Iordan, ouer agaynste Iericho. And Moyses and Eleazar the Priest, and all the lordes of the congregation wente oute of the host agaynst them. And Moises was angrye with the officers of the hoost, with the captaynes ouer thousandes, and ouer hundredes, whych came frō the warre and battayle: and Moyses sayde vnto theym: Haue ye saued all the women alyue? beholde, these caused the children of Israell thorow the counceil of Balaam, to commit trespasse agaynst the Lord, in the busynes of Peor, and there folowed a plague amonge the congregacion of the Lord. Nowe therefore, slaye all the men chyldren, and the woman that haue lien with men slee them. But all the women children that haue not lyen with men, kepe alyue for your selues. And ye shall remayne without the hoost, seuen dayes, all that haue kylled anye person: and all that haue touched any deade body, and purifie both youre selues and youre prisoners the thyrde day and the seuenth. And sprinkle all your raymentes, and all that is made of skynnes, and all worke of goates heer, and all thynges made of wodde. And Eleazar the Priest sayde vnto the men of warre, whyche came from the battayle: this is the ordeynaunce of the lawe, whyche the Lord commaunded Moyses, Golde, syluer, brasse, and yron, tynne and lead, and all that may abyde the fier, ye shall make it goo thorowe the fier, and it shalbe cleane. Neuertheless, it shalbe sprynkled with sprynklyng water. And all that suffereth not the fier, ye shal make go thorowe the water. And washe youre clothes the seuenth day, and ye shalbe cleane. And afterward come into the hoost. And the Lorde spake vnto Moyses saying, take the summe of the praye that was taken bothe of the women and of cattell, thou and Eleazar the Priest, and the auncient fathers of the congregatiō. And deuide it into two partes betwene theym that toke the warre vpon them, and went oute to battayle: and all the congregacion. And take a portion vnto the LORDE of the men of warre, whyche wente oute to battayle: one soule of fyue hundred, both of the women, and of the oxen, and of the asses, and of the shepe: and ye shall take it of their halfe, and geue it vnto Eleazar the Priest, as an heuen offrynge of the Lorde. And of the halfe of the children of Israell, thou shalte take one portyon of fyftie, of the women of the oxen, of the asses, and of the shepe, and of all maner of beastes: and geue them vnto the Leuites, whiche wayte vpon the habitation of the Lorde. And Moyses and Eleazar the Priest didde as the Lorde commaunded Moises. And the botye and the praye whyche the men of warre hadde caughte, was fyue hundred thousande, and threescore and fyftene thousande shepe: and threescore and twelue thousande oxen, threescore and one thousande asses: and two and thyrtie thousande soules of women, that hadde lyen by no man. And the halfe whyche was the parte of theim that wente oute to warre was three hundrede thousande and seuen, and thyrtie thousande and fyue hundred sheepe. And the LORDES part of the sheepe was syxe hundred threescore and fyftene. And the oxen were syxe and thyrtie thousande, of whyche the LORDES parte was threescore and twelue. And the asses were thyrtye thousande and fyue hundrede of whych the Lordes part, was threescore and one. And the soules of women were sixetene thousand, of whiche the Lords part was, two and thyrtie soules. And Moses gaue that sum which was the Lordes heueoffering vnto Eleazar the priest as the Lord commaunded Moses. And the other halfe of the children of Israel which Moses seperated frō the mē of war, (that is to wete the halfe that pertened vnto the congregatiō)

was three

three hundred thousande, and .xxxvii. thousande, and fyue hundred sheepe: and .xxxvi. thousande oxen and thirtye thousande asses, and fyue hundred and xvi. thousande soules of wemen. And Moyses toke of thys halfe that perteyned vnto the chyldren of Israell, one portion of fyftye, both of the wemen and of the catell, and gaue them vnto the Leuites, whiche wayted vpon the habitation of the Lorde, as the Lord commaunded Moyses. And the officers of thousandes of the hoost, the captaynes ouer the Thousandes, and the captaynes ouer the hundreds came fourth, and sayde vnto Moyses: Thy seruauntes haue taken the summe of
G the men of warre, whiche are vnder our authoritie, and there lacketh not one manne of vs. We haue therefore broughte a present vnto the Lorde, what euery man founde of Jewels of golde, cheynes, bracelettes, rynges, earynges, and spangelles, to make an attonemente for our soules before the Lorde. And Moyses and Eleazar toke the golde of them, Jewels of all maner fashyons. And all the golde of the heueoffrynge that they heued vp to the Lorde, (of the captaynes ouer Thousandes and hundreds) was .xvi. thousande, seuen hundred and fyftye sicles, for the men of warre had spoyled, euerye man for hys selfe. And Moses and Eleazar the Priest, toke the golde of the captaynes ouer the thousands and of the captaynes ouer the hundredes: and broughte it into the tabernacle of witnesse, for a memoriall of the chyldren of Israell before the Lord.

¶ The .xxxii. Chapter.

A

The chyldren of Ruben and the chyldren of Gad had an exceadynge greate multitude of cattell. And when they sawe the lande of Jazer, and the lande of Gilead that it was an apte place for catell, the chyldrē of Ruben & the chylderen of Gad came and spake vnto Moyses and Eleazar the Priest and vnto the Lordes of the congregacion, saying: The lande of Ataroth and Dibon, Jazer and Nemrah, Hesbon and Elealeh, Sabam and Nebo and Beon: which contrey the Lorde smote before the congregacion of Israell: is a lande mete for catell, and we thy seruauntes haue cattell: wherefore (sayde they) yf we haue founde grace in thy syghte, lette B thys lande be geuen vnto thy seruantes to possesse, and brynge vs not ouer Jordan. And Moyses sayde vnto the chyldren of Gad, and of Ruben: shall your brethren go to warre, and ye shal syt here? wherefore dyscorage ye the herte of the chyldren of Israell, that Nu.
they should not go ouer into the land, whiche the Lorde hath geuen them? Thus dyd youre fathers, when I sent them from Cades Barne to see the lande. For when they wente vp euen vnto the ryuer of Escol, and sawe the land: they discoraged the hertes of the chyldren of Israel, that they sholde C Nu.
not go into the lande which the Lorde hath geuen them. And the Lord was wroth the same tyme and sware, sayinge: None of the men that came out of Egypt from twenty yeare olde and aboue, shall see the lande whyche I sware vnto Abraham, Isahac and Jacob, because they haue not wholye followed mee: saue Caleb the sonne of Jephune the Kenesite, and Josua the sonne of Nun: for they haue followed the Lorde. And the Lorde was angrye with Israell, and made them wander in the wildernesse fourtye yeare, vntyll all the generacion ỳ had done euil in the syghte of the Lorde were consumed. And behold, ye are risen vp in your fathers steade, as an encrease of synfull men, to augmente the feares wrath of the Lorde, towarde Israell. For yf ye tourne awaye from hym, he wyll yet agayne leaue the people in the wyldernesse, and ye shall destroye al this folke. And they went nere hym and sayd: We wyll buylde shepefoldes here for oure shepe and for our catell, and (walled) cities for our chyldren. But we our selues wyll go ready armed before the childrē of Israel, vntil we haue brought thē vnto their place.

And

And oure chyldren (and whatsoeuer we maye haue) shall dwel in the fenced cities, because of the inhabitets of the lande. We will not returne vnto our houses, vntyll the children of Israel, haue enherited, euery manne hys enherytaunce. Neither will we enheret with them on yonder syde Iordan forwarde, because our enherytaunce is fallen to vs on this side Iordan Eastwarde. And Moses sayde vnto them: if ye will do this thynge, and goo harnessed before the Lorde to warre, and will goo all of you in harnesse ouer Iordan before the Lord, vntil ye haue cast out his enemies before hym: and vntyll the lande be subdued before the Lorde, then ye shall returne and be without synne before the Lorde, and before Israell, and thys lande shalbe youre possession before the Lord. But and if ye will not do so, behold ye haue synned agaynst the Lorde: and be sure your sinne will finde you out. Nowe therefore, build cities for your chyldre, and foldes for your shepe, and do that ye haue spoken. The children of Gad and the children of Ruben spake vnto Moyses, sayinge: thy seruauntes will do as my Lorde commaundeth. Our children, oure wyues, our sheepe, and our cattell shall remayne here in the cities of Gilead. But thy seruaunts will go al harnessed to warre, and vnto battayle before the Lorde, as my Lorde saith. And for their sakes. Moses commaunded Eleazar the Priest, and Iosua the sonne of Nun, and the auncient fathers of the tribes of the children of Israell: and Moses sayde vnto them: If the childre of Gad and the chyldren of Ruben will go wyth you ouer Iordan, all prepared to fight before the Lord, then when the lande is subdued before you ye shall geue them the lande of Gilead to possesse: but and yf they will not go ouer with you in harnesse, they shall haue their possessions among you in the lande of Canaan. And the children of Gad, and the children of Ruben answered, sayinge: As the Lorde hathe sayde vnto thy seruauntes, so will we doo. We will go harnessed before the Lorde into the lande of Canaan: that the possession of oure enherytaunce, maye be on this side Iordan. And Moyses gaue vnto the children of Gad, and to the children of Ruben, and vnto halfe the tribe of Manasse, the sonne of Ioseph, the kyngedome of Sehon kynge of the Amorites, and the kingdome of Og, kyng of Basan, the lande wyth the cities therof in the coastes and cities of the countrey rounde about. And the chyldren of Gad buylte Dibon, and Acaroth, and Aroer, and Atroth, Sophan, Jaser, and Jegabea, Bethnimra, and Betharan, fensed cities, and they buylte foldes for the shepe. And the chyldren of Ruben buylte Hesbon, Eleale, Kyryathaim, Nebo, Baal, Meon, and turned their names, and Sibama also: and gaue other names vnto the cities, whyche they buylded. And the chyldren of Machir the sonne of Manasse, wente to Gilead, and toke it, and put out the Amorites that dwelte therein. And Moses gaue Gilead vnto Machir, the sonne of Manasse, and he dwelte therein. And Jaïr the sonne of Manasse went and toke the small townes therof, and called them Hanoth Jair. And Nobah wente and toke Kenath, and the townes longyng thereto, and calleth it Nobath, after hys owne name.

The .xxxiii. Chapter.

These are the Iourneis of the chyldren of Israell whyche wente oute of the lande of Egypte, with their armyes vnder the hande of Moses and Aaron. And Moses wrote their goinge oute by theyr iourneyes, accordynge to the commaundemente of the Lorde: euen these are the iourneyes of their goynge oute. They departed from Rahemses the xv. daye of the first moneth, on the morowe after Passeouer: and the chyldren of Israell went out with an hye hande in the sight of all the Egiptyans. For the Egiptians buried all their first borne which the Lorde had smitten

smitten among them. And vpon their goddes also the Lorde did execution.
And the children of Israell remoued from Rahemses, and pitched in Soc-
Exo. 13. coth. And they departed from * Socoth, and pitched their tentes in Ethan, whiche is in the edge of the wil-
derneſſe. And they remoued from E-
Exo. 14. than, and turned agayn vnto * Phiroth, whiche is before Baal Zephon: and pytched before Migdol. And
they departed from the playne of Hi-
Exo. 14a roth: and * wente thorow the middes of the sea into the wildernes, & wente three dayes iorney in the wylderneſſe of Ethan, and pitched in Marah. And they remoued from Marah, and came
Exo. 16. vnto Elim, wher were twelue fountaynes of water, and lxx. palme trees, and they pitched there. And they remo-
ued from Elim, and lay fast by the red sea. And they remoued from the rede
Exo. 16. sea, and laye in the * wylderneſſe of Syn. And they toke their iorney out of the wylderneſſe of Sin, and set vp their tentes in Daphka. And they de-
parted from Daphka, and lay in Alus.
Exo. 17. And they remoued from Alus, and lay
E at * Raphedim, where was no water for the people to drinke. And they de-
Exo. 19. parted from Raphedim, and pytched in the * wildernes of Sinai. And they remoued from the deserte of Sinai,
Nu. 11 g and pytched at the * graues of luſt.
Nu. 11 g And they departed frō the sepulchres of luſt, and lay at * Hazeroth. And thei departed from Hazeroth, and pytched in Rithma. And departed from Rithma, and pitched at Rimon Parez, and they departed from Rimon Parez, & pitched in Libna. And they remoued from Libna, and pitched at Risa. And they iourneyed from Risa, and pyt-
ched in Rehalatha: And they wente from Rehelatha, and pitched in mouſt Saphar. And they remoued from mount Saphar, and laye in Harada.
D And they remoued from Harada, and pitched in Makeheloth. And they re-
moued from Makeheloth, and laye at Tahath. And they departed from Ta-
hath, and pytched at Tharath. And they remoued from Tharath and pit-
ched in Mithca. And they went from Mithca, and pitched in Hasmona.
And they departed frō Hasmona, and laye at Moseroth. And they went frō Moseroth, and pitched in Bane Ja-
kan. And they remoued from Bane Jakan, and laye at Horgadgad. And they went from Horgadgad, and pit-
ched in Jathbatha. And they remo-
ued from Jathbatha, and laye at Abro-
na. And they departed from Abrona, and lay at Ezeon gaber. And they re-
moued from Ezeon gaber, & pitched in the * wylderneſſe of Sinne, Nu.
whych is Cades. And they remoued E
from Cades, and pytched in mounte Hor, whiche is in the edge of the land
of Edom. * And Aaron the Prest Nu.
went vp into mount Hor, at the co- Dt.
maundement of the Lorde, and dyed there, euen in the fourtieth yeare, af-
ter the children of Israell were come
oute of the lande of Egypte, and in the fyrſte daye of the fifth moneth.
And Aaron was an hundred and xxiii. yeare olde, when he dyed in mounte Hor. And kynge Erad the Canaanite, whyche dwelte in the South of the lande of Canaan, hearde of the com-
mynge of the children of Israell. And
they departed from * mount Hor, and Nu.
pytched in Zalmona. And they depar-
ted from Zalmona, and pytched in Phunun. And they departed from Phunun, and pitched in Oboth. And
they departed from Oboth, and pyt-
ched in Jehabarim, and towarde the borders of Moab. And they departed f
from * Jehabarim, and pitched in Di- Nu.
bon Gad. And they remoued from Di-
bon Gad, and laye in Almon Diblathaim. And they remoued from Almō
Diblathaim, and pytched in the moun-
taynes of Abarim before Nabo. And
they departed from the mountaynes of Abarim, and pitched in the fieldes of Moab, fast by Jordan ouer against
Jericho. And they pytched by Jor- Nu.
dan, from Beth Haiesmoth * vnto the G
playne of Sittim in the fyeldes of Moab. And the Lorde spake vnto
Moyses in the fyeldes of Moab by Jordan ouer agaynſte Jericho, say-
ynge,

ynge: speake vnto the childzen of Israell, and saye vnto them: Whē ye are
a come ouer Iozdan to entre into the lande of Canaan, ye shall dryue out al the inhabiters of the land before you, and destroy al their pictures, & breake a sunder all their ymages of metall, and plucke downe all their aulters.
And possesse the lande and dwel therin for I haue geuen you the lande to enioye it. And ye shall deuyde the enherytaunce of the lande, by lot among youre kynreddes, * and geue to many
f the more enheritaunce, and to the fewer the lesse enheritaunce. And your enheritaūce shalbe in the tribes of youre fathers, euerye mans enheritaunce in
e the place where his lot falleth. * But and if ye will not dryue oute the inhabyters of the lande before you, than those which ye let remayne of theym, shalbe prickes in your eyes, and dartes in youre sydes, and shall vexe you in the lande wherin ye dwel. Moreouer it will come to passe, that I shall do vnto you, as I thought to do vnto theym.

¶ The .xxxiiij. Chapter.

AND the Lord spake vnto Moses, sayinge: commaunde the childzen of Israell, and say vnto them: when ye come into the lande of Canaan, this is the lande that shall fall vnto your enheritaunce, the lande of Canaan, with her coastes. * And youre southquarter shalbe from the wyldernes of Sin, a long by the coast of Edom, so that youre southquarter reache vpon the side of the salt see eastwarde: and fette a compasse from the south vp to Acrabim: and reache to Zinna. And go oute from the south to Cades Barne, and go oute also to Hazar adar, and go a longe to Azmon: and fet a compasse agayne from Azmon vnto the riuer of Egypte, and shall goo oute at the sea. And lette youre westquarter be the greate sea: let the same B
sea be youre weastcoaste. And thys shalbe youre northquarter: ye shal compasse your border from the great sea vnto mount Hor. And from mounte Hor, ye shall describe youre border, til it come vnto Hemath, and the ende of the coaste shalbe at Zedada, and the coaste shall reache oute to Ziphron, and go oute at Hazar Enan, Thys shalbe your northquarter. And ye shal compasse youre eastquarter from Hazarenan to Sephan. And the coaste shall go downe from Sephan to Ribla, on the east syde of Ain. And the same border shall descende and go out at the syde of the sea of Cenereth eastwarde. And then go downe a long by C
Iozdane, and leaue at the salte sea.
And thys shalbe youre lande with the coastes therof, rounde aboute.
And Moyses commaunded the chyldzen of Israel saying: this is the land whyche ye shall enheret by lotte, and which the LORD commaunded to geue vnto nyne trybes and an halfe:
for the trybe of the chyldzen of Rubin Nu. 32. f
accozdyng to the houshoulides of their fathers, and the tribe of the chyldzen of Gad, accozdynge to theyr fathers houshoulides, and halfe the trybe of Manasse, haue receaued their enheritaunce. Two tribes and an halfehaue receaued their enheritaunce on the other syde of Iozdan, ouer agaynst Iericho eastwarde. And the Lozd spake D
to Moyses, sayinge: these are the names of the menne whyche shall deuyde the lande vnto you: Eleazar the Priest, and Iosua the sonne of * Nun. Deu. 3. d
And ye shall take also a Lozde of euerye trybe, when ye deuyde the lande. Ios. 14.
The names of the men are these: Of the trybe of Juda, Caleb the sonne of Iephune. Of the tribe of the childzen of Simeon, Semuel the sonne of Amiud. Of the trybe of Ben Jamin, Elidad the sonne of Cislon. Of the tribe of the chyldzen of Dan, the Lozd Bucki, the sonne of Jagli. From amonge the chyldzen of Joseph for the trybe of the chyldzen of Manasse, the Lozde Haniell, the sonne of Ephod.

Of the tribe of the childzen of Ephza im the Lozde Camuel, the sonne of Siphtan. Of the tribe of the sonnes of Zabulon, the Lozde Elizaphan, the sonne of Parnath. Of the trybe of the childzen of Isachar, the Lozde Paltiel, the sonne of Asan. Of the trybe of the sons of Aser, the Lozde Ahihud the sonne of Salomi. Of the tribe of the childzen of Nephtali, the Lozde Peda El, the sonne of Ammihud.
These are they whom the Lozd commaunded to deuide the enheritaunce vnto the childzen of Israell in the lande of Canaan.

¶ The .xxvb. Chapter.

AND the Lozd spake vnto Moses in the fieldes of Moab by Jozdan, ouer agaynst Jerycho, sayinge: commaunde the childzen of Israell, that they geue vnto the Leuites of ỹ enheritaunce of their possession, cities to dwell in. And ye shall geue also vnto the cities of the Leuites, suburbes harde by their cities rounde aboute them. The cities shall they haue to dwell in, and the suburbes foz their cattel, and foz their possession and all maner of beastes of theirs And the suburbes of the cities which ye shall geue vnto the Leuites, shall reache from the wall of the citie outewarde, a thousande cubites rounde aboute. And ye shall measure without the citie of the eastlyde, two thousand cubites. And of the southlyde, two thousande cubites. And of the westlyde two thousande cubites. And of the nozthlyde, two thousand cubytes also: and the citie shalbe in the middes. And these shalbe the suburbes of their cities. And from amonge the Cities whyche ye shal geue vnto the Leuits, there shall be sixe cities foz refuge, whyche ye shall appoynte to that intente, that he whych kylleth, may flye thether. And to them ye shal adde xlii. cities moze so that all the cities whych ye shall geue the Leuytes, maye be eyght and fozty, with their suburbes And the cities whyche ye shall geue, shall be oute of the possession of the childzen of Israell. Ehey that haue many, shall geue many. But of theim that haue fewe, ye shall take fewe. Euerye one shall geue of his cities vnto the Leuites, accozdynge to the enheritaunce whych he enheryteth. And the Lozde spake vnto Moyses sayinge: speake vnto the childzen of Israel and saye vnto them: When ye be come ouer Jozdane, into the lande of Canaan, ye shall appoynte you cities to be cities of refuge, foz you: that he which sleeth a soule vnswares, may flye thether. And the citie shalbe to flye from the auenger of blonde, that he whyche kylleth, dye not, vntill he stand before the congregation in iudgement. And of these sixe free cities, whych ye shall geue, ye shall geue thzee on thys syde Jozdan, and thzee in the lande of Canaan. And these sixe fre cities shalbe refuge both foz the childzen of Israell, and foz the straunger, and foz hym that dwelleth amonge you: that all they whyche kyll anye personne vnswares, maie flye thyther. And if any man smite another with an instrument of yzon that he dye, then is he a murtherer, and shall dye foz it. If he smite hym with a thzowynge stone that a man maye dye with, and yf he dye, he that smote hym is a murtherer, let the same murtherer be slayne therefoze. Oz yf he smite hym with a hand weapon of wood, that a man may die with then if he die, he is a murtherer, let the murtherer be slayne therefoze. The iustice of blond shall slay the murtherer: when he meteth hym, he may slay hym. But yf he thzust at hym of hatred oz hourle at hym with layinge of waite that he dye, oz smyte hym with hys hande of enmye, that he dye, he that smote hym shall dye, foz he is a murtherer. The iustyce of blonde shal slay the murtherer as soone as he fyndeth hym. But and yf he pusshed hym by chaunce, and not of hate, oz cast at him with anye maner of thynge, and not of layinge awayte: oz calle anye maner of stone at hym (that a man maye dye with) and sawe hym not. And he cast

Iosu. 21

Iosu. 20

it vpon hym and he dye, and was not
his enemye, neyther sought hym anye
harme. Then the congregation shall
iudge betwene the sleyer and the exe-
cuter of blonde in suche cases. And the
congregation shall delyuer the sleyer
oute of the hande of the auenger of
blonde, and the congregation shall re-
store hym agayne vnto the Cytie of
hys refuge, whether he was fled. And
20b D he shall byde there * vnto the death of
the hye Prieste, which was anoynted
wyth holye oyle. But and if the sleier
come without the borders of hys pri-
uiledged city whether he was fled, yf
the auenger of blond finde hym with
out the borders of hys fre towne, and
sleye the murtherer, he shalbe giltlesse
because he shoulde haue bidden in hys
free towne vntil the deathe of the hye
Prieste, and after the death of the hye
Prieste to retourne agayne vnto the
lande of hys possession. These com-
maundementes shalbe a law vnto you
for your generations in al your dwel
lynges. Whosoeuer killeth a soule, the
17. same man sleyer muste bee slayne hym
9 d, selfe * thorough witnesses. Neyther
shall one wytnesse aunswere to put a
man to death. Moreouer, ye shall take
none amendes for the lyfe of the mur-
therer which is worthye to dye. But
he shall be put to death. Also yee shall
take no money of hym that is fled to
a free citie, that he shoulde come again
and dwel in the land, before the death
of the hye prieste. And see that ye pol-
lute not the lande which ye shal dwel
in: for blonde defyleth the lande. And
the lande can none other wyse be clen-
sed of the blonde that is shed therein,
but by the blonde of hym that shedde
blonde. Defyle not therfore the lande
whiche ye shall inhabyte, for I am in
the myddes therof: Euen I the Lord
dwell amonge the chyldrenne of Is-
raell.

¶ The .xxxvi. Chapter.

AND the auncient fathers of
the childrenne of Gilead the
sonne of Machir the sonne of
Manasse of the kynred of the childzen
of Iosephe, came forthe and spake
before Moyses and the Princes and
auncient fathers of the childzen of Is- Nu. 26 f
raell, and sayde: * The Lord commaun
ded my Lorde, to geue the lande to in-
herite by lotte vnto the childzen of Is- Nu. 27 a
raell. And my Lorde commaunded in
Gods behalfe, to geue the inheritaūce
of Zelaphead oure brother vnto hys
daughters. whom yf anye of the sons
of the other trybes of Israell take to
wiues, then shal theyr inheritaunce be
taken from the inherytaunce of oure
fathers, and shalbe put vnto the inhe- B
rytaunce of the trybe whiche they are
receyued into: and shalbe taken from
the lotte of oure inherytaunce. And
when the yere of Iubelye of the chyl-
drenne of Israell commeth, then shall
theyr inherytaunce be putte vnto the
inherytaunce of the Trybe wherein-
to they are receyued: and so shall theyr
inherytaunce bee taken awaye from
the inherytaunce of the Trybe of our
fathers. And Moyses commaunded
the chyldrenne of Israell accordynge
to the woorde of the LORDE say-
inge: the chyldrenne of the Trybe of
Iosephe haue sayde wel. Thys ther-
fore doeth the LORDE commaund Tob. 2. b
the daughter of Zelaphead sayinge: * and, 7 c
lette theym be wyues to whom they
theym selues thynke beste, onelye to
the kynred and Trybe of their father
shall they marye, sooe shall not the in-
herytaunce of the chyldrenne of Is-
raell remoue from Trybe to Trybe,
whan the chyldrenne of Israell abyde
euerye manne in the inherytaunce of C
the Trybe of hys fathers. And euerye
daughter that possesseth anye inhery-
taunce in anye Trybe of the chyldzen
of Israell, shall bee wyfe vnto one
whyche is of the kinred of the Tribe
of her father, that the chyldrenne of
Israell maye enioye euerye manne
the enherytaunce of hys father: Ney-
ther oughte the inheritaunce to goe
from one trybe to an other: but euery
one of the Trybes of the childzen of
Israell, muste abide in his owne in-
herytaunce. And as the Lorde com-

D maunded Moyses, euen so dydde the daughters of Zelaphead. And Mahela, Thirza, Hagla, Milcha, and Noa were maried vnto their fathers brothers sonnes, whyche were of the chylderne of Manasses, the sonne of Joseph: and so their enheritance remayned in the tribe of the kynrede of their father. These are the commandementes and lawes, whiche the Lorde commanded by the hand of Moyses, vnto the chyldren of Israell in the fieldes of Moab, by Jordan ouer against Iericho.

¶ The ende of the fourth boke of Moses, called in the Hebrue Maledabber, and in the Latin, Numeri.

¶ The fyfthe Booke of Moyses, called in the Hebrue: Elleh addebarim, and in the Latine Deuteronomium.

¶ The fyrst Chapter.

THese be the woordes which Moses spake vnto all Israell, on thother side Jordan in the wildernes, in the playne ouer against the Red sea, betwene Pharan, and Thopheli, Laban, Hazeroth, and Dizahab, eleuen dayes iourney from Horeb vnto Cades barne, by mount Seir. And it fortuned the first day of the eleuenth moneth in ỹ fortieth yeare, that Moyses spake vnto the children of Israell, accordyng vnto all that the Lord hadde geuen in commandement vnto them, after that he had smyten * Sehon the Nu. 21.c kyng of the Amorites which dwelte in Hesbon, and Og kynge of Basan, whiche dwelt at Astaroth in Edrai. On the other side Jordan in the land of Moab beganne Moyses to declare this lawe, sayinge: The Lorde oure GOD spake vnto vs in Horeb, sayinge: Ye haue dwelte longe ynough in this Mounte, departe therefore, and take youre Journeye, and goe vnto the hyll of the Ammonites, and vnto all places nye therevnto: bothe vnto the playn, and hylles and dales: to the Southe, to the Seas syde, to the lande of Canaan, and vnto Libanon: euen vnto the greate ryuer Euphrates. Behoide, I haue sette the lande beefore you: * Goe in, and possesse the lande which the Lorde sware vnto youre fathers, Abraham, Isaac, and Jacob, to gene vnto theym, and their seede after theym. And I spake vnto you the same season, sayinge: I am not able to beare you my selfe alone. For the Lorde youre God hath multiplied you: and beehoide, ye are this daye as the starres of heauen in numbre (the Lorde God of youre fathers make you a thousande tymes so many mo as ye are, and bielle you, as he hathe promysed you:) Howe can * I my selfe alone, beare the combraunce, charge, and stryfe that is among you? Bryng (frome among you) menne of wisedome and of vnderstandyng, and expert, accordyng to your tribes, and I will make theym rulers ouer you. And ye aunswered me, and sayd: That which thou haste spoken, is good for vs to doo. And so out of your Tribes I toke the Captaynes (menne of wysedom, and that were experte) and made them rulers ouer you: Captaynes ouer thousandes, and ouer hundredes, ouer fyfty, and ouer tenne, and officers amonge your Tribes. And I charged youre Judges that same tyme, sayinge: Heare the cause of your brethern, and * iudge ryghteously betweene euery man and hys brother, and the stranger that is wyth hym. See that ye knowe no faces in iudgement: * but heare the small as well as the great, and bee afrayde of no manne, for the iudge-

19d iudgement is goddes. And the cause
that is to * harde for you, bryng vn-
to me, and I wyll heare it. And I
commaunded you the same season, all
the thynges whyche ye shoulde doo.
When we departed from Horeb, wee
went thorowe all that great and ter-
rible wyldernesse, as ye haue seene a
long by the way of the hyll of the A-
morites, as the Lorde oure God com-
maunded vs, and camme to Cades
D Barne: And I sayde vnto you: Ye
are come vnto the hyll of the Ammo-
rites, whiche the Lord oure GOD
wyll geue vnto vs. Behold, the Lord
thy God hathe sette the lande beefore
thee, go vp and conquere it, as the
20.a Lorde God of thy fathers hath sayde
.13 vnto thee, * Feare not, neither be dis-
couraged. But ye came vnto me euer
one and sayd: * we wyll send men
before vs, to searche vs out the land,
and to bryng vs woorde agayn, what
waye we muste goe vp by, and vnto
what cities we shall come. And the
saying pleased me well. And I toke
xii. men of you, of euery Tribe one.
Whyche departed, and wente vp into
the hye countreye, and came vnto the
ryuer Escol, and searched it oute, and
toke of the fruite of the lande (to de-
clare the plēteousnes therof) in their
handes, and broughte it vnto vs, and
brought vs woorde agayne, and sayde:
It is a good lande, whiche the Lorde
our God doth geue vs. Notwithstan
dyng ye would not consent to go vp,
but were disobedient vnto the mouth
of the Lorde your God, and murmu-
red in your tentes, and sayd: Because
the Lord hateth vs, therfore hathe he
brought vs out of the land of Egypt
to delyuer vs into the hand of the A-
morites, & to destroy vs. Howe shall
E we go vp? Our brethren haue disco-
19d raged our heartes, saying: * The peo-
ple is greater and taller than we, and
haue cities great, & walled eū vp to
heauen: and moreouer we haue seene
the soonnes of the Enakims there.
And I sayde vnto you: Dreade not,
nor be afrayde of theym. The Lorde
your God which goeth before you, he
shall fyghte for you, accordyng to all
that he dyd vnto you in Egypt before
youre eyes. In the wyldernesse also
thou haste seene howe that the Lorde
thy God bare thee eūe as a man doth
beare his sonne in all the way which
ye haue gone by, vntyll ye come vnto
this place. And yet in this thynge ye
dyd not beleue the Lord your god. He
went in the way before you, to serche
you out a place to pitche youre tentes
in, * in fyre by night, that ye myght se Ex. 13. d
what way to go, & in a cloude by day.
And the Lord heard the voyce of your
woordes, and was wrothe, and sware,
saying: * There shall not one of these Nu. 14. g
men and of this froward generation, and. 26. g
see that good land which I sware to
F geue vnto your fathers, saue Caleb,
the sonne of Iephune, he shall see it, Iosu. 14
* and to hym wyll I geue the lande
that he hath troden vpon, and to hys
children, because he hath folowed the
Lorde (wonderfull was the indig-
nation agayne the people, seyng that) Nu. 20. c
* the Lorde was angry with me, like and. 37. c
wise for your sakes, saying: Thou al-
so shalt not go in thither. But Iosua
the sonne of Nun, whyche standeth
before thee, he shal go in thither. Bol
den hym therefore, for he shall cause
Israell to inherite the land. * More- Nu. 14. f
ouer, youre chyldren whiche ye sayde
shoulde be a praye, and youre sonnes
which in that day had no knowledge
betwene good and euill, they shall go
in thither, and vnto them wil I geue
it and they shall enioye it. But as for
you, turne youre faces, and take youre
tourney into the wildernesse: euen by
the way of the redde sea. Then ye an-
swered and sayde vnto me: * We haue
synned agaynst the Lord: we will go
vp and fyghte, accordynge to all that
the Lorde our God commaunded vs.
And when ye had gird on euery man
his weapons of war, behold, ye were
redy to goo vp into the hill. And the
Lorde sayde vnto me: saye vnto them
that they go not vp, and fyghte
not, for I am not amonge you: lest ye
fall before youre enemyes. I told you
therefore, and ye would not heare,

but disobeyed the mouth of the Lord, and wēt presumptuously vp into the hill. And the Amorites which dwelt in that hill, came out against you, and chased you (as bees vse to do) & smote you in Seir, euen vnto Horma. And ye came againe, and wepte before the Lord: but the Lord would not here your voyce, nor geue you audience. * And
Nu.20.a so ye aboade in Cades, a long season, accordynge vnto the tyme that ye remayned in other places.

¶ The.ii. Chapter.

A Then we * turned our face, and
Nu.21.a toke our iourney into the wyldernesse, euen by the way of ỹ redde sea as the Lorde spake vnto me. And wee compassed mounte Seir a long tyme. And the Lorde spake vnto me, sayinge: Ye haue compassed thys mountayne long ynough, tourne you northward And warne thou the people, saying: Ye shall goe thorowe the coaste of your brethren the children of Esau, which dwell in Seir, and they shall be afrayde of you: Take ye good hede vnto youre selues therefore. Ye shall not prouoke them: for I wil not geue you of their land, no not so much
Ge.36.b as a foote breadth, * because I haue
Nal.1.a geuē mount Seir vnto Esau to possesse, ye shal bye meate of them for money to eate, and ye shal procure water of them for money to drynke. For the
B Lord thy God hath blessed thee in all the workes of thy hande. He knewe thy entryng into this greate wildernesse this.xl. yeares, and the Lord thy God hath ben with thee, so that thou haste lacked nothyng. And when we were departed from our brethren, the children of Esau, whyche dwelte in Seir, the plain way from Elath, and from Ezion Gaber, we tourned and went by the waye of the wyldernesse of Moab. And the Lord said vnto me:
Iud.3.d * Thou shalte not fyght against the Moabites, neyther prouoke them to battaile, for I wyll not geue thee of theyr land to possesse: because I haue geuen Ar vnto the children of Loth to
Ge.14.a possesse. The terrible people the * Emims dwelte therin in tymes past, a people great, many and tall, as the Enakims, whyche also were taken for Giauntes, as the Enakims: whome the Moabites cal Emims. The Horims dwelte in Seir beefore tyme, whose possession the children of Esau occupied, and destroyde them beefore theym, and dwelte in their steede: as
C Israell dyd vnto the land of his possession, whiche the Lord gaue them. Nowe ryse vp (sayd I) and get you ouer the ryuer Zared: and we wente ouer the ryuer Zared. The space in whiche we came frome Cades barne vntyll we were come ouer the ryuer Zared was .xxxviii. yeres: vntyl al ỹ generation of the men of warre were wasted out from among the hoste, as the Lord sware vnto them. * For in Nu
dede the hande of the Lorde was a- and.
gaynst them, to destroy them from among the host, tyll they were consumed. And so it came to passe, that all the men of warre wer consumed and
D deade from amonge the people. And the lord spake vnto me, saying: Thou shalt go thorowe Ar the coast of Moab this daye: and when thou commest nyghe vnto the children of Ammon, thou shalte not lay siege vnto them, nor moue warre agaynst them. For I wyll not geue thee of the lande of the chyldren of Ammon a possession, but I haue geuen it vnto the children of Loth to possesse. That also is taken for a lande of Gyauntes, and Gyantes dwelte therin in olde tyme, whome the Ammonites call Zamzummims. * A people that was greate, Nu.
manye, and talle, as the Enakims. But the Lorde destroyed them before them, and they succeeded them in the inheritance, and dwelt in theyr stede: Ge.
as he dyd for the chylderne of * Esau, whyche dwelte in Seir whan he destroyed the Horims before them, they conquered theyr possession, and dwelt in their steede vnto this day. And the Auims whyche dwelte in Hazarim, euen vnto Aza, the Caphthorims, whyche came oute of Caphthor, destroyed theym, and dwelte in theyr

stede

C them and dwelte in theyr steade. Rise
ye vp therefore, and take youre iourney ouer the ryuer Arnon. Beholde,
21.f * I haue geuen into thy hande Sehon the Amorite king of Hesbon, and
hys lande. Goe to therefore and conquere, and prouoke hym to battell.
This day wil I begynne to send the feare and dreade of thee, vpon al nations that are vnder all the heauen: soe
that they whiche here speake of thee,
shall tremble and quake before thee.
And so I sent messengers out of the
wildernes of Kidmoth vnto Sehon
king of Hesbon, with wordes of peace
21.g sayinge: * I wil go through thy lande
20. I will goe alonge by the hye waye: I
f will neyther tourne vnto the ryghte
hand nor to the lefte. Thou shalte sell
me meate for money for to eate, and
geue me water for money to drynke,
Onelye graunte me, that I maye goe
through on my foote (as the childzen
of Esau which dwel in Seir, and the
Moabites whiche dwell in Ar, didde
vnto me) vntill I become ouer Iordan
into the lande whyche the Lorde oure
God geueth vs. But Sehon the king
of Hesbon wouide not let vs passe by
hym, for the Lorde thy God hardened
hys spirite, and made his harte tough
because he wouide deliuer hym into
thy hande as it is come to passe thys
daye. And the Lorde sayde vnto mee:
21.g beholde, I haue begon to set Sehon
29 and hys lande before thee: goe to and
G conquere, and possesse his land. * Then
both Sehon and all hys people came
out against vs to fyghte at Jaza. And
the Lorde set hym before vs, and wee
smote hym and hys sonnes and al his
people. And wee tooke all hys cyties
the same season and slue the men, wemen and childzenne of all the Cytyes
and let nothynge remaine, saue the cattell onelye we caugh vnto our selues,
and the spoyle of the cities which we
tooke, frome Aroer whiche is by the
brynke of the ryuer of Arnon, and frō
the citie that is in the ryuer, vnto Gilead: there was not one City to strōg
for vs. The Lord oure God deliuered
all vnto vs: onelye vnto the lande of
the chyldzen of Ammon thou camest
not, nor vnto euerye place of the riuer
Jabok, nor vnto the Cityes in the
mountaines, nor vnto whatsoeuer the
Lorde our God forbad vs.

The iii. Chapter.

Then we tourned and wente
vp by the way to Basan. And
Og the kyng of Basā came Nu. 21.g
out against vs, he and al hys Deu. 29.b
people to battell at Edzai. And the
Lorde sayde vnto mee: feare hym not,
for I wyll deliuer hym and all hys
people, and hys lande into thy hande,
and thou shalte doe vnto hym, as thou
diddest vnto Sehon kynge of the Amorytes, whyche dwelte at Hesbon.
And so the Lorde oure God deliuered
into our handes, Og also the kynge
of Basan & al hys folke. And we smot
hym, vntyll none was lefte hym alive
And we toke all hys Cityes the same
season, (neyther was there a Cytye
which we toke not from theym) euen
three score cityes throughoute all the
region of Argob, the kingdome of Og
in Basan. All these cities also were
made stronge wyth hye walles, gates
and barres, beside vnwalled townes
a greate manye. And wee vtterlye destroyed them, as we dyd vnto Sehon
kyng of Hesbon, bryngyng to nought
all the cities, with menne wemen and
childzenne. But all the cattell and the
spoyle of the Cyties, wee caughte for
our selues. And thus we toke the same
season, out of the hande of twoe Kyn- B
ges of the Amorytes, the lande that
was on the other side Jordan from
the ryuer of Arnon vnto mount Hermon (whyche Hermon the Sydons
call Sirion, and the Amorytes call it
Senir) all the Cities that laye in the
playne, and all Gilead and all Basan
vnto Salecha and Edzai, Cytyes of
the kyngedome of Og in Basan. For
onelye Og kyng of Basan remained
of the remnant of the Giantes, whose
bed was a bedde of yron. And is it not
yet at Rabāh amonge the childzen of
Ammon? nyne cubyttes doeth the
length thereof contayne, and foure cubytes the breadeth of it, after the cu-

bite of a wōden. And so wee conquered
this lande the same tyme, from Aroer
which is by the ryuer of Arnon, vn-
Nu.32.f to halfe mounte Gilead, * and the ci-
deu.29.b ties therof gaue I vnto the Rubeni-
Ios.12.b tes and Gaddites. And the reste of
Gilead, and all Basan of the kynge-
dome of Og, gaue I vnto the halfe
tribe of Manasse: euen all the region
of Argob with all Basan: whiche is
called the lande of gyantes. Iair the
sonne of Manasse toke all the region
of Argob vnto the coastes of Gesuri
and Maachati, and called them after
his owen name: Basan Hauoth Iair
vnto thys daye. And I gaue Gilead
vnto Machir. And vnto the Rube-
¶ nites and Gaddites, I gaue half Gi-
lead vnto the ryuer of Arnon, halfe
the valey and beyonde, euen vnto the
ryuer Iabock, which is the border of
the chylderne of Ammon: the playne
also (of the wyldernes) and Iordan,
and the coast therof, from Cenereth
euen vnto the sea, whyche is in the
playne, euen the salte sea vnder the
sprynge of the hyll, eastward. And I
commanded you the same tyme, say-
ing: The Lord your God hath giuen
you this lande to enioye it: ye shall
go harnessed before your brethren, the
chyldren of Israell all that are mete
for the war. Your wiues onely, your
chyldren, and your cattell (for I wote
that ye haue muche cattell) shall abide
in your cities, whiche I haue geuen
you, vntyll the Lorde haue geuen rest
vnto youre brethren as well as vnto
you, and vntill they also haue conque-
red the lande, whiche the Lord youre
God hath geuen them beyonde Ior-
dan: and then shall ye returne agayne,
euery man vnto his possession which
Nu.27.d I haue gyuen you. * And I warned
D Iosua the same tyme, saying: Thyne
eyes haue sene all that the Lord your
God hath doone vnto these two kyn-
ges, euen so shal he do vnto all king-
domes whither thou goest. Ye shall
not feare them, for the lord your God,
he shal fight for you. And I besought
the Lord the same tyme, sayinge: O
Lord God, thou hast begon to shewe
thy seruaunt, thy greatnesse, and thy
mighty hand: for els where is there a
God in heauen, or in earth, that can
do after thy workes, & after thy po-
wer? let me go ouer and see the good
land that is beyōd Iordan, that good-
ly mountain, and Libanon. * But the
Lorde was angry with me for your
sakes, and wold not heare me. And the
lord said vnto me: Be content, speake
no more vnto me of this matter. Get
thee vp into the toppe of the hyll, and
lyft vp thyne eies westward, north-
ward, southwarde, and eastward, and
beholde it with thyne eyes, for thou
shalte not go ouer this Iordan. But
charge Iosua: and courage hym, and
bolden him. * For he shall go before
this people, and he shall deuide vnto
them the lande which thou shalt see,
and so we abode in the valey ouer a-
gainst the house of Peor.

¶ The .iiii. Chapter.

AND now herken, O Israell
vnto the ordinances and la-
wes which I teache you for
to do them, that so ye may lyue and go
in, and conquere the lande, which the
Lord god of your fathers geueth you,
* Ye shal put nothyng vnto the word
which I commaunde you, neither do
ought therfrom, that ye may kepe the
cōmandements of the Lord your god
which I commaunde you. Your eies
haue sene what the Lord did vnto Baal
Peor, * for all the men that folowed
Baal Peor, the Lord your God hath
destroyed from amonge you. But ye
that cleaue vnto the Lorde your god,
are alyue euery one of you this daye.
Behold, I haue taught you ordinan-
ces and lawes, such as the Lorde my
God commaunded me, that ye shuld
do euen so in the lande, whether ye go
to possesse it. Kepe them therfore, and
do them, for that is your wisedom and
vnderstanding in the syght of the na-
tions: that they maye heare all these
ordinaunces, and saye: Surely it is a
wyse and vnderstanding people: it is
a great nation. For what other nati-
on is so greate, that gods come so nye
vnto, as the Lord our god is nye vnto

246 des, in all thinges, as oft as we cal vn
to hym? Ye, and what nation is so
great that hath ordinãces and lawes
so righteous, as all thys lawe which
I set before you thys day. Take hede
to thy selfe therefore, and keepe thy
soule diligently, that thou forget not
the things which thyn eies haue sene
and that they depart not out of thyne
6,d hert, all the days of thy life: but • teach
them thy sonnes, and thy sonnes sonnes:
Specially the day that thou stoodest before the Lord thy God in Ho-
reb, when the Lord said vnto me: Ga-
ther me the people together, & I wyll
make them here my wordes, that they
6.a may learn to feare me all the days that
they shal liue vpon the earth, • & that
they may teach their children ye same.
19c • and stode also vnder the hyll, & the
hyll burnte with fire: euen vnto the
middes of heuen, and there was dark-
nes, cloudes and mist. And the Lorde
spake vnto you out of the mids of the
fyre, and ye herd the voyce of the wor-
20a des, • but sawe no ymage, saue hearde
4b a voyce onely. And he declared vnto
you his couenant which he comman-
ded you to doo, euen .x. verses whiche
he wrote vpon two tables of stone.
And the Lorde commaunded me that
same season, that I should teache you
ordinãces and lawes, which ye ought
to do in the land whether ye go to pos-
sesse it. Take therfore good hede vn-
to youre selues as pertaynynge vnto
your soules, for ye sawe no maner of
ymage in the day that the Lord spake
vnto you in Horeb out of the myddes
of the fyre, lest ye marre your selues,
and make you a grauen ymage & pic-
ture of any maner of figure: the like-
nesse of man or woman, the likenesse
of any maner of beast that is on earth:
or the likenes of any maner feathered
foule that flieth in the ayre, or the like-
nes of any maner wormathyng creepeth
on the earth, or the likenes of any ma-
7.a ner fysshe that is in the waters beneth
9.b the earth. • Ye & lest thou lift vp thyne
1.c eies vnto heuen, and when thou seest
the sunne, the moone, and the starres,
with all the host of heauen, shouldest
be deceiued, & shouldest worship and
serue the things which the Lord thy
• God hath made to serue all nations Gen.1.b.
vnder the whole heauen. But ye Lord
hath taken you, and brought you out
of the yron fornace, euen out of Egipt,
to be vnto him a people & inheritance
as ye be this daye. Furthermore, the
Lorde was angry with me for youre
wordes, & sware that I should not go
ouer Iordan, and that I should not go
in vnto that good land, which the Lord
thy God giueth thee to inheritaunce.
• But I must dye in this land, & shal Deu.34.b
not go ouer Iordan. But ye shall go
ouer, and conquere that good lande.
Take hede vnto your selues, that ye
forget not the appointmẽt of the Lord
your god which he made with you, &
that ye make no grauẽ image, nor any
picture that the Lorde thy god hathe
forbidden thee. • For the Lord thy god Heb.12.g
is a cõsumyng fyre, and a gelous god.
If thou doest beget children, and chil-
drens children, & when ye haue dwelt
in the land, ye do wickedly, and make
any maner of grauen image •, & worke Jer.16.e
euill in the syght of the Lord thy god,
to prouoke hym to anger, I call hea-
uen and earthe to recorde against you
this day, that ye shall shortely perishe
from of the lande, whether ye goe
ouer Iordane, to possesse it: ye shall
not prolonge youre dayes therin, but
shall vtterly bee destroyed. And the
Lorde shall scatter you among the na-
tions, and ye shall be left fewe in nũm-
bre amonge the people, whether the
lorde shall brynge you: and there ye
shall serue gods, which are the worke
of mans hand, wood and stone, which
neither se, nor here nor eate, nor smell.
And there thou shalt seeke the Lorde E
thy god: and shalt fynd hym, yf thou Deu.30.a:
seeke hym with all thyne hearte, and Jer.29.c
with all thy soule. When thou art in
tribulation, and when all these thin-
ges (that be here spoken of) are come
vpon thee euen in the latter dayes,
thou shalte retourne agayne to the
Lorde thy God, and be obedient vn-
to his voyce. For the Lorde thy God
is a mercifull god: he will not forsake

Le. 26. g neyther destroy thee, • nor forget the appoyntment of thy fathers, whyche he sware vnto them. For aske of the dayes that are paste, whiche were before thee, sence the day that God created man vpon the earthe, and (aske) from the one syde of heauen vnto the other, if euer there came to passe suche a great thynge, or whether any suche lyke thing hath ben heard. Dyd euer a nation heare the voyce of God speakynge out of the myddes of a fyre, as thou haste heard, and yet lyued? eyther whether God assayed, to goe and take hym a people from among nations thorough temptations, sygnes, Ps. 136b wonders, warre, a myghtie hande, a • stretched out arme, & thorow great sightes, accordynge vnto all that the Lorde your God dyd vnto you in Egypt before youre eyes? Vnto thee it was shewed, y thou myghteste know howe that the Lorde he is God, and Ex. 19. e that ther is none other, but he. • Out f of heauen hee made thee heare hys voyce, that he myght nourtour thee, and vppon earthe he shewed thee hys great fyre, and thou herdest his wordes out of the myddes of the fyre. And because he loued thy fathers, he chose their sede after them, & brought thee out Ex. 13. c in hys syght, and with his myghtye power out of • Egypt: to thrust out nations greater & myghtier then thou, before thee, and to bryng thee in, and to geue thee theyr land to enheritance: as it is come to passe this day. Understande therfore this daye, and turne it into thyne heart, that the Lorde, he is God in heauen aboue, and vppon the earthe beneth: neither is there any other. Thou shalt kepe therfore his ordinances, and his commaundementes which I comande thee this day that it may go well with thee, and with thy children after thee, and that thou mayst prolong thy dayes vpon y earth, G which the Lord thy God geueth thee Nu. 35 b thy yfe long. • Then Moyses severed Deu. 19. thre cities on the other syde. Jordan toward the sonne rysynge, that hee shoulde flye thyther, whyche hadde slayne hys neyghbour vnwares, and hated hym not in tyme paste, and ther fore shoulde flye vnto one of the same Cities, and lyue: Namely Bezer in the wyldernesse, euen in the playne countrey of the Tribe of Ruben and Ramoth in Gilead, of the Tribe of Gad, & Golan in Basan of the tribe of Manasse. And so this is the lawe whiche Moyses sette before the children of Israell. These are the wytnesse, statutes and ordinances, which Moyses tolde the chyldren of Israel after they came out of Egypte, on the other syde Jordan, in the baley ouer agaynst the house of Peor, in the land of Sehon kynge of the Ammorites, which dwelt at Hesbon: whom Moses and the chyldren of Israell • smote Fu. after they were come out of Egypte, i. and conquered his lande, and the land of Og kynge of Basan two kynges of the Ammorites, whyche were on the other syde Jordane towarde the sonne rysyng: from Aroer whyche is by the banke of the ryuer Arnon, vnto Mounte Syon, whyche is Hermon, and all the playne on the other syde Jordan eastward, euen vnto the sea, whyche is in the playn vnder the sprynges of the hylle.

The. v. Chapter.

AND Moyses called all Israel, & and sayde vnto them, Heare O Israell, the ordynaunces and lawes whyche I speake in youre eares thys daye, that ye maye learne them, and fulfyll them in deede. The Lorde our God made an appoyntmēt wyth vs in Horeb. The Lorde made not thys bonde with our fathers, but with vs: euen wyth vs, whyche are all here alyue thys daye. The Lorde talked wyth you face to face in the Mounte, oute of the myddes of the fyre. And I stoode betwene the Lord and you the same tyme, and shewed you the worde of the Lorde. For ye were afrayde at the syght of the fyre, and went not vp into the mounte, and he sayde: E. • I am the Lorde thy God, whyche brought thee oute of the lande of Egypte frome the house of bondage.

Thou

Thou shalte haue none other goodes
26.a in my presence. * Thou shalte make
thee no grauen image of any maner of
lykenesse that is in heauen aboue, and
that is in earthe beneathe, and that is
in the waters beneth the erth. Thou
shalt neither bow thy self vnto them,
nor serue theim: for I the Lorde thy
God, am a gelous God, visityng the
wyckednesse of the fathers vpon the
chyldren, euen in the third and fourth
generation among them that hate me:
and shewe mercye vpon thousandes,
19.c among theym that loue me, and keepe
B my commaundementes. * Thou shalt
not take the name of the Lorde thy
God in vayne: for the Lord wyll not
holde hym giltlesse, that taketh hys
name in vayne. Keepe the Sabboth
5.a day, that thou sanctifie it, as the Lord
.13. thy god hath commanded thee. * Sixe
days thou shalt labor, and do all that
thou haste to do, but the * seuenth day
is the Sabboth of the Lorde thy god:
thou shalt not do any worke, thou &
thy sonne, thy daughter, thy seruant,
and thy mayde, thyne oxe, and thyne
asse, and all thy cattell, and the stran-
ger that is within thy gates, that thy
seruaunt, and the mayde may reste as
well as thou. Remembre, that thou
was a seruaunt in the land of Egypte,
139 and howe that the Lord thy GOD
brought thee out thens thorough * a
myghtie hande, and a stretched oute
arme. For whych cause the Lord thy
God commaunded thee, to keepe the
Sabboth day.
10.b * Honoure thy father and thy mo-
15. ther, as the Lorde thy God hath com-
16.a maunded thee: that thy days may bee
17.b prolonged, and that it maye go well
with thee in the lande, whyche the
5.c Lord thy God geueth thee.
18.d * Thou shalt not slea.
3.e * Thou shalte not breake wedlocke.
* Thou shalt not steale.
* Thou shalt not beare fals witnes
agaynst thy neyghbour.
7.b * Thou shalt not iust after thy nei-
ghbours wyfe, thou shalt not couete
thy neighbours house, his fielde, his
seruaunt, or his mayde, his oxen, hys
asse, or ought that thy neighbor hath.
These wordes the Lorde spake vnto
all your multitude in the mount oute
of the myddes of the fyre, cloude, and
darkenesse, with a greatte voyce, and
added no more therto, & wrote theym
in two tables of stone, and deliuered A
theym vnto me. And it fortuned, that
whan ye hearde the voyce out of the
myddes of the darkenesse, and sawe
that the hylle dyd burne with fyre, ye
came vnto me with the captaynes of
your tribes, and youre elders, and ye
sayd: Behold, the Lord our God hath
shewed vs his glory, and his greate-
nesse, * and we haue heard his voyce Ex. 19. b
out of the myds of the fyre: we haue
sene this day, that god doth talk with
a man, and yet he lyueth. Now ther-
fore, why shoulde wee dye that this
greate fyre shoulde consume vs? If
wee heare the voyce of the Lord our
God any more, we shal die. For what
fleshe hathe it bene, that euer hearde
the voyce of the lyuynge God spea-
kynge oute of the myddes of the fyre
(as we haue doon) and yet dyd liue?
Go thou and heare all that the Lorde
our G O D sayth, and telle thou D
vnto vs all that the Lord our GOD Ex. 19. a
sayth vnto thee, * and we wyl heare
it, and doo it. And the Lorde hearde
the voyce of youre wordes, whenne
ye spake vnto me, and the Lorde sayd
vnto me: I haue hearde the voyce of
ye wordes of this people, whych they
haue spoken vnto thee, they haue wel Je. 24. d
sayde all that they haue spoken. * Oh and. 32. f
that there were suche an hearte in
theym that they woulde feare me, and
keepe all my commaundementes al-
way, that it myghte goe well wyth
theim, and with theyr chyldren for e-
uer. Goe and saye vnto theim: gette
you into your tentes agayn, but stand
thou here by me, and I will tell the
all the commaundementes, ordinaun-
ces and lawes, whyche thou shalte
teache them, that they may doo theim
in the lande whiche I geue theym to
possesse. Take heede therefore, that
ye dooe in deede as the Lorde youre
GOD hathe commaunded you, and

Deu.17. tourne not a-syde eyther to the ryghte hande or to the lefte, but walke in all the wayes whyche the Lorde youre God hath commaunded you, that yee maye lyue, and that it maye goe well wyth you, and that ye may prolonge youre dayes, in the lande whiche yee shall possesse.

¶ The.vi. Chapter.

THese are the commaundementes, ordinaunces and lawes, whyche the Lorde youre God commaunded mee to teache you, that yee myght do them in the lande whither ye goe to possesse it: namely, that
Deu.10.e thou myghtest * feare the Lorde thy GOD, and keepe all hys ordynaũces and commaundementes, whyche I commaunde thee: thou and thy son and thy sonnes sonne all dayes of thy lyfe, that thy dayes maye bee prolonged. Heare therefore, O Israell, and take heede, that thou doe thereafter that it maye goe well wyth thee, and that ye maye encrease myghtely, euen as the LORD God of thy fathers
B hath promysed the a lande, that flowmar.12.c eth wyth mylke and honye. * Heare O Israell, the Lorde our GOD is Lorde onelye, and * thou shalte loue
mat.22.b the Lord thy GOD wyth all thyne
mar.12.d. hearte, and wyth all thy soule, and
Luk.10.e wyth all thy myghte. * And these
deu.11.c woordes whyche I commaunde the thys daye, shalbe in thyne hearte, and thou shalt shewe them vnto thy children, and shalte talke of theym when thou arte at home in thyne house, and as thou walkeste by the waye, and when thou lyeste downe, and when thou ryseste vp: and thou shalte bynd them for a sygne vppon thyne hande. And they shalbe warninges betwene thyne eyes, and thou shalte wryte thẽ vppon the postes of thyne house and vppon thy gates. And when the Lord thy God hath brought thee into the lande, whiche he sware vnto thy fathers. Abraham, Isaac, and Jacob and geueth thee greate and goodlye Cytyes whyche thou buildedst not, houses full of all manner of goodes whyche thou fylledst not, and welles digged which thou diggedst not, vine yardes and Olyue trees, which thou plantedst not, and when thou hast eaten and arte full: Then beware leaste thou forget the Lord, which brought thee out of the lande of Egipt frõ the
T house of bondage. * Thou shalt feare Deu.10 the Lorde thy god, and serue him, and Mat.4 sweare by his name. He that ye walke Luke.4 not after straunge goddes, the gods of the nacions which are about you. For the Lorde thy god is a gelouse god among you, lest the countenance of the lord thy god be moued to wrath against thee, and destroye the from of the earthe. * Yee shall not tempte the Mat.4 Lorde your god as yee dyd in the tentation. But kepe the commaundementes of the Lord your god and hys witnesses and his ordynaunces which he hath commaunded the, and thou shalt do that whiche is ryghte and good in the sighte of the Lorde: that thou maiest prosper, and that thou mayest goe in and conquer that good land which the Lorde sware vnto thy fathers, to caste out all thyne enemyes before the as the Lorde hath sayde. * And when
D thy sonne asketh thee in tyme to come Deu. saynge: What meaneth these witnesses, ordeynaunces and lawes, whiche the Lorde oure god hath commaunded you? Then thou shalte saye vnto thy sonne: we were Pharaos bondemen in Egypt, and the Lord brought vs oute of Egypte wyth a myghtye hande. And the Lorde shewed signes and wonders great and euil vpon Egypt, vpon Pharao and vpon all hys housholde, before our eies, but brought vs oute from thence: to bringe vs in, and to geue vs the lande whyche hee sware vnto oure fathers. And the Lorde hath commaunded vs, to doe all these ordinaunces, and to feare the Lorde oure god, for our wealth all the daies of our life, as it is come to passe thys daye. Moreouer, Thys shalbee oure ryghteousnesse before the Lorde our god, if we take heede and kepe all these commaundementes, as he hath commaunded vs.

The

¶ The.vii. Chapter.

When the Lord thy God hath
brought thee into the lande
whether thou goeste to pos-
sesse it, and hath cast out ma
nye nacions before thee: namelye the
Hethytes, the Gergesites, the Amo-
rytes, the Chananytes, the Pherezites
the heuites and the Jebusites, seuen
13.c nations greater, and myghtier than
34.b thou * and when the Lorde thy God
hath set theim before thee, thou shalte
smite them, and vtterly destroy them,
and make no couenāt with them, nor
haue compassiō on them. Thou shalt
make no mariages with theim, ney-
ther geue thy daughter vnto his son,
nor take his daughter vnto thy sonne
For they wyl deceaue thy sonne, that
he shoulde not feare me, and they shall
serue straunge gods, and then wylle
the wrath of the Lord waxe whote a-
gainst you, and destroy you shortely.
4.b But thus ye shall deale with theim:
33.f * Ye shall ouerthrowe their alters, & e
breake down their pillers, cut downe
their groues, and burne their grauen
14.a ymages with fyre. For thou arte an
26.d holy nation vnto the Lorde thy God,
2.b * the Lord thy God hath chosen thee,
19.a to be a seuerall people vnto himselfe,
B aboue all nations, that are vppon the
earth. It was not because of the mul
titude of you aboue all nations, that
the Lord had lust vnto you, and chose
you, seyng ye were fewest of all nati-
2.c. ons. But because the Lord loued you
and because he would kepe the * othe
which he had sworne vnto youre fa-
thers, therfore hath the Lord brought
you out thorow a myghty hande, and
delyuered you out of the house of bon
dage: euen frome the hande of Pha-
12.a rao king of Egipt. Understand ther-
4.a fore, that the Lord thy GOD he is
GOD, and that a trewe GOD,
* whiche keepeth appoyntement and
mercye vnto them that loue hym, and
keepe hys commaundementes, euen
thorow out a thousande generations,
and rewardeth theym that hate hym
before his face, so that he bryngethe
them to naught, and doth not deferre
the tyme, but rewardethe hym that
hateth him before his face. Kepe thou
therefore, the commaundements and
ordeynaunces and lawes, whyche I
commaunde thee thys day, that thou
doo them. Exo.23.d
* If ye herken vnto these
lawes, and obserue and doo them, the
Lord thy GOD also shall kepe vnto
thee, the appoyntment, and the mer-
cy whych he sware vnto thy fathers.
He will loue thee, and blesse thee, and
multiplye thee: he will also blesse the
fruite of thy wombe, and the fruite of
thy land thy corne, thy wyne, and thy
oyle, and the encrease of thyne oxen,
and the stockes of thy shepe in the lād
whiche he sware vnto thy fathers to
geue thee. C
Thou shalte be blessed a-
boue al nations, there shalbe neyther
man nor woman vnfruitfull amonge
you, nor any thyng vnfruitful among
your cattell. Moreouer, the Lord wil
* take away from thee all maner in-
firmities, and will put none of the e- Exo.23.d
uyll diseases of Egypt (which thou
knowest) vppon thee, but will sende Exo.9.a
them vpon al thē that hate the. Thou
shalt consume all the nations whiche
the Lorde thy God shall deliuer thee:
thine eye shall haue no pitie vpō them
nether shalt thou serue their goddes,
for that shalbe thy decay. If thou say
in thine hert: these nations ar mo thā
I, howe can I cast them out? Thou deu.20.a
shalte not feare theym, but remember Iosu.8.b
what the Lorde thy God didde vnto
Pharao and vnto all Egipte: the
greate temptations which thine eies
sawe, and the sygnes, and wonders,
and the myghtye hande and stretched
out arme, wher through the Lord thy
God brought the out, euen so shal the
Lord thy God do vnto al the nations
of whom thou art afrayde. * More-
ouer, the Lorde thy God wyll sende Exo.23.d
hornetes among them vntil they that Ios.24.c
are lefte, and hyde theym selues from
ther, bee destroyed. Thou shalte not
feare theym, for the Lorde thy God is
amonge you a mighty God and a ter-
rible. For the Lord thy God wil put
out these nations before the by a litle
and a litle * thou mayst not consume

them:

Exo.23. them at once, leste the beastes of the
D field encrese vpon thee. But the Lord
thy God shall geue theim ouer before
thee, and shall destroye theim with a
myghtie tẽpest, vntil he haue brought
them to naught. * And he shall deliy-
Iosu.10 uer their kynges into thyn hand, and
thou shalt destroye their name frome
vnder heauen. There shall no man be
able to stande before thee, vntyll thou
haue destroyed them. The grauen y-
Iosu.7a mages of their gods shalt thou burne
2mac.12 with fyre, and * couete not the golde
and syluer that is on them, nor take it
vnto thee, lest thou be snared therin.
For it is an abhomination before the
Lord thy God. Bryng not therefore
abhomination vnto thyne house, leste
thou be a damned thynge, as it is: but
vtterly defye it, and abhorre it, for it
is a damned thyng.

¶ The.viii. Chapter.

A Ll the commandementes whi
che I commaunde thee thys
daye, shall ye keepe and doo
them, that ye may lyue, and multiplie
and go in, and possesse the lãde which
the Lorde sware vnto youre fathers.
And thou shalt thinke on all the way
whiche the Lorde thy God ledde thee
this.xl. yeare in the wildernesse, for to
humble thee, and to proue thee, and to
wytte what was in thyne heart, whe-
ther thou woldest kepe his comman-
dementes or no. He * humbled thee,
Exo.16d and suffered thee to hunger, and fedde
Nu.11d thee wyth Manna, whyche neyther
thou, nor thy fathers knewe of, to
Mat.4.a make thee to know, that * a man doth
not lyue by bread onely: but by euery
(woorde) that proceadeth oute of the
mouthe of the Lorde, doeth a manne
B lyue. * Thy rayment waxed not olde
Deu.29 vppon thee, neyther dyd thy fote swel
those fortie yeares. Thys also shalte
thou consider in thyne hearte, that as
a man nurtureth hys sonne, euen soo
the Lorde thy God nurtureth thee.
Therefore shalte thou kepe the com-
maundementes of the Lord thy God,
that thou walke in hys wayes, and
feare hym. For the Lorde thy GOD
bryngeth thee into a good land, a land
in the which are ryuers of water, and
fountaines, and spryinges that sppynge
out of vallyes and hilles: a land wher
in is wheate and barlye, vyneyardes,
fygtrees, and pomgranates: a lande
wherein is oyle Olyue and honey: a
land wherein thou shalte eate breade
wythoute scarsenesse, neyther shalte
thou lacke any thyng: a lande * whose Iob.
stones are yron, and out of whose hil-
les thou shalte drygge brasse. when
thou hast eaten therfore and filled thy
selfe, thou shalte blesse the Lorde thy
God in that good lande, whyche hee C
hath geuen thee. Beware that thou
forgette not the Lorde thy God, that
thou wouldest not kepe his commãde-
mentes, hys lawes and hys ordey-
naunces whyche I commaunde thee
thys daye, * yea, and when thou haste Nu.
eaten, and fylled thy selfe, and haste 1.C.
builte good houses and dwelte there-
in, and whẽ thy beastes, and thy shepe
are waxed manye, and thy siluer and
golde is multiplyed, and all that thou
haste is increased, then beware, leaste
thyne hert rise, & thou forget the Lord
thy God, which brought the out of the
land of Egypte, and from the house of
bõdage, and which was thy gide in ꝑ
great and terrible wildernes, (wher-
in were (fyery serpents, scorpions, &
brought without any water. But he
brought out water for the, euen out of
the rocke of flint: he fed thee in ꝑ wyl-
dernes wyth Manna, whiche thy fa-
thers knew not, euen for to hũble thee
and to proue the, & that he might so do
thee good at the latter ende. Lest thou
shuldest say in thyn hert * my power, I.
& the myght of myne owne hand hath D
prepared me this abundance. But re-
membre the lord thy God, how that it
is he, which geueth thee power to get
substãce, for to make good the promise
whiche he sware vnto thy fathers, as
this day doth witnes. And if thou for- De
get the Lorde thy God, and walke af-
ter strange * gods, & serue them, & wor
ship them, I testifie vnto you this day
that ye shall surelye perysshe. As the
nations whiche the Lorde destroyeth
before you, euen so ye shall perysshe,
because

because ye wolde not be obedient vnto the voyce of the Lorde your God.

¶ The. ix. Chapter.

HEare O Israel, thou passest ouer Iordan this daye, to go in, and conquere Nations greatter and myghtyer then thy selfe: cities greate, and walled vp
13 e to heauen, a *people greate and talle, euen the chylderne of the Enakyms, whyche thou knowest of, & of whom thou hast heard saye, who wil stande before the chyldren of Enack? Vnderstande therfore this day, that the Lord thy God is euen hee, whiche goeth ouer before thee, as a (deuouring and) a consuming fier, he shal destroy them and he shall bryng them down before thy face. He shall caste them out, and bryng them to naught quickly, as the Lord hath sayd vnto the. Speake not thou in thyne hart (after that the lord thy God hath caste theym oute before thee) saying: for my righteousnes the Lorde hath brought me in, to possesse this lande: Nay: but for the wickednesse of these nations, the Lord hathe caste theim out before thee. It is not for thy righteousnesse sake, or for thy
10. d right hert, that thou goest to possesse their lande: * But for the wickednes of these nations, the Lorde thy God dooth caste them out before thee, euen to performe the worde which the lord thy God sware vnto thy fathers, Abraham, Isahac, and Iacob. Vnder-
13 stande therefore, that it is not for thy righteousnes sake, that the Lorde thy God dothe geue thee thys good lande to possesse it, seyng thou art a stiffnecked people. Remembre and forgette not, howe thou prouokedst the Lorde thy God in the wylderne, sence the day that thou dydst departe out of the lande of Egypt, vntyll ye came vnto
.b this place, ye haue rebelled against the
.c Lorde. * Also in Horeb ye angred the Lorde, so that the Lorde was wrothe with you, euen to haue destroyed you when I was gone vp into the mount to receaue the tables of stone, the tables of appoyntment, which the lord made with you. And I abode in the hyll. xl. dayes and. xl. nyghtes, when I neyther dyd eate breade nor dranke water. * And the Lorde deliuered me Ex. 31. b
two tables of stone, wrytten wyth the fynger of God, and in them was accordyng to all the wordes, whiche the Lord sayd vnto you in the mounte oute of the myddest of the fyre in the day, of the gatherynge together. And whenne the. xl. dayes, and. xl. nyghtes were ended, the Lorde gaue me the two tables of stone, the tables of the couenant, and the Lord saide vnto
Ex. 32. b me. * Vp, and get the down quickely from hēce, for thy people whichthou hast brought out of Egypt, haue marred all. They are tourned attonce out of the waye, whyche I commaunded them, and haue made theym a molten image. Furthermore, the Lord spake ¶
vnto me, saying: I haue sene this people, and behold, it is a stiffnecked people, let me alone, that I may destroye them, and put oute the name of theym from vnder heauen, and I will make of the a myghty nation, and greatter than they be. And I turned me, and came downe from the hill (euen from the hill that burnt with fyre) and the two tables of the appoyntment were in my handes. And I looked, and beholde, ye had synned agaynst the Lord your God, and had made you a molte calfe, and had tourned attonce oute of the way, whiche the Lord had com-
Ex. 32. b maunded you. * And I toke the two tables, and caste them out of my two handes, and brake them before youre
Ex. 24. b and. 34. d eyes. * And I fell downe flat before the Lorde: euen as at the fyrste tyme. and. xl. dayes and. xl. nyghtes I dyd neyther eate breade nor drinke water, because of all your synnes, which ye synned, in doing wickedly in ỹ sight of the Lord in that ye prouoked hym vnto wrathe. For I was afrayd that for the wrath and fiersnes wherwith the Lord was moued against you, he wolde haue destroyed you. But the Lorde herd me at that tyme also. ¶ The Lord was very angry with Aaron also, euen to haue destroyed hym, and I made

made intercession for Aaron also the
same tyme. And I toke youre sinne,
the calf which ye had made, and burnt
hym with fier, and stamped hym and
grounde hym a good, euen vnto small
dust. And I caste the dust thereof
into the brooke, that descended oute of
the mounte. Also at the burninge at
the tentation, and at the sepulchres of
lust ye angred the Lord, likewise whē
the Lorde sent you from Cades barne
saying: go vp, and conquere the lande
whiche I haue geuen you. Ye diso-
beyed the mouth of the Lord your god
and neyther beleued hym nor herkned
vnto his voyce. Ye haue bene diso-
dient vnto the Lord, sence the day that
I knewe you. And I fell downe flat
before the Lorde xl. daies and xl nigh-
tes which I laye there, for the Lorde
sayde that hee wouide destroye you.
I made intercession therfore vnto the
Lord, and sayde: O Lorde God, de-
stroye not thy people and thyne inhe-
ritaunce, whiche thou hast delyuered
thorough thy greatnesse and whiche
thou hast broughte oute of Egypte
through a myghtie hande. Remembre
thy seruauntes Abraham, Isahac, and
Jacob, and looke not vnto the stobur-
nesse of thys people, nor to theyr wyc-
kednes and synne: lest the land whēce
thou broughtest them say: The Lorde
is not able to bryng thē into the lande
whiche he promised them: and because
he hated them, therfore he hath caryed
them out, to slaye them in the wilder-
nesse. Beholde, they are thy people,
and thyne inheritaunce whiche thou
broughtest in thy myghtie power and
in thy stretched out arme.

The .x. Chapter.

AT the same season the Lorde
sayde vnto me: hewe the two
tables of stone like vnto the
fyrst, and come vppe vnto me into the
mounte, and make thee an Arcke of
wood, and I wyl wrpte in the tables
the wordes that were in the fyrst ta-
bles whiche thou brakeste, and thou
shalte put theym in the Arcke. And I
made an Arke of Sethem wood, and
hewed twoe tables of stone: like vnto
the fyrste, and went vp into ỹ moun-
tayne; hauyng the two tables in mine
hande. And he wrote in the tables ac
cordynge to the fyrst, wrytynge (the
ten verses which the Lorde spake vn-
to you in the mounte oute of the myd-
des of the fyer, in the day of the gathe-
ryng together) and the Lorde gaue thē
vnto me. And I departed, and came
downe frō the hill, and put the tables
in the Arke which I had made: and
there they bee, as the Lorde comman-
ded me. And the childzen of Israell
tooke theyr iourneye from Beroth of
the childzenne of Jakan to Mosera,
where Aaron dyed, and was buryed
and Eleazar hys sonne became prest
in hys steade. From thence they de-
parted vnto Gadgad: and from Gad-
gad to Jathbath a lande whiche hath
ryuers of water. The same seasō the
Lorde separated the Tribe of Leui to
beare the Arke of the appointmente of
the Lord, and to stand before the Lord,
and to minister vnto him, and to bless
in his name vnto thys daye, wherefore
the Leuytes haue no part nor in-
heritaunce with theyr brethren. But
the Lord is theyr inherytaunce as the
Lorde thy God hath promised them.
And I taried in the mount, euen as
at the fyrste tyme. xl. dayes and. xl. nyghtes, and the Lorde herkened vnto
me at that time also, and the LORD
would not destroye thee. And the
Lorde sayde vnto me: vp, and go forth
in the iourneyes before the people,
that they maye go in and conquere the
lande whyche I sware vnto theyr fa-
thers, to geue vnto theym. And nowe
Israell what doeth the LORD
thy GOD require of thee but to
feare the Lorde thy GOD, and to
walke in all hys wayes to loue him,
and to serue the Lorde thy God, with
all thyne hearte, and with all thy
soule: Namelye, that thou keepe the
commaundementes of the LORD
and hys ordeynaunces whyche I
commaunde thee thys daye, for thy
wealthe. Beholde, heauen and the
heauen of heauens is the LORDS
thy

thy God, and the earthe wyth all that therin is: Notwithstanding the lord had a lust vnto thy fathers to loue thē
D 30.b and chose their seede after theim, euen you aboue all nations, as thou seeste this daye. ¶ Circumcise therefore the foreskynne of youre heart, and bee no more styffnecked: For the Lord your
a.2 d God, is God of gods, & Lord of lor-
n.2 b des, a great God, a myghty and a ter-
10.e rible, ✱ which regardeth no mans per-
3.d son, nor taketh gyft: He dothe ryghte
6.b vnto the fatherles and wydowe, and
t.1.c loueth the stranger, to geue him foode
2.22c and rayement. Loue ye therefore the
6.e straunger also: for ye were strangers
4.b youre selues in the lande of Egypte.
4.b ✱ Thou shalt feare the Lord thy God, and hym (onely shalte thou serue,) to hym shalt ỹ cleaue, and swear by his name, he is thy praise and thy God, that hath done for thee these great and terrible thynges, whiche thyne eyes
46.c haue sene. Thy fathers went downe into Egypte ✱ with. lxx. soules, and
5.a now the Lord thy god hath made thee and multiplied thee, as ✱ the starres of heauen.

¶ The. xi. Chapter.

THerfore thou shalt loue ỹ Lord thy god and kepe his obseruances, his ordynances, his lawes and hys commaundementes alwaye. Calle to youre mynde this daye that which your childrē haue neither knowē nor sene: euen the nourtour of the Lorde youre god, his greatenesse, his myghty hande, and his stretched oute arme, his miracles, and his acts whiche he dyd in the myddes of Egypte
4.f euē vnto Pharao the king of Egypt and vnto all his lande: and what he dydde vnto the hoaste of Egypt, vnto their horses and charettes, ✱ howe he brought the water of the redde sea, vpon them, as they chased you behynd, and how the Lord hath brought them to naught vnto this day, and what he dyd vnto you in the wyldernesse, vntyll ye came vnto this place: and what
5.f he dydde vnto ✱ Dathan, and Abiram, the sonnes of Eliab the sonne of Ruben, howe the earthe opened her mouthe, and swallowed theim wyth their housholdes and their tents, and all theyr substaunce that was in their possession, in the myddes of Israell. Doubtlesse, your eies haue sene al the great acts of the Lord which he did. Therefore shall ye keepe all the commandementes which I commaunde you this day, that ye may be stronge, and go in, and conquere the land whether ye goe to possesse it, and that ye maye prolong your dayes in the lande which the Lord sware vnto your fathers, to geue vnto them, and to theyr seede, a land that floweth with milke
B and honye. ✱ For the lande whether Den.8.d
thou goest to possesse, it is not as the lande of Egypt that ye came oute of, where thou sowedst thy seede, & wateredst it with thy feete, as a gardeyn of herbes: but the land whether ye go ouer to possesse, it is a lande that hath hylles and valeis, and drinke the water of the rayne of heauen. This land doth the Lorde thy God care for, and the eyes of the Lorde thy God are always vpon it, from the beginnyng of the yeare, vnto the ende of the yeare. If ye shall hearken therfore vnto my commaundementes, whyche I commaunde you thys day, that ye loue the Lorde your God, and serue him with all your hert, and with all your soule.
✱ I also wyll geue rayne vnto youre deu.28.e
land in due season: the fyrst rayn and Joel.2.f
the latter, that thou mayest gather in Amo.4.b
thy corne, thy wyne, and thyne oyle. And I wyll send grasse in thy fieldes for thy cattell: that thou mayest eate, and fylle thy selfe. But beware, that youre hearte deceaue you not, and ye tourne aside, and serue straunge Goddes, and worshyp them. And thē the Lorde beyng wrothe against you, deu.28.c
✱ shut vp the heauen, that there bee no 3.re.17.a
rayne, and that youre lande yelde not and.18.a
her fruite, and leste ye perishe quickely from of the good lande, whiche the Amo.4.b
C Lorde geueth you. Therefore shall ye putte vppe these my wordes in
✱ youre hearte, and in youre soule,

and

Pro. 3. a and bynde them for a sygne vpon your hand, that they maye be as a warning
Deu. 6. b betwene your eyes, and ye shal * teach
Pro. 3. a them your childrē that they may talke of theym when thou sittest in thyne house and when thou walkest by the waye: when thou lyest downe, and when thou rysest vp: yea, & thou shalt write them vpon the dooze postes of thyne house, and vpon thy gates, that your days may be multiplied, and the days of your children in the land whi che the Lord sware vnto your fathers to geue them, as longe as the dayes of heauen last vpon the earthe. For ✠ yf ye keepe all these commaundementes whiche I commaunde you, so that ye doo theym: Namely, that ye loue the Lord your God, and walke in all his ways, and cleaue vnto hym. Thenne wyll the Lord cast out all these nations before you, and ye shalbe the heyres of great nations, and of them that
Iosu. 1. a are myghtier then your selues. * All the places whereon the soules of youre feete shall treade, shall be yours, euen from the wildernes, and frome Libanon, and frome the ryuer Euphrates, euen to the vttermost sea, shall youre coast be. ✠ There shal no man be able to stand before you: for ✠ Lord your god shall caste the feare and dreade of you
D vpon all the lande that ye shall treade
Deu. 30. vpon, as he hathe sayde vnto you. ✠
* deu. 28. * Behold, I set before you this day a blessing and a curse, * a blessyng, if ye obey ✠ cōmandemēts of the lord your God, which I commaunde you this day. And a curse: yf ye wil not obey ✠ commaundementes of the Lord your God: but turn out of the way, which I commaunde you this day, to go after straunge gods, which ye haue not knowen. When the Lorde thy God therefore hathe brought thee into the
Deu. 27. lande, whether thou goest to possesse it, thou shalt put the * blessyng vppon mount Garrizim, and the curse vpon mount Eball, whiche (mountaynes) are on the other syde Iordane, on the back side of the way towarde the goyng downe of the sonne, in the lande of the Cananites which dwell in the playne ouer agaynste Gilgall, beyde the groue of Moyseh. For ye shal passe ouer Iordan, to go in, and possesse the lande, which the Lorde your God geueth you, and ye shall conquere it, and dwel therin. Take hede therfore that ye do all the commaundementes and lawes, which I sette you before you this daye.

¶ The. xii. Chapter.

THese are the ordeinaunces and lawes, whiche ye shall obserue and doo in the lande which the Lord God of thy fathers geueth thee to possesse it as long as ye lyue vppon the earth. * Ye shall destroy all places wherein the nations whiche ye shall conquere, serued their gods, vpon hye mountayns, on hilles, and vnder euery thicke tree. Ouerthrow theyr aultares, and breake theyr pyllers, and burne their groues wyth fyre, & hew downe the grauen ymages of the gods that they haue, and bryng the names of theym to naught out of that place. Ye shall not so do vnto the Lord your God, but ye shal seke the place, which the Lord your God shall haue chosen out of al your tribes, to put his name there, and there to dwell. And * thyther thou shalte come, and thyther ye shal bryng your burnt sacrifices your offerynges, your tithes, and heue offerynges of your lande, youre vowes, your free wyll offerynges, and the firste gendred of your oxen & of your shepe. And there ye shal eate before the Lord youre God, and ye shall reioyse in all that ye put your hande vnto, bothe ye & and your housholdes, wherin the lord thy god hath blessed thee. Ye shall not doo after all these thyngs that we to do here this day, euery man what seemeth hym good in his own eyes. For ye are not yet come to reste, and to the enheritaunce whiche the Lorde youre god geueth you. But whan ye go ouer Iordan, and dwelle in the lande whiche the Lorde your God hath geuen you to inherite, and when he hath geuen you rest from all your enemies round about, so that ye dwel in safete

then

then vnto the place whiche the Lorde your god hath chosen, to put his name there, ye shall bynge all that I commaunde you: Namely: your burntsacrifyces, your offerynges, your tythes the heueofferynge of your hande, and all youre speciall bowes whiche ye bowe vnto the Lorde. And ye shall reioyce before the Lorde your God, ye and your sonnes and your daughters, your seruauntes and youre mayders, and the Leuyte that is within youre gates * for asmuch as he hath no parte
b nor enherytaunce with you. Take
a heade y thou offer not thy burntofferynges in euerye place that thou seest: but in the place which the Lorde shall haue chosen in one of the trybes, there thou shalte offer thy burntofferynges, and there thou shalte doo all that I commaunde thee. Notwithstandyng thou mayest kyll and eate flesshe in all thy cyties, whatsoeuer thy soule lusteth after, accordynge to the blessynge of the Lorde thy God which he hath geuen thee * both the vncleane and the
d cleane maye eate thereof, euen as the roo, or the herte: onely ye shal not eate the blood, but powre it vpon the earth as water. Thou mayest not eate within thy gates the tyth of thy corne of thy wyne and of thy oyle, and the fyrste gendred of thyne oxen, and of thy shepe, neyther anye of thy bowes whiche thou bowest, nor thy freewyll offerynges or heueofferynge of thyne hande: but thou muste eate them before the Lorde thy God, in the place whiche the Lorde thy God hath chosen: thou and thy sone, and thy daughter, thy seruaunte and thy mayde, and the Leuite that is within thy gates: and thou shalte reioyce (and be refreshed) before the Lorde thy God, in all that thou puttest thyne hande to.

* Beware, that thou forsake not the Leuite, as longe as thou lyuest vpon the earthe. If (when the Lorde thy God hath enlarged thy border as he hath promysed thee) thou saye: I will eate flesshe, because thy soule longeth to eate flesshe: thou mayest eate flesshe whatsoeuer thy soule lusteth. If the place whiche the Lorde thy God hath chosen to put hys name there, be to far from the, then thou shalte kyll of thy oxen and of thy shepe which the Lorde hath geuen thee, as I haue commaunded thee, and thou shalte eate in thyne owne citye, whatsoeuer thy soule lusteth. * And as the roo and the harte De, 15, d
is eaten, euen so thou shalt eate them, both the cleane and the vncleane shall
eate of them. But be stronge * that thou 1 Re. 14 e
eate not the blood, For the blood, that is the lyfe, and thou mayest not eate the lyfe with the flesshe: thou shalt not eate it, but powre it vpon the earth as water. Se thou eate it not, that it may go well with thee and with thy chyldren after the: But thou shalt do that whiche is ryghte in the syghte of the Lorde. But thy holy thinges whiche D
thou haste, and thy bowes * thou shalt De. 13. e
take, and come vnto the place whiche and, 17. b
the Lorde hath chosen, and thou shalte offer thy burntofferynges, bothe flesshe and blood vpon the aulter of the Lord thy God, and the bloode of thyne offerynges shalbe powred oute vppon the aulter of the Lorde thy God, and thou shalte eate the flesshe. Take heade and heare all these wordes which I commaunde the, that it may go well with thee and with thy chyldren after thee for euer, yf thou doest that whiche is good and ryghte in the syghte of the Lorde thy God. When the Lorde thy god hath destroyed the nacions before thee, whether thou goest to conquere them, and thou succeadest in their inherytaunce, and dwellest in theyr land: Beware, that thou be not taken in a snare after them, after that they be destroyed before thee, and that thou aske not after theyr Goddes, sayinge: howe dyd these nacions serue theyr Gods: I will do so lykewise. * May, De. 18. a
thou shalte not so do vnto the Lorde thy GOD: for all abhominacions, and that whiche the LORDE hateth, the same haue they done vnto theyr Goddes. For they burne bothe theyr sons and theyr daughters with fyre before theyr Goddes. Therefore whatsoeuer I commaunde you, that

Iosu.1 b take hede you do(only,vnto the Lord)
Deut.4b and • put thou nought therto nor take
Iof.23 b ought therfrom.
Hyo.30 a

¶ The.xiii. Chapter.

A Matt.7c IF there arise amonge you a • prophete or a dreamer of dreames,and geue thee a sygne or wonder, and that sygne or wonder whiche he hath layd come to passe,and then saye, lette vs go after straunge Goddes, whiche thou hast not knowen,and let vs serue them: herken not thou vnto the wordes of that prophet or dremer of dreames. Deut.8a • For the Lord thy God proueth you to wete,whether ye loue the Lord youre God with all youre herte, and with all youre soule. Ye shall walke after the Lorde your God, and feare him,kepe his commaundementes,and herken vnto hys voyce,serue him,and cleane vnto him. Ier.28 d and. 26.f • And the prophet or dremer of dreames shal dye, because he hath spoken to turne you awaye from Iac.1 3.a the Lord your God, (which brought B you out of the land of Egipt,and deliuered you out of thehouse of bondage) to thrust thee out of the waye, which the Lord thy God commaunded the to walke in: and therfore thou shalte put the cuyll away from thee. If thy brother,the sonne of thy mother, or thyne owne sonne, or thy daughter, or the wyfe that lyeth in thy bosome, or thy frende whiche is as thyne owne soule vnto thee,entyce thee secretly,saying: let vs go and serue straunge Goddes, which thou haste not knowen not yet thy fathers. And they be of the Gods of the people which are rounde about you,whether they be nye vnto thee or farre from the, from the one ende of the earth vnto the other. Thou shalte not consent vnto hym, nor harken vnto him: thyne eye shall not pitye hym, nether shalt thou haue compassion on De.17.b hym nor kepe hym secrete • but cause him to be slayne. Thyne hande shalbe firste vppon hym to kyll him and then the handes of all the people. And thou shalte stone hym with stones that he dye because he hath gone aboute to thrust thee awaye from the Lorde thy God, which brought thee out of the lande of Egypt, and from the house of bondage. And all Israell shall heare, and feare, and shall doo no more anye such wickednesse as thus is amonge you. If thou shalte heare say in one of thy Cities which the Lorde thy God C hath geuen thee to dwell in, that certayne men beyng the chyldren of Belyall,are gone out from amõg you and haue moued the enhabiters of their citie:saying: let vs go and serue straũge Goddes which ye haue not knowen. Thẽ thou must seke,and make search, and enquire diligently.And behold,yf it be trewe,and the thyng of a suretye, that suche abhomination is wrought amonge you:then thou shalt smyte the dwellers of that Cytye in the edge of the swearde, and destroye it vtterlye, and all that is therein, and euen the verye cattell thereof with the edge of the swearde.And gather all the spoyle D of it vnto the myddes of the streate thereof,and burne with fire bothe the citye and all the spoyle thereof, euerye whyte for the Lorde thy God. And it shalbe an heape for euer and shall not be built agayne. • And there shall E cleane naughte of the damned thynge in thyne hande, that thy Lorde maye turne from the fearsenes of his wrath, and shewe the mercye, and haue compassion on thee,and multiplye thee,as he hath sworne vnto thy fathers. • Therfore shalt thou herken vnto the F voyce of the Lord thy God to kepe all hys cõmaundementes, which I commaunde thee thys daye, that thou do it, whiche is ryghte in the eyes of the Lorde thy God.

¶ The.xiiii. Chapter.

YE are the chyldrẽ of the Lord g your God. • Ye shall not cut i youre selues, nor make you any baldnesse betwene youre eies for any deade mã. • For thou art k an holye people vnto the Lorde thy God, and the Lorde hath chosen thee, to be a seuerall people vnto hym selfe, aboue all the nacions that are vppon the earth. Thou shalt • eate no maner l of

of abhominacion. Theſe are the beaſtes which ye ſhall eate of oxen, ſheepe, and goates, herte, roo, and bugle, wylde goate, vnicorne, wilde oxe, and Camelion. And all the beaſtes that cleaue the hoffe, and ſlytte it in the two claues, and chewe the cud, them ye ſhall eate. Neuertheleſſe, theſe ye ſhall not eate of them that chewe cud and of them that deuyde and cleaue the hoffe: the Camell, the hare, & the conie: wyche chewe cud, but deuide not ꝑ hoffe. therefore are they vncleane vnto you: and alſo the ſwyne, though he deuyde the hoffe, yet he cheweth not the cud, therefore is he vncleane vnto you: ye 16.b ſhall not eate of the fleſhe of ſuch, nor B touche the deade carkaſſe of them.

* Theſe ye ſhall eate of all that are in the waters: All that haue fynnes and ſcales ſhall ye eate: And whatſoeuer hath not fynnes and ſcales, of that ye maye not eate, but it is vncleane vnto you. Of all cleane byrdes ye ſhal eate: but theſe are they of whiche ye ſhall not eate: the Egle, the Goſhauke, and the Cormerant, ꝑ Irion, the Vultur, the Kyte after her kynd, and all kynde of Rauens, the Eſtriche, the nyghte Crowe the Ruckowe, and the Sparowhaucke after her kynde, the lytle Oule, the great Oule, the Backe, the C Bitture, the Pye, the Stozcke, the Heron, the Jay in hys kynd, the Lapwyng, the Swalowe. And let al creepyng foules be vncleane vnto you, and not be eaten of: but of all cleane foules ye maye eate, Ye ſhall eate of nothynge that dyeth alone: But thou ſhalte geue it vnto the ſtraunger that is in thy Citye, that he eate it, or thou mayeſt ſell it vnto an alyaunte. For 3 e thou art an holy people vnto the Lord 4.d thy God. Thou ſhalte not * ſeeth a kyde in hys mothers mylcke. Thou ſhalt tythe all the encreaſe of thy ſede, 5.d that the felde bryngeth forth yeare by yeare. And thou ſhalte eate before the Lorde thy God, (in the * place whiche he hath choſen, and where he hath put hys name) the tythe of thy corne, of D thy wyne, and of thyne oyle, and the furſte gendred of thyne oxen and of thy ſheepe, that thou mayeſt learne to feare De.12.a the Lorde thy God alwaye. * If the waye be to longe for thee: ſoo that thou arte not able to carye it, and if the place be farre from thee, whiche the Lorde thy God hath choſen to ſet hys name there (and the Lorde thy God hath bleſſed the) then ſhalt thou make it in money, and take the money in thyne hande, and goe vnto the place which the Lord thy God hath choſen, and beſtowe the money for whatſoeuer thy ſoule luſteth after: for oxen, and ſheepe, wyne and ſtronge drynke, and for whatſoeuer thy ſoule deſireth and eate there before the Lorde thy God and be mery: both thou and thine houſholde, and the Leuyt that is with in thy gates, ſhalte thou not forſake, De.10.b * for he hath neyther parte not enhe- and.11.a rytaunce with thee. * At the ende of * De.26c three yeare, thou ſhalte bryngе fourth all the tithes of thyn encreaſe the ſame yeare, and laye it vppe within thyne owne gates. And the Leuite whiche hath no parte nor enheritaunce with thee, ſhall come, and the ſtraunger, the fatherleſſe and the widowe which are within thy gates, ſhall eate and be fylled: that the Lord thy God may bleſſe thee in all the workes of thyne hande which thou doeſt.

C The.xv. Chapter.

AT the ſeuenth yeare thou ſhalt make a fredome. * And thys is Leu.25.a the maner of the freedome.

* Whoſoeuer lendeth oughte Exo.22d with his hande vnto hys neyghbour, maye not aſke agayne (that which he hath lente) of hys neyghboure or of hys brother, becauſe it is called the Lordes free yeare: yet of a ſtraunger (and of an alyaunte) thou mayeſt call it home agayne. But * he that is thy Ccci.4.a brother hym ſhall thyne hande remyt. Neuertheleſſe there ſhalbe no beggar among you. For the Lorde ſhall bleſſe thee in the lande, which the LORD thy God geueth thee, an heritaunce to poſſeſſe it: ſo that thou harke vnto the voyce of the Lord thy God, to obſerue and do all theſe commaundementes, which I commaunde thee thys day.

For the Lorde thy God hath blessed
De.28.b the as he hath promised the, and * thou
shalte lende vnto manye nacions, but
thou thy selfe shalte not borowe: And
thou shalt raygne ouer many nacions,
W and they shall not raygne ouer the. If
1Joh.3 c one of thy * brethren amonge you be
poore within anye of thy gates in thy
lande whiche the Lorde God geueth
thee, thou shalt not harden thyne hert
nor shutte thyne hande from thy poore
brother: But open thyne hande vnto
hym, and lende hym sufficient for hys
nede whiche he hath. Beware, that
there be not a wicked poynte in thyne
herte, that thou woldest saye. The se-
uenth yeare, the yeare of fredome is at
hande, and therefore it greueth thee to
loke on thy poore brother, and geuest
hym naught: and he then crye vnto the
Lord agaynst thee, and it be synne vn-
to thee: But geue hym, and let it not
greue thyne hearte to geue vnto hym.
Because that for thys thyng, the Lord
thy God shal blesse the in all thy wor-
kes, and in all that thou puttest thyne
matt.26a hande to. * The lande shall neuer bee
without poore: And therfore I com-
maunde thee saying: Thou shalt open
thyne hande vnto thy brother that is
Leui.25f nedye and poore in thy lande. * If thy
C brother an Hebrewe sell hym selfe
to thee, or an Hebruesse, and serue thee
syxe yeare, in the seuenth yeare thou
shalte let hym go free from thee. And
when thou sendest hym oute free from
thee, thou shalte not let hym go away
empty but shalt geue him of thy shepe,
of thy corne, and of thy wine, and geue
him of that, wherewith the Lorde thy
God hath blessed thee. And remember
that thou waste a seruaunt in the land
of Egypte, and the Lorde thy God de-
liuered thee thence: therefore I com-
maunde thee this thynge to daye. And
Exo.21a yf he saye vnto thee * I will not go a-
way from thee, because he loueth thee
and thy house, and is wel at ease with
thee: Then shalte thou take a nayle,
and nayle hys eare to the doore there-
with, and let hym be thy seruaunt for
euer: And vnto thy mayde seruaunte
thou shalte do lykewyse. And let it not
greue thine eye, when thou lettest him
go out free from thee, for he hath bene
worth a double hyred seruaunt to thee
in his seruice syxe yeres. And the Lord
thy God shall blesse thee in all that
thou doest. * All the fyrst gendred that D
come of thyne oxen, and of thy sheepe Lu.
that are males, thou shalt halowe vn-
to the Lorde thy God. Thou shalte do
no worke with the firste gendred of
thyne oxen, nor shere the first gendred
of thy shepe: Thou shalte eate it before
the Lorde thy God yeare by yeare, in
the place which the Lord hath chosen
both thou and thyne houshoulde. If
there be any deformitye therein, as yf
it be lame or blynde, or haue any other
euyll fauoredneße, thou shalt not offer
it vnto the Lorde thy God: But shalt
eate it within thyne owne * gates the De.
vncleane and the cleane indifferently,
as the roo and the herte. Onely eate
not the blood therof, but powre it vp-
pon the grounde as water.

The.xvi. Chapter.

OBserue the * moneth of newe 3 Ex.
corne that thou mayest offer * C.
* passeouer vnto the Lorde
thy God. For in the moneth
when corne begynneth to rype, the
Lorde thy God brought thee oute of
Egypte by nyghte. Thou shalte ther-
fore offer passeouer vnto the Lorde thy
God (and shepe and oxen) in the place
whiche the Lorde shall chouse to put
hys name there. Thou shalte eate no
leuened bread with it: but seuen dayes
shalt thou eate vnleuened bread ther-
with: euen the breade of tribulacion
(for thou cammest out of the lande of
Egypte in haste) that thou mayest re-
member the day whē thou camest out
of the lande of Egypt, all dayes of thy
lyfe. And ther shalbe no leuened bread
sene in all thy coastes seuen dayes
longe, neyther shall there remayne
anye thynge of the flesshe whiche thou
offeredst the firste daye at euen, vntyll
the morynynge. Thou mayest not offer 5
passeouer within anye of thy gates,
which the Lord thy God geueth the: De.
but * in the place which the Lorde thy
God

God shall chose, to sette hys name in, there thou shalt offer passeouer at euen about the goyng downe of ☉ sun, euen in the season that thou camest oute of Egypte. And thou shalt seth and eate it, in the place whiche the Lorde thy God hath chosen, and departe on the morowe, and get thee vnto thy tente. Sixe dayes shalte thou eate sweete breade, and the seuenth day is a gatherynge together before the Lorde thy God: thou shalte do no worke therein. Seuen wekes shalte thou number vnto thee, and begynne to number the seuen wekes, when thou begynnest to put thy sickell to the corne, and kepe the feast of wekes vnto the Lord thy God, with a frewyofferynge of thyne hande, whiche thou shalte geue vnto the Lorde thy God, accordynge as the Lorde thy GOD hath blessed thee. And reioyce before the Lord thy God, thou and thy sonne, thy daughter, thy seruaunte and thy mayde, and the Leuite that is within thy gates, and the straunger, the fatherlesse, and the wydowe, that are amonge you, in the place whiche the Lorde thy God hath chosen to put hys name there. And remember that thou waste a seruaunte in Egypte: and thou shalt obserue and do these ordeynances. Thou shalte also obserue the feaste of tabernacles seuen dayes, after that thou haste gathered in thy corne and thy wyne. And thou shalte reioyce in that thy feast: thou & thy sonne, thy daughter, thy seruaunte, and thy mayde, the Leuite, the straunger, and the fatherlesse, and the widowe, that are within thy gates. Seuen dayes shalte thou kepe thy holy daye vnto the Lorde thy God, in the place which the Lord shal chose: for the Lord thy God shall blesse thee in all thy fruites, and in all the workes of thyne handes, therfore shalt thou be glad. Three tymes in the yeare shall all thy males appeare before the Lorde thy GOD in the place whiche he shall chose: In the feaste of swete breade, in the feaste of wekes, and in the feaste of tabernacles. And they shall not appere before the Lord emptye, but euery man accordynge to the gyfte of hys hande, and accordyng to the blessynge of the Lorde thy God whiche he hath geuen thee, Judges and officers shalte thou make thee in all thy cytyes, whiche the Lorde thy GOD geueth thee throughoute thy trybes: and they shall iudge the people ryghteouslye. Wreeste not thou the lawe, nor knowe any person, neyther take anye rewarde: for gyftes blynd the wyse, and peruerte the wordes of the ryghteous. That whiche is iuste and right, shalt thou followe, that thou mayest lyue, and enioye the lande, whiche the Lorde thy GOD geueth thee. Thou shalte plant the no grone of whatsoeuer trees it be, nye vnto the aulter of the Lorde thy God whiche thou shalte make thee. Thou shalt set thee vp no pyller, which the Lord thy God hateth.

D Eeu.19c
Exo.23a
Ecc.23 b
1Re.15c
2Re.18d

The.xvii. Chapter.

Thou shalt offer vnto the Lorde thy god no oxe nor shepe wher in is blemyshe or any deformitie, for that is an abhominacion vnto the Lorde thy God. If there be founde amonge you within any of thy gates, which the Lorde thy God geueth the, man or woman that hath wrought wickednesse in the syght of the Lorde thy God, so that they haue gone beyonde his appoyntment, and gone and serued straunge Goddes, and worshipped them, the Sunne or Moone or anye of the hooste of heauen, which I haue not commaunded, and it is tolde thee, and thou haste hearde of it: then shalte thou enquire diligentlye. And if it be trewe, and the thynge of a suertye, that suche abhominacion is wrought in Israell, then shalte thou bryng fourth that man or that woman (which haue committed that wycked thyng) vnto the gates, and shalt stone them with stones, tyll they dye. At the mouth of two or three witnesses shall he that is worthye of death, dye: and at the mouth of one witnesse, let no man dye. The handes of the witnesses shalbe fyrste vpon hym, to kyll hym, and afterwarde the handes of all

Leu.22 b
De.15,b
Deut.4c
Nu.35 b

the people, and thou shalt put the wicked awaye from thee. If there aryse a matter to harde for thee in iudgement betwene blood and blood, betwene ple and ple, betwene plage and plage, and the matters come to stryke within thy gates. Then shalte thou aryse, and get thee vp vnto the place whiche the Lord thy God hath chosen, and come vnto the Priestes the Leuites, and vnto the iudge that shalbe in those dayes, and
Eze.43 f aske: and they shall shewe thee, the sentence of iudgement, and thou muste do accordynge to that, whiche they of that place (which the Lorde hath chosen) shew thee, and thou shalt obserue to doo, accordynge to all that they enfourme thee. Accordynge to the sentence of the lawes whiche they teache thee, and accordynge to the iudgement whiche they tell thee shalte thou do,
Deu. 5.d and bowe not from that whiche they
Iosu.1 b shewe thee, neyther to the ryght hand nor to the left. And that man that will do presumptuously, and wyll not harken vnto the Priest (that standeth there before the Lorde thy God to ministre) or vnto the iudge, that man shal dye, and thou shalte put awaye euyll from Israell. And all the people shall heare and feare, and shall do no more presumptuously, When thou art come vnto the lande whiche the Lorde thy God geueth thee, and enioyest it, and dwellest therin: and yf thou shalt say.
1Re. 8.a I will set a kynge ouer me: lyke as al the nacions that are about me: Thē thou shalte make hym kynge ouer thee, whom the Lorde thy God shall chose: euen one from amonge thy brethren shalt thou make kynge ouer the, and thou mayest not sette a straunger ouer the, which is not of thy brethren.
3.Re.4d But he shall not multiplye horses to him selfe, nor bryng the people agayne to Egypte throughe the multitude of horsses, for as much as the Lorde hath sayde vnto you: ye shall hencefourthe go no more agayne that way. Also he
3Re.11a ought not to multiply wiues to him selfe, least his hert turne away, nether
3Re.10c shall he gather hym syluer and golde
Esay.2 b to much. And when he is set vpon the seate of his kyngdome, he shall wryte him out a coppe of this law in a boke, before the Priestes the Leuites. And it shalbe with hym, and he oughte to reade therin all dayes of his lyfe, that he maye learne to feare the Lorde hys God, and to kepe al the wordes of this lawe, and those ordenaunces, for to do them: and that his hert arise not above his brethren, and that he turne not frō the cōmaundement: to the right hande or to the lefte, but that he may prolong hys dayes in hys kyngdome: he, and his children in Israell.

¶ The.xviii.Chapter.

THe Priestes, the Leuites, and all the tribe of Leui must haue no parte nor enheritaunce with Israell: but shall eate the offeryngs of the Lorde, and hys enheritaunce: Therefore shall they haue no enheritaunce amonge theyr brethren: but the Lorde he is their enheritaunce, as he hath sayde vnto them. And this is the Priestes duetye of the people, and of them that offer sacrifyce, whether it be ore or shepe: They must gene vnto the Priest, the shoulder and the two chekes, and the mawe, the first fruites also of thy corne, wyne and ayle, and the firste of the wol of thy shepe shalte thou gene hym: For the Lorde thy God hath chosen hym oute of all thy tribes, to stand and to minister in the name of the Lorde: he and hys sonnes for euer. If a Leuite come out of anye of the cityes of all Israell, where he is a sotourner, and come with all the lust of hys herte vnto the place which the Lord hath chosen: he shall minister in the name of the Lorde hys God, as hys other brethren the Leuites do, which remayne there before the Lord. And they shall haue lyke portions to eate, besyde that whiche commeth to hym of the patrimonye of hys elders.
When thou arte come into the lande which the Lorde thy God geueth the, se that thou learne not to do after the abhominacions of those nacions. Let there not be founde amonge you any

one, that maketh hys sonne or daughter to go through the fire, or that vseth witchcrafte, or a chefer oute of dayes, or that regardeth the flying of foules, or a sorcerer, or a charmer, or that counceleth with spretes, or a southsayer, or that asketh (the truth) at them that be deade. For all that do such thinges, are abhominacion vnto the Lorde, and because of the abhominacions the Lord thy God doeth caste them out before thee. Thou shalte be perfecte therfore (and without blemyshe) in the syghte of the Lorde thy God. For these nacions whiche thou shalte conquere, herken vnto chefers oute of dayes, and vnto sorcerers: But the Lord thy God hath not suffered thee so to doo.

The Lorde thy God wyll • sterre vp vnto thee a Prophete amonge you: euen of thy brethrenne, lyke vnto me: • vnto hym ye shall herken, accordyng to all that thou desiredest of the Lorde thy God in Horeb, in the daye of the gatherynge together, whan thou saydest. • Lette me heare the voyce of my Lorde God no more, nor se thys great fyre anye more, that I dye not. And the Lorde sayde vnto me: they haue well spoken. I will rayse them vp a prophete from amonge theyr brethren lyke vnto thee, and wyll put my wordes in hys mouthe, and he shall speake vnto them all that I shall commaund hym And whosoeuer wyl not herken vnto the wordes which he shal speake in my name. I will require it of hym. • But the prophete whiche shall presume to speake a woorde in my name, which I haue not commaunded hym to speake, or that speaketh in the name of straunge Goddes, the same prophete shall dye. And yf thou saye in thyne heart: howe shal we knowe the worde which the Lorde hath spoken? (Thys token shalte thou haue.) Euen when a prophete speaketh in the name of the Lorde, yf the thynge folowe not, nor come to passe, that is the thynge which the Lord hath not spoken. But the prophete hath spoken it presumptuously: Thou shalt not ther fore be afrayed of hym.

The.xix.Chapter.

When the Lorde thy GOD hath • roted out the nacions, whose lande the Lorde thy God geueth thee, and thou succedest in their enherytaunce, and dwellest in theyr Cities, and in their houses: thou shalte • appoynt three cities for thee in the myddes of the land which the Lorde thy God geueth thee to possesse it: thou shalte prepare the waye, and deuyde the coastes of thy lande whiche the Lorde thy God geueth thee to enheryte, into three partes, that • whosoeuer cõmitteth murther, maye flee thyther. For this cause muste the slayer flye thyther, that he maye lyue. Whoso kylleth hys neyghboure ignorauntlye, and hateth hym not in tyme passed: And when a man goeth vnto the wood with hys neyghboure to hewe wood, (thynkynge no harme,) and as hys hande fetcheth a stroke with the axe to cut downe the tree, the head slyppeth from the helue, and smyteth hys neyghboure that he dyeth: the same shall flye vnto one of the same cities and lyue. Leste the executer of bloode folowe after the slayer whyle hys hearte is whote, and ouertake hym, because the waye is longe, and slaye hym, and yet ther is no cause woorthy of death in hym, in asmuch as he hated him not in time passed. Wherfore I commaunde thee, sayinge: thou shalt appoint out three cyties for thee. And if the Lorde thy God enlarge thy coastes (as he hath sworne vnto thy fathers) and geue thee all the lande whiche he sayde he woulde geue vnto thy fathers, thou shalte kepe all these commaundementes to do them, which I commaunde thee this day, that thou loue the Lorde thy God and walke in hys wayes euer, and adde three cityes mo for thee, vnto those three that innocente bloode be not shedde in thy lande, whiche the Lorde thy God geueth the to enherite, and so blood come vpon the. • But and if a man hate his neyghboure, and laye wayte for hym and ryse agaynste hym, and smyte him

that he dye, and then flyeth vnto anye of these cities: the elders of his cytye shall sende and fetche hym thence, and delyuer him into the handes of the iustice of bloude, that he may dye. Thine eye shall not spare him, but thou shalt put away innocent bloud from Israell, that it maye go well with thee.

Iob.34a

D Thou shalte not remoue thy neyghboures markes, which thei of old time haue sette in thine enheritaunce, that thou shalte enherite in the lande, whiche the Lorde thy God geueth the to enioye it. • One witnesse shall not rise agaynst a man for any maner trespasse, or for anye maner sinne, or for anye maner faute, that he offendeth in.

Num 35

Deu.17.

Mat. 18

Ihō. 8.c

2.Co.13

1.Tim 5

Heb. 10.

Susā.1.

• But at the mouth of two witnesses or of three witnesses, shall the matter be stablyshed. • If any vnrighteous witnesse rise vp agaynst a man to accuse him of trespasse: then bothe the men which stryue together, shal stand before the Lorde, before the Preistes and the iudges, whiche shalbe in those dayes, and the iudges shall make diligent inquisition. And if the wytnesse be founde false, and that he hath geuē false witnesse against his brother, thē shall ye do vnto hym, as he had thought to do vnto his brother, and thou shalt put euill away from thee. And other shall heare and feare, and shall hence forth commyt no more any such wyckednesse amonge you. And thine eye shall haue no compassiō, but • soule for soule, eye for eye, toth for toth, hand for hand, fote for fote.

Exo.21c

Leu. 24.

Dan. 23

Mat.5.f

¶ The.xx. Chapter.

WHen thou goest oute to battayle agayne thyne enemyes, and seest horsses and charets, and people mo then thou, be not • afrayde of them, for the Lord thy God is with the, whiche brought the out of the lande of Egipt. And when ye are come nye vnto battayle, the Preest shall come forth to speake vnto the people, and shall saye vnto theym: Heare O Israell, ye are come vnto battayle agaynst youre enemies • lette not youre hartes faynte, neyther feare, nor be amased, nor adzesd of thē. For the • Lord your God goeth with you, to fight for you agaynst your enemies, and to saue you. And let the officers speake vnto the people: sayinge: Is any man haue buylte a newe house, and haue not dedicate it, let hym goo and returne to hys house, lest he dye in the battayle, and an other man dedycate it. And if any man haue planted a byneyarde, and haue not made it comen (and lawefull for euerye man to eate of) let him go and retourne again vnto his house, lest he dye in battayle, and another make it comen. • And yf anye man be betrouthed vnto a wyfe, and haue not taken her, let him go and returne agayne vnto hys house, least he dye in the battayle, and another mā take her. And let the officers speake further vnto the people and saye: If any man feare and be faynt harted, let hym go and returne vnto hys house, lest he make his brothers harte faynte as well as hys. And when the officers haue made an ende of speakynge vnto the people, they shall make captaynes of warre ouer them. When thou comest nye vnto a citie to fyght agaynst it, offer thē peace. And if they answere the agayne peasably, and open vnto thee, then lette all the people that is founde therein, be trybutaries vnto the and serue the. And if thei wil make no peace with thee, but make warre agaynst the, thou shalt belege it. And when the LORDE thy GOD hath delyuered it, into thy handes, thou shalte smyte all the males therof with the edge of the sweardc: But the women and the chyldren, and the cattell, and all that is in the citie, and all the spoyle thereof, shalte thou take vnto thy selfe, and eate the spoyle of thine enemies whiche the Lorde thy God hath geuen the. Thus shalt thou doo vnto all the cities whyche are a greate waye of from thee, and not of the cities of these nations. But of the cyties of these nations, whyche the Lorde thy God shal geue the to enherite, thou shalte saue alyue nothynge

Deu.1.d

Nu.14.b

Deu.

Deu.

that

that byetheth . ¶ But shalte destroye
7.a them without redemption, namelye
16.c the Hethites, the Amorites, the Ca-
20.ff naanites, the Pherezites, the Heuites
and the Iebusites, as the Lorde thy
God hath commaunded the, that they
teache you not to do after all their ab-
hominacions, whyche they haue done
vnto their goddes, and soo ye shoulde
sinne agaynst the Lord your GOD.
When thou hast besieged a citie longe
tyme, and made warre againste it to
take it, destroy not the trees thereof,
that thou wouldest thrust an axe vn-
to them: But eate of theym, and cutte
theym not downe, for the trees of the
fieldes are no men, to come against the
and to besege the. Onlye those trees
which thou knowest that they are not
fruitfull, (but wylde and fyt for other
vses,) those shalte thou destroye and
cut downe, and make bulwarkes a-
gainst the citie that maketh warr with
thee, vntill thou subdue it.

¶ The .xxi. Chapter.

IF one be founde slayne in the
lande, whyche the Lorde thy
God geueth the to possesse it,
and lyeth in the fielde: and it
is not knowen who hath slayne hym:
Then thyne elders and thy iudges
shall come forthe, and meete vnto the
cities that are round about the slaine.
And let the elders of that citie which
is next vnto the slayne man, take oute
of the droue an heyfer that is not la-
boured with, nor hath drawen in the
yocke, and let the elders of that cytye
bringe the heyfer vnto a harde valey,
whiche is neither eared nor sowen,
B 17 and stryke of the heyfers necke, there
.45 in the valley. ¶ And the Preistes the
sonnes of Leui, (whom the Lord thy
God hath chosen to minister, and to
blesse in the name of the Lorde) shall
come forth, and at their mouthe shall
all stryfe and plague be tryed: And all
the elders of the citie that come forth
to the slayne man, shall washe theyr
handes ouer the heyfer that is behea-
ded in the valey, and shall answere
and saye: oure handes haue not shedde
thys bloude, neyther haue oure eyes
sene it. Be mercyfull Lorde vnto thy
people Israell, whyche thou hast de-
liuered, and laye no innocente bloud
vnto thy people, of Israells charge:
and the bloud shall be forgeuen them. Iones. 1
And so shalte thou put innocent bloud
from the, when thou shalte haue done
that whyche is ryght in the syghte of
the Lorde. When thou goest to warre
agaynste thine enemies, and the Lord
thy God hath deliuered theym into
thyne handes, and thou haste takenne
them captyue, and seest among the cap
tyues a bewtyfull woman, and hast a
desyre vnto her, that thou wouldest
haue her to thy wyfe. Thou shalte C
bringe her home to thyne house, and
let her shaue her heade, and lette her
nayles growe, and put her rayment
that she was taken in, from her, and
let her remayne in thine house, and be-
wepe her father and her mother, a
moneth long, and after that thou shalt
go in vnto her, and marye her, and she
shall be thy wyfe. And if thou haue
no fauoure vnto her, then let her goo
whether she listeth: and sell her not
for money, nor make chefesaunce of
her, because thou hast humbled her.
¶ If a man haue two wyues, one lo- Gene. 29.
ued and a nother hated, and they haue and. 30.
borne him childrē, both the loued and
also the hated: If the firste borne be
the son of the hated: then whē ỹ time
commeth that he dealeth hys goodes
among hys children, he may not make
the sonne of the beloued firste borne,
before the sonne of the hated, whyche
is in dede the fyrst borne: But he shall
knowe the sonne of the hated for the
fyrst borne, and gyue hym double por-
tion of all that he hath. For he is the
first of hys strength, and to hym belon
geth the right of the first borne. ¶ If D
anye man haue a sonne, that is stub- Exo. 23.
borne and dysobedyente that he wyll
not herken vnto the voyce of hys fa-
ther, and voice of his mother, and they
haue chastned hym, and he would not
herken vnto them. Then shall hys
father and hys mother take hym, and

bryng hym out vnto the elders of that
citie, and vnto the gate of that same
place, and saye vnto the elders of the
cytie: This oure sonne is stubbourne
and dysobedient, and will not herken
vnto our voyce, he is a ryotour, and a
dronkarde: And all the men of that
cytie, shall stone hym with stones vn-
to death. And thou shalte put euill a-
waye from the, and all Israell shall
Iosu. 8 f heare and feare. ✱ If a man haue com-
and. 10. c mitted a trespalle worthye of death, &
is put to death for it, and thou hangest
him on tree: his body shal not remaine
all nyght vpon the tree, but thou shalt
Gala. 4. e burye hym the same daye. For ✱ the
curse of God is on hym that is hang-
ged. Defyle not thou thy lande, wyh-
che the Lorde thy God gyueth the to
enherite.

¶ The .xxii. Chapter.

THou shalte not see thy brothers
oxe or shepe go astray, and with
drawe thy selfe from theym:
But shalte bryng them agayne vnto
thy brother. And if thy brother be not
nye vnto the, or if thou know him not
then bring it vnto thine owne house,
and it shall remayne with the, vntyll
thy brother aske after them, and then
delyuer him them agayne. In lyke
maner shalte thou doo with hys asse,
and so shalte thou doo with hys ray-
ment: and with ey ý lost thyngs of thy
brother, which he hath lost, and thou
Exo. 8. a hast founde, shalte thou do lyke wyse,
Mat. 12 for thou mayest not hyde it. ✱ Thou
Luke. 19 shalte not see thy brothers asse or oxe
fall downe by the waye, and wyth-
drawe thy selfe from them: but shalte
helpe him to heue him vp agayne.
The woman shall not weare that
wyche partayneth vnto the man, nei
ther shall a man putte on womannes
rayment. For all that do so, are abho-
mination vnto the Lorde thy God.
If thou chaunce vppon a byrdes nest
by the way, in whatsoeuer tree it be,
or on the grounde, whether they be
younge, or egges, and the damme syt-
tynge vppon the younge, or vppon the
egges: Thou shalt not take the dame
with the yonge. But shalte in anye
wyse let the damme goo, and take the
younge to the, that thou mayest prof- B
pere and prolonge thy dayes. When
thou buyldest a newe house, thou shalt
make a batelmente on the rouffe, that
thou lade not bloude vpon thine house
if any man fall thereof. ✱ Thou shalte Im.
not sowe thy vyneyarde with diuerse
seedes: lest the fruite of the seede wyh-
che thou hast sowen, and the fruite of
thy vyneyarde be defyled. Thou shalt
not plowe with an oxe, and an asse to
gether. Thou shalte not weare a gar-
mente made of woll and flaxe toge- Im
ther. ✱ Thou shalte make the gardes
(in the hemmes,) vppon the foure
quarters of thy vesture, wherewyth
thou coueresi thy selfe. If a man take
a wyfe, and when he hath lyen wyth
her, hate her, and lay shameful things
vnto her charge, and bryng vppe an
euyll name vpon her, and saye: I toke
thys wyfe, and when I came to her,
I founde her not a mayde: Then shall
the father of the damsell and the mo-
ther bryng forth the tokens of the
damsels virginitie vnto the elders of
the cytie in the gate. And the dam-
sels father shall saye vnto the elders:
I gaue my daughter vnto thys man
to wyfe, and he hateth her: and lo, he
layeth shamefull thynges vnto her
charge, sayinge: I founde not thy
daughter a mayde. And yet these are
the tokens of my daughters virgini-
tie. And they shall spreade the vesture
before the elders of the citie. And the
elders of the citie shal take ý man and C
chastice hym, and mearce hym in an
hundred sycles of syluer, and gyue the
vnto the father of the damsell, because
he hath brought vp an euill name vp-
on a mayde of Israell. And she shal-
be hys wyfe, and he maye not put her
a waye all hys dayes. But and if the
thinge be of a suertie, that the damsell
be not founde a vyrgyn, they shall
bryng the damsell to the doore of her
fathers house, and the men of that cy-
tie shall stone her wyth stones to
deathe, because shee hath wrought so-
lye

lye in Israell, to playe the whore in her fathers house. And so thou shalte
20b putte cupll awaye from thee. ¶ Yf a man be founde lyinge with a woman that hath a wedded husband, they shal dye either other of them: both the man that laye with the wyfe, and also the
D wyfe: and so thou shalt put away evil from Israell. Yf a mayde be handfasted vnto an husbande, and then a man fynde her in the towne, and lye wyth her, ye shall bring them bothe, out vnto the gates of the same citie, and shal stone them with stones to death: The damsell, because she cryed not, beynge in the cytie. And the man, because he hath humbled hys neyghbours wife, and thou shalt put awaye cupll from thee. But yf a man finde a betrouthed damsell in the fielde, and force her, and lye with her. Then the man that laye with her shall dye alone, but vnto the damsell thou shalte doo no harme: because there is in the damsell no cause of death. For as when a man ryseth agaynste hys neyghboure, and slayeth hym, euen so is this matter. For he founde her in the fieldes, and the betrouthed damsell cryed: and ther was
22. no man to succour her. ¶ Yf a man fynde a mayde that is not betrouthed, and take her, & lye with her, and they be founde: Then the man that laye with her, shall gyue vnto the damsels father, fyftie sycles of syluer. And shee shalbe hys wyfe, because he hath humbled her: and he may not putte her
18. awaye all hys dayes. ¶ No man shall take his fathers wife nor vnheale his fathers couerynge.

¶ The .xxiij. Chapter.

NO One that is gelded or hath
A hys preuy members cutte of,
22. shall come into the congrega-
56 tion of the Lorde. And he that is borne of a common woman, shall not come into the congregation of the Lord, no, not in the tenth generation he shall not enter into the congre-
3 gration of the Lorde. ¶ The Ammonites and the Moabites shal not come into the congregation of the Lord, no, not in the tenth generation, noo, they shall neuer come into the congregation of the Lorde: because they mette you not with breade and water, in the waye, when ye came oute of Egypte, and because they hyred agaynste the Num 22
Balaam the sonne of Beor, of Pethor of Mesopotamia, to curse the Neuertheless the Lorde thy God would not herken vnto Balaam, but the Lorde thy God turned the curse to a blessing vnto the, because the Lorde thy God loued the. Thou shalte not seke the prosperitie or wealth of them all thy B
dayes for euer. ¶ Thou shalte not ab- Gen. 25
horre an Edomite, for he is thy brother: neyther shalte thou abhorre an Egiptian, because thou wast a straunger in hys lande. The chyldren that are begotten of them shall come into the congregation of the Lorde, in the thyrde generation. When thou goest oute wyth the hooste agaynste thyne enemyes, kepe the from all wickednes. If there be amonge you any man that is vncleane by the reason of vncleanesse that chaunseth hym by nyghte, let hym goo oute of the hoost, and not come in agayne into the hooste, but at euen lette hym washe hym selfe with water, & then when the son is downe, lette hym come into the hoste againe, C
sayinge. Thou shalte haue a place also without the hooste, whyther thou shalte resorte to, (for thy naturall necessitie) and thou shalte haue a sharpe poynte vppon thy weapon, and when thou wylte ease thy selfe, dygge therwyth, and turne and couer that whyche is departed from thee. For the LORDE thy God walketh in the myddest of thyne hooste, to ryddе thee, and to sette thyne enemyes before thee. Therefore shall the place of thyne hooste be pure, that he see noo vncleane thynge in the, and soo turne hym selfe from thee. Thou shalte not delyuer vnto hys Mayster the seruaunte whyche his escaped from hys Mayster vnto thee.

He shall dwell wyth the, euen

amonge

among you, in what place he hymselfe lyketh beste, in one of thy cities wher it is good for hym, and thou shalt not vexe hym. There shalbe no whore of the daughters of Israell, nor whore keper of the sonnes of Israell. Thou shalte neyther bringe the hyre of an whore, nor the price of a dogge into the house of the Lorde thy God, in any maner of vowe: for euen both of them are abhominacion vnto the Lorde thy God. ✠ Thou shalt not hurte thy brother by vsurye of money, or by vsurye of corne, nor by vsurye of anye thynge that he maye be hurte withall. Unto a straunger thou mayest lende vpon vsurye, but not vnto thy brother, that the Lorde thy God maye blesse thee in all that thou settest thyne hande to, in the lande whyther thou goest to conquere it. ✠ When thou haste vowed a vowe vnto the Lorde thy God, thou shalt not be slacke to paye it. For the Lorde thy God wyll surely require it of thee, and it shalbe synne in thee. If thou shalte leaue vowyng, it shalbe no synne in thee: but that whiche is once gone oute of thy lyppes, thou muste kepe and do: accordynge as thou haste vowed vnto the Lorde thy God of a freewyll: and as thou haste spoken with thy mouth. When thou commest vnto thy neyghbours vineyarde, thou mayest eate grapes thy belye full at thyne owne pleasure: but thou shalte put none in thy vessel. Euen so when thou commest into thy neyghboures corne, ✠ thou mayest plucke the eares with thyne hande, but thou shalte not moue a sicle vnto thy neyboures corne.

Deu. 22 d
Exo. 22 d
Leui. 25 f
Nu 30 d
Eccl. 5. a
Baru. 6 c
matt. 12 a

✠ The. xxiii. Chapter.

When a man hath taken a wyfe and maryed her, yf she synde no fauoure in hys eyes, because he hath espyed some vncleannesse in her. ✠ Then let hym wryte her a bill of deuorcement, and put it in her hande, and sende her oute of hys house. And when she is departed out of his house, let her go, and be an other mans wyfe. And yf the seconde husbande hate her, let hym wryte her also a letter of deuorcement, and put it in her hande and sende her out of hys house: or yf the second man dye which toke her to wife, her fyrste man which sente her away, maye not take her agayne to be hys wyfe, after that she is defyled. For that is abhominacion in the syghte of the Lord. And thou shalt not cause the lande to synne, whiche the Lorde thy God shall geue the to enherite. ✠ When a man taketh a newe wyfe, he shall not go a warfare neyther shall be charged with anye busynesse, but shalbe free at home one yeare, and reioyce with hys wyfe which he hath taken. ✠ No man shal take the nether, or the vpper milstone to pledge, for then he shall hurte a mans lyfe. ✠ If anye man be founde stealynge any of hys brethren the children of Israell, and abuseth hym, or selleth hym, the thefe shall dye. And thou shalt put euyll away from thee. Take hede to thy selfe as concernyng the plage of leprosie, that thou obserue diligently. And ye shall do accordynge to all that the Priests the Leuites shal teache you. Euen as I commaunded them so ye shal obserue to do. Remember what the Lorde thy God dyd vnto ✠ Mir. Iam by the waye after that ye were come oute of Egypte. When thou doest lend thy brother any thyng, thou shalte not goo into hys house to fetche a pledge from thence: but shall stande without, and the man that boroweth it of thee, shall bringe the pledge oute vnto thee: Furthermore yf it be a poore bodye, thou shalte not slepe with his pledge, but deliuer him the pledge againe when the sunne goeth downe, that he maye slepe in hys owne rayment, and blesse thee. And it shall be ryghteousnesse vnto thee, before the Lorde thy God. ✠ Thou shalte not defraude an hyred seruaunte that is nedye and poore, whether he be of thy brethren, or of the straunger that are in thy land within thy gates: but shalt geue hym his hyre the same day, and let not the sunne go downe theron. For he is nedye, and therwith sustayneth hys lyfe: least he cry agaynst thee vnto the Lord, and it be syn vnto thee.

Deu. 24 a
Jere. 3. a
Mala. 2 d
mat. 19. a
Exo. 22 a
Deu. 15 a
Leui. 19 a
Deu. 24 b
Exo. 22 b
Deu. 15 b
Leui. 19 b
Deu. 24 c
Exo. 22 c
Deu. 15 c
Leui. 19 c
Deu. 24 d
Exo. 22 d
Deu. 15 d
Leui. 19 d
Deu. 24 e
Exo. 22 e
Deu. 15 e
Leui. 19 e
Deu. 24 f
Exo. 22 f
Deu. 15 f
Leui. 19 f

The

31.e The fathers shall not dye for the chil-
e.14 dren, nor the children for the fathers:
.18 e but euery man shall dye for hys owne
syn. Thou shalt not hynder the righte
of the straunger, nor of the fatherlesse
nor take a widowes raiment to pledg
But remembre that thou wast a ser-
uaunte in Egypte, and how the Lord
thy GOD deliuered the thence. And
D therefore I commaunde the to do this
.19. thinge. * When thou cuttest downe
thyne harueste in the fielde, and haste
forgotte a shefe in the field, thou shalt
not go agayne to fet it. But it shalbe
for the straunger, the fatherlesse and
the wydowe, that the Lorde thy God
maye bleesse the in all the workes of
thyne hand. When thou beatest downe
thyne olyue tree, thou shalt not turne
agayne to gather vp that, thou lefte-
best behynde the: but it shalbe for the straun-
ger, the fatherlesse and the wydowe.
When thou gatherest thy vyneyarde,
thou shalt not gather ỹ grapes cleane
after the: but leaue them for the straun
ger, the fatherlesse and the wydowe.
And remembre that thou also waste a
seruaunt in the lande of Egipte: and
therefore I commaunde the to do this
thynge.

¶ The .xxv. Chapter.

A IF there be strife betwene men
they shall come vnto the law,
and let the iudges geue sen-
tence betwene them, and iusti
fie the righteous, and condemne the
vngodly. And if any man be vngodly,
and worthye of strypes, then let the
iudge cause to take him downe, and to
beate him before hys face, accordynge
to hys trespasse, vnto a certayne nom-
.11 bre. forty strypes he shall gyue hym,
and not passe: lest if he shoulde exceade
and beate hym above: that with ma-
B ny stripes, thy brother shoulde appeare
.9 vngodlye before thyne eyes. * Thou
5.c shalte not mosell the oxe that treadeth
12 oute the corne, (in the barne.) * If bre
f.4. thren dwell together, and one of them
dye, and haue no chylde, the wyfe of
the deade shall not marye without, vn-
to a straunger: but his brother shall go
in vnto her, and take her to wyfe, and
occupye the rowme of hys kynseman.
And the eldest sonne whyche she bea-
reth, shall succede in the name of hys
brother which is deade: that his name
be not put oute of Israell. And yf the
man will not take his brothers wyfe,
then let her go vp to the gate vnto the
elders, and saye: My husbandes bro-
ther refuseth to stirre vp vnto his bro
ther a name in Israell, neither will he
marye me. Then the elders of his cy-
tie shal call him, and comen with him.
And if he stande and saye: I will not
take her, then shall hys kynswoman
come vnto him in the presence of the
elders, and loose his shoe of his foote,
and spyt in hys face, and answere, and
saye: Soo shall it be done vnto that
man, that bothe not buylde vppe hys
brothers house. And his name shalbe C
called in Israell, the vnshodhouse. If
when men stryue together, one wyth
another, the wyfe of the one ronne to,
for to ryd her husband out of the han-
des of him, that smyteth hym, and put
forth her hande, and take hym by the
secretes: Thou shalte cut of her hand,
and let not thine eye pitie her. Thou
shalte not haue in thy bagge * two ma
ner of weyghtes, a great and a smale: Leui. 19
neyther shalt thou haue in thine house Wich. 6.
dyuerse measures, a great and a smale
But thou shalt haue a ryghte, and iust
weyght, and a perfect and a iust mea-
sure shalte thou haue, that thy dayes
maye be lengthened in the land, whyc-
che the Lord thy God geueth the. For
all that do suche thinges, and all that
do vnryghte, are abhomination vnto
the Lorde thy GOD. * Remember Exo. 17.
what Amalech dydde vnto the by the
waye, when ye were come oute of E-
gypte, howe he mette the by the way,
and smote the hyndmooste of you, all
that were feble and came behynde,
when thou wast faynted and werye,
and he feared not GOD. Therefore
when the Lorde thy God hath geuen
the rest from all thine enemyes round
aboute, in the lande which the Lord
thy GOD geueth the to enheryte
and possesse: see that thou putte oute
the remembraunce of Amalech from

vnder

vnder heauen, and forget not.

¶ The .xxvi. Chapter.

A When † thou arte come into the land which the Lord thy God giueth the to enherite, and hast enioyed it, & dwelleſt therein: * take of the firſte of all the fruite of the earthe, and bringe it oute of the lande, that the Lorde thy GOD giueth thee, and putte it in a maunde, and go vnto the place which the Lord thy God shall chose to set his name in it. And thou shalt come vnto the Preist, that shalbe in those dayes, and saye vnto him. I knowledge this daye vnto the Lorde thy God, that I am come vnto the countrey which the Lorde sware vnto oure fathers for to giue vs. And the Priest shal take the B maunde oute of thyne hande, and sette it downe before the aulter of the Lord thy God, and thou shalt answere and saye before the Lorde thy God: The Syrians went aboute to destroye my father, * and he went downe into Egypte, and sojourned there with a fewe folke, and grewe there vnto a nacion greate, mightie, and full of people. * And the Egyptians vexed vs, and troubled vs, and laded vs, with most cruell bondage. And when we cryed vnto the Lorde God of oure fathers, * the Lorde hearde oure voyce, and loked on our aduersitie, laboure, and oppression. And the LORDE * broughte vs oute of Egypte in a mighty hande, and a stretched oute arme, and in great terrible nesse and signes, and wonders. † And he hath brought vs into this place, and hath geuen vs this land that floweth with mylke and honye. * And nowe † loo, I haue brought the firſt fruites of the lande, which thou (O Lord) hast geuen me. And thou shalt sette it before the Lord thy God, & worship it before the Lorde thy God, and reioyse in all the good thinges which the Lord thy C God hath geuen vnto the, and to thine house, thou and the Leuite, and the straunger that is amonge you. when thou haste made an ende of tythynge of all the tythes of thyne encrease: the thyrde yeare, which is the yeare of tythynge: thou shalte giue it vnto the Leuite, the straungers, the fatherleſſe and the wydowes, that they may eate within thy gates, and fill themselues And thou shalte saye before the Lorde thy God. * I haue brought the halow ed thinges oute of myne house, and haue giuen theim vnto the Leuytes, the straungers, the fatherleſſe and the wyddowes, accordynge to all the commaundementes which thou hast commaunded me: I haue not ouerskypped thy commaundementes, nor forgotten them. I haue not eaten thereof in my meurning, nor suffred ought to perysshe thorowe vncleannesse, nor giuen oughte thereof for the deade, but haue herkened vnto the voyce of the Lorde my God, and haue done * after all that thou hast commaunded me. † * † Loke downe therefore from thy holy habitation, euē from heauen and bleſſe thy people Israell, and the land whyche thou hast giuen vs (as thou sware ſt vnto our fathers) a lande that floweth with milke and honey. This day the Lord thy God hath commaunded the to do theſe ordeynaunces, and lawes, kepe thou them, and do them, with all thine harte, and all thy soule. * Thou hast set vp the Lorde this day to be thy GOD, and to walke in his wayes, and to kepe his ordeinaunces, his commaundements and his lawes and to herken vnto his voyce. * And the Lorde hath set the vp this daye, to be a seuerall people vnto hym (as he hath promised the) and that thou kepe his commaundementes, and to make the hyghe aboue all nacions (whyche he hath made) in prayse, in name, and honoure: * and that thou mayeſt be an holye people vnto the Lord thy God, as he hath sayde. †

¶ The .xxvii. Chapter. J

AND Moyses with the elders of Israell, commaunded the people, sayinge: kepe al the commaundements, whych I commaunde you this daye. * And when ye be come ouer

ouer Iordan, vnto the lande whyche the Lorde thy God gyueth thee, thou shalte set the vp greate stones, and plaster theym with plaster, and wryghte vpon them all the wordes of this lawe whē thou art come ouer: because thou art come into the land which the lord thy God geueth thee: a land that floweth with mylke and honey, as the lord God of thy fathers hath promised the. Therfore when ye become ouer Iordan, ye shall set vp these stones, which I commaunde you this day in mount Ebal, and thou shalte plaster theym with plaster. * And there shalte thou buylde vnto the Lorde thy God, * an altar of stones, and lyfte vppe no yron vpon them: Thou shalte make the altar of the Lorde thy GOD of whole stones, and offer burntofferinges ther on vnto the Lorde thy God. And thou shalte offre peaceofferinges, and shalte eate there, and reioyse before the Lord thy God. And thou shalte wryte vpon the stones, all the wordes of thys lawe, manyfestly and well. And Moses and the Priests, the Leuites spake vnto all Israell, saying: take hede and heare (O Israell) this day thou arte become the people of ỹ Lord thy God. Thou shalte herken therefore vnto the voyce of the Lorde thy God, and do his commaundementes, and his ordynnuces whyche I commaunde the thys daye. And Moyses charged the people the same day, sayinge: These shall stande vpon * mount Garizim, to bielle the people, when ye are come ouer Iordan: Simeon, Leui, Iuda, Isachar, Ioseph, and Ben Iamin. And these shall stande vpon mounte Ebal to curse: Ruben, Gad, Aser, Zabulon, Dan, and Nephthali. And the Leuites shall answere and saye vnto all the menne of Israell with a loude voyce.

* Cursed be the man that maketh anye carued or molten ymage, (an abhomination vnto the Lord, the worke of the handes of the craftesman) and putteth it in a secrete place: and all the people shal answere and say: Amen.

* Cursed be he that curseth his father and his mother, and al the people shall saye: Amen

* Cursed be he that remoueth hys neyghbours marke, and all the people shall say: Amen. Deu. 19

* Cursed be he that maketh the blynde to go oute of hys waye: and all the people shall say: Amen. Leui. 19c

* Cursed be he that hyndreth the right of the straunger, fatherlesse and wydowe, and all the people shall say: Amen. Deu. 24

* Cursed be he that lyeth with his fathers wyfe, and vnhealeth hys fathers couerynge: and all the people shall say: Amen. Leu. 18.

* Cursed be he that lyeth with any maner of beaste: and all the people shal saye: Amen. Leu. 18.

* Cursed be he that lyeth with his syster, the daughter of hys father, or the daughter of hys mother, and all the people shall say: Amen. Leui. 18.

* Cursed be he that lyeth with his mother in lawe, and all the people shall saye: Amen. Leui. 18.

* Cursed be he that smyteth hys neighboure secreately, and all the people shall say: Amen. Exo. 21.

* Cursed be he that lyeth with his neyghbours wyfe: and all the people shall saye: Amen.

* Cursed be he that taketh a reward, to slaye the soule of innocente bloude: and all the people shall saye: Amen. Exo. 22.

* Cursed be he that continueth not in al the wordes of this lawe, to do them: and al the people shall saye: Amen. Gala. 3 b

The .xxviii. Chapter.

IF thou shal harken diligentlie vnto the voice of the Lord thy GOD, and obserue and do all hys commaundementes, whyche I commaunde the thys daye, The Lord wyll set the on highe aboue all nations of the earth. And al these blessynges shall come on thee, and A Leu. 26a Deu. 31

and ouertake the, yf thou shalt harken
vnto the voyce of the Lord thy God.
Blessed shalte thou be in the towne,
and blessed in the fieldes: blessed shall
be the fruite of thy body, and the fruit
of thy grounde, and the fruite of thy
cattell, the encrease of thyne oxen, and
the flockes of thy shepe: blessed shall
be thy basket and thy store: Blessed
Deu 2.0 shalte thou be, when thou goest oute,
and blessed when thou commest in.
* The Lorde shall gene ouer thine e-
nemies that rise agaynst the, that they
may fall before thy face. They shall
come oute agaynste the one way, and
flye before the seuen wayes. The
Lorde shall put the blessyng vpon the
in thy store houses, and in al that thou
settest thine hande to, and will blesse
the in all the lande, whiche the Lorde
thy God gyueth the. The Lorde shall
make the an holy people vnto him self
as he hath swoorn vnto ỹ: yf thou shalt
kepe the commaundementes of the
Lorde thy GOD, and walke in hys
wayes. And all nacions of the earthe
shall se, that the name of the Lorde, is
called vpon ouer the, and they shalbe
afrayde of the. And the Lorde shall
make the plenteous in goodes, in the
fruite of thy body, in the fruite of thy
cattell, and in the fruite of thy ground
in the lande which the Lord sware vn
to thy fathers, to gene thee. The Lord
Deu. 20 shall open vnto the his good treasure,
euen the heauen * to gene rayne vnto
Deu. 15 thy lande in due season, and to blesse
23 all the laboures of thy hande. * And
thou shalt lende vnto many nacions,
but shalte not borowe thy selfe.
And the Lorde shall set the before, and
not behynde, and thou shalte be aboue
only, and not beneth: if that thou her-
ken vnto the commaundementes of
the Lord thy God, which I command
the thys day, to kepe and to do them.
And see that thou * bowe not a syde
Deu. 4.a from any of these wordes, whyche I
and. 17.b commaunde the thys daye, eyther to
the right hand, or to the left, that thou
wouldest goo after straunge gods to
Leu. 26b serue them. * But and if thou wylte
not harken vnto the voyce of the Lord
thy God, to kepe and to do all hys com
maundementes, and hys ordenaun-
ces whyche I commaunde the thys
daye: * all these curses shal come vpon
the, and ouertake the: Cursed shalte
thou be in the towne, and cursed in
the fielde: cursed shall thy basket be,
and thy store. Cursed shall be the fruit
of thy body, and the frute of thy lande,
and the frute of thine oxen, and the
flockes of thy sheepe. Cursed shalte
thou be when thou goest in, and curs-
sed when thou goest oute. The Lorde
shall sende vpon the cursyng, destruc-
tion, and rebuke, in all that thou set-
test thy hande to, and that thou doest:
vntill he destroy the, and bryng the to
nought quyckely: because of the wic-
kednesse of thine inuentions, and by-
cause thou hast forsaē me. The Lord
shall make the pestilence cleaue vnto
the, vntill he haue consumed the from
of the lande, whyther thou goest to
enioye it. The Lorde shall smyte the
with swellynge, with feuers, heate,
burnynge, and with the sweard, with
wetheringe, and with blastynge. And
they shall folowe the vntyll thou pe-
ryshe. * And the heauen that is ouer
thy heade shalbe brasse, and the earthe
that is vnder the yron. The Lord shal
turne the raigne of the land vnto pow
der and dust: euen from heauen shall
they come downe vpon the, vntil thou
be brought to nought. And the Lorde
shall plage the before thine enemyes:
Thou shalt come out one way against
them, and flie seuen wayes before the
and shalte be scattered amonge all the
kyngedomes of the earth. And thy
carkasse shalbe meate vnto all maner
foules of the aire, and vnto the beastes
of the earth, and no man shall fray the
awaye. * The Lorde will smite the
with the botche of Egypte, and the
emarodes, scalle, & manngynesse, that
thou mayest not be healed therof. And
the Lorde shall smyte the with mad-
nesse, and blyndenesse, and dasynge of
herte. Thou shalt grope at none daies
as the blinde gropeth in darkenesse,
and shalte not prosper in thy wayes.
Thou shalt be oppressed with wrong

and

and bee polled euermore, and no man
2.e shall succour thee. ✱ Thou shalte bee
betrouthed vnto a wyfe, and an other
5.b man shall lye with her. ✱ Thou shalt
buylde an house, and not dwell ther-
in. Thou shalt also plant a vineyard,
& shalt not gather the grapes. Thyne
oxe shall be slayne before thyne eyes,
and thou shalt not eate therof. Thyne
D asse shal be violently taken away eue
before thy face, and shall not be resto-
red to thee agayn. Thy shepe shall be
geuen vnto thyne enemies, and no mā
shal rescue them. Thy sonnes and thy
daughters shall be geuen vnto an o-
ther nation, and thine eies shall see it,
and dase vpon them all the day longe,
and there shall be no mighte in thyne
hand. The fruite of thy lande and all
thi labours shal a nation which thou
knowest not, eate, and thou shalt con-
tinually suffre violence onely, and bee
oppressed alway: so that thou shalt be
cleane beside thy selfe, for the syght of
thyne eies which thou shalt se. The
Lorde shall smyte thee in the knees &
legges, with a myscheuous botche
that can not be healed: euen from the
soole of thy foote, vnto the toppe of
4.d thy head. The Lord shall bryng thee,
33. and thy kyng (which thou shalt sette
34d ouer thee) vnto a nation, which ney-
34a ther thou nor thy fathers haue kno-
wen, ✱ there thou maist serue strange
Goddes: euen wodde and stone. And
thou shalte be wondred at, spoken of,
and tested at among all nations whe-
ther the Lorde shall cary thee. Thou
shalte carrye muche seede out into the
fielde, and shalte gather but litle in:
for the grashoppers shall destroye it.
Thou shalt plant a vineyard, & dreue
it, but shalt neither drink of the wine
neither gather the grapes, for the wor
mes shall eate it. Thou shalt haue o-
lyue trees thorow out al thy coastes,
but shalt not annoint thy self with ✱
oyle, for thyne olyue trees shalbe ro-
ten out. Thou shalt beget sonnes, and
daughters, but shalt not haue theim:
for they shalbe caried awaye captiue.
All thy trees and fruite of thy lande
shall be marred with blastynge. The
stranger that is amōg you, shal clyme E
aboue thee vp on hye, and thou shalte
come downe benethe alowe. He shall
lende thee, and thou shalte not lende
hym: he shall be before, and thou be-
hynde. Moreouer, al these curses shal
come vpon thee, and shall folow thee,
& ouertake thee, till thou be destroied:
because thou herkenedst not vnto the
voyce of the Lord thy God, to keepe
his commaundementes, and his ordi-
nances, whiche he commaunded thee,
and they shall bee vpon thee as mira-
cles & wonders, & vpon thy seede for
euer because thou seruedst not ✱ Lord
thy God with ioyfulnesse, and with
a good hearte, when thou hadst abun-
dance of all thynges, therefore thou
shalt serue thyne enemy, whiche the
Lord shall send vpon thee: in hunger
and thirst, in nakednes, and in nede of
all thynge, and he shall put a yoke of
yron vpon thy necke vntyll he haue
brought thee to naught. And ✱ Lord
shal bryng a natiō vpon the frō far of,
& from the end of ✱ world as swift as
an Egle flieth: a nation whose tonge
thou shalte not vnderstande: a harde
fauoured nation, which shall not re-
garde the person of the olde, nor haue
compassion of the younge. The same
shall eate the fruite of thy cattell, and
the fruite of thy lande vntyll he haue
destroyed thee: and shall leaue thee:
neither corne, wyne, nor oyle, neither
encrease thy oxen, nor the flockes
of thy shepe: vntill he haue brought
the to nought. And he shall kepe thee
in all thy Cities, vntyll he haue caste
down thy hie walles, and strong hol-
des, wherin thou trustest, thorowe
out all thy lande. And he shal besiege
thee in all thy cities thorowe oute all
thy land, whiche the Lorde thy God F
hath geuen the. ✱ And thou shalt eate 4.reg.6 f
the fruite of thyne owne bodye: the Thre.4 b
flesh of thy sonnes, and of thy daugh Bar. 1.a
ters, whiche the Lorde thy GOD Le. 16. d
hath geuen thee, in that straytenesse
and siege, wherewith thyne enne my
shall besyege thee: soo that it shall
greue the manne (that is tender and
exceedynge delycate amonge you) to

looke on his brother & vpon his wife
ꝑ lieth in his bosome, and on the rem-
naunt of his children, which he hathe
yet lefte, for feare of geuing (vnto any
of them) of the flesshe of his children,
whom he shall eate, because hee hathe
nothynge, lefte hym in that straytgh-
nesse and sege, wherewyth thine ene-
mye shall besege thee in all thy Ci-
ties. Yee, and the woman that is
so tender and delicate, that shee dare
not aduenture to sette the sole of her
foote vpon the grounde, (for softnesse
and tendernesse) shalbee grieued to
loke on her husbande that lyeth in her
bosome, and on her sonne and on her
daughter: and on her after byrth (that
is come out frō betwene her legges)
and her children which she shall bear:
For whan all thynges lacke, she shal
eate theym secretlye, in the sege and
straytgh nesse, wherewyth thyne ene-
Exo. 15.a mye shall besege thee in thy Cytyes.
* If thou wylte not kepe and doe all
the woordes of thys lawe (that are
wrytten in thys boke,) and feare this
glorious and fearefull name of the
Lorde thy God: the Lorde wyl sende
vnto thee and thy seede, greate plages
and of a long continuaunce, euyl sicke
nesses and of longe durannce. More-
ouer, he wyll bringe vpon thee all the
diseases of Egypte, and those whiche
thou wast afrayed of, shall cleaue vn-
to thee. And al maner sickenesses, and
al maner plages which are not writ-
ten in the boke of thys lawe, wyll the
Lorde bringe vppon thee, vntyl thee
bringe thee to nought. And ye shalbe
Deu. 10.d lefte fewe in number, where beforе ye
were as the starres of heauen in mul
titude: because thou wouldest not her-
Ier. 31.e ken vnto the voyce of the Lorde thy
G God. * And it shall come to passe that
as the Lorde reioyced ouer you, to do
you good, and to multiplye you, euen
so hee wyll reioyce ouer you, to de-
stroye you, and bryng you to naught.
And yee shall be wasted from of the
lande, whether thou goest to enioye
it. And the Lorde shall scatter thee a-
monge all nations, from the one ende
of the worde vnto the other, and ther
thou shalte serue straunge Goddes
which thou nor thy fathers haue kno
wen: euen woodde and stone. And a-
monge these nacions thou shalte find
no ease, neyther shall the soole of thy
foote haue reste. But the Lorde shall
geue ȳ ther an vnquiet heart and da-
synge eyes, and sorowe of mynd. And
thy lyfe shall hange before thee and
thou shalt feare bothe daye & nyght,
and thou shalte haue no truste in thy
lyfe. In the morynge thou shalt say
wouldе God it were nyghte. And at
nyghte thou shalte saye: would God
it were morynge: for feare of thyne
hearte, whiche thou shalte feare and
for the syghte of thyne eyes, whyche
thou shalte see. And the Lorde shall
bryng thee into Egypte again with
shippes, by the waye whiche I badde
the, that thou shouldest se it nomore.
And there yee shalbe solde vnto youre
enemyes for bondmen and bondewo-
men: and no man shall bye you.

The. xxix. Chapter.

THese are the woordes of the
appointmente, whyche the
LORDE commaunded
Moyses, to make wyth the
chyldrenne of Israell in the lande of
Moab, beside the appoyntmente
whyche he made wyth them in Ho-
reb, and Moses called al Israell, and
sayde vnto them: Ye haue sene al that
the Lorde did before your eyes in the
lande of Egypte, vnto Pharao and
vnto all his seruauntes, and vnto all
hys lande, the greate temptations
whyche thyne eyes haue seene, those
great miracles and wonders. And yet
the LORDE hath not geuen you
an hearte to perceaue, and eyes to see,
and eares to heare, vnto thys daye.
And I haue ledde you forty yeare in
the wyldernesse: and youre clothes
are not waxed olde vppon you, and
thy showe is not waxed olde vppon
thy foote. Yee haue eaten no breade
nor dronke wyne or stronge drynke,
that yee myghte knowe, how that I
am the LORDE youre GOD. &
* And

21.c And ye came vnto this place & Sehon the kyng of Hesbon, & Og kyng of Basan, came out agaynst vs vnto battaile, and we smote them: and toke their lande, and gaue it for an inheritaunce vnto the Rubenites and Gadites, and to the half tribe of Manasse. Kepe therfore the wordes of this
4.a appointmēt, and do them, that ye may vnderstand al that ye ought to do. Ye stand this day euery one of you before the Lord your God: your Captayns your tribes, your elders, your officers and all the men of Israell: your chil-
9.d dren also, your wyues, and the stranger that is in youre hoste, from the hewer of thy wodde, vnto the drawer of thy water, that thou shouldest goe into the appointment of the Lord thy
17.a God, and into his othe which the Lord thy God maketh with thee this daye. For to make thee a people vnto him self, and that he may be vnto thee a God, as he hath sayd vnto thee, and
C as he hathe sworne vnto thy fathers Abraham, Isahac, and Jacob. I make not this bond and this othe with you onely, but bothe with hym that standeth here with vs this day before the Lorde oure God, and also with hym that is not here with vs thys daye.
For ye know, how we haue dwelt in the land of Egypt, and how we came thorough the myddes of the nations, whyche yee passed by. And ye haue haue sene their abhomynations, and their Idoles, (wood and stone, siluer and golde) which were among them.
Lest there be among you man or woman kinred or tribe, whose hart turneth away thys daye from the Lorde youre God, to goe and serue the gods of these nations: and leste there be a-
5.c monge you some roote, that beareth gall and wormewood, so that when he heareth the wordes of this othe, he blesse hym self in his heart, sayinge. I shall haue peace, I will walke in the meaning of mine owne heart, To put the dronken to the thyrste. And so the Lorde will not consent to bee mercyefull vnto hym, but then the wrath of the Lorde, and his gelousie shall smoke agaynst that man and all the curses that are written in this booke, shall lyghte vpon hym, and the Lorde shall do out his name from vnder heauen, and the Lorde shall seperate hym vnto euil, out of all the tribes of Israell, according vnto all the curses of the appointmente, that are writtē in the boke of this law so that the generatiō to come of your childrē D
that shall rise vppe after you, and the straunger that shall come frō a farre land shal say, when they se the plages of that lād, and ỹ diseases wherwith the Lord hath smitten it, howe all the lādes is burnte vp with brimstone, & salt, & that it is nether sowen nor beareth nor any gras groweth therin like as in the place of ỹ ouerthrowing of
* Sodō, Gomor, Adama and Zeboim whiche the Lorde ouerthrewe in his Ge.19.c
wrath and angre. Euen then shall all nations say: * Wherfore hath the Lord Jer.22.b
done of thys fashion vnto this lande? and c.
O howe fearse is thys great wrath? 3.Re.2.b
And men shall say: because they lefte the Testamente of the Lorde God of their fathers, whiche he made wyth them, when he brought them oute of the lande of Egypte. For they went and serued straung Goddes and worshipped theym: Goddes whyche they knowe not, and whyche haue geuen them naughte. And the wrathe of the Lord waxed whote agaynst thys land to bringe vpon it all thee curses that are written in this boke, And the lord cast them out of their lande in angre, wrath, and greate indignation, and cast them into a straunge land as this daye beareth witnes. The secrettes of the Lord our God are opened vnto vs, and to our childrē for euer, that 1Co.4.a
we may do al the wordes of this law.

¶ The .xxx. Chapter.

When all these woordes are
W come vppon thee, the blessynge and the curse whyche I haue sette before the, thou shalte tourne vnto thyne hearte, amonge all the natyons whyther the LORDE thy GOD hath thrust thee, and come agayne vnto the Lorde

thy God, and herken vnto hys voice in all these things that I commaund thee this daye: thou and thy children with all thyne heart, and all thy soule. And the Lorde thy God wyll tourne the captiuitie, and haue compassion vpon thee and will tourne, and fette thee agayne from all the nacions, amonge which the Lorde thy God shal haue scattered thee. Thoughe thou wast cast vnto the extreame partes of heauen: euen from thence wyll the Lorde thy God gather thee, and from thence wyll he fet thee, and the Lorde thy God wyll bryng thee into the lande whyche thy fathers possessed, and thou shalt enioye it. And he wyll shewe the kyndnesse, and multiplye
Deut. 10.d thee aboue thy fathers. * And ℣ Lord
B thy God will circumcise thyne heart and the hearte of thy seede, that thou mayest loue the Lorde thy God with all thyne hearte, and all thy soule that thou mayest lyue. And the Lorde thy God wyll put all these curses vpon thyne enemyes, and on them that hate the, and that persecute the. But thou shalte tourne, and hearken vnto the voyce of the Lorde, and do al his commaundementes, whych I commaund thee this day. And the Lord thy God wil make the plenteous in al the workes of thyne hande, in the fruite of thy bodye, and in the fruite of thy cattell,
Jer. 32.f and in the fruite of thy lande for thy wealth. * For the Lorde will tourne agayne and reioyce ouer the to do the good, as he reioyced ouer thy fathers. If thou hearken only vnto the voyce of the Lord thy God, to kepe his commaundementes and his ordeynaunces which are wrytten in the boke of thys lawe, and if thou turne vnto the
C Lorde thy God with all thyne heart
Ro. 20.b and al thy soule. * For the commaundemente whiche I commaunde the thys dayes, is not kepte nether from the, neyther farre of. It is not in heauen, that thou nedeste to (complaine and) saye, who shal go vp for vs to heauen, and fet it vs, that we maye heare it, and doe it. * Neyther is it beyonde the sea, that thou shoudeste say: who shall go ouer the sea for vs, and fet it vs, that we may heare it, and doe it? But the woorde is very nye vnto the euen in thy mouthe and in thyne hert that thou dooe it. * Beholde I haue Deut.
set before thee thys day life and good, deathe and euell. For where as I commaunde thee this daye, to loue the Lorde thy GOD, to walk eu̇n hys wayes, and to keepe his commaundementes, his ordeinaunces, and his lawes (yf thou so do) thou shalt lyue and multiplye, and the LORD thy GOD shall bielle thee in the lande
D whether thou goest to possesse it. But and if thyne hearte tourne awaye, soo that thou wilte not heare: but shalte goe astraye and woorshippe straunge goddes: and serue them, I pronounce vnto you also thys daye that ye shall surelye perysshe, and that yee shall not prolonge your dayes vppon the lande whether thou passeste ouer Jordane, to goe and possesse it. * I call heauen Deu.
and earth to recorde thys day against you, that I haue sette before you lyfe and death, blessing and curling. Therfore chose lyfe, that both thou and thy seede may lyue, that thou mayest loue the Lorde thy God and be obedient to hys voyce, and cleaue vnto hym: for he is thy lyfe, and the lengthe of thy dayes, that thou mayest dwell vppon the earth whych the Lorde sware vnto thy fathers: Abraham, Isahac and Jacob, to geue them.

The .xxxi. Chapter.

AND Moyses went and spake these wordes vnto all Israel, and sayde vnto them: I am an hundred and twentye yeare olde thys day, and canne no more go out and in. Also the Lorde hath sayde vn-
Gen. to me. Thou shalte not go ouer thys Jordan. The Lorde thy God he wyll go ouer before thee, and there wyll destroye these nacions before thee, and thou shalte conquere them. And Josua, he shall go before thee as the Lord hath sayde. And the Lorde shall doue vnto them, as he dyd to Sehon and Og kynges of the Amorytes, and to the land of them: who he destroyed.

And

And the lord shall geue them ouer before your face, ỳ ye may do vnto them accordinge vnto all the commaundementes whyche I haue commaunded you. Plucke vp youre heartes therefore and be strong, dreade not, nor bee afrayde of theym, for the Lorde thy God hymselfe doeth goe wyth thee. Hee shall not fayle thee, nor forsake thee. And Moyses called vnto Iosua, and sayde vnto hym in the sighte of all Israell: Be stronge and bolde for thou muste goe wyth thys people vnto the lande whiche the Lorde hath sworne vnto theyr fathers, to geue them, and thou shalte geue it them to inheryte. And the Lorde hee doeth go before thee: Hee shall not fayle thee neyther forsake thee: feare not therefore: nor be dyscomforted: And Moyses wrote thys lawe, and deliuered it vnto the preestes the sonnes of Leui (whyche bare the Arcke of the testamente of the LORD) and vnto all the elders of Israell, and Moises commaunded theim sayinge: At the poynte of seuen yeares in the solemnitie of the free yeare euen in the feaste of Tabernacles, when all Israell is come to appeare before the Lorde thy God, in the place, whiche hee hath chosen: thou shalt reade thys lawe before all Israel in their eares. Gather the people together: men, women, and children, and the straunger that is within thy gates that they maye heare, and learne and feare the Lorde youre God, and keepe and obserue all the woordes of thys lawe, and that their children which know nothynge, maye heare, and learne to feare the Loorde youre God, as longe as ye lyue in the lande whether ye go ouer Iordan to possesse it. And the Lorde sayde vnto Moyses: Beholde thy dais are come, that thou must dye Call Iosua therefore, and stand ye in the Tabernacle of wytnes, that I maye gyue hym a charge. And Moyses and Iosua went, and stode in the tabernacle of witnesse. And the Lord appeared in the Tabernacle euen in the piller of the cloude, And the piller of the cloude stode ouer the doore of the tabernacle. And the Lorde sayde vnto Moyses. behold thou shalt slepe with thy fathers, and thys people wyll ryse vp, and go a whoring after straunge Goddes of the lande (whether they go) and wil forsake me, and breake the appointmente, whiche I haue made wyth them. And then my wrath wil ware whote against them and I wyll forsake theym, and will hyde my face from theym, and they shalbe consumed. And muche aduersitie and tribulations shall come vpon them, so that then they will saye: Are not these troubles come vpon me, because GOD is not with me? And I also wylle surelye hyde awaye my face in that daye for all the euylles sake whyche they shal haue wrought in that they ar tourned vnto straunge goddes. Nowe therefore wryte yee this songe for you and teache it the children of Israell. and put it in their mouthes, that this songe maye be my witnesse against the children of Israell. For I wil bryng thē into ỳ lād (which I sware vnto their fathers) that floweth wyth milke and honye, and they shall eate, and fyll theim selues, and ware fatte, and tourne vnto straunge Goddes, and serue them and blaspheme mee, and breake my conenaunte. And then when muche myschiefe and tribulation is come vppon them, this songe shall aunswere them as a wytnesse. For it shall not be forgotten oute of the mouthes of theyr seede, for I knowe their imagination which they go about euen nowe, before I haue brought them into the lād which I sware. Moyses therefore wrote this song the same season and taughte it the children of Israel. And hee gaue Iosua the sonne of Nun a charge, and sayde: beholde, and strōg for thou shalte brynge the childrenne of Israell into the lande, whiche I sware vnto them, and I wyl be with thee. And when Moyses had made an ende of wryting oute of the woordes of this lawe in a boke vnto the end of theym, Moyses commaunded the

Iosu. 1 b
3 Re. 2. a

Leuites, which bare the Arke of the
Deu.10.a Testament of the Lorde, saying: take
ye the boke of this lawe, * and put it
in the side of the Arke of the testamēt
of the Lord your God that it maye be
4Re.17c there for a witnes against the: For I
Mala.3b knowe thy froberneſſe * and thy ſtyffe
G necke: while I am yet alyue with you
this day, ye haue bene disobedient vn-
to the Lord: and how much more after
my death? Gather vnto me all the el-
ders of your trybes and your officers,
that I may speake these wordes in
their eares, and call heauen, and earth
to recorde against thē. For I am sure
that after my death, ye wil vtterly be
corrupt, and turne frō the way which
I haue commaunded you: and tribu-
lation will come vpon you in the lat-
ter dayes, because yee haue wrought
wickednes in the sight of the Lorde,
to prouoke hym through the workes
of your handes. And Moyses spake in
the eares of al the congregation of Is
racll in the wordes of this song vntill
he had ended them.

¶ The .xxxii. Chapter.

A
Mic.3.b HEare O ye heauens, and * I
Esa.1.a. shall speake, and let the earth
Esa.55.c hear the wordes of my mouth.
My doctrine shall droppe as
doeth the rayne, and my speache shall
flowe as doeth the dewe, as the sho-
wer vpon the herbes, and as the drop
Gen.1.d pes vpon the grasse. For I will call
Ecc.42.d on the name of the Lorde: Ascribe yee
honoure vnto our God. * Perfecte is
the worke of the most myghtye God:
for all hys wayes are iudgement. Hee
is a God of trueth, without wycked-
nes: ryghteous, and iuste is hee. Fro-
wardly haue they done against hym
thorough theyr deformytyes: not hys
Mal.1.b owne children, but a wycked and fro-
warde generation. Do ye so rewarde
Gen.1.d. the Lorde, O foolishe nation and vn-
wise? * Is not he thy father, and thin
Job.8.b owner? * hath hee not made thee, and
ordeyned thee? Remembre the dayes
of the worlde that is past: consider the
yeares from tyme to tyme. * Aske thy
father, and he will shewe thee: thy el-
ders, and they wil tell thee. When the
moste hyghest deuyded the nations,
and when hee seperated the sonnes of
Adam, hee put the borders of the na- B
tions, faste by the multitude of the
chyldren of Israell. For the Lordes
parte is hys folke, and Jacob is the
portion of hys inherytaunce. He fond
hym in a desert land, in a void ground
and in a roaringe wylderneſſe. He led
hym aboute, he gaue him vnderstan-
dynge, and kepte him as the apple of
hys eye. As an Eagle that stereth vp
her nest and fluttereth ouer her yong
and stretcheth oute her wynges, soo
doeth hee take them vppe, and beareth
theym on hys shoulders. The Lorde
alone was hys guyde, and there was
no straunge God wyth hym. Hee ca-
ryed hym vp to an hye lande, that hee Psal.
myght eate the encrease of the fieldes.
And hee fedde hym wyth honye oute
of the rocke, and wyth oyle oute of the
moste harde stone. wyth butter of
kyne, and mylke of the sheepe, wyth
fatte of the lambes and of fatte ram-
mes and hee gaotes, wyth the fatte, C
of moste plenteous wheate and that
thou myghteste drynche the moste
pure bloude of the grape. But he that
shoulde haue beene vpryghte, whan
hee waxed fatte, spourned wyth hys
heele. Thou arte well fedde, thou art
growen thycke: thou arte euen laden
wyth fatneſſe. And hee forsoke God
hys maker, and regarded not the God
of hys saluation. They prouoked hym Psal.
to angre wyth straunge GOD-
DES: euen wyth abhomynations
prouoked they hym. * They offered
vnto Deuyles, and not to GOD,
euen to Goddes whome they knewe
not: to newe GODDES that
came neweiye vppe, whom their fa-
thers feared not. Of GOD that be-
gatte thee, thou arte vnmyndeful and
haste forgotten GOD that made
thee. The LORDE therefore sawe
it, and was angrye, because of the
prouokynge of hys sonnes and hys
daughters. And he saide: I will hide
my face frō the, & will see what their
ende

ende shalbe. For they are a verye frowarde generation, chyldrē in whom is no fayth. They haue angred me with
10.d that whyche is no God, and prouoked me with their vanities. And I
15.c also wyll prouoke theym wyth those whyche are no people. I wyll anger theym wyth a foolyshe nation.
* For fyre is kyndled in my wrathe, and burneth vnto the bottom of hell. And hath consumed thee earth wyth her encrease, and set a fyre the bottomes of the mountayns. I wyl heape myscheues vpon them, and wyll destroye theym wyth myne arrowes.
2.f.b They shalbe burnt with hunger, and
1.1.b consumed with heate, and wyth bytter destruction. * I will also send the teeth of beastes vpon them, with the furiousnes of serpentes in the duste. Without forth, shall the swerde robbe them of theyr children: and within in the chamber, feare bothe yonge men and young women, and the sucklynges wyth the men of gray heades. I haue sayde: I wyll scatter theym abroade, and make the remembraunce of them to cease from among men. Wer it not that I feared the wrath of the enemye, lest their aduersaries should vtterly withdrawe them selues, and leste they shoulde say: Our hye hande hath done all this, and not the Lord. For it is a nation without forecaste, neither is there any vnderstandynge in them: O that they were wise, and vnderstode this, that they wold consyder their latter ende. How shoulde one chase a thousand, and two put ten thousand to flyght: except their maker hadde solde them, and excepte the
3.f.b Lorde had shutte them vp? For their God is not as our God, * oure ennemies also them selues ar iudges. For their vine is of the vineyarde of Sodome, and of the fieldes of Gomorra: Theyr grapes are grapes of gall, and their clusters bebitter. Their wyne is the poyson of dragons, and the cruell gall of Aspes. Is not this layde
12.d in store wyth me, and sealed vp amōg
10.f my treasures? * Vengeance is myne, and I wyll reward: their fete shall slyde in due time: For the day of their destruction is at hande, and the thinges that shall come vpon them, make 2.Mac.7
haste. * For the Lord shall iudge his people, and haue compassion on hys seruauntes: whan he seeth that their power is gone, and that they bee in a Jere.2.d
maner shut vp, or brought to naught, F
and forsaken. And he shal say, * wher are theyr goddes? theyr G O D in whome they thrusted. The fatte of whose sacrifices they dydde eate, and dranke the wyne of their drinke offerynges? Let them ryse vp, and helpe you, and be your protection (in necessitie.) See now how that I, * I alone
am God, & there is none but I: * I Deu.4.f
kill, and will make alyue: I wound * 1.reg.2
and I wyll heale: * neyther is there Job.10.
any that can deliuer out of my hande. For I wyll lyfte vp myne hande to heauen, and will say: I liue euer. If I whette the edge of my sweard, and myne hande take holde to doo iustice, I wylle recompence vengeaunce on myne enemies, and wyl reward them that hate me. I wyll make myne arrowes dronke wyth bloodde, and my swearde shall eate flesshe, and that for the bloode of the slayne, and for their Ro.15.b
captiuitie, sens the begynnyng of the wrathe of the enemye. * Prayse ye Heathen hys people, for he wylle auenge the bloud of his seruauntes, & wylle auenge hym of hys aduersaries, and will be mercyfull vnto his G
lande, and to hys people. And Moyses came, and spake all the wordes of this songe in the eares of the people, he and Iosua, the sonne of Nun. And Moyses spake all these wordes
De.6.b vnto the ende to all the people of Is- and.11.c
raell, and sayde vnto theym: * Sette youre heartes vnto all the woordes, whiche I testifie vnto you thys day: and ye shall commaund theym vnto your children, that they may obserue, and doo all the wordes of this lawe. And lette it not bee a vayne woorde vnto you: For in it is your life, and thorow this woorde, ye shall prolong youre dayes in the land, whether ye goe ouer Iordane, to conquere it.

And the Lorde spake vnto Moyses, the selfe same day, saying: Gette thee vp into thys mountayne Abarim. (That is to saye, a Passage) vnto mount Nebo, whyche is in the lande of Moab ouer agaynst Jericho. And beholde, the lande of Canaan, which I geue vnto the chyldren of Israell to possesse: And dye in the Mounte, whyche thou goest vp vnto, and thou shalte bee gathered vnto thy people.

Nu.20.d and.33.e . As Aaron thy brother dyed in the mounte Hor, and was gathered vnto hys people, because ye trespassed against me among the childzen of Is-

Nu.20.a rael, . at the waters of stryfe, at Cades in the wylderneſſe of Zin: for ye sanctified me not among the childzen of Israel. Thou shalt therfore se the land before thee, and shalt not go thither vnto the land, which I geue the childzen of Israell.

The.xxxiii. Chapter.

A THis is the blessing wher with Moyses the man of God blessed the chyldren of Israell be-

Exo.3.a fore hys death, and sayd: . The Lord came frome Sinai, and shewed hys

Ex.19.a beames . from Seir vnto theym, and appeared frome mount Pharan, and he came with thousandes of saynctes, and in his righte hande, a law of fyre for theym. And he loued the people.

Dap.3.a . All his saynctes also are in thy handes. They were smytten to goe after thy feete, and to receaue of thy wordes. Moyses gaue vs a law to be an heritance of the congregation of Jacob. And he was in Israell kynge whẽ the heades of the people, and the trybes of Israell were gathered together. Lette Ruben lyue, and not dye: and bee fewe in numbre. This same also happen to Juda. And he sayd: Here Lorde the voyce of Juda, and bryng hym vnto his people: hys handes shall be good ynough for him,

B yf thou helpe hym agaynst hys ennemies. And vnto Leui he sayd: Thu-mim and Urim shalbe with thee, and wyth euery one that is godly in thee. Thou dyddest proue hym also in the temptation, and stryuedst wyth him at the waters of stryfe. He that hath sayde vnto hys father, and to his mother: I haue not seene hym. And he that knewe not hys bretherne, nor knewe hys owne chyldern, those are they that haue obserued thy worde, and shall keepe thy couenaunt. They shall teache Jacob thy iudgementes, and Israell thy lawe. They shall put cense before thy nose, and the burnte sacrifyce vpon thyne altare. Bleſſe Lorde his fyrſte fruites, and accepte the worke of hys handes, smyte the loynes of them that ryse against him, and of them that hate hym, that they ryse not agayne. And of Ben Jamin he sayde: The Lordes dearlyng shall dwell in safetie vppon hym, and the Lord shall couer him all the day long, and he shal dwell betwene his shoulders. And of Joseph he sayde: Bleſſed C of the Lorde is hys lande for the fruites of heauen, thorowe the dewe and sprynges that lye beneathe, and for the sweete fruites of the increase of the sonne, and rype fruites of the moone: for the fyrſt frutes of the principall mountaynes, and for the fruites that the hylles bryng forthe for euer, and for the fruites of the earthe and fulneſſe therof: and for the good En Will of hym that dwelt in the . bushe, shall the blessynge comme vppon the heade of Joseph, and vpon the toppe of the heade of hym, that was separated frome among hys brethren, his fyrſt borne oxe hathe beautie, and hys hornes are as the hornes of an Unicorne. And wyth them he shall trouble the nations togyther, euen vnto the endes of the worlde. These are also the many thousandes of Ephraim, and the thousandes of Manasses. And vnto Zabulon he sayde: Reioyce Zabulon in thy goyng oute, and thou Issachar in thy tents. They shall call the people vnto the hyll, and there they shall offer offerynges of righteouſneſſe. For they shall sucke of the abundaunce of the sea, and of treasure hydde in the sande. And vnto God he sayd: Bleſſed be the roome maker God: he dwelleth as a Lyon,

that

that catcheth the arme with the head. He sawe therefore hys begynnynge, and that there was a portion there to hide the lawgeuer, and he came with the heades of the people, and executed the ryghteousnesse of the Lorde, and hys iudgementes wyth Israell. And vnto Dan he sayde: Dan is a lyons whelpe, he shall flowe from Basan. And vnto Nephthali, he said: Nephthali hath abundaunce of Gods good pleasure, and is fylled with the blessyng of the Lorde, and shall haue hys possessyons towarde the southwest. And to Aser he sayd: Aser shall bee blessed wyth chyldren: he shall be acceptable vnto his brethren, and shall dyppe hys foote in oyle. Thy dwellynge bee yron and brasse, and thyne age bee as thy youth. There is none lyke vnto the God of Israell: which thoughe he sytte vppon the heauen, as vppon an horse, yet is he thy helper, whose glorye is in the celestiall places. The eternall God is thy refuge and vnder the armes of the Euerlastyng G O D shalte thou lyue. He shall cast out the ennemy before thee, and say: Destroye. Israel then shall dwelle in safetie, and alone. And the eye of Jacob shall bee vpon a lande of corne and wyne, and hys heauens shall droppe the dewe. Happye arte thou, O Israell, who is lyke vnto thee? O people, that art saued in the Lord, which is the shield of thy helpe and swordе of thy glory. Thyne enemyes haue lost theyr strength to thee warde, and thou shalte treade vpon the heyghte of theim.

The .xxxiij. Chapter.

AND * Moyses went from the playne of Moab vp into Mount Nebo, and vnto the toppe of * hyll, that is ouer agaynst Jericho. And the Lord shewed hym all the lande of Gilead, euen vnto Dan, and all Nephthali, and the land of Ephraim, and Manasse, and all the land of Juda: euen vnto the vtmoste sea, and the southe, and the region of the playne of Jericho, the citie of Palme trees, euen vnto Zoar. And the LORDE sayd vnto him. * This is the lande whiche I sware vnto Abraham, Isahac, and Jacob, sayinge: I wyll geue it vnto thy seede, I haue caused thee also to see it with thyne eyes, * but thou shalte not goe ouer thyther. So Moyses, the seruaunt of the Lorde dyed there in the lande of Moab, accordynge to the woorde of the Lorde. And he buryed hym in a valeye, in the lande of Moab, ouer agaynste the howse of Peor, but no man knoweth of hys Sepulchre vnto thys daye. Moyses was an hundred and twentye yeare olde whenne he dyed: hys eye was not dymme, nor hys naturall colours was abated. And the chyldern of Israell * wept for Moses in the plaine of Moab thirtie dayes. And the dayes of weppynge and mournyng for Moses wer ended. And Josua the sonne of Nun was fulle of the Spyrite of wysedome: * for Moyses hadde put his handes vpon hym. And the chyldren of Israell were obedyente vnto hym, and dyd as the Lorde commaunded Moyses. And there arose not a Prophete sens in Israell lyke vnto Moyses, whome the Lorde knewe face to face, accordynge vnto all the myracles and wonders, whyche the Lorde sente hym to doo in the lande of Egypt, vnto Pharao & all his seruauntes, and beefore all his lande: and accordyng to al that myghtie hand, and all the great dyslons, whyche Moyses shewed in the syght of al Israell.

W
Ge. 12. b and. 15, 8
Deu. 4. d
E
Nu. 20. d
Nu. 17 b
D

The ende of the fyfthe Boke of Moses, called in the Hebrue, Ellehaddebarim, and in the Latine, Deuteronomium.

The seconde part

of the Byble contaynynge
these bookes.

The booke of Iosua.
The booke of Judges.
The booke of Ruth
The first booke of Samuell.
The ii. booke of Samuell.
The iii. booke of Kynges,
The iiii. booke of Kynges
The. i. booke of the Chronicles
The ii. booke of Chronicles.
The first booke of Esdras
The second booke of Esdras.
The booke of Hester
The booke of Hiob.

¶ The Booke of Iosua,

whom the Hebrues call Iehosua.

¶ The fyrst Chapter.

After the deathe of Moses, the seruaunt of the Lorde, it happened also, that the LORD spake vnto Iosua, the sonne of Nun, Moyses minister, saying: Moses my seruant is dead. Nowe therefore vp and goe
De.11.c ouer Iordan, thou and all this people, vnto the land, the which I geue vnto the chyldren of Israell. * All the places that the soles of youre feete shall treade vpon, I haue geuen you as I sayd vnto Moses from the wildernes, and thys Libanon vnto the great ryuer Euphrates: all the lande of the Hethites, euen vnto the greate sea towarde the goyng downe of the sonne, shalbe your coast. There shall
Iosu.3.b not a man be able to withstande thee
*He,13.b all the dayes of thy lyfe. * For as I
B was with Moyses, so will I bee
*De.31. with the, *and wyll not fayle thee,
3.reg 2.a nor forsake thee. * Be strong therefore, and bolde, for vnto this people shalte thou diuide the lande, whyche I sware vnto theyr fathers to geue them. Onely be thou strong and as bolde as thou canst, that thou mayste obserue and doo accordyng to all the lawe, that Moyses my seruant com-
Deu.5.g maunded thee. * Tourne therfrome neither to the righte hande, nor to the
De,17.d left: that thou mayst doo wysely in all
C that thou takest in hande: * Let not the booke of this lawe departe out of thy mouthe: But recorde therin day and nyghte, that thou mayste obserue and doo accordyng to all that is written therin. For then shalt thou make thy waye prosperous, and then thou shalte doo wisely. Haue not I commaunded thee, that thou shouldest be strong and hardye, and not feare, nor be faynt harted? For I the Lord thy God am with thee, whether so euer thou goest. Then Iosua commaunded thee officers of the people, saying: Go thorowe the middes of the hoste, and commaund the people saing: prepare you vitailes: for after thre dayes ye shal passe ouer this Iordan, to go in & enioy the land, which the Lord your GOD geuethe you to possesse it. And vnto the Rubenites, Gadites, and halfe Tribe of Manasses spake Ia.
Iosua: saing: * Remember the word D
which Moses the seruãt of the Lord commaunded you, saying: The Lord your God hath geuen you reste, and hath geuen you this land: Your wiues, your chyldren, and youre cattell shall remayne in the lande, whyche Moyses gaue you on thys syde Iordan: but ye shall goe before your brethern, armed all that be men of warre and helpe them vntyll the Lord haue geuen your brethren rest, as he hathe you, and vntill they also haue obtayned the lande, which the Lorde your GOD geueth them. And then shall ye returne vnto the land of your possession, and enioye it, whyche lande Moses, the Lordes seruant gaue you on this syde Iordan towarde the sonne rysyng. And they aunswered Iosua Ia.
saynge: * All that thou haste commaunded vs, we wyll doo, and whether soeuer thou sendest vs, we wyll go. Accordyng as we obeyed Moses in all thynges, so wyll we obey thee, only the Lord thy God be with thee, as he was with Moses. And who so euer he bee, that doothe disobeye thy mouth, and will not herken vnto thy wordes, in all that thou commaundest hym, let him dye: Only be strong and of good courage.

¶ The.ii. Chapter.

AND Iosua the son of Nun sent out of Settim two men to spye secretely, saynge: Go and viewe the lande, and also Iericho. And they went, and came into a harlots house, named Rahab, & lodged there. And it was tolde the king of Iericho, and said: Behold ther cam men in hither to night, of the childrē of Israel to spy out the countrye.

And

Adn the kynge of Jericho sente vnto
Rahab, sayinge: Brynge foorth the
men that are come to thee, and which
are entred into thyne house: for they
be come to search out all the land. And
the womā toke the two men, * & hyd
them. And said thus in dede ther cam
men vnto me, but I wyst not whēce
they wer. And about the tyme of the
shutting of the gate whenne it was
darke, the men went out, whether the
men went, I wote not, folowe ye af-
ter them quickly, for ye shall ouertake
them. But she brought theym vp to
the roofe of the house, and * hid them
with the stalkes of flaxe, whiche she
had lying abrode vpon the roofe. And
the menne of the Citie pursued after
them, the way to Jordan, euen vnto
the fery, and as soone as they whiche
pursued after them, were gone oute,
they shutte the gate. And or euer they
were a sleape, she came vp vnto them
vpon the roofe, and sayd vnto the mē:
I know that the Lord hath geuē you
the lande: * For the feare of you is
fallen vpon vs, and the inhabiters of
the land fainte at the presence of you.
For we haue herde, how the Lorde
* dryed vp the water of the Red sea
before you, when you came out of Ē-
gypt, and what you did vnto the two
kynges of the Amorites, that were on
the other syde Jordan, * Sehon and
Og whom ye vtterly destroyed. And
as soone as we had herd these thynges
(we were sore afrayd, and) our hear-
tes dyd faynt. And there remained no
more courage in any man at the pre-
sence of you. For the Lord your God
he is the god in heauen aboue, and in
earth beneathe. Nowe therefore (I
praye you) sweare vnto me * by the
Lorde, that as I haue shewed you
mercy, ye shall also shewe mercy vn-
to my fathers house, and geue me a
true token. And that ye shall saue a-
lyue, both my father, and my mother,
and my brethren, and my systers, and
all that they haue. And that ye shall
deliuer our soules from deathe. And
the men answered her: Our lines for
you to dye, if ye vtter not thys oure
busines. And when the Lorde hathe
geuē vs the land, * we will deale mer
cifully and truly with the. And then
she let them down by a coarde, * thor-
row a wyndow: For her house was
by the towne wall. And she said vn-
to them, get you into the mountayn,
lest the pursuers mete you, and hyde
your selues there three dayes, vntyll
the pursuers be returned, & then shall
ye go your owne waye. And the men
sayde vnto her: We will be blamelesse
of this thy oth, which thou hast made
vs sweare. Beholde, when we come
into the land thou shalt bind this pur
ple coard in the window, which thou
letteste vs downe by. And thou shalt
bryng thy father and thy mother, thy
brethren, and all thy fathers housholo
euen into thy house. And then who
so euer doothe go out at the doores of
thy house into the streete, his bloude
shall be vpon his own head, & we will
be giltlesse. And who so euer shall be
with thee in the house, his blood shal
be on our head, if any mās hand touch
him: And if thou vtter these our wor-
des, wee will bee quyte of thy othe,
whiche thou haste made vs sweare.
And she sayd: according vnto youre
wordes, so be it: and she sent them a-
way to depart. And she bound the pur-
ple coarde in the windowe And they
departed, and came into the mountain
and there aboade thre days, vntyll the
pursuers were retourned. And the
pursuers sought them throughout all
the waye, but founde them not. And
the two men returned, and descended
from the mountayne, and passed ouer,
and came to Josua the sonne of Nun,
and told him al that had chanced them
And they said vnto Josua: The Lord
truly hath deliuered into our handes
al the land, & all the inhabiters of the
countrey, faynt at the presence of vs.

1.re.19c
Act.11.

The. iii. Chapter.

And Josua rose earely, & they re-
moued frō Sethim, & came
to Jordan, he and al the chil-
dren of Israell, and lodged there, be-
fore they wente ouer. And after three
dayes

dayes it foztuned, that ỳ officers went thozow out the host, and commanded the people, saying: Whē ye se the Ark of the Testament of the Lozde youre God and the priests that are Leuites bearyng it: ye shall depart from youre place, & go after it. So yet that there shall be a space betwene you and it, about a two thousand cubites by measure. And ye shall not come nye vnto it, that ye maye knowe the waye, by whiche ye multe go: foz ye haue not gone this way in times past (and beware, that ye approche not nye vnto the Arke.) And Josua sayd vnto the people: Sanctifie your selues, foz to mozow the Lozde shall doo wonders amonge you. And Josua spake vnto the priests, saying: Take vp the Arke of the couenāt, and go before the people. And they toke vp the Arke of the Testament, and went before the people. And the Lozde sayd vnto Josua: This day wyll I begyn to magnifye thee in the syghte of all Israell, that they may know how that as I was with Moses, so will I be with thee. And thou shalt commaunde the priestes that beare the Arke of the couenant, saying: when ye are come to the edge of the waters of Jozdan, ye shal stand styll in it. And Josua said vnto the children of Israell: Come hither and here the wozds of the Lozde your God. And Josua said: Hereby ye shal know that the liuing God is among you, and that he will without fayle caste out before you, the Cananites, & the Hethites, the Heuites, the Pheresites, the Gergesites, the Amozites, and the Jebusites: Behold, the Arke of the appointment of the Lozd of all the wozld goeth before you into Jozdan. Now therfore take from among you twelue men out of the Tribes of Israell, out of euery tribe a man. And as soone as the sooles of the feet of the Priestes (that beare the Arke of the Lozd the gouernour of al the wozld) treade in the waters of Jozdane, the waters of Jozdan (that are benethe, shall runne downe, and) shalbe deuided: and the waters that come frome aboue, shall stand still vpon an heape. And it foztuned, that when the people were departed from their tents to go ouer Jozdan, the priestes bearing ỳ Arke of the appointment went before the people. And as soone as they that bare the Arke came vnto Jozdan, and the fete of the priests that bare ỳ Arke were dipped in the brim of the water. (Foz Jozdan vseth to fill al his bankes all the tyme of haruest) the waters also that came down from aboue dyd rise vp) vpon an heape (& appered as great as a mountaine (and departed farre from the citie of Adam, that was beside Zarthan. And the waters that were beneath towarde the sea of the wildernes, fell awaye, & departed into ỳ salt sea, & the people wēt right ouer against Jericho. And the priests that bare the arke of the appointment of the Lozd, stode dry within Jozdan redy prepared, & all ỳ Israelites wēt ouer thozow the dry, vntil al ỳ people wer gone clean ouer thozow Jozdan.

The. iiii. Chapter.

And it foztuned, that whā the people were all gone ouer Jozdan, the Lozd spake vnto Josua, saying: Take you twelue men out of the people, out of euery tribe a man. And commaunde you them sayeng: Take you hence out of the myddes of Jozdane (euen out of the place where the priests stode in a redines) twelue of the moste hardest) stones, which ye shal take away with you, & leaue theym in the place, where you shall lodge thys nyghte. And Josua called the twelue men, whiche he had prepared of the children of Israel, out of euery tribe a man, and Josua sayd vnto them: Get you before the Arke of the Lozd your God, euen thozowe the myddes of Jozdan, and take vp euery manne of you a stone vppon his shoulder, accozdinge vnto the numbre of the Tribes of the chyldren of Israell, that this may be a signe among you. That when youre children aske their fathers in tyme to come, saying: What meane these stones with you? Ye may answere them howe that the waters

waters of Jordan deuided at the pre
sence of the arke of the appoyntment
of the Lorde. For whan it went ouer
Jordan, the waters of Jordan deui-
ded. And these stones are becom a me
morial vnto the childzen of Israel for
euer. And the childzen of Israell dyd
B euen so as Josua commanded, & toke
18.k by *twelue stones out of the middes
of Jordan, as the Lord said vnto Jo-
sua, accordynge to the numbre of the
tribes of the chyldzen of Israell, and
caried them away with them vnto ỹ
place where they lodged, and layde
them downe there. And Josua set vp
twelue stones also in the myddes of
Jordan, in the place where the fete of
the priests which bare the arke of the
testament, stode. And there haue they
continued vnto this day. For the prie
stes whiche bare the arke stode in the
middes of Jordan, vntill all was fi-
nished that the Lord cõmaunded Jo-
sua to say vnto the people, accordyng
to all that Moyses charged Josua.
And the people hasted and wẽt ouer:
It fortuned also, that whenne all the
C people were cleane ouer, the Arke of
2.c the Lord went ouer also, & the priests
before the people. And the chyldzen
of Ruben, and the childzen of Gad, &
halfe the tribe of Manasses went be-
fore the childzen of Israell armed, as
Moyses charged theim. Euen forty
thousande prepared for warre, wente
3 b. before the Lorde vnto battayle, tho-
rought the playne of Jericho, * that
day the Lord magnified Josua in the
sight of all Israel, & they feared him,
as they feared Moses all the dayes of
his lyfe. And the Lord spake vnto Jo
sua, saying: Commaunde the priests
that beare the Arke of wytnesse, to
come vp out of Jordan. Josua ther-
fore commanded the priestes, sayinge:
D Come ye vp out of Jordan. And whẽ
the priestes that bare the Arke of the
appointemente of the Lorde were
come vp out of the middes of Jordan
and as soone as the soules of the prie-
stes feete were set on the dry land, the
waters of Jordane retourned agayne
vnto their place, and wente ouer all
they? bankes, as they did before. And
the people came vp out of Jordan the
tenthe daye of the fyrste moneth, and
pitched in Gilgal, euen in the Easte
border of the citie Jericho. And the
twelue stones whyche they toke out
of Jordan, dyd Josua pitche in Gil-
gal. And he spake vnto the childerne
of Israell, saying: * If your childrẽ Ex. 12.d
aske their fathers in time to come and
saye: What meane these stones? Ye
shall shew your chyldzen, and say Is-
raell came ouer this Jordane on drye
land. For the Lorde youre God dried
vp the water of Jordane before you,
vntill ye were gone ouer, as the Lord
your God dyd the redde sea, * whiche Ex. 14. e
he dryed vp before vs, tyll we were
gone ouer: that all the people of the
worlde maye knowe the hande of the
Lorde, how myghtie it is, and that ye
myght feare the Lorde your God for
euer.

¶ The. 5. Chapter.

AND it fortuned, that when I
all the kynges of the Amo-
rites, which are beyõd Jor-
dane westewarde, and all
the kynges of the Cananites which
were by the sea, heard how the Lorde
had dryed vp the waters of Jordane
before the chyldzen of Israell vntyll
they were gone ouer, * their hearties Josu. 2 b
fainted for feare. And there was no
spirite in them any more for the pre-
sence of the childzen of Israell. ¶ That
same tyme the Lorde sayd vnto Jo- Exo. 4. c
sua: * Make the sharpe knyues (of
stone) and go to agayn, and circum-
cise the chyldzen of Israell the second
tyme. And Josua made him sharpe B
knyues (of stone) and circumcysed
the chyldzen of Israell in the toppe
of the foreskynnes. And thys is the
cause why Josua circumcised all the
people that came out of Egipt: Name-
ly such as were males because that al
the men of warre, died in the wilder-
nesse by the way, after they came out
of Egypte. For all the people that
came out were circumcised. But all
the people that were borne in the
wyl-

wildernesse by the waye after they came oute of Egypt, were not circumcised. For the children of Israel, walked fortye yeares in the wyldernesse, tyll all the people of the men of warre that came out of Egypte were consumed because they haue harkened not vnto the voyce of the Lord: wherfore the Lorde sware, that he would not shewe theym the lande • whiche the
Nu.14.f Lorde sware vnto their fathers, that
Nu.13.d C he would geue vs, euen a lande • that floweth with milke and honey. And their children whom he set vp in their steade: thē Josua circumcised: for they were vncircumcised, because they circumcised them not by the waye. And when they had circumcised all the people, they abode styll together in the hoose, tyll they were whole. And the Lorde sayde vnto Josua: this daye I haue taken away the shame of Egypt from you: wherefore the name of the same place is called Gilgal vnto thys day. And the children of Israel abode
Exo.11.a in Gilgal • and held the feast of passeouer, the fourtene daye of the moneth at euen, in the playne of Jericho. And they dyd eate of the corne of the lande on the morowe after passeouer, swete cakes, and parched corne in the selfe same daye. For the • Manna ceased on
Exo.17. D the morowe after they had begon to eate of the corne of the lande, neyther had the children of Israell Manna any more, but dydde eate of the corne of the lande of Canaan that yeare. And it fortuned that when Josua was nie to Jericho, he lift vp his eyes and loked, and beholde, there stode a man agaynst hym, hauing a sweard drawne in hys hande. And Josua wente vnto hym, and sayde vnto him: arte thou on our side, or on our aduersaries. And he said: Naye, but as a captaine of the hoste of the Lorde am I nowe come. And Josua fell on his face to ẏ earth, and dyd reuerence, and sayd vnto him, what sayeth my Lorde vnto hys seruaunt. And the captayne of the Lords hoost sayde vnto Josua, • do thy shoo of thy foote, for the place wheron thou standest, is holy. And Josua dyd so.

The .vi. Chapter.

AND Jericho was shut vppe and locked because of the children of Israel neyther might anye man go out or in. And the Lorde sayd vnto Josua, beholde, I haue geuen into thine hande Jericho and her kynge, and the stronge men of warre. And ye shall compasse the citie all ye that be menne of warre, and go rounde aboute it once and so shall ye doe syx dayes. And seuen priestes shall beare before the Arke, seuen trompettes of rammes hornes (that be vsed in the Jubelie.) And the seuenth daye, ye shall compasse the Citie seuen tymes, and the priestes shall blowe with the trompettes. And when they make a longe blaste wyth the rammes horne, and ye heare the sounde of the horne, all the people shall showte wyth a greate showte. And then shal the wal of the Citie fall downe, and the people shall assend vp euery man streight before hym. And Josua the sonne of Nun, called the pryestes and sayde vnto them, take vp the arke of the appointmente, and lette seuen priestes beare seuen trompettes of rammes hornes before the arcke of the Lorde And he sayde vnto the people, go and compasse the Cytie: and let hym that is harnessed, gooe beefore the Arke of the Lorde. And when Josua had spoken vnto the people, the seuen priestes bare the seuen trompettes of rammes hornes, and wente foorthe before the arke of the Lorde and blewe with the trompettes, and the arke of the couenaunt of the Lorde folowed thē. And all the menne of Armes went before B the priestes, that blewe with the trompettes, and the common people came after the Arcke, and the priestes that wente and blewe with trompettes. And Josua commaunded the people saying: Ye shall not showte, nor make any noyse wyth youre voyce, neyther shall anye woorde procede out of your mouth, vntill the day ẏ I bydde you showte, then shall ye showte. And so the Arke of the Lorde compassed the Citie, and wente aboute it once: and

they

they returned into the hoost, and lodged there. And Josua rose earelye in the mozning, and the Priestes toke vp the arke of the Lozde, and seuen pzie-stes bare seuen trompettes of rammes hoznes and wente before the arke of the Lozde, and blewe with the trom-pettes. And al the men of armes went before theym, but the common people came after the arke of the Lozd, whyche went before with the blowynge of the trompettes. And the second day they compalled the citie once, and re-tourned agayne into the hoost, and so they dyd sixe dayes. And when the se-uenth daye came, they rose earely: euen with the dawnynge of the daye, and compalled the citie after the same ma-ner seuen tymes: onely that daye they compalled the citie seuen times. And at the seuenth tyme, whan the pzie-stes blewe with the trompettes. Jo-sua sayd vnto the people, shoute, foz the Lozde hath geuen you the Citie. And
C the citie shalbe damned both it and all that are therein, vnto the Lozd: onelye Rahab the harlotte shall lyue, and all that are with her in the house, because
2,a she * hid the messengers that we sent. And in any wise be ye ware of the ex-communicate thynges, least ye make your selues excommunicate, and take of the excommunicate thinges, & make the hoost of Israell excommunicate and trouble it. But all the siluer, gold besseis of brasse, and yron, shalbe con-secrate vnto the Lozde, and all shall come into his treasurie. And the peo-ple showted, and blewe with trom-pettes. And when the people heard the sounde of the trompe, they show-
1 ted with a greate shoute, and the * wal fell downe, soo that the people wente vp into the citie, euery man strayght before hym, and toke the cytie. And they vtterlye destroyed all that was in the citie, both manne and woman, younge and olde, oxe, sheepe and asse, with the edge of the swearde. Then Josua sayde vnto the two men that had spyed out the countrey: * goo into
D the harlottes house, and bzynge oute
c thence the woman, and all that shee hath, * as ye sware to her. And the younge men that were spes, went in, and bzought out Rahab, and her fa-ther and mother, and her bzethren, and all that she had. And they bzoughte out all her kynred, and put them with out the host of Israel. And they burnt the citie with fire, and all that was therein. Onely the siluer and the gold the besseis of bzasse and yron they put vnto the treasure of the house of the Lozde. * And Josua saued Rahab the harlotte, and her fathers houshoulde, and all that she had, and she dwelte in Israel, euen vnto this daye, because she hyd the messengers, whych Josua sente to spye out Jericho. And Josua sware at that tyme, sayinge: cursed be the man before the Lozde, that ryseth vp, and buyldeth this citie Jericho: he shall laye the foundation * in hys el-
3.Re.16 dest sonne, and in his yongest son shall he set vp the gates of it. And soo the Lozde was with Josua and his fame was noysed thozowe out all landes.

Heb.11f

¶ The .vii. Chapter.

A Deu.7.d and.13.d Jo.22.d 1.Pa.2a 2.Mai2

But yet the childzen of Israell tresspalled in the * excommuni-cate thinges: And * Acan the sonne of Carmy, the sonne of Zabdi, the sonne of Zareth of the tribe of Juda, tooke of the excommunicate thinges. And the wzath of the Lozde waxed whote againste the childzen of Israell. And Josua sent men from Je-richo to Hai, which is beside Betha-uen, on the east syde of Bethel, & spake vnto them, sayinge: get you vppe, and bewe the coūtrey. And the men went vp, and spyed out Hai. And retourn-ed to Josua, and sayde vnto hym, let not all the people goo vp, but let as it were two oz thzee thousande men go vp, and smite Hai, and make not all the people to laboure thyther, foz they are but fewe. And so there wente vppe thether of the people, aboute a thzee thousande men, and they fledde before the men of Hai. And the men of Hai smote of them vpon a thirtie and sixe men: foz they chased them from be-foze the gate euen vnto Sabarim, and

Wsmote them in the goynge downe.
Wherefore, the heartes of the people
Psa. 13c * forfeare, melted awaye lyke water.
And Josua rent his clothes, and fel to
the earth, vpon his face before the ark
of the Lorde: vntyll the euentyde, he
and the elders of Israell, and put erth
vpon their heddes. And Josua sayde:
Deu. 9.d * Alas, O Lorde God wherfore haste
thou brought this people ouer Jordā
to delyuer vs into the hande of the A-
morites, and to destroy vs: would god
we had bene content, and dwelt on the
other side Jordan. Oh Lorde what
shall I saye, when Israell turneth
their backes before their enemies.
Surely the Cananites, and al the en-
habytours of the lande, shall heare of
it: and shall conspire agaynste vs, and
destroy the name of vs out of ỹ world.
And what wylte thou doe vnto thy
myghtye name? And the Lorde sayde
vnto Josua, get the vp, wherfore lyest
thou thus vpon thy face? Israell hath
synned, & they haue transgressed mine
appoyntment, which I commaunded
them, for they haue taken of the excom
municate things, and haue stolen, and
dissembled, and put theym vnto theyr
owne stuffe. And therfore is it that the
children of Israell cannot stande be-
fore their enemies, but shal turne their
backes before their enemies, because
they be excommunicate. Nether wyll
C I be with you anye more, except ye
rote oute the excommunicate from a-
Exo. 19. monge you. * Up therefore, and sanc-
tyfye the people, & saye: sanctifie youre
selues agaynst to morowe, for so sayde
the Lorde God of Israell. There is a
damned thynge amonge you (O Is-
racell) and therefore ye cannot stand a-
gaynst youre enemies, vntyll ye haue
put the damned thynge from amonge
you. To morowe morning therfore ye
shalbe brought accordynge to youre
trybes. And the trybe which the Lord
taketh, shall come accordynge to the
kynredes thereof: And the kinredde
whyche the Lorde shall synde gylty,
shall come by houshoulde. And the
houshoulde whyche the Lorde shall
find faultie, shal com mā by man. And
he that is founde in the excommunica
tion, shalbe burnt with fire, he and all
that he hath, because he hath transgres
sed the couenaunte of the Lorde, and
wrought folye in Israel. And so Jo-
sua rose vp earely in the morneyng, and
brought Israell by theyr trybes: and
the trybe of Juda was caught, and he
brought the kynredes of Juda, and
toke the kynred of the zarehites, & he
brought ỹ kinred of the zarehites man
by man, and zabdi was caught. And
he brought his houshoulde, manne by
man, and Acan the sonne of Carmy,
the son of zabdi, the sonne of zareth, in
D the trybe of Juda was caught. And
Josua sayde vnto Acan: my sonne, I
beseche thee, geue glorye to the Lorde
God of Israell, and geue hym prayse,
and shewe me what thou haste done,
hyde it not from me. And Acan an-
swered Josua, and sayde: of a truth I
haue synned agaynste the Lorde God
of Israell, and thus, and thus haue I
done. I sawe amonge the spoyle, a
goodlye Babylonishe garmente, and
two hundred sicles of syluer, and a
tonge of golde, of fiftie sicles weight,
and I coueted them, and toke theym.
And beholde they lye hyd in the earth
in my tenth, and the syluer is theyr
vnder. And so Josua sent messengers:
which whan they ranne vnto his tēt,
beholde they were hydde in hys tent,
and the syluer there vnder. Therfore,
they toke them oute of the myddest of
hys tent, and brought them vnto Jo-
sua, and vnto all the children of Isra-
ell, and layd them out before the Lord.
And Josua toke Acan the sonne of za-
reth and the siluer, and the garmente,
and the tonge of gold, and his sonnes,
and hys daughters, hys oxen, and hys
asses, hys shepe, and hys tente, and all
that he had: and all Israel with him,
broghte them vnto the baley of Acor.
And Josua sayde: In as muche as
thou haste troubled vs, the Lord shall
trouble the thys daye. And al Israell
stoned hym wyth stones, and burned
theym with fyre, and ouerwhelmed
them with stones. And they cast vpon
hym a greate heape of stones vnto
this

thys daye. And soo the Lorde turned from the wrath of his indygnation. And the name of the place is called the valeye of Acor vnto this daye.

¶ The.viii. Chapter.

AND the Lorde sayde vnto Josua · feare not, neither be thou faint harted: Take al the men of warre with the, and vp, and get the to Hai. Beholde, I haue geuen into thy hande, the kynge of Hai, and hys people, his citie and his lande. And thou shalte do to Hai and her kynge, as thou didest vnto · Jericho and her kynge. Neuertheles, the spoyle and · cattell thereof, shall ye take vnto youre selues. And laye a watche vnto the towne, on the backeside thereof. And so Josua arose, and all the men of warre to go vp against Hai. And Josua chose out thyrtie thousand strong men of warre, and sente theym awaye by nyght. And he commaunded them, saying: beholde, ye shall laye awayte vnto the towne on the backeside ther of. Go not verye farre from the citie, but be all ready. And I and al the people that are with me wil approch vnto the citie. And when they come out agaynste vs, as they dyd at the fyrste tyme, then will we flee before them. For they wyll come out after vs, and we wyll bryng them out of the citye. For they will say: they flye before vs, as at the fyrst time, and we will flye before them. In the meane time shall ye ryse vp from lyinge awayt, and destroy the citie. For the Lord your God wyll delyuer it into your hande. And whan ye haue taken the citie, ye shall set it on fire. Accordynge to the commaundemente of the Lord shal ye do, behold, I haue charged you. Josua therefore sent theym forthe, and they went to ley awayte, and abode betwene Bethel and Hai, on the westside of the citie of Hai. But Josua lodged that nyght among the people. And Josua rose vp earely in the morynge, and numbred the people, and went vp, he and the elders of Israell before the people agaynst Hai. And all the men of warr that were with hym, went vp and drue nie, & came against the citie, and pytched on the northside of Hai, and there was a valey betwen them and Hai. And he toke vppon a fyue thousande men, and put theim to lye awayte, betwene Bethel and Hai on the westside of the citie. And they put the people (euen all the hoost that were on the northside) agaynst the citie, and the leyrs awayte on the west. And Josua walked the same nyght in the myddes of the valey. And it fortuned, that when the kyng of Hai sawe it, they hasted and rose vp earely, and the men of the citie went out agaynst Israell to battell, he & al hys people at a tyme appoynted, euen before the playne, and wyst not that there were lyers awayt on the backeside of the citie. And Josua and all Israell fained theym selues to be but the worse before them, and fled towarde the wil dernesse. And all the people of the towne were called together, to folow after them. And they folowed after Josua and were drawen away from the citie: And there was not a manne left in Hai, and in Bethell, that went not out after Israell. And they lefte the cytie open, and folowed after Israell. And the Lord sayde vnto Josua, stretche out the spere that is in thyne hande, toward Hai, for I will geue it into thy hande, and Josua stretched out the spere that he had in his hand, towarde the citie. And the lyers awayte arose quyckelye oute of theyr place, and ranne allone as Josua had stretched out hys hande, and they entred into the cytie and toke it, and hasted, to sette the citie on fire. And when the men of Hai loked backe after theym, they sawe the smoke of the cytie ascende vp to heauen. And they had no leysure to flye, either this way or that, and the people that fled to the wyldernes, tourned backe againe vpon the folowers. And when Josua and al Israell sawe that the lyers awayte had taken the citie, and that the smoke of it ascended, they turned agayne and smyte on the menne of Hai.

And the other yssued out of the Citye agaynst them. And so were they in the myddest of Israell: for these were on the one syde of them, and the reste on the other syde. * And they layde vpon them so that they let none of them escape, nor remayne. And the kynge of Hai they toke alyue, and brought him to Iosua. And when Israel had made an ende of slayinge, all the inhabiters of Hay in the fielde of the wyldernes, where they chased them, and when they were all fallen on the edge of the swearde, vntyll they were wasted, all the Israelites returned vnto Hai, and smote it in the edge of the swearde. And al that fell that daye, both of men and women were twelue thousande, euen all the men of Hai. For Iosua plucked not hys hande backe agayne, whiche he stretched oute vppon the speare vntyll he had vtterly destroyed all the enhabitoures of Hai. * Onelye the catell and spoyle of the Citye, Israell toke vnto them selues, accordyng vnto the woordes of the Lorde, which he commaunded Iosua. And Iosua sette Hai on fire, and made it an heape for euer, and a wyldernesse, euen vnto thys daye. And the kynge of Hai he hanged on a tree, vntyll euen. And assone as the Sunne was downe, Iosua commaunded * that they shoulde take the carkasse downe of the tree, and caste it at the entrynge of the gate of the citye, and * laye thereon a greate heape of stones, that remaynith vnto thys daye. Then Iosua * buylte an aultare vnto the Lorde GOD of Israell, in mounte Eball, as Moyses the seruaunte of the Lorde commaunded the chyldren of Israell, and as it is wrytten in the * booke of the lawe of Moyses: an * aultare of whole stones, ouer which no man hath lyfte anye tole of yron. And they sacrifised theron burntsacrifyces vnto the Lord, and offered peaceofferynges. And he wrote there vpon the stones, a rehearsall of the lawe of Moyses, and wrote it in the presence of the chyldren of Israell. And all Israell and the elders thereof, and theyr offycers and Iudges stode, parte on thys syde the arke, and parte on that syde, before the priestes that were Leuites, whiche bare the arke of the appoyntemente of the Lorde: as well the straunger, as they that were borne amonge them, halfe of them on the forefront of the mount Garizim: and halfe of theym on the forefronte of mounte Eball: as Moyses the seruaunt of the Lord had commaunded before, that they shold blesse the people Israell. Afterward, he red all the woordes of the lawe, the blessinges and cursinges, accordyng to all that is writtē in the boke of the lawe: And there was not one woorde of all that Moyses commaunded, whiche Iosua red not before al the congregacion of Israell. The women and chyldren: (and the straungers that were come) standyng among them.

Iosu.6.c

Nu.31.d
De.20.c

Iosu.7.d

De.19.d

De.27.a

De.27.a
*Ex.20.d

F

G

¶ The.ix. Chapter.

AND it fortuned that when all the kynges that dwell on this syde Iordan in the hylles and valeyes and alonge by all the coastes of the greate sea ouer agaynste Libanon (Namely the Hethites, the Amorites, the Cananites, the Pherezites, the Heuites and the Iebusites) harde thereof, they gathered them selues together to fyghte agaynste Iosua, and agaynste Israell with one accorde: * And the enhabytoures of Gibeon harde what Iosua had done vnto Iericho, and to Hai: And they dyd worke wylylye, and wente and made theym selues embassadoures, and toke (them vitayles, and) olde sackes vpon their Asses, and wyne botteles olde, and rente and woorne, and olde clouted shoes vpon theyr fete and theyr raymente was olde, and all theyr prouision of breade was dryed vp, and hored. And they came vnto Iosua into the hoste, to Gilgal, and sayde vnto hym and vnto all the men of Israell: We be come from a farre countrey and nowe make ye agreemente with vs. And the men of Israell saide vnto the Heuite: peraduenture thou dwellest among

amonge vs: and then howe can I
B make peace with thee? And they sayde
vnto Josua: we are thy seruauntes.
And Josua sayde vnto them agayne:
what are ye? and whence came ye?
They aunswered hym: From a verye
farre countreye thy seruauntes are
come, for the name of the Lorde thy
God: for we haue harde the fame (of
the power) of hym, and all that he did
in Egypte, and all that he dyd to the
21.f two * kynges of the Amorites that
were beyonde Jordan. Sehon kynge
of Hesbon, and Og kynge of Basan,
whiche was at Astharoth. Wherfore
oure elders and all the enhabytoures
of our countrey spoke to vs, sayinge:
take vitayles with you to serue by the
waye, and goo mete them, and say vn-
to them: we are your seruauntes. And
nowe make ye a couenaunte of peace
with vs. This our foode of bread, we
toke with vs out of our houses whot,
the daye we departed to come vnto
you. But nowe beholde, it is dryed vp
and hored. And these bottels of wyne
whiche we filled, were newe: and see
they be rent. And these our garmētes
and shoes, are worne for oldenesse, by
the reason of the exceadyng long iour-
C ney. And the men toke of theyr vitay-
les, and counceled not with the mouth
of the Lorde. And Josua made peace
18a with them, and * made a couenaunte
with them that they shoulde be suf-
fered to lyue: and the Lordes of the
congregation sware vnto them: And it
fortuned, that three dayes after they
had made peace with them, they harde
that they were theyr neyghboures,
and that they dwelte amonge theym.
And the chyldren of Israell toke their
iourney, and came vnto their Cities
the thirde daye: and their cityes were
Gibeon, and Caphira, Beroth and
Kariath Jarim. And the chyldren of
Israell slewe them not, because the
Lordes of the congregaciō had sworne
vnto them by the Lorde God of Is-
raell. And all the multitude murmu-
red agaynst the Lordes. But all the
Lordes sayde vnto all the congrega-
cion: we haue sworn vnto them by the
Lorde God of Israell, and therefore
we maye not hurte them. But thys
we wyll do to them. We wyl let them D
lyue, leaste wrath be vpon vs, because
of the othe which we sware vnto thē.
And the Lordes sayde vnto them a-
gayne: Let them lyue, * and hew wod, De. 26.b
and drawe water vnto all the congre-
gacion, and they dyd as the Lordes
sayde vnto them. And Josua sente for
them, and talked with them, and sayd:
wherfore haue ye begyled vs sayinge:
we dwell farre from youe, when ye
dwell amonge vs? and nowe are ye
cursed, and there shall not cease to be
of you, bonde men and hewers of wod
and drawers of water for the house of
my God. And they aunswered Josua
and sayd: it was tolde thy seruauntes,
howe that the Lord thy God had com
maunded hys seruaunte Moyses to
gene you all the lande, and to destroye
all the enhabitoures thereof oute of
your syght, and therefore we were ex-
ceadynge sore afrayde (and dyd pre-
uyde) for oure lyues at the presence of
you, and haue done thys thynge: and
beholde we are in thine hande as it se-
meth good and ryghte in thyne eyes
to do vnto vs, so do. And euen so dyd
he vnto them, and ryd them out of the
hande of the chyldren of Israell, and
they slewe them not. And Josua made
them that same daye hewers of wood,
and drawers of water for the congre-
gacion and for the aulter of God vnto
thys daye, in the place whiche God
shoulde chose.

¶ The. x. Chapter.

AND it fortuned, that when A-
donizedec kinge of Jerusalem
had harde how Josua had ta-
ken Hai and had destroyed it, and how
that * as he had done to Jericho and Josu. 6.c
her kynge, euen so he had done to Hai and, 8.b
and her kynge, and howe the enhabi-
toures of Gibeon hadde made peace
with Israell, and were among them,
they feared exceadyngly, for Gibeon
was a greate citye, as any citye of the
kingdome, and was greater then Hai,

and all the menne thereof were verye myghtye. Wherfore Adonizedec kinge of Jerusalem sent vnto Hoham kyng of Hebron, and vnto Piria kynge of Jarmuth, and vnto Japhia kynge of Lachis, and vnto Dabir kyng of Eglon, sayinge, Come vp vnto me, and helpe me, that we may smyte Gibeon: for they haue made peace with Josua and with the chyldren of Israell.

B Therfore the fiue kinges of the Amorytes, the kynge of Jerusalem, the kynge of Hebron, the kynge of Jarmuth the kynge of Lachis, and the kynge of Eglon gathered them selues together: they with all their hostes, and besyeged, Gibeon, and made war agaynst it. And the menne of Gibeon sente vnto Josua, and to the hooste of Gylgall, sayinge, withdraw we not thy hande from thy seruauntes, come vp to vs, to saue vs: and to helpe vs. For all the kinges of the Amorites which dwell in the mountaynes, are gathered together agaynste vs. And so Josua ascended from Gilgall, he and all the people of warre with hym, and all the men of myght. And the Lord sayd

C vnto Josua: feare them not, for I haue deliuered them into thyne hande. Nether shall any of them stande agaynste thee. Josua therefore came vnto them sodenlye, and wente vp from Gilgall all nyghte. And the Lorde troubled them before Israell, and slewe them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Bethoron, and smote them to Esaka and Makeda. And it fortuned, that as they fled from Israell, & were in the goynge downe to Bethoron, the Lorde caste downe greate stones from heauen vpon them, vntyll Esaka. And there were moo deade with hayle stones, then they were, whom the childzen of Israell slewe with the swearde. Then spake Josua before the Lorde, in the daye when the Lorde deliuered the Amorites before the childzenne of Israell, and he sayde in the

Eccl. 46a syght of Israell: Sunne stande thou styll vpon Gibeon, and thou Moone in Ialon. And the sunne abode, and the Moone stode styll vntyll the people auenged them selues vpon their enemyes. Is not thys wrytten in the booke of the ryghteousse? The sunne (I saye) abode in the myddest of heauen, and halted not to goo downe by the space of an hole daye. And there was no daye lyke that, before it or after it, that the Lorde hearde the voyce of a man. For the Lorde fought for Israell. And Josua returned, and all D Israell with hym vnto the hooste of Gilgall: but the fyue kynges fled, and were hydde in a caue at Makeda. And it was tolde Josua of one, sayinge: The fyue kynges are founde hydde in a Caue whiche is at Makeda. And Josua sayde roule greate stones vpon the mouth of the caue, and set men by it, for to kepe them. And stande ye not styll, but folowe after your enemyes, and smyte al the hyndermoste: And suffer them not to enter into their cityes, for the Lorde youre GOD hath deliuered them into your hande. And it fortuned when Josua and the childeren of Israell had made an ende of sleyinge them with an exceadynge greate slaughter tyll they were wasted, the reste that remayned of them, entred into waled Cities. And all the people returned to the hooste, to Josua at Makeda in peace, neyther dyd anye man moue hys tongue agaynste the childerene of Israell. Then sayde Josua: open the mouth of the caue and bryngе oute these fyue kynges vnto me oute of the caue. And they dyd so, and brought those fyue kynges vnto hym oute of the caue, euen the kynge of Jerusalem, the kynge of Hebron, the kynge of Jarmuth, the kynge of Lachis, and the kynge of Eglon. And E it fortuned, that when they brought oute those kynges vnto Josua: Josua called for all the menne of Israell and sayde vnto the chiefe of the menne of warre, which wente with hym: come neare, and putte youre feete vppon the neckes of these kyngs. And they came neare and putte theyr feete vppon the neckes of them. And Josua sayde vnto them. Ye shal not feare nor be fayn-

hertid:

herted: But be stronge and plucke vp
youre hertes, for thus shall the Lorde
do to all your enemies agaynst whom
ye fyght. And then Josua smot them,
and slewe them, and hanged them on
fyue trees. And they hanged styll vp-
on the trees vntyll the euenynge. And
at the goynge downe of the sunne, it
fortuned that Josua gaue commaun-
dement, and they toke them downe of
the trees, and cast them into the caue,
8.f (wherin they had bene hid) and layed
stones in the caues mouth whiche re-
mayne vntyll thys daye. And that
same daye Josua toke Makeda and
smote it with the edge of the swearde,
o.d and the kynge thereof also * destroyed
he vtterlye, with all the soules that
were therin, and let nought remayne.
And he dyd to the kynge of Makeda
6.a * as he dyd vnto the kyng of Jericho.
Then Josua went from Makeda,
and all Israell with him vnto Libna,
and fought agaynste Libna. And the
Lorde delyuered it and the kyng ther-
of into the hande of Israell: and he
smote it with the edge of the swearde
and all the soules that were therein.
He let nought remayne in it, but dyd
vnto the kyng thereof as he dyd vnto
the kynge of Jericho. And Josua
departed from Libna, and all Israell
with hym vnto Lachis, and besieged
it, and assaulted it. And the Lorde de-
liuered Lachis into the hande of Is-
raell, whiche toke it the seconde daye,
and smote it withe the edge of the
swearde, and all the soules that were
therin, doynge accordynge to all, as he
had done to the cytye of Libna. Then
Horam king of Geser came vp to helpe
Lachis: And Josua smot him and his
people, vntyll nought remayned of
hym. And from Lachis Josua depar-
ted vnto Eglon, and all Israell with
hym, and they besieged it, and assaul-
ted it, and toke it the same daye, and
smote it with the edge of the swearde,
and all the soules that were therin he
vtterlye destroyed the same daye, ac-
cordinge to all that he had done to La-
chis. And Josua departed vppe from
Eglon and all Israel with hym, vnto
Hebron. And they fought agaynste it,
and when they had taken it, they smot
it with the edge of the swearde, and
the kynge thereof, and all the townes
that pertayned to it, and all the soules
that were therein, and he lefte nought
remaynynge: but dyd accordyng to all
as he had done to Eglon, and destro-
yed it vtterly, and all the soules that
were therein. And Josua returned, G
and all Israell with hym to Dabir,
and foughte agaynste it. And when he
had taken it, and the kyng therof, and
all the townes that perteyned therto,
they smote them with the edge of the
swearde, and vtterly destroyed all the
soules that were therein, neyther let
he oughte remayne. Euen as he dyd to
Hebron, so he dyd to Dabir and the
kynge thereof, as he had done also to
Libna and her kynge. Josua therfore
smote all the hyll countreys, and the
southe countreys, and the valleys, and
the hyll sydes, and all theyr kynges,
and let noughte remayne of them, but
vtterly destroyed al that * breathed, as De.20.d
the Lorde God of Israel cõmaunded.
And Josua smote them from Cades
barne vnto Asah, and all the countrey
of Golan, euẽ vnto Gibeon. All those
kynges and their land dyd Josua take
at one tyme: because the Lorde God of
Israell fought for Israel. And Josua
and all Israell returned vnto the host
that was in Gilgall.

¶ The.xi. Chapter.

AND it fortuned, that when A
Jabin kynge of Hazor had
heard those thynges: he sente
to Jobab kynge of Madon, and to the
kynge of Simron, and to the kynge of
Achsaph, and vnto the kinges that are
by the northe in the mountaynes, and
playnes toward the southside of Cene
roth, & in the low coũtreys: and in the
borders of Dor westwarde, and vnto
the Cananites both by east and west,
& vnto the Amorites, Hethites, Phe-
resites, and Jebusites in the mountr-
eynes: & vnto the Heuites that were
vnder Hermon in the land of Mizpa:

And they came out and al their hostes with them, a multitude of folke, euen as the sand that is on the sea shore in a greate numbre with horses and charettes excedyng manye. And all these kynges mette together, and came and pitched together, at the waters of Meron, for to fight agaynst Israel. And the Lorde sayd vnto Josua: be not afrayde at the presence of theym: for to morowe about this time will I deliuer them all slayne before Israell: thou shalt hough their horses, & burne their charettes with fire. And so Josua came, and all the men of war with him agaynste them by the waters of Meron, and sodenly fell vpon theym. And the Lorde deliuered theym into the hande of Israell: and they smote them, and chased them vnto great Sidon, and vnto the whote waters, and vnto the valey of Mizpa whiche is Eastward: and smote them vntil they had none remaynyng of them. And Josua did vnto them, as the Lord bad hym: he houghed their horses, & burnt their charettes with fire. And Josua at that tyme turned backe, and toke Hazor, and smote the kynge thereof with the swearde. And Hazor before tyme was the head of all those kyngedoms. And they smote all the soules that were therin with the edge of the swearde, vtterly destroyinge all: and nothynge that breathed, was lette remayne. And he burnt Hazor with fire. And all the cities of those kynges, and all the kynges of theym dydde Josua take, and smote them with the edge of the swearde, and vtterly destroyed thē
Exo. 25. and. 34. b Deu. 7. * as Moses the seruaunt of the Lord commaunded. But Israell burnte none of the cities that stoode styll in theyr strength, saue Hazor onely, that Josua burnt. And all the spoyles of the sayd cities and the cattell, the children of Israell caught vnto thē selues But the men onely they smote wyth the edge of the swearde, vntyll they had destroyed them, neither lefte they ought that had breath. As the Lorde commaunded Moses hys seruaunte, so dyd Moyses commaunde Josua, & euen so dyd Josua * so that he myny- Deu. shed no worde, of all that the Lorde commaunded Moses. And so Josua toke all the lande, the hilles, and al the south countrey, and all the lande of Gosan, and the lowe countrey, & the playne, and the mountayne of Israell, and the lowe countrey of the same, euen from the mounte of partynge, that goeth vp to Seir vnto the playne of Gad in the valey of Libanon, vnder mounte Hermon. And all the kynges of the same he toke, and smote theim. And slewe them. Josua made warre D longe time with those kynges: neyther was there anye citie that made peace with the children of Israel, saue those Hethites that enhabited Gibeon: and therefore all other they toke with battayle, for it came of the Lord whyche dyd harden their hartes, that they shoulde come agaynste Israell in battayle, and that they should destroy them vtterlye, and shew them no mercy, but to bryng them to noughte. As the Lorde commaunded Moises. And that same season came Josua, and destroyed the Enakites out of the mountaynes: Namely out of Hebron, Dabir, Anab, and out of all the mountaines of Juda, and out of all the mountaynes of Israell. And Josua destroyed them vtterly, with their cities. There was not one Enakite lefte in the lande of the children of Israel, onely in Asah, * Geth, and Asdod, ther remayned of them. And Josua toke the hole lande, accordynge to all that the Lorde sayde vnto Moyses, and Josua gaue it for a possession vnto Israell, * accordyng to their partes and tribes: and the lande rested from warre.

¶ The. xii. Chapter.

THese are the kynges of ỹ land, whyche the chyldren of Israell smote and possessed their lande, on the other syde Jordan eastwarde, from the ryuer Arnon, vnto mounte Harmon, and all the playne eastward: * Sehon kynge of the Amorites, that dwelte in Hesbon, and ruled from Aroer,

Broer, whiche is beſyde the ryuer of
Arnon, and from the middle of the ri-
uer, and from halfe Gilead vnto the ri
uer Jabok, which is in the boꝛder of
the childꝛen of Ammon: And from the
playne vnto the ſea of Cineroth eaſt-
warde, and vnto the ſea in the playne:
euen the ſalt ſea eaſtward, the way to
Beth Jeſimoth, and from the ſouth
B vnder the ſpꝛinges of the hill. And the
coaſt of Og kynge of Baſan whyche
was of the remnaunt of the Giauntes
and dweite at Aſtharoth, and Edꝛai,
and reygned in mounte Harmon, and
in Salcah: and in all Baſan, vnto the
boꝛder of the Geſurites, and the Ma-
thathites, and halfe mounte Giliad,
vnto the boꝛders of Sehon kynge of
Hesbon. * Moyſes the ſeruaunt of the
21, f Lord and the childꝛen of Iſrael ſmote
g. them, * and Moyſes the ſeruaunte of
22 f the Lord gaue their land foꝛ a poſſeſ-
23. c ſion vnto the Rubenites, Gaddites,
13 and halfe the tꝛybe of Manaſſes.
23 b These are the kynges of the countrey
whyche Joſua and the childꝛen of Iſ-
rael ſmote on this ſide Jozdan, eaſt-
warde, from the playne of Gad, why-
che is in the valey of Libanon: euen
vnto the partynge mounte that goeth
vp to Seir. whyche lande Joſua
C gaue vnto the tꝛybes of Iſrael to poſ-
ſeſſe, to euerye man hys parte: in the
vpper lande, and neither land, in play-
nes, and hill ſides, in the wilderneſſe,
and ſouth countrey: the Hethites, the
Amꝛites, the Canaanites, the Phe-
reſites, the Heuites, and the Jebu-
ſites. * The kynge of Jericho: was
6 a one. * The kynge of Hai which is be
a. ſide Bethel: one. The kynge of Jeru-
8. a ſalem: one. The kyng of Hebꝛon: one.
The Kyng of Jarmuth: one. The
Kyng of Lachis: one. The Kynge of
Eglon: one. The Kynge of Gaezer:
one. The Kynge of Deber: one. The
Kynge of Geder: one. The Kynge of
Hoꝛma: one. The Kyng of Arad: one
The Kyng of Libna: one. The King
of Odullam: one. The Kyng of Ma-
keda: one. The Kyng of Bethel: one.
The Kynge of Thuphuah: one. The
Kyng of Hepher: one. The Kynge of
Aphek: one. The Kyng of Lazaron:
one. The Kyng of Madon: one. The
Kynge of Haſoꝛ: one. The Kynge of
Simron meron: one. The Kynge of
Achſaph: one. The Kynge of Thaa-
nach: one. The Kynge of Megiddo:
one. The Kynge of Kades: one. The
Kynge of Jokneam of Charmel: one. D
The Kyng of Doꝛ, in the countrie of
Doꝛ: one. The Kinge of the nacions
of Gilgall: one. The Kyng of Thir-
za: one. All the Kyngs together: thir-
tie and one.

The.xiii.Chapter.

IOsua was olde, and ſtryken A
in yeares, and the Lozde ſayd
vnto hym, thou arte olde and
ſtryken in yeares, & there remaineth
yet exceadyng much lande to be poſ-
ſeſſed. This is the lande that yet re-
mayneth: all the regyons of the Phy-
liſtines: and all Geſuri: from Nilus
which is on the autwarde part of E-
gypte: vnto the boꝛders of Ekꝛon
Noꝛthwarde, whyche lande is coun-
ted vnto Cananie, euen fyue Lozde-
ſhyppes of the Philiſtines, the Aſ-
thites, Aſdothites, Aſcalonetes, Ge-
thites, Akaronites, and the Euptes.
And from the South: all the lande of
the Cananites, and the caue that is be-
ſyde the Sydomianes, euen vnto A-
phek and to the boꝛders of the Amo-
rites. And the lande of the Giblytes,
and all Libanon, toward the Sunne
ryſyng, from the playne of Gad vn-
der mounte Hermon, vntyll a manne
come to Hemath: all the enhabytours
of the hyll countrey, from Libanon vn
to the whote waters: and all the Si-
domians, will I caſt out from beſoꝛe
the childꝛen of Iſrael: onely ſee that B
thou in any wyſe deuide it by lot vn-
to the Iſraelites, to enherite, as I
haue commaunded the. Nowe there-
foꝛe deuyde this lande to enherite, vn
to the nyne tꝛybes, and the halfe tribe
of Manaſſes. Foꝛ wyth the other
halfe the Rubenites and the Gadди-
tes haue receaued their inheritaunce,
* whyche Moſes gaue them beyonde

Iordan eastwarde: euen as Moyses the seruaunt of the Lorde gaue them: from Aroer that lyeth on the brym of the ryuer Arnon, and from the cytie that is in the middest of the ryuer.
And all the playne of Medeba vnto Dibon, and all the cities of Sehon kynge of the Amorites, which raygned in Hesbon, euen vnto the bozder of the chyldzen of Ammon: and Giliad, and the bozder of Gesuri, and Machati, and al mount Hermon, with al Basan vnto Salecah: euen all the kyngdome of Og in Basan, whiche raygned in Asaroth and Edzai: whyche same remayned yet of the rest of the Giauates. These did Moses smyte, and cast them out. Neuertheless, the chyldzen of Israell expelled not the Gesurites and the Machathites: But the Gesurites and the Machathites dwell among the Israelites euen vntyll thys daye. Onely vnto the trybe of Leui, he gaue none enheritaunce:
Nu.18 c * But the offryng of the Lord God of Israell, is their enheritaunce, as he sayde vnto them. Moises gaue vnto
C the trybe of the chyldzen of Ruben enheritaunce, accozding to their kinreds And their coast was from Aroer that lyeth on the banckes of the riuer Arnon, and from the citie that is in the myddest of the ryuer, and all the plain whiche is by Medeba, Hesbon, wyth all their townes ẏ lye in the playne: Dibon and the hill places of Baal, and the house of Baalmeon: and Jahazah, and Kedemoth, and Mephaah, Kiriathaim, Sabamath, and Zarath Sahar, in the mounte of the valley, the house of Peoz, and the spzynges of the hilles: and Bethpheoz, and the spzynges of Phasgah: and Bethiesimoth: & all the cities of the playne. And al the kyngdome of Sehon kynge of the A-
Nu.31 a morites, whiche raygned in Hesbon, whiche Moses smote * with the Lozdes of Madian, Eui, Rekem, Zur, and Hur, and Reba, the whych were Dukes of Sehon, dwellynge in the countrey. And Balaam also the sonne of Beoz the southsayer, dyd the chyldzen of Israell slay with the sweard, among other of them that were slayn,
And the bozder of the chyldzen of Ruben was Iozdan with the countrey that lyeth theron. This was the enheritaunce of the chyldzen of Ruben, after their kinreddes, cyties and villages pertaynyng thereto. And Moises gaue enheritaunce vnto the trybe of D
Gad, euen vnto the chyldzen of Gad, he gaue by theyz kynreddes. And theyz coastes were Jazer: and all the cities of Gilead, and halfe the lande of the chyldzen of Ammon vnto Aroer, that lyeth before Rabba. And from Hesbon vnto Ramoth, Mazphah, and Betonim: and from Mayanaim vnto the bozder of Libir. And in the valley they had Betharam, Bethnimra, Socoth, and Zaphon, the rest of the kingdome of Sehon kynge of Hesbon, vnto Iozdan, & the coastes that lye theron, euen vnto the edge of the sea of Cineroth, on the other side Iozdan eastwarde. This is the enheritaunce of the chyldzen of Gad, after their kynreddes, theyz cities and villages. And Moyses gaue enheritaunce vnto the halfe trybe of Manasses. And thys was the possession of the halfe trybe of Manasses by theyz kinreds. Their coast was from Mahanaim, euen all Basan, and all the kyngdome of Og kynge of Basan, and all the townes of Jair whyche lye in Basan, euen threescoze cytics, & halfe Giliad, Asaroth, and Edzai, cities of the kingdom of Og in Basan * whyche pertayne Nu.
vnto the chyldzen of Machir the son of Manasses, euen the halfe portion of the chyldzen of Machir by theyz kynreddes. These are the thynges whyche Moyses did distribute in the fieldes of Moab, on the other syde Iozdan, ouer agaynste Iericho eastwarde. * But vnto the tribe of Leui, Iosu.
Moses gaue none enheritaunce, * for Nu
ẏ lozd God of Israel is their enheritaunce * as he sayde vnto them.

C The .xiiii. Chapter.

AND these are the countreys whyche the chyldzen of Israell, enheryted in the lande of Canaan, * whyche Eleazar the priest and Iosua the sonne of Nun and the
auncient

auncient heades of the trybes of the
26 f chyldren of Israell, distributed to thē.
3 g *By lot they receyued their possessi-
ons, as the Lorde commaunded by the
hand of Moses, to geue vnto the nine
trybes, and vnto the halfe tryb. For
Moses had geuen enheritaunce vnto
two trybes and an halfe, on the other
syde Iordan. But vnto the Leuytes
48. he gaue none enheritaunce among thē
*For the childrē of Ioseph were two
trybes, Manasses and Ephraim. And
therefore they gaue no parte vnto the
Leuites in the lande, saue cyties to
5. dwel in, with the suburbes of ỹ same,
for their beastes and cattell. *As the
Lorde commaunded Moses: euen soo
the children of Israell did when they
deuyded the lande. And the childrē
B of Iuda came vnto Iosua in Gilgal.
14. *And Caleb the son of Iephune the
Kenesite, sayde vnto him: thou wot-
test what the Lord sayde vnto Moy-
ses, the man of God, aboute my mat-
ter and thine in Cades Barne. *For-
tye yeare olde was I, when Moyses
the seruaunte of the Lorde sent me frō
Cades Barne, to espye out the lande:
And I brought hym worde agayne,
euen as it was in mine hart. Neuer-
theiesse my brethren that wente vppe
with me, discouraged the harte of the
C people. And I followed the Lord God
4d And Moses sware the same day: say-
1. f inge *the lande wheron thy feete haue
trodon, shalbe thine enheritaunce, and
thy chyldrens for euer, because thou
hast followed the Lorde God. And be-
holde, the Lorde hath kepte me alyue
16 (as he sayde) *thys fortye and fyue
yeres euen sens the Lorde spake thys
worde vnto Moyses, whyle the chil-
dren of Israell wandred in the wyl-
derneſſe. And nowe lo I am thys day
fourescore and fiue yeare olde: and yet
am as stronge at this time, as I was
when Moyses sent me: looke howe
stronge I was then, so stronge am I
nowe, whether I goo to warre, or to
come againe. Nowe therfore geue me
this mountayne whereof the Lorde
spake in that daye, for thou hardest in
that day, howe the Enakims are ther,
and the cities great and wailed. Per- W
aduenture the Lord will be with me,
and I shalbe able to dryue them oute,
as the Lorde sayde: And Iosua blessed
him, & gaue vnto Caleb the son of Je-
phune, Hebron to enherite: And He-
bron therefore became the enheritaūce
of Caleb the sonne of Iephune the
Kenesite, vnto thys daye: bycause he
followed the Lorde God of Israell.
And the name of *Hebron was called Iosu. 15
in olde tyme, Kariah Arbe. For the
same was a great man among the E-
nakims. And the land seased frō war.

¶ The .xv. Chapter.

THis was the lot of the tribe of I
the childrē of Iuda, by theyr
kynredes. Namely, towarde
the border of Edom in the wildernes
of Zin, southward, euen from the vt- Nu. 34 a
most parte of the south coast. *And
their south coast was from the brinke
of the salt sea, from a rocke that leneth
southwarde. And it wente oute to the
southsyde towarde the goyng vppe to
Acrabim, and went alonge to Zinna,
and ascended vp on the south side vnto
Cades Barne: and wente alonge to
Hezron, and went vp to Adar, and fet
a compasse to Karca. From thence
went it alonge to Azmon, and reached
vnto the ryuer of Egypt, and the ende
of that coast was on the west syde.
And this is their south coast. Theyr W
east coast is the salte sea, euen vnto the
edge of Iordan. And their border in
the northquarter was from the rocke
of the sea, and from the edge of Iordā.
And the same border went vp to Beth
hagla, and went alonge by the north
syde of Batharabath, and vppe from
thence to the stone of Bohen the son
of Ruben. And agayne, the same bor-
der went vp to Dabir frō the valey of
Acor, & so northward, turning toward
Gilgal, that lieth before the goinge vp
to Adanim, which is of the southsyde
of the riuer. And the same border wēt
vp to the waters of the fountayne of 3. Re. 1 b
the Son, and ended at the *wel of Ro
gell. And then went vp to the valley
of the son of Hennō, euē vnto ỹ south
syde of Iebusi: the same is Ierusalē.

And

And then went vp to the toppe of the
hyl that lyeth before the valey of Hen-
non westwarde, and by the edge of the
valeye of the gyauntes northwarde:
and then it compalleth from the toppe
of the hyll vnto the fountayne of the
water of Nephthoah, and goeth oute
of the Cities of mounte Ephron: and
draweth to Baala, whiche is Kiria-
thiarim (That is a cytye of woodes)
and then it compalleth from Baalah
westewarde vnto mounte Seir, and
then goeth a longe vnto the syde of
mounte Jarim, (which is Chesalon)
C on the northsyde. And commeth dowñ
to Bethsames, and goeth to Thamn-
eth, and goeth oute agayne vnto the
syde of Akaron northwarde. And then
draweth to Secron and goeth a longe
to mounte Balah, and goeth oute of
Jabneel: and the endes of the coastes
leane at the weste sea. And the weste
border was the great sea, and the same
coaste was the coaste of the chyldren
of Juda rounde aboute in their kyn-
redes. And vnto Caleb the sonne of
Iephune dyd Josua geue aparte a-
monge the chyldrenne of Juda, accor-
dynge to the mouth of the Lorde, euen
Iosi. 24 d * kiriatharbe of the father of Enoch,
whiche Citye is Ebron. And Caleb
droue thence the three sonnes of E-
nack, Sesai, and Ahiman, and Thai-
mi, which were the sonnes of Enack.
And he wente vp thence, to the enha-
bytoures of Dabir. And the name of
Dabir in the olde tyme was Karyath
Sepher. (That is a citye of letters.)
Iudi. 1. c And Caleb sayde: * he that smyteth
1 Re. 17 c Kariath Sephar, and taketh it: to him
D wyll I geue Achsah my daughter to
wyfe. And Othniel, the sonne of Ke-
nes, the brother of Caleb toke it. And
he gaue hym Achsah hys daughter to
wyfe. And as she wente in vnto hym
she moued hym to aske of her father a
fyelde. And she alyghted of her asse.
And Caleb sayde vnto her, what ay-
leth thee? who answered: geue me a
blessynge, for thou haste geuen me a
southe (and drye) lande, geue me also
springes of water. And he gaue her
springes of water, both aboue and be-
neth. Thys is the enheritaunce of the
trybe of the chyldren of Juda, by their
kynredes. And the vtmost cities of the
trybe of the chyldren of Juda, toward
the coastes of Edom Southwarde,
were: Kabzeel, Eder and Jagur: Ki-
nah: Dimonah, and Adada. Kedes,
Hazor, and Jethnan: Ziph, Telem,
and Baloth, Hazor, Hadathah, Kan-
oth, Hesron (which is Hazor) Eman,
Samt, and Moladah: Hazargadah,
Hasmon, and Bethpheleth: Hazarsu-
all, Barsabe, and Bazothah: Baalah,
Jim, and Azen: Eltholad, Cesyll, and E
Horma, Zikelag, Medemenah and
Sensenah: Labaoth, Silhim, Ain,
and Rimon, all the Cytyes are twen-
tye and nyne with their byllages.
And in the lowe countrey they had
Esthaol, Zareah, and Asenah: Za-
neah, Enganim, Thaphuah, and E-
nam: Jarmuth, Adulam, Socoh, and
Azekah: Saaraim, Adithaim, Gederah,
and Gederothaim: Fourtene cytyes
with theyr byllages. Zenam, Hada-
zah, and Migdalgad, Deleam, Mizpa,
and Jekthecil: Lachis, Bazcath, and
Eglon: Cabon, Lahamam, and Cith-
lis, Gaderoth, Bethdagon, Naamah,
and Makedah: Syxtene Cyties with
their byllages. Lebnah, Ether, & Asan: f
Iephthah, Asnah, and Nezib: Keilah,
Kachezib & Maresah: nyne cities with
their byllages. Akron with her townes
& byllages. From Akron and frō
the weste, all that lyeth aboute Asdod
with their byllages. Asdod with her
townes and byllages. Azah with her
townes and byllages, euen vnto the
ryuer of Egypt and the great sea was
their coaste. And in the mountaynes,
they had Samir, Jathir, and Socoh,
Danah, and kariah, Senah, which is
Dabir: Anab, Esthemoh, & Anim: Go
zen, Holon, and Giloh, a leuen Cities
with their byllages. Arab, Dumah, &
Eseam. Janim, Beththaphuah, & Aph
thah: Humatah, and Kariatharbe: 6
which is Hebron and Zior: nine cities
with their byllages. Maon, Carmel,
Siph, & Iutah, Jesrael, Jokeam, and
Sanoeh. Cain, Gabaah, and Tham-
nah: ten Cityes with their byllages.

Halhul

Halhull, Bethzur, and Gedor: Maarath, Bethanath, and Elthecon, Sixe cyties with theyr villages, Kariath, Baall whyche is Kariath, Jarim (the Cityes of woodes) and Harabba: two cytyes wyth theyr villages. In the wildernesse they hadde Betharabah, Meddin, and Saccacah: Nebon, the Citye of salte, and Engaddi: Sixe Citycs with theyr villages. Neuertheiesse, the Iebusites that were the enhabitoures, of Ierusalem. coulde not the chyldren of Juda caste oute. But the Iebusites dwell with the chyldren of Juda at Ierusalem vnto thys daye.

¶The.xvi.Chapter.

A Nd the lotte of the childzen of Joseph fell from Jordan by Jericho, vnto the water of Jeritho Eastewarde. and to the wildernesse that goeth vp from Jericho throughoute mount Bethell: and goeth out from Bethell to Lus, and runneth a longe vnto the borders of Archi-
mataroth: and goeth downe agayne
B westewarde euen to the coaste of Japhelthi, and vnto the coaste of Bethhoron the nether, and to Gasor, and the endes of their coastes leaue at the weste sea. And so the chyldren of Joseph, Manasse & Ephraim toke their enherytaunce. And the border of the chyldren of Ephraim was by their kinredes. Theyr border on the Eastsyde was: Ataroth, Adar, euen vnto Bethhoron the vpper, and went oute
C westewarde to Machmathah on the Northsyde, and returneth Eastward vnto Thaanath Silo, and passe it on the Eastsyde vnto Jonoah, and went downe from Jonoah to Ataroth and Naarath, and came to Jericho, and went oute at Jordan. And their border went from Thaphuah westward vnto ỳ riuer Kanah, & the endes wer ỳ west sea. This is the enherytaunce of the tryde of the childrē of Ephraim
D by theyr kynredes. And the seperate cytyes for the chyldren of Ephraim, were amonge the enherytaunce of the chyldren of Manasses: euen the cityes with theyr villages, And they draue not out the Cananites that dwelte in Gasor: but the Cananites dwelle amonge the Ephraites vnto thys day, and serue vnder trybute.

¶The.xvii.Chapter.

THys was the Lotte of the tribe of Manasses whiche was the
A *Eldest sonne of Joseph. Gen.48c
And Machir the eldest sonne of Manasses which was the father of Gilead (and a man of warre) had Gilead and Basan. Thys is the possession of the reste of the chyldren of Manasses by theyr kinredes: Namely, of the chyldren of Abiezer: the chyldren of Helek: the chyldren of Asriell: the chyldren of Sichem, the chyldren of Hepher: the chyldren of Semida: for these were the male chyldrenne of Manasses, the sonne of Joseph by theyr kynredes.
*But Zelaphead the sonne of Hepher, Nu.26d
the sonne of Gilead, the sonne of Ma- 27.Nu26a
chir, the sonne of Manasses, hadde no
B sonnes but daughters whose names are these: Mathela, Noa, Hagla, Melcha, and Thirza: whiche came before Eleazar the Priest and before Josua the sonne of Nun, and before the Lordes, saying: *the Lord commaun- Nu.27d
ded Moyses to geue vs an enherytaunce among our brethren. And ther- and.36.a
fore accordyng to the commaundement of the Lorde, he gaue them an enherytaunce among the brethren of their father. And there fell ten portions to Manasses, besyde the lande of Gilead and Basan, which is on the other syde Jordan: because the daughters of Manasses dyd enheryte amonge hys sonnes. And Manasses other sonnes, had the lande of Gilead. And the coaste of Manasses was from Aser of Machmathath that lyeth before Sichem & went a longe on the ryght hande, euen vnto the inhabitoures of Entaphuah, and the lande of Thaphuah belonged to Manasses, whyche Thaphuah is besyde the border of Manasses, and besyde the border of the chylderene of Ephraim. And the coast descended vnto the riuer Canah southwarde, euen to the ryuer of the cities of Ephraim, and betweene the cities of Manasses.

The

C The coaste of Manasses went also on the northside to the ryuer, and the endes of it go out at the sea: so that the south pertayneth to Ephraim, and the north to Manasses, and the sea is hys border. And they mette together in Aser northwarde, and in Issachar Eastward. And Manasses had in Issachar and in Aser: Bethsean, & her townes: Iiblean, and her townes: and the enhabitoures of Dor, with the townes pertaynynge to the same: and the enhabitoures of Endor with the townes of ỹ same: and the enhabitoures of Thaanath & her townes: & the enhabitoures of Magedō with the townes of the same, euen three countreys. Yet the chyldren of Manasses coulde not ouercome those Cities. But the Cananites presumed to dwell in the same lande. Neuertheless, assone as the chyldrenne of Israell were waxed strong, they put the Cananites vnder tribute, but expelled them not. And the D chyldren of Joseph spake vnto Iosua sayinge: why haste thou geuen me but one lotte and one porcion to enheryte, seeyng I am a great people, and forasmuch as the Lorde hath blessed me hytherto? and Iosua aunswered them: yf thou be much people, then get thee vp to the woode contrey and prepare for thy selfe there in the lande of the Pheresites and of the Gyauntes, yf mount Ephraim be to narowe for the. And the chyldren of Joseph sayd: The hyll is not ynough for vs: and all the Cananites that dwell in the low contrey haue charets of yron, and so haue they that enhabite Bethsean, and the townes of the same, and they also that dwell in the valley of Jezreell. And Iosua sayd vnto the house of Joseph, Ephraim and Manasses: ye be muche people, and haue great power, and shal not therefore haue one lotte. Therfore the hyll shalbe yours, and ye shall cut downe the wood that is in it: and the endes of it shalbe yours, if ye cast out the Cananites which haue yron charettes, and are very stronge.

C The .xviii. Chapter.

AND the whole congregacion I of the chyldren of Israel came together at Silo, and sette vp the tabernacle of witnesse there, and the lande was in subiection before them. And there remayneth among the chyldren of Israel seuen trybes which hadde not yet receaued their enheryteaunce. And Iosua sayd vnto the chyldren of Israell: howe longe are ye so slacke to come, and possesse the lande which the Lorde God of your fathers hathe geuen you? Geue oute from amonge you for euery trybe three men, that I may sende them. And that they maye ryse, and walke throughe the lande and destribute it accordynge to the enheryteaunce therof, and come agayne to me. And let them deuyde it vnto them into seuen parts. And Iuda shall abyde in their coaste on the southe, and the house of Joseph shall stande in their coastes on the northe. Describe ye the lande therefore into seuen partes, and brynge the description hether to mee, and I shall caste lottes for you here before the Lord our God. * But the Leuites haue no part Iol. amonge you, for the priesthode of the and. Lorde is their enheryteaunce. * And * Ia. Gad, and Ruben, and halfe the tribe of Manasses haue receaued their enheritaunce beyonde Jordan eastward, whiche Moyses the seruaunte of the Lorde gaue them. And the men arose and went their way. And Iosua charged them that went out to describe ỹ lande, sayinge: depart, and go through the lande, and describe it, and come agayne to mee, that I maye here caste lottes for you before the Lorde in Silo. And the men departed, and walked throughout the lande, and described it by Cities into seuen partes in a booke and retourned to Iosua into the hoost at Silo. And Iosua caste lottes for C them in Sylo before the Lorde, and there Iosua deuyded the lande vnto the chylderene of Israell, to eche their porcion. And the lotte of the tribe of the chyldren of Ben Jamin came by accordynge to theyr kynredes. And the coaste of their lotte came betwene the

the chyldren of Juda and the chyldren of Joseph. And their north coast was from Jordan and went vp to the syde of Jericho on the northside, and went vp thorow the montaynes weste-warde, and they ended at the wylder-nesse of Bethauen: and wente from thence toward Lus euen to the south syde of Lus (the same is Bethell) and descended agayne to Arrothadar, vnto the hyll that lyeth on the southsyde of the nether Bethhoron. And the coast turneth thence, and compasseth the corner of the sea southward, euen frō the hyll that lyeth before Bethhoron southward, and goeth out at Kiriath-baall which is Kiriath Jarim a Citie of the chyldrenne of Juda: thys is the
D west quarter: and the south coast goeth from the edge of Kiriathiarim, and go-eth oute westward, and thence it tur-neth to the water wel of Nephthoah, and commeth downe agayne to the edge of the hyll, that lyeth before the valey of the sonne of Hennon, euen in the valey of the Giauntes northward and descended into the valey of Hen-non beside Jebusi Southeward, and goeth downe to the well of Ro-gell, and compasseth from the north, and goeth fourthe to the well of the sunne, and departeth from thence to the places of Geliloth, which are to-warde the goynge vp vnto Adommim: and goeth downe to the stone of Bo-han the son of Ruben: and then goeth alonge toward the syde of the playne northwarde: and goeth downe into the fieldes: and goeth alonge to the syde of Bethhaglah northwarde, and endeth at the poynte of the salte sea north therfrom, euen at the south ende of Jordam. This is the south coaste. And Jordan kepeth in thys coaste on the eastesyde, and thys is the enhery-taunce of the chyldren of Ben Jamin by their coastes round about throughe-oute their kynredes. These were the Cities of the trybes of the chyldren of Ben Jamin throughoute their kyn-redes: Jericho, Bethaglah, and the playne of Kaziz, Betharabah, Jama-rim, and Bethell: Auim, Pharah, and Ophrah: Chephar, Ammona, Ophni and Gabai, twelue cities with their villages. Gibeon, Ramah, & Beroth, Mazphah, Caphairah, and Mozah, Rekē, Jarephel, and Thareiah, Zela, Eleph, and Jebusi, which is Jerusa-lem, Gibeath and kiriath. xiiii. Cities with their villages. This is the enhe-ritaūce of the chyldren of Ben Jamin throughout their kynredes.

The. xix. Chapter.

AND the second lot came out for
F the trybe of the children of Si-meon by their kynredes. And their enheritaunce was in the middes of the enheritance of the childrē of Ju-da. And they had in their enheritaūce, Bersabe, Sabe, and Moladah, Hazor-sual, Balah & Azen, Eltholad, Bethul & Hormah, zikelag, Cethmarcaboth & Hazetsusah, Bethlebaoth & Saruhen, xiii. Cities with their villages. Aim, Remon, Ether, and Asan, foure cities with their villages: & therto al the vil-lages that were round about these ci-ties euen vnto Balaath, Beor, & Ra-math southwarde, thys is the enhery-taunce of the trybe of the chyldren of Simeon throughout their kynredes. Out of the lot of the children of Juda came the enheritaunce of the chyldren of Simeon. For the parte of the chyl-dren of Juda was to muche for them: and therfore the chyldren of Simeon had their enheritaunce in the enhery-taunce of them. And the third lot arose for the children of zabulon throughout their kynredes. And ye coastes of their
B enheryptaunce came to Sarid, & wente vp westward, & to marialah, and rea-ched to Dabaseth, and came thence to the ryuer that lyeth before Jokneuen: and turned from Sarid eastward to-ward the sun rysinge vnto the border of Chisloth Thabor: and then goeth out to Dabereh, & goth vp to Japhia: & from thence goeth a long eastward, to Gethah, Jepher Ithah and Jazin, and goeth to Remon, Methoar, and Neah. And compasseth it on the north syde to Nathan, & endeth in the valey of Jephthaheel. And Jatath Naha-lol, Semron, Jedalah, & Bethlehem:

twelue

twelue cities with their villages.
Thus is the enheritaunce of the children of Zabulon throwout their kinredes, and these are the cities with their villages. And the fourth lotte came oute for the children of Issachar by theyr kynreddes. And their coost was Jesraelah, Casuloth, and Sunem, Haphara im, Sion, and Anaharath: Harabith, Kision, and Abez: Rameth, Enganim, Enhadah, and Beth phazez. And his coast reacheth to Thabor, and Sahazimah and Bethsames, and endeth at Jordan. Sixtene cities with their villages. This is
C the enheritaunce of the trybe of the chyldren of Issachar, by theyr kinreds And these are the cities & theyr villages. And ye fyfte lot came out for the trybe of the chyldren of Aser by theyr kynreddes. And their coast was: Helkath, Hali, Beten and Achsap: Alamelech, Ammaad and Misael: & came to Carmel westwarde, and to Sihor, Labanath, and turneth towarde the sonne risynge to Bethdagon, and commeth to Zabulon. and to the valeye of Jephthahel, towarde the northsyde of Bethemek, and Negel, and goeth out on the lefte side of Cabul: and to Hebron, Rohob, Ramon, and Kanah, euen vnto great Sidon. And then the coaste turneth to Ramah and to the stronge citie of Zor, and turneth to Hozah, and ende that the see, by the possession of Achzibah: Amah also and Aphek and Rohob: Twenty and two cities with their villages. Thys is the enheritaunce of the children of Aser by theyr kynredes: These are the cities with their villages. And the sixte lotte came oute for the children of Nephthali by theyr kynredes.
And their coast was frō Heleph and from Elon to zaenaim, Adami, Nekeb and Jabneel, euen to Lakum, and doth go oute at Jordan. And then the coast turneth westwarde to Aznoth, Thabor, and then goeth oute from thence to Hukokah, and reacheth to Zabulon on the southside, and goeth to Aser on the westside, and to Juda vpon Jordan towarde the sonne rysynge. And their stronge cities are Ziddin, zer, Hamath, Racath & Cenereth Adamah, Hermath, and Hazor, Kedes, Edrai, and Enhasor: Jeron, Magdelel: Horem, Bethnah, and Bethsames nineteene cities with their villages. This is the enheritaunce of the trybe of the children of Nephthali by theyr kynreddes: these also are the cities and their villages. And the seuenth lotte came oute for the trybe of the children of Dan, by their kynreddes. And the coaste of their enheritaunce was: zarah, Eskhaol, Irsames, Sachabin, Ialon, Jethlah: Eglon and Thennathath, and Akaron: Eltheked, Gibethon, and Baalath: Jehud Banebarak and Gathermon, Meiercon and Narcon, with the border that lieth before Japho. And the coastes of the chyldren of Dan went out from them And the chyldren of Dan wente vppe to fight agaynste Lesen, and tooke it, & smote it with the edge of the sword and conquered it, and dwelte therein, and called it. Dan after the name of Dan their father. This is the enheritaunce of the trybe of the chyldren of Dan, in their kynreddes: these also are the cyties with their villages.
When they had made an ende of deuyding the lande by her coastes, the children of Israell gaue an enheritaunce vnto Iosua the sonne of Nun among them, accordynge to the worde of the Lorde, they gaue hym the citie which he asked, euen * Thannath serah in mounte Ephraim. And he buylte the citie and dwelt therein. * These are the enheritaunces whyche Eleazer the Preist, and Iosua the son of Nun and the auncient fathers of the tribes of the children of Israell deuyded by lotte in Siloh before the Lord, in the dore of the Tabernacle of wytnesse, and so they made an ende of deuyding the countrye.

The xx. Chapter.

THe LORD also spake vnto Iosua sayinge: speake to the chyldren of Israell, and saye: Appoynte oute from amonge you cyties of refuge, whereof I spake vn-

to you by the hande of Moyses, that the slear that kylleth any person vnwares and vnwittingly, may flee thither. And those cities shalbe your refuge from the auenger of bloode. And he that doth flee vnto one of those cities, shall stand at the entryng of the gate of the citie, and shall shewe hys cause in the eares of the elders of the Citie. And they shall take hym into the citie vnto theym, and geue hym a place, that he may dwell amõg theim.
B And if the auenger of blood folow after him, they shal not deliuer the slear into his hande: because he smote his frende ignorantly, and hated hym not before tyme. And he shall dwelle in
15 the said citie vntill he stand before the congregation in iudgement, * and vntyll the deathe of the hye Priest that shalbe in those days: for then shal the slear returne, and come vnto his owne citie, and vnto hys owne house, and vnto the citie from whens he fledde.
C And they sanctified Kedes in Galile in mount Nephthali, and Sichem in mounte Ephraim, and Kiriath arbe, (whiche is Hebron) in the mountain of Juda. And on the other syde Jordan, ouer against Jericho eastward, they appointed Bozor in the wildernesse vpon the playn, out of the tribe of Ruben: and Ramoth in Gilead
D oute of the tribe of Gad: and Golan in Basan oute of the tribe of Manasses. These were the cities appointed for all the childzen of Israel, and for the straunger that soiorned among them, ỳ whosoeuer killed any person ignorantly, ỳ same might flee thether, & should not die by ỳ hand of ỳ auenger of blood, vntil he stode before ỳ cõgregatiõ to declare his cause.

The. xxi. Chapter.

A And then came the principall fathers of the Leuites vnto Eleazar the Priest, and vnto Josua, the sonne of Nun, and vnto the auncient fathers, that were ouer the tribes of the childzen of Israell,
a and spake vnto theym at Silo in the lande of Canaan, saying: * The Lord cõmãded by Moyses, to geue vs cities to dwell in, with the suburbes therof, for our catell. And ỳ childzē of Israel gaue vnto ỳ Leuites, out of their enheritãce at the bidding of the Lord these cities folowyng with their suburbes. And the lot came out for the kinred of the Cahathites: & the childzen of Aaron the priest, which were of the Leuites, had geuen them by lot, out of ỳ tribe of Juda, out of the tribe of Simeon, & out of the tribe of Ben Jamin: thirtene cities. And the rest of the childzen of Cahath had by lot out of the kinredes of the tribe of Ephraim out of the tribe of Dan, and out of the half tribe of Manasses, ten cities And the childzē of Gerson had by lot out of the kinreds of the tribe of Issachar, and out of the tribe of Aser, out of the tribe of Nephtali, & out of the other half tribe of Manasses in Basan: thirtene cites. And the childzē of
B Merari by theyr kynredes had out of the tribe of Ruben, & out of the tribe of Gad, & out of the tribe of Zabulon twelue cities. And the childzen of Israel gaue by lot vnto ỳ Leuites, these cities with their suburbes, as ỳ lorde cõmanded by Moses. And they gaue out of the tribe of the childzen of Juda, & out of ỳ tribe of the childzē of Simeon, these cities by name, which the childzē of Aaron, being of ỳ kinreds of the Cahathites, and of the childzē of Leui, obtained: for theirs was the first lot. And they gaue them Kiriath Arbe of ỳ father of Enack (which is Hebron) in the hil countrey of Juda, with the Suburbes of the same roũd about it. But the land that pertained to the citie, and the villages thereof, Jos. 14. d gaue they to * Caleb the sonne of Jephune to be his possession. And thus thei gaue to the childzen of Aaron the priest a citie, to the whiche the slayer might flee, euen Hebron with her suburbes. Libna with her suburbes: & Jathir with her suburbes, and Estimoa with her suburbes: Holon with her suburbes, Dabir with her suburbes: Ain with her suburbes: Jutah with her suburbes: Bethsames with her Suburbes: nyne cities oute of

those two trybes. And out of the tribe of Beniamin, they gaue Gibeon with her suburbes: Gaba with her suburbes: Anaoth with her suburbes, Almon with her suburbes, foure cities.
C All these cyties of the children of Aaron preistes, wer thirtene cities with their suburbes, And the kinredes of ꝑ childrē of Cahath that were Leuites: that is to say, the other children of Cahath had Cities geuen them for their lot, out of the tribe of Ephraim. For they gaue them the citie that the slear myght fly vnto: Sichē with her Suburbes, in mounte Ephraim: and Gazer with her Suburbes: & Kabzaim with her Suburbes: & Bethorō with her Suburbes: iiii. Cyties. And out of the tribe of Dan: Eltheke with her Suburbes: Gibthon with her Suburbes: and Ialon with her Suburbes, Gathremon with her Suburbes four cities. And out of the half tribe of Manasses, Thanach wyth her Suburbes: and Bathremon with her Suburbes: two cities. All the cities for the other kynredes of the children of Cahath, were ten wyth their suburbes. And vnto the children of Gersō which wer of ꝑ kynredes of the Leuites, thei gaue out of the other half tribe of Manasses, the citie of refuge for the slear: Golan in Basan with her suburbes: and Besthera with her suburbes: two cities. And out of the tribe of Issachar Kision with her suburbes: and Dabe rah with her suburbes: and Iarimoth with her suburbes: Enganim wyth her suburbes: foure cities. And out of the tribe of Aser, Misael with her suburbes, Abdon with her Suburbes, Halakath with her Suburbes: and and Rohob wyth her suburbes: foure cities. And out of the trybe of Nephthali, the citie for the slear to flie vnto: Kedes in Galele with her suburbes: Hamothdor with her Suburbes: and Carthan with her suburbes: thre
D cities. All the cities of the Gersonites throughout theyr kynredes, wer thir tene cities with their suburbes. And vnto the other kynredes of the chyldrē of Merari, the rest of the Leuites they gaue out of the tribe of Zabulon: Iecnan wyth her Suburbes, and Carthah with her Suburbes: Damna wyth her Suburbes, and Nahalal wyth her Suburbes: foure cityes. And out of the trybe of Ruben, Bazor wyth her Suburbes: and Jahēlan with her Suburbes: Kedmothe wyth her suburbes, and Maphaath wyth her Suburbes: foure cytyes. And oute of the Trybe of Gad, they gaue the Cytye for the slear to flye vnto, Ramoth in Gilead wyth her Suburbes, and Mahanaim wyth her Suburbes, Helbon with her Suburbes: and Jaser wyth her Suburbes, foure Cyties in all, so that all the Cytyes of the chyldzenne of Merari throughout theyr kynredes (whyche were the rest of the kynredes of the Leuytes) wer by theyr lot twelue Cities. And all the Cities that the Leuytes hadde amonge the possession of the chyldzen of Israell were .xlviii. wyth their Suburbes. And these Cities laye euerye one seuerallye, hauynge their Suburbes rounde about them throughout all the sayde Cyties. And the Lorde gaue vnto Israell all the lande whyche hee sware to Ge
geue vnto their fathers. And they conquered it and dwelte therein. And the Lorde gaue them rest rounde about, accordynge to all that hee sware vnto theyr fathers: and there stoode not a manne of al theyr enemyes before thē. The Lorde also delyuered all their Iol
enemyes into their handes. ✱ There scaped nothynge of all the good thynges, whych the Lord had sayde vnto ꝑ house of Israel. But al cam to passe.

C The .xxii. Chapter.

THen Iosua called vnto the Ruhenytes, the Gaddytes, and to 1
the halfe Trybe of Manasses, and sayde vnto them: ✱ yee haue kepte Ge
all that Moyses the seruaunte of the Lorde commaunded you, and haue obeyed my voyce in all that I commaunded you: ye haue not lefte youre brethren of a longe season vnto thys daye, but haue kepte the commaundemente of the Lorde youre God. And

nasw

nowe that the Lorde hath geuen reste vnto your brethren as he hath promised them, therfore retourne ye, & go vn to your tentes, and vnto the lande of youre possession, whiche Moyses the seruaunte of the Lord gaue you on the otherside Jordan. But in anye wyse take dyligent hede, and do the commaũdement and lawe, whyche Moyses the seruaunt of the LORD charged
10 of you: * that ye loue the LORD youre GOD, and walke in all hys wayes, and kepe hys commaundementes, and cleaue vnto hym, and serue hym with all your heartes and all youre soules. And so Josua blessed theym and sente
B theim awaye. And they wente vnto their tentes. Vnto the one, halfe the trybe of Manasses. Moyses gaue possession in Basan, and vnto the other halfe thereof gaue Josua among their brethren on this syde Jordane westewarde. And Josua sente them awaye also vnto their tentes and blessed them and sayde vnto theym: retourne wyth muche riches vnto youre tentes, and wyth a great multitude of cattel, with syluer and golde, wyth brasse, and yron, and wyth muche raymente and *
oc. deuyde the spoyle of youre enemyes
1 d wyth your brethren. And the children
8.f of Ruben, & the
3 of of Gad, and halfe the trybe of Manas-
C ses, retourned and departed from the children of Israel out of Silo (which is in the lande of Canaan) to go vnto the countrye of Giliad to the lande of theyr possession, whyche they had optayned, accordynge to the worde of the Lorde by the hande of Moyses. And when they came vnto the place of Geliloth, beside Jordã (that is in ỹ land of Canaã) ther the children of Ruben the children of Gad, and the half tribe of Manasses, buylt an aultar fast by Jordan, and that a great aultar to se to. Which when the children of Israel heard of, they sayd: Behold, the chyldren of Ruben, the chyldren of Gad, and the halfe tribe of Manasses, haue buylte an aultare in the forfronte of the lande of Canaan, euen in Geliloth besyde Jordane, on the syde of the children of Israell. And when the children of Israell hearde of it, the whole congregation of the children of Israel gathered them together to Silo, to make battayle against them. And the children of Israell sent vnto the children of Rubẽ, and to the children of Gad, and to the halfe tribe of Manasses into the land of Gilead, Phinehes the son of Eleazar the Priest, and with hym tenne Lordes, of euery chief house a Lorde, throrow out all the tribes of Israell, whiche were heades of their fathers housholdes among the thousandes of Israel. And they went vnto the children of Ruben, and to the children of Gad, and to the children of the halfe tribe of Manasses, vnto the lande of Gilead, and they spake vnto theym, D
saying: Thus say the whole congre- Iud. 20.
gation of the Lorde, * what transgression is thys, that ye haue transgresse agaynst the GOD of Israell, to tourne awaye thys daye frome the Lord, in that ye haue buylded you an aultare for to rebelle thys daye a- Nu. 25 a
gaynst the Lorde? Is the * wycked deede of Peor to little for vs, wherof we are not yet cleansed vnto thys daye, and for the whyche there was in the congregation of the people a plague of the LORDE? Ye also are tourned awaye thys daye frome the Lorde. And seynge ye rebelle to daye agaynst the Lorde, it wyll come to passe; that to morowe he shall bee wrothe with all the congregation of Israell. Not withstandynge yͤ ye thynke, that the lande of youre possession is vncleane, than come ouer vnto the lande of the possession of the Lorde, wherein the Lordes Tabernacle dwellethe, and take possessyon amonge vs. But transgresse not agaynste the LORDE, nor prouoke vs, to buylde you anye other Iosu. 7
Aultare, saue the Aultare of the LORD our GOD. * Dyd not Achan, the soonne of Zareth trespasse in the excommunicate thynge, and wrath fell on all the congregation of Israell, whyche not withstandynge

that he was but one man, yet he alon perylhed not for his wyckednesse.

E Then the childzen of Ruben and the chyldzen of Gad, and halfe the trybe of Manasses aunswered, and sayde vnto thee heades, ouer the thousandes of Israell: the God of Goddes, the Lozde God of Goddes, euen the Lozde God he knoweth, and also shal Israell knowe. If it bee to rebell oz to transgresse agaynst the Lozde, then thou Lozde saue vs not thys day, Oz elles yf we haue bilte vs an auiter to turne from folowing the Lozde, oz to offer thereon burntofferyng oz meat-offerynge, oz to offer peaceofferynges thereon: let the Lozde require it, (and iudge.) And yf wee haue not rather doone it of a carefulnes and of a sure occasion saying: In time to come your childzen myght say vnto ours: what haue ye, to do wyth the Lozde God of Israell? the Lozde hath made Iozdan a bozder betwene vs and you, ye childzen of Ruben, and of Gad, yee haue no parte therefoze in the Lozde: and so shall your childzen make our childzen cease from fearynge the Lozde. Therefoze we (toke better aduysement and) sayde: We will make vs an auiter, not foz burntofferynge, noz foz sacrifyce, but foz a wytnesse betweene vs and you, and oure generacions after vs, that we shoulde serue the Lozd, with our offerynges, sacrifyces and peace-offerynges befoze hym: and that your chyldzen shoulde not saye to oures in tyme to come: ye haue no parte in the Lozd. Therefoze sayd we, that yf they shoulde so saye to vs oz to our generations in time to come, that we wold saye agayne: Beholde the fasshion of the auiter of the Lozde, whiche oure fathers made, neyther foz burnteoffe-rynges noz sacrifices, but foz a wytnes betwene vs and you. God fozbid that wee shoulde rebell agaynste the Lozde, and tourne thys daye from after hym, and builde anye other auiter foz burntofferynges, obiations, oz sacrifyces, saue the auitare of the Lozd oure God, that is befoze his tabernacle. And when Phinehes the Pzieste, and the Lozdes of the congregation, and heades ouer the thousandes of Israell whyche were with him, harde these wozdes that the childzen of Ruben, and the chyldzen of Gad and the childzen of Manasses spake, they wer well content. And Phinthes the son of Eleazar the Pzieste sayde vnto the chyldzen of Ruben and to the childz of Gad and the childzen of Manasses: this daye we perceaue, that the Lozde is amonge vs, because yee haue not done thys trespasse agaynste the Lozd. Nowe ye haue rydde the childzen of Israell out of the hande of the Lozde. And Phinehes the sonne of Eleazar the Pzieste with the Lozdes, retourned from the childzen of Ruben, and from the chyldzenne of Gad out of the lande of Gilead vnto the land of Canaan, to the childzenne of Israell, and brought theym thys woozde agayne And the sayinge pleased the childzen of Israell, and they blessed god, and dyd not entende to goe agaynst theym in battayle, and to destroye the lande whiche the childzenne of Ruben and Gad dwelte in. And the childzen of Ruben and the childzen of Gad called the auiter: Our wytnes, that the Lozde is God.

Ge.31.g Ios.24.f

¶ The.xxiii. Chapter.

AND it came to passe a long season after that the Lozd had geuen rest vnto Israell from all theyr enemyes rounde about, that Iosua waxed olde, and was striken in age. And Iosua called foz all Israell and foz their elders, their heades, their iudges and officers, and sayde vnto theym: I am olde and striken in age. And yee haue seene all that the Lozde your God hath doone (vnto all these nations befoze you, howe the Lozde youre God hath foughte foz you. Beholde, I haue subdued vnto you these nations that remayne, to be an inheritaunce foz youre trybes: euen from Iozdan, and (from the lande) of all the nations that I haue destroyed, euen vnto the greate Sea westward. (And there remayne yet, manye nations.) And the Lozde youre God shall

pell theim before you, and caste theym from out of youre syght, and hee shall conquere their lande as the Lord your God hath sayde vnto you. Go to therefore as stronge ye as ye maye, that ye take hede and doe all that is wryten in the booke of the lawe of Moyses, that ye bowe not a syde therefrom, to the ryghte hande or to the lefte: and least that whan ye come amonge these nations, (euen amonge these that are leste wyth you) yee make mencion or sweare by the names of their goddes: and that ye neyther serue them or bow youre selues vnto them. But that yee stycke faste vnto the Lorde your God, as ye haue done vnto thys daye. Soe shall the Lorde caste oute before you great nations and myghtye, as no mã hath bene able to stãd before youhither to. One man of you shall chase a thousande: for the Lorde your God he fighteth for you, as he hath promised you. Take good hede therefore vnto youre selues, that yee loue the Lorde youre God, els yf yee goe backe and cleaue vnto the rest of these nations that remayne wyth you and shall make maryages wyth theym, and goe in vnto them and they to you: be yee sure, that the Lorde youre GOD will nomore caste out all these nations from before you. But they shall bee snares and trappes vnto you and scurges in your sydes, and thornes in your eyes, vntill yee perysshe from of thys good lande, whyche the Lorde youre God hath geuen you. And beholde, thys daye. doe I entre into the waye of al the worlde, and ye knowe in all your heartes and in all your soules, that nothing hath fayled of all the good thynges which the Lorde your God promysed you. But all are come to passe, and nothing hath fayled thereof. Therefore as all good thynges are come vppon you, whyche the Lorde your God promysed you, so shall the Lorde brynge vppon you all cuyll, vntyll hee haue destroyed you from of thys good lande, whyche the Lorde your God hath geuen you, when yee haue transgressed the appointmente of the Lorde youre God whyche hee commaunded you, and haue gonne and serued straunge Goddes and bowed youre selues to theym. Then shall the wrathe of the Lorde ware whote vpon you, and yee shall perysshe quickelye from of the good lande, which he hath geuen you.

The.xxiiii.Chapter.

And Iosua gathered all the trybes of Israell to Sichem, and called for the elders of Israell, and for the headdes, Iudges, and officers, and they presented theym selues before God, and Iosua sayde vnto all the people: thus sayeth the Lorde God of Israell: youre fathers dwelte on the other syde of the floude in olde time: euen Thared the father of Abraham and of Nachor, and serued straunge Goddes. And I toke youre father, Abraham from the other syde of the floudde, and brought hym throughoute all the lande of Canaan, and multiplyed his sede, and gaue him Isahac. And I gaue vnto Isahac, Iacob and Esau. And I gaue vnto Esau mounte Seir, to possesse it. But Iacob and his children wente downe into Egypte, I sent Moyses also and Aaron. And I plagued Egypte, and when I had so doone amonge them, I brought you out, and I brought youre fathers oute of Egypte. And as they came vnto the Sea, the Egiptians followed after youre fathers wyth charettes and horsemen vnto the red Sea. And whan they cryed vnto the Lord, the Lorde put darkenes betwene you, and the Egyptians, and brought the sea vpon them and couered them. And your eies haue sene what I haue done to the Egyptians. And yee dwelte in the wildernesse a longe season. And I brought you into the lande of the Amorytes, which dwelte on the other syde Iordane. And they fought wyth you: and I gaue theym into youre hande, that ye might conquere theyr country. And I destroied them from out of youre syghte. Then Balak the sonne of Zithor, kinge of Moab arose and warred

Ge.11.d.
Ge.21.a
Mat.1.a
Ge.32.a
Exo.7.8
Exo.14.c
Nu.21.d
Nu.22.a
deu.23.a.

agaynste Israell, and sent and called Balaam the sonne of Beor for to curse you. But I wolde not hearken vnto Balaam, and therfore he rather blessed you: and so I deliuered you out of his hande. And ye wente ouer Iordane, and came vnto Iericho, and the men of Iericho foughte agaynste you: the Amorytes, Pherezytes, Cananites, Hethites, Girgosites, Heuites, and Iebusites, and I ℭ deliuered theym into youre hande.
Deu. 7.f And I sent ✱ Hornettes before you, which cast them out of youre syghte: euen the twoe Kynges of the Amorytes: but not with your owne swerd or with youre owne bowe. And I haue geuen you a lande, in which yee dyd no laboure, and Cities which ye bylte not, and whiche yee dwell in: vineyardes also & Oliue trees which ye planted not, and whereof yee dooe eate. ✱ Now therefore feare the Lord,
Deu. 7.a and serue him in perfectnes and truEsa. 14.c eth: And put awai the goddes, which your fathers serued on the other side of the floude, and in Egypt, and serue ye ℣ lord. And if it seme euil vnto you to serue the Lord, then chose you this day whō you wil serue: whether the goddes whiche youre fathers serued (that were on the other syde of the floude) eyther the Goddes of the Amorytes, in whose lande ye dwel. As
D for me and my house, wee will serue the Lorde. The people answered and sayde: God forbidde, that we shoulde forsake the Lorde, and serue straunge Goddes. For the Lorde our God, he it is that brought vs and our fathers out of the lande of Egypte, and from the house of bondage, and which did those great miracles in oure syghte, and preserued vs in all the way that we went, and amonge all the nacions whiche wee came through. And the Lorde dyd caste oute before vs all the nacions, specially ye Amorytes
E whyche dwelte in the land. And therfore wyl we also serue the Lord, for he is oure God. And Iosua sayde vnto the people, Yee canne not serue the LORDE: for he is an holye God, and a gelous GOD, and canne not beare your iniquitie and sinne. If ye forsake the Lorde, and serue straunge Iosu.xj
Goddes, ✱ he wyll tourne and do you euill, and consume you, after that hee hath done you good: And the people sayde vnto Iosua, naye, but we wyll serue the Lorde. And Iosua sayd vnto the people: ye are wytnesses youre selues, that yee haue chosen you the Lorde, to serue hym: and they sayde: we are wytnesses. Then put awaye (sayde hee) the straunge Goddes whiche are amonge you, and bowe your heartes vnto the Lorde God of Israell. The people sayde vnto Iosua, the Lorde oure God wyll we serue, and hys voyce wyll we obeye. And soo Iosua made a couenaunte
f wyth the people the same daye, and sette an ordeynaunce and lawe before them in Sichem. And Iosua wrote these wordes in the boke of the lawe of God, and tooke a greate stone, and pytched it on ende in the sayde place, euen vnder an oke that was in the sanctuarye of the Lorde. And Iosua Ge.35
sayde vnto all the people: Beholde, Ja.2
✱ thys stone shal bee a wytnesse vnto vs, for it hath heard all the woordes of the Lorde which he spake with vs. It shalbe therefore a wytnesse vnto you, leaste yee denye (and dyssemble
G wyth) your God. And so Iosua lette the people departe, euery manne vnto hys inheritaunce. And after these thynges it came to passe, that Iosua the sonne of Nun, the seruaunte of the Lorde dyed, beynge an hundrethe and ten yeares olde. And they buryed Iud.
hym in the countrey of hys ✱ inheritaunce, euen in Thannath Sareth, whiche is in mounte Ephraim, on the northside of the hill of Gaas. And Israell serued the Lorde ✱ all the dayes of Iosua, and all the dayes of the elders that ouer liued Iosua, & whiche had knowen all the woorkes of the Lorde that he hadde done for Israell. And the bones of Ioseph, which the childzen of Israell broughte oute of Egypte buried they in Sichem ✱ in a parcell of grounde whiche Iacob bought

bought of the sonnes of Hemor the father of Sichem, for an hundred peces of syluer, and it became the enheritaunce of the childzen of Joseph. And Eleazar the son of Aaron dyed, whome they buryed in a hyll that pertained to Phinehes hys son whiche (hyll) was geuen him in moũt Ephzaim,

¶ The ende of the Boke of Josua, whome the Hebzues call Jehosua.

¶ The booke of Judges called in the Hebzue Sophtim, and in Latine Judicum.

¶ The fyrst Chapter.

1 AFter the deathe of Josua it came to passe, that the childzen of Israel asked the Lozd saying: who shal goe vp for vs agaynste the Cananites and who shall firste fyght agaynst them. 2 And the Lozde sayde: Juda shall goe vp, *beholde I haue delyuered the lande into his hands. And Juda sayd vnto Simeon hys bzother: come vp wyth me in my lotte, that we maye fyghte agaynst the Cananites: And I likewyse wyl go wyth thee into thy lot. And soo Simeon went with hym. 3 And Juda went vp, and the Lozd delyuered the Cananites and Pherezytes into theyr handes. And they slewe of theym in Bezek tenne thousande menne. 4 And they found Adonibezek in Bezek. And they fought agaynst hym, and slewe the Cananites and Pherezytes. 5 But Adonibezek fledde and they folowed after hym, & caught him, and cut of his thombes, and his great toes. 6 And Adonibezek sayde: Thze scoze and tenne kynges hauyng their thombes and greate toes cut of, gathered theyr meat vnder my table: as I haue done, so God hathe done to me agayne. And they bzought him to Jerusalem, and there he died. 7 The childzen of Juda fought agaynst Jerusalem, and tooke it, * and smote it with the edge of the swearde, and set the Citie on fyze. 8 Afterward, the childzen of Juda went to fyghte against the Cananites, that dwelte in the mountayne, and towarde the southe, and in the lowe countrey. 9 And Juda wente agaynste the Cananites that dwelt in Hebzon, whych before tyme was called Kariath Arbe. And slewe Sesai, Ahiman, and Thalmai. 10 And from thense they went to the inhabiters of Dabir, whose name in olde time was called Kariathsepher (that is a Cytie of Letters.) 11 And Caleb sayde: *He that smyteth Kariathsepher, and taketh it, to hym wylle I geue Achsah my daughter to wyfe. 12 And Othoniel the son of Kenez Calebs yonger bzother toke it: to whom he gaue Achsah hys daughter to wyfe: 13 as they went her husbãd counceled her to aske of her father a fyelde. And thẽ she lyghted of her asse: and Caleb sayd vnto her: what aylethee? 14 She answered vnto him geue me a blessig for thou hast geuẽ me a Southward (oz dzye) land, geue me also spzynges of water. And Caleb gaue her spzynges bothe aboue and beneth. 15 And the childzen of the Kenyte, Moyses father in lawe went vp * out of the citie of * palme trees wyth the childzen of Juda into the wyldernes of Juda, that lyeth in the South of Arad, and they went and dwelt among the people. 16 And Juda wente with Simeon his bzother, and they slewe the Cananites that enhabited Zephath, & vtterly destroyed it, * and called the name of the citie Hozma. 17 And at the last Juda toke Azah with the costes therof, and Askalon with the costes therof, & Akaron with the costes therof, and ✠ Lozd was with Juda, and he conquered the moũtains, but could not dziue out the enhabiters of the baleys, because they had charettes of yzon. And

Lev.24.c
Jud.15.a
deu.20.c.
C
Jos.15.c
Josu.4.a
deu.34.8
D
Nu.21.8
Jos.14.d

Iosh.14.d Nu.13.c Io,.15.g E they gaue * Hebron vnto Caleb, as Moses sayde: And he expelled thense the thre sonnes of * Enak. * And the childzen of Ben Jamin dyd not caste out the Jebusites, that enhabited Jerusalē, but the Jebusites dwell with Iosh.15.a the childzen of Ben Jamin in Jerusalem vnto this day. * And in like maner they that were of the house of Joseph went vp to Bethel, & the Lozde was with them, and the house of Joseph serched out Bethel, which before tyme was called Lus. And the spies sawe a man come out of the citie, and Iosua.2.c they sayde vnto hym: Shewe vs the way into the citie, * and we wil shew thee mercy. And when he had shewed them the way into ỹ citie, they smote it with the edge of the sword, but let the man and all his houshold go free. And the man went into the lād of the Hethites, and buylt a citie, and called F the name thereof Lus, whiche is the Iosh.17.c name therof vnto this day. * Neither dyd Manasses expel Bethsean with her townes, Thaanach with her townes, the enhabiters of Dor with her townes, the inhabiters of Jeblaam with her townes, neither the inhabiters of Magedo with her towns, but the Cananites were bold to dwell in the lande. But it came to passe, that as soone as Israel was waxed mighIosh.16.d tie, they put the Cananites to tribute and expelled them not. * In lyke maner Ephraim expelled not the Cananites that dwelt in Gazer, but ỹ Ca- G nanites dwelt still in Gazer amonge them. Neyther dyd Zabulon expelle the inhabiters of Ketron, neither the inhabiters of Nahalol: But the Cananites dwelte among them, and became tributaries. Neither dyd Aser caste out the inhabiters of Acho, neither the inhabiters of Zidon, & of Ahalab, Aczib, and Halbah, Aphek, nor of Rahab, but the Aserites dwelt among the Cananites, the enhabiters of the lande, for they might not dryue them out. Neyther did Nephthalim dryue oute the inhabiters of Bethsames, nor the inhabiters of Bethanah but dwelt amongest the Cananites, the inhabiters of the lande. Neuertheles the inhabiters of Bethsames, & of Bethanath became tributaries vnto them. And the Amorites troubled the childzen of Dan in the mountayn and suffered them not to come downe to the valley. And ỹ Amorites were contente to dwelle in mounte Heres, (whiche is by interpretation: a witnessyng) in Hailon, and in Shalabim. And the hande of Joseph prenailed, so that they became tributaries: and the coast of the Amorites was frome the goyng vp to Arrabim, and frome the rocke vpwarde.

¶ The. ij. Chapter.

AND the angell of the Lozde came vp from Gilgal to Bochim. and sayd: I made you to go out of Egypt, and haue brought you vnto the lande, whyche I sware vnto youre fathers. * And I sayde: Iud. and. I wylle not breake myne appoyntement that I made wyth you. Iadye also shall make no couenannte wyth ỹ inhabitours of this lande, but shal breake downe theyr aultares: Neuertheless, ye haue not herkened vnto my voyce, why haue ye this done? Wherefore, I haue lykewyse determyned, that I wyll not caste theym out before you: but they shall be thornes vnto you, and theyr goddes shall bee a snare vnto you. And when the Angell of the Lozde spake these wozdes vnto all the chyldzen of Israell, the people cryed oute, and wepte. And called the name of the sayd place * Bochim, and offered sacrifices vnto the Lozde. And whenne Iosua hadde sente the people awaye, the chylderne of Israell went every man into hys inheritaunce to possesse the lande. And * the people serued the LORD all the dayes of Iosua, and all the dayes of the elders, that oute lyued Iosua, and had seene all the greate woozkes of the Lozd that he dydde foz Israell: and Iosua the soonne of Nun the seruaunte of the Lozde dyed, * when he was an hun-

dyed

dyed and tenne yeares olde: whome they buryed in the coastes of his inheritaunce: euen in Thamnath Hares in mount Ephraim on the northside of the hyll Gaas. And euen so all that generation were putte vnto theyr fathers, and there arose an other generation after thē, whych neyther knew the LORD, nor yet the woorkes which he had doone for Israell. And when the chyldren of Israell + dyd wyckedly in the syghte of the Lord, and serued Baalim, and forsooke the Lorde god of theyr fathers, whych brought them out of the land of Egypte, and folowed strange goddes, euen of the goddes of the nations that were rounde aboute theym, and bowed them selues vnto theym, and angred the Lorde. They forsoke the Lorde, and serued Baal and Astaroth, and the wrathe of the Lord was hote agaynste Israell, and hee deliuered them into the handes of raueners, that spoyled theym, and solde them into the handes of their ennemyes rounde aboute theym, so that they had no power any longer to stād before theyr ennemies. But whether soeuer they went oute, the hand of the Lorde was agaynst them wyth euyll lucke, euen as the Lorde promysed them, and as he sware vnto them. And he punyshed theim sore. Neuertheless, the Lorde raised vp Iudges, whyche delyuered theym oute of the handes of theyr oppressours: and yet for all that they would not hearken vnto theyr iudges: But rather went a whoorying after straunge gods, and bowed them selues vnto theym, and tourned quickely oute of the waye, whyche theyr fathers walked in, obeying the commaundementes of the Lorde: But they dydde not so. And when the Lorde raised them vp Iudges, he was wyth the Judge, and deliuered theym out of theyr handes of theyr ennemyes all the dayes of the Judge, + for the Lorde had compassion ouer theyr sorowynges, whyche they had, by the reason of theym that oppressed them, and vexed theim: yet for all that + as soone as the Judge was dead, they turned, and dyd worse thenne theyr Fathers, in folowynge strange gods, and in seruyng them, & ceassed not from theyr own inuentions nor from theyr malicious waye. And the wrathe of the Lorde was moued agaynst Israell, and he sayd: Because this people hathe transgressed myne appoyntment, which I commaunded their fathers, and haue not hearkened vnto my voyce, I wyll henseforthe not caste out before theym one man of the nations, whyche Iosua left whē he dyed, that thorough them I maye + proue Israell, whether they wylle kepe the waye of the Lorde, & walke therin, as theyr fathers dydde or not. And so the Lorde left those nations, & droue thē not out immediatly, neither deliuered them into ỹ hand of Iosua.

Iud.3.b. D

Deu 13 d

¶ The. iij. Chapter. A

THese ar the nations which the Lord left, that he might proue Israell by them: euen as many of Israell as had not knowen all the warres of Canaan: Only for the learnyng of the generation of the chyldren of Israell: that he also myghte teache them warre, in asmuch as they that were before them, knew nothing therof. Of those whom he left, there were fiue lordes of the Philistines, and all the Cananites, and the Sodomites, and the Heuites that dwelt in mount Libanon: euen from mount Baal Hermon vnto Hemath. Those remayned to proue Israell by, and to wete, whether they would harken vnto the Commaundementes of the Lorde, whiche he commaunded theyr fathers by the hande of Moses.

And the chyldren of Israell dwelte among the Cananites, Hethites, Amorites, Pherezites, Heuites, and Iebusites, + & toke the daughters of thē to be their wiues, and gaue theyr owne daughters to theyr sons, & serued theyr goddes. And the chyldren of Israell dydde wyckedly in the syghte of the Lorde, and forgate the Lord theyr God, and serued Baalim and Asteroth. Therfore the Lord was angrye

Deu.7.a

with

with Iſraell, and deliuered them into the handes of Chuſan Riſathaim, kyng of Meſopotamia, and the chil-dren of Iſrael ſerued Chuſan Riſathaim. viii. yeres. And when the chil-dren of Iſrael cried vnto the Lorde, the Lorde ſtirred vp a ſauer, to the chil-dern of Iſraell, and ſaued them: one Othoniell the ſonne of Kenes, Calebs yonger brother. And the ſpirite of the Lorde came vpon hym. And he iudged Iſraell: and wente oute to warre. And the Lord deliuered Chuſan Riſathaim kynge of Meſopotamia into his hande, and his hand preuayled agaynſt Chuſan Riſathaim. And the lande had reſt fortye yeares, and Othoniell, the ſonne of Kenes dyed. And the chylderne of Iſraell wente to agayn, and committed wickednes in the ſyght of the Lord. And the Lord ſtrengthed Eglon the kyng of the Moabites, againſt the children of Iſraell, becauſe they had committed wyckednes before the Lord. And this Eglon gathered vnto hym the chyldren of Ammon, and the Amalekites, and wente and ſmote Iſraell, and conquered the cytie of Paulme trees. And ſo the children of Iſraell ſerued Eglon the king of Moab. 18. yeares. But whenne they cried vnto the Lorde, the Lorde ſtirred theym vp a ſauer, Ahud, the ſonne of Gera, the ſon of Gemini, a man that couldе do nothynge handelomely with hys ryght hande. And by hym the chyl-dren of Iſraell ſente a preſente vnto Eglon the kyng of Moab: but Ahud made hym a dagger with two edges of a cubite length, and he dyd gyrd it vnto his rayment vppon his ryght thyghe, and caryed the preſente vnto Eglon the kyng of Moab. And Eglon was a very fat man. And it fortuned that when he had preſented the preſent, he ſente the people that bare it away, but he hym ſelfe tourned agayne (from the place of grauen ymages, that was by Gilgall) and ſayde: I haue a ſecrete errande vnto thee, O kyng. Whiche ſayd: Kepe ſylence. And all that ſtoode beſore hym, went out from hym. And Ahud came vnto hym, & in a ſommer parler whych he had, ſate he hym ſelf alone, and Ahud ſayd: I haue a meſſage to thee from God. And he aroſe oute of his ſeate. And Ahud put forthe hys lefte hand, and toke the dagger from his ryght thigh, and thruſt it into his belly, and the hafte wente in after the blade. And the fatte cloſed the haft, ſo that he myghte not drawe the dagger out of his bellye, but the dyrte came out. Ahud gate hym out at a poſterne doore, and ſhutt the doores of the par-ler about hym, and locked them. Whē he was gone out, his ſeruants came, & whā they ſaw ẏ the dores of the par-lor were locked, they ſayde: Peradu-enture he couereth his feete in his ſommer chamber. And they taried til they were aſhamed, and behold: ſeyng he opened not the doores of the par-lour: they toke a key, & opened theim. And beholde, theyr Lorde was fallen downe dead on the earth. And Ahud eſcaped (whyle they taried) & was gone beyond, to the place of the grauē ymages, and eſcaped into Seirath. And when he was come, he blewe a trompet in mount Ephraim. And the children of Iſrael went downe with him from the hyll, and he went before them. And he ſaid vnto them: Folow me: for the Lord hath deliuered your ennemies the Moabites into youre hand. And they deſcended after hym, and toke the paſſages of Jordan, to-ward Moab, and ſuffred not a manne to paſſe ouer. And they ſlewe of the Moabites the ſame tyme, bypon a tenne thouſand menne, whych were all fatte, and meane of warre, and there eſcaped not a man. So Moab was ſubdewed that daye, vnder the hande of Iſraell: and the lande had reſte foure ſcore yeares. After hym was Samgar, the ſonne of Anath, whiche ſlewe of the Philiſtins. vi. hundred mē with an oxe goade and deliuered Iſ-raell alſo.

1 Par. 15

Iud. 3. b

Iud. 3. b

Iud. 2

Iud. 5. b

Iud. 3. b

Iud. 2

Iud. 5. b

Iud. 3. b

Iud. 2

Iud. 5

¶ The. iiij. Chapter.

AND the childzen of Israel began agayne to doo wyckedly in the syght of the LORD, when Ahud was dead. And the lozd sold them into the hãd of Jabin king of Canaan, that reygned in Hazoz, whose captayne of warre was called Sisara, whyche dwelte in Haroseth of the Gentiles. And the childzen of Israell cryed vnto the Lozde: foz he had nyne hundzed charettes of yzon, and twentye yeares he troubled the chylderne of Israell verye sore. And Deboza a Pzopheteſſe, the wyfe of Lapidoth, Judged Israell the same tyme, and the same Deboza dwelt vnder a paulme tree betweene Ramath and Bethel, in mount Ephzaim. And the childzen of Israel came vp to her foz iudgement. And she sent & called 5.b
+ Barak the sonne of Abinoam, oute of Kedes Nephthalim, and sayd vnto hym: Hathe not the Lozde God of Israel cõmaunded thee, to leade with fayze wozdes men to mount Thaboz, and take wt the ten thousand men, of ỹ childzen of Nephthalim, & of ỹ childzē of Zabulon? And I wyl bzyng vnto thee, to the + riuer Kyson, Sisara, the captaine of warre vnto Jabin, wyth his charettes, and his people, and wil deliuer hym into thyne handes. And Barak sayd vnto her: If thou wylte go with me, I will goe. But and yf thou wylt not come with me, I will not goe: She saide, I wil surely go with thee, but this iourney that thou takest, shall not be foz thine honor, foz the Lozd shall sell Sisara into ỹ hand of a womã. Deboza went with Barak to Kedes. And Barak called Zabulon and Nephthalim to Kedes, & led after hym tenne thousande men: and Deboza went vp with him. But
ob Haber the Kenite (which was of the childzen of + Hobab the father in law of Moyses) remoued from the other Kenites, and pytched his tent vntyll the playne of Zaanaim, which is by Kedes. And they shewed Sisara, that Barack, the sonne of Abinoam was gone vppe to Mount Thaboz,

And Sisara gathered togyther all hys Charettes, euen nyne hunderde charettes of yzon, and all the people that were wyth hym frome of Haroseth of the Gentyles, vnto the ryuer Kyson. And Deboza sayd vnto Barak: Up, foz thys is the day, in whiche the LORDE hathe delyuered Sisara into thyne hande: Is not the Lozde gone oute before the? And so Barake went dowyne from mount Thaboz, and tenne thousand menne after hym. But the LORDE destroyed Sisara, and all hys charettes, and all hys hooste with the edge of the swearde, before Barake: soo that Sisara lyghted downe of hys charette, and fledde awaye on hys feete. But Barak followed after the charettes, and after the hooste, euen vnto Haroseth of the Gentyles. And all the hoste of Sisara fell vpon the edge of the sweard, and there was not a manne lefte. Howe be it Sisara fledde awaye on hys feete, to the Tente of Jaell, the wyfe of Haber the Kenite: foz there was peace betweene Jabin the kynge of Hazoz, and the househoulde of Haber the Kenyte. And Jaell wente oute to meete Sisara, and sayde vnto hym: Tourne in my Lozde, turne into me feare not. And when he hadde tourned in vnto her, into her tente, she couered hym with a mantell. And he sayde vnto her, Geue me a lytle water to dzynke, foz I am thirstie. And shee opened + a bottle of mylke, and Jud. 5.d
gaue hym dzynke, and couered hym. D
And agayn he said vnto her: stand in the dooze of the tente, and when any manne dothe comme to enquire of thee, whether there be any man here, thou shalte saye, Naye. Then Jaell Habers wyfe tooke a nayle of the Tente, and an hammer in her hande, and wente softely vnto hym, and smote the Nayle into the Temples of hys heade, and fastened it into the grounde, foz hee slombzed soore, and was werye: And soo he dyed. And beholde, as Baracke followed after Sisara, Jaell came out to mete hym, and

and sayd vnto hym: Come and I wil shewe thee the man, whom thou seekest. And when he came into her tēt: Beholde, Sisara laye deade, and the nayles was in his temples. And soo God brought Jaben the king of Canaan into subiection that daye before the childzen of Jsrael. And the hand of the childzen of Jsraell prospered, and preuailed against Jabin the king of Canaan, vntyll they had broughte hym to nought.

¶ The .v. Chapter.

¶ Then Deboza and Barack the sonne of Abinoam sang the same day saying: Prayse ye the Lord for the auengynge of Jsraell, and for the people that became soo willyng. Heare O yee kynges, hearken O ye princes: I euen I wyll sing vnto the Lozde, I wyll prayse the Lord God of Jsraell. Lord when • thou wentest oute of Seir, when thou departedst Deu.4.b oute of the fyelde of Edom, the earth trembled, and the heuens rayned: the cloudes also dropped water. • The Psal.97. mountaynes melted before the Lord, euen as dyd Sinai, before the Lozde God of Jsrael. In the dais of • Samgar the sonne of Anath, in the days of Jud.3.d Jud.4.c • Jaell the hye ways were vnoccupyed: And the runners of the pathes walked thzough by ways. The inhabiters of the townes were gon, they were gone in Jsraell, vntil I Deborа came vp, which cam vp a mother in Jsrael They chose new goddes, and then had they (the enemie) in the gates, though there wer shield & speare. ¶ There was not a shield oz speare sene among fozty thousand of Jsrael. My hart loueth the gouerners of Jsrael, and them that are willing among the people. O prayse ye the Lord. Speke ye that ride on faire asses, and that syt vppermost in iudgement, and walke by the ways. At the crying of the archers among the drawers of water, there shall they speake of the righteousnes of the Lord, his righteousnes in the vnfenced places of Jsrael: then shall the people of the Lord go downe to the gates. Vp Deboza vp, get thee vp, and singe a song: • Arise Barac, Jud.4 and leade the captiuitie captiue, thou sonne of Abinoam. Then shall they that remayne, haue dompnion of the prowdest of the people of (Jabin:) The Lord shall for my sake haue dominion ouer the myghtie. Out of • Ephraim was there a rote of theim Jud.5 against Amelech, and after thee Benjamin amōg thi people. Out of Machir came rulers, and out of Zabulon they that gouerne the pen of the writer. And of Jsachar, there were princes with Deboza, Jsachar also & Barac were sent on their fete into the valey, whan in the departyng awaye of Ruben there were great men, & wise of heart: • Why abodest thou among ¶ shepe foldes, to heare the bleatynges ¶ of the flockes, and to separate thy self awaye with greate men, and wyse of hert. Gilead also abode beyond Jordan: and why dothe Dan remayne in ships: Aser continued on the sea shore and taried in his decayed places. But the people of Zabulon haue ieoparde theyr lyues euen vnto the death, lyke as dyd Nephthalim in the hye places of the fielde. The kynges camme and fought, then fought the kings of Canaan in Thannah, by the waters of Megiddo, and wan no money. They fought from heauen, euen the starres in their courles fought against Sisera. The riuer of Cyson remoued the, that auncient ryuer, the riuer Cyson: My soule shall treade (hym) downe mightily. Then wer the horse hooles D smitten a sunder, by the means of the prawnsynges that their mightie men made. Curse ye the Citie of Meros, (sayd the aungell of the Lozde) curse the inhabitours thereof, because they came not to helpe the Lozde, to helpe the Lozde wyth thy mighty. Jael the wyfe of Haber, the Kenite, shall ber blessed aboue other womenne, blessed shal she be aboue other women in the tēt. • He asked water, and she gaue hym mylke, she brought foorth butter in a lozdely dyshe. • She put her Ju hande to the nayle, and her ryghte Ju hande

hand e to the smythes hammer: wyth the hammer smote she Sisera, and smote his heade, wounded hym, and pearsed his tempples. He bowed hym downe at her fete, he fell downe, and laye styll: At her feete he bowed hym downe, and fell. And when he hadde sonke down he lay still desolate. The mother of Sisera loked out at a windowe, and cried thorowe the latisse: why is his charet so long a cōming? why tary the wheles of his cartes? All the wise ladies answered her, ye and her owne wordes answered her selfe. Surely they haue founde, they deuide the spoiles: euery man hath a damsell or two: Sisera hath a praye of diuers coloured garmentes, euen a pray of raiment died with sondry colours, & that are made of nedle worke: raiment of diuers colors, and of nedle worke which is mete for hym that is chiefe in distributyng of the spoyles. So perish al thyne enemies: O lord, but they that loue hym, let them be as the son whan he ryseth in his myght. And the land had rest forty yeres.

The. vi. Chapter.

AND the chyldren of Israell *cōmitted wickednes in the syght of the Lorde. And the Lorde delyuered them into the hands of Madian seuen yeres. And the hand of Madian preuailed against Israel, and because of the Madianites, the chyldren of Israel made them dennes in the mountayns and caues & strong holdes. And when Israel had sowē, the Madianites, the Amalechites, & they of the east countrey came vp together against them: and pitched their tentes against them, and destroied the encrease of the earthe, euen tyll thou come vnto Azah: and left no sustināce for Israell, neyther sheye, oxe or asse: for they went vp, they and their cattel and came with their tentes as a multitude of grethoppers: so that bothe they and also their camels were with out numbre. And they entred into the land to destroy it. And so was Israel exceadyng impouerished in the sighte of the Madianites, and cried vnto the Lorde. And whenne the chylderne of Israell cryed vnto the Lorde because of the Madianites, the Lord sent vnto theim a Prophete, whyche sayde vnto theym: Thus sayethe the Lorde God of Israell: I fet you frome Egypte, and brought you oute of the house of bondage, and I ryd you out of the hande of the Egyptians, and out of the hande of all that oppressed you, and caste theym oute before you, and gaue you theyr lande. And I said vnto you: I am the Lord your God, * feare not the gods of the Ammorites, in whose lande you dwell. But you haue not obeyed my voyce. And the Angell of the Lorde came, and sat vnder an Oke, whyche was in Ephrah, that pertayned vnto Joas the father of the Eserites. And hys son Gedeon presed oute wheate oute of the eares in a presse, to hyde it frome the Madianites: and the aungell of the Lorde appeared vnto hym, and sayde: The Lorde is with thee, thou C wyghtie man of warre. And Gedeon answered hym: Oh my Lorde, if the Lorde bee wyth vs, why is all thys comme vppon vs? ye and where bee all his myracles, whiche our fathers tolde vs of, and sayd? Dydde not the Lorde bryng vs out of Egypt? But nowe the Lord hath forsaken vs, and delyuered vs into the handes of the Madianites. And the Lorde looked vppon hym, and sayde: Goe hence in this thy myghte, and thou shalt delyuer Israell oute of the handes of the Madianites: Haue not I sent thee? And he answered hym: Oh Lorde, wherewyth shall I saue Israell? Beholde, my kynredde is poore in Manasses, and I am lyttel in my fathers house. The Lorde sayde vnto hym: I wyll be with thee: and thou shalt smyte the Madianites, as they were but one man. And he answered hym: Oh, yf haue found grace in thy syght, than shewe me a signe, that it is thou that talkest wyth mee. Departe not hence, vntyll I come agayn vnto thee, and tyll I bryng myne offryng.

4.re.17 g Jer.10.a

fering, and haue set it before thee. And he said: I will tary vntill thou come again. And he said: I will tary vntil thou come agayn. And Gedeon went
D in, and made redy a kid, and swete cakes of an Epha of floure, and put it with the flesshe in a basket, and put the brothe in a potte, and broughte it out vnto him vnder the Oke, and presented it. And the angell of God said vnto him: Take the flesh & the swete cakes, and lay theim vpon this rocke, and powre out the broth. And he did so. Than the angell of the Lord put forth the end of the staffe that he helde
3.re.18.k in his hand, and touched the flesh and the swete cakes. And ✱ there arose vp fyre out of the rock, and consumed the flesshe and the sweete cakes. But the angel of the Lord banished out of his syght. And when Gedeon perceyued
Exo.33d that it was an angell of the Lorde, he
Jud.13. sayd: Alas, O Lord God, ✱ haue I therfore sene an aungell of the Lorde face to face, that I should dye? And ỹ
Lorde saide vnto hym: Peace be vnto
E the, feare not, thou shalt not die. Thã Gedeon made an aultare there vnto the Lorde, and called it: The Lord of peace. And vnto this day it is yet in Ephrath, that perteineth vnto the father of the Eserites. And it fortuned that the same nyght the Lord sayd vnto hym: take a yonge bullocke out of thy fathers droue, and an other of vii. yeares old, and destroy the aultare of Baal, that thy father hath, and cutte downe the groue that is by it, & make an aultar vnto the Lord thy God vpon the top of this rocke in a conuenient place. And take the second bullocke, and offer burnt sacrifice vppon the wood of the groue, whiche thou shalt cut downe. Than Gedeon toke ten men of his seruantes, and dyd as the Lorde badde him. But because he
F durst not doo it by day for feare of his fathers household & of the men of the citie, he dyd it by nyghte. And when the men of the citie were vp early in the mornyng: Beholde, the aultar of Baal was broken, and the groue cut downe that was by it, and the second bullocke offered vpon the aulter that was made. And they sayde one to an other: who hath done this thing: and when they enquered and asked, they sayd: Gedeon the sonne of Joas hath done this thyng. Then the menne of the citie sayd vnto Joas: Bryng out thy sonne, that he may dye, because he hath destroyd the aulter of Baal, and cut downe the groue that was by it. And Joas saide vnto all that stode by hym: Wyll ye pleade Baals cause? or will ye be his defenders? he that hath medled against him, let him die or the morning. If he be a God, let hym be auenged of hym that caste down his aulter. And from that daye was Ge-
G deon called, Jerobaal: because his father had said: Let Baal be auenged of hym, that hath broken downe his alter. All the Madianites therfore, and the Amalekites, and they of the east, were gathered togyther, and wente and pytched in the valey of Jesrael: but the spirite of the Lord came vpon Iud.
Gedeon. ✱ And he blewe a trompet, Iud.
and called ✱ Abiezer to followe hym, and sent messengers throwe out all Manasses, and called them, whyche also dyd followe hym. And he sente messengers vnto Aser, Zabulon, and Nephthalim, and they came to mete hym. And Gedeon sayde vnto God: Wylte thou saue Israell in my hand, as thou hast sayd: Beholde, I wyll put a fleece of wolle in the threshyng place. And if the dewe comme on the fleece onely, and it be drye vppon all earthe beside, then shall I bee sure, that thou wylte saue Israell by my hande, as thou saydest. And it came to passe. For he rose vp earely on the morowe, and thrust the fleece together, and wrong the dewe therout, and filled a bolle of water: and Ge-
Ge. deon sayde agayne vnto God: Be not angrye with me, that I speake ones more. For I will proue ones agayne by the fleece. Let it be dry onely vpon the fleece, and dewe vppon all the grounde. And God dydde so that same nyght: For it was drye vppon the fleece onely, and there was dewe

on

on all the grounde.

¶ The. vii. Chapter.

A 8. g Then Jerobaal (otherwise called Gedeon, and all the people that were with him, rose vp early, and pitched beside the welle of Harad, so that the hoste of the Madianites were on the Northside of the Rock, that boweth towarde the valleye. And the Lorde sayd vnto Gedeon: The people that are with thee, are to manye for me to geue the Madianites into theyr handes, leste Israell make theyr vaunte agaynst me and say: Myne owen hand hath saued me. Now therfore make proclamation in the eares of the peo-
20. b pie, and say: * If any man dreade or
21. 3. be afearde, let hym returne. And the people arose early. And there departed and returned of the people which were at mount Gilead. xxij. thousand
B and there aboade ten thousande. And Lorde sayd vnto Gedeon: the people are yet to many, bringe them downe vnto the water, and I wyll try them vnto thee there. And of whom I say vnto thee, This shall goe with thee, the same shall goe with thee. And of whom soeuer I say vnto thee, This shall not go with thee, the same shall not go. So he brought downe ỹ people vnto the water, & ỹ Lord said vnto Gedeon: As many as lappe the water with theyr tonges, as a dog dothe, them put by theym selues, and so doo them that kneele downe vppon theyr knees to drynke. And the numbre of theym that put theyr handes to theyr mouthes, and lapped, were. iii. hundred men. But all the remnant of the people kneled down vpō their knees to drinke water. And the Lord sayde vnto Gedeon: By these. iij. hundred men that lapped water, wyll I saue you: and deliuer the Madianites in-
C to thyne hande. And let all the other people go euery man vnto his place. They therfore of the people toke victayles with them, & their trompets. And he sent all the rest of Israel, euery mā vnto his tent, & comforted those thre hundred with hym. And ỹ hoste of Madian was benethe hym in a valey. And it fortuned ỹ the same night the Lord sayde vnto hym: Aryse, get thee downe vnto the hoste, for I haue deliuered it into thine hand. But and if thou feare to goe downe, then goe thou and Pharah thy ladde down to the hoste, and thou shalt hearken what they say, and so shall thine handes be stronge, to go downe vnto the hoste. Then went he down, & Pharah his lad, euen hard vnto the mē of armes, that were in the hoste. And the Madianites, the Amalekites, and all they of the East, lay along in the valey, lyke a multitude of grashoppers, & their camels were without numbre, euen as ỹ sand by the sea side in multitude. And whan Gedeon was come: Beholde, there was a man that tolde a dreame vnto hys neyghbor, and said: D
Beholde, I dreamed a dreame, & me thought ỹ a lofe of barly bread tōbled into the hoste of Madian, and cam vnto a tent, and smote it that it fell, and ouerturned it, that the tent lay alōg. And his felowe answered and sayde: This is nothing els saue the sweard of Gedeon, ỹ son of Joas, a mā of Israel: for into his hand hath god delyuered Madian, and all the hoste. When Gedeon heard ỹ telling of ỹ dreame, and the interpretation of the same, he worshipped, & retourned vnto ỹ hoste, of Israel: and said: Vp, for the Lorde hath deliuered into your hād, the hoste E
of Madian. And he deuided the three hūdred mē into thre cōpanies, & gaue euery man a trōpet in his hand, with an empty pitcher, and lampes therin, and said vnto them: Loke on me, & do likewise, that when I come to ỹ syde of the hoste, euen as I doo, so do you: when I blowe with a trompet, and all that are with me, blowe ye with trōpets also on euery syde of the hoste, and saye: Here is the sweard of the Lorde & of Gedeon. And so Gedeon, and the three hundred men that were with him, came vnto the syde of the hoste in the beginnyng of the middle watch, & reised vp the watchmē. And

they

they blew with theyr trompets, and
brake the pitchers that were in their
handes. And all the thre companyes
F blewe with trompettes, and brake
the pitchers, and helde the lampes in
theyr left handes, and the trompettes
in theyr ryghte, to blowe withall.
And they cryed: The swearde of the
Lord, and of Gedeon. And they stode
styll, euery man in hys place rounde
aboute the hoste. And they within
the hoste, ranne, and cryed, and fled.
And the three hundreth blewe with
trompettes, and the Lorde set + eue-
1 Re. 14. ry mans swearde vppon hys neygh-
2 Par. 30 bour, throwe out all the host. And
the hoste fledde to Bethsitah, to Ze-
rerath, and to the edge of the playne
of Meholah vnto Tabath.
G And the menne of Israell beynge
gathered together oute of the tribe
of Nephtalym, of Aser, and of all
Manasses followed after the Madia-
nites. And Gedeon sente messengers
vnto all mounte Ephraim, say[illegible]
Come downe agaynst the Madiani-
tes, and take before them the waters
vnto Bethbarath, and to Iordane.
Then all the men of Ephraim gathe
red together, and tooke the waters
vnto Bethbarath, and to Iordane.
And they toke .ii. captanes of ỹ Ma-
dianites, Oreb and Zeb, and slewe
Oreb vpon the rocke Oreb, and Zeb
at the presse Zeb, and followed after
Madian. And brought the heades of
Oreb and Zeb, to Gedeon, on the o-
ther syde Iordan.

¶ The .viij. Chapter.

A Nd the men of Ephraim said
vnto hym: why haste thou
serued vs thus, that thou cal
ledst vs not, whenne thou wentest to
fyght with the Madianites: & they
chyde with hym a good, (and had
almoste doone hym violence.) And
he sayde vnto them: what dede haue
I doone ilke vnto yours? Is not a
cluster of Ephraim better, than the
wyne harueste of Abiezer? God hath
delyuered into your handes the Lordes
of Madiã, Oreb and Zeb. And what
was I able to doe ilke as you haue
done? And then their spirites abated
from of hym, when he had sayde that.
And Gedeon came to Iordan to passe
ouer, he and the three hundred menne
that were with hym, verye fainte and
yet followed the chace. And he sayd
vnto the menne of Socoth geeue I
praye you lakes of bread vnto the peo
ple that followe me: for they be faintye
that I may followe after Zebath, and
Zalmona kinges of Madian. And the
Lordes of Socoth sayde: are the han-
des of Zebath and, Zalmona nowe in
thyne handes, that wee shoulde gene
breade vnto thyne armye? Gedeon
sayde, therefore when the Lorde hath
deliuered Zebath, and Zalmona into
myne hande, I will teare the flesshe of
you with the thornes of the wilder-
nes and with briers. And he wente
vp thence to Phanuel [illegible] spake vnto
them [illegible] wyse. And the men of Pha-
nuel answered him as did ỹ mẽ of So-
coth. And he said also vnto ỹ mẽ of pha
nuel: when I come agayne in peace, I
will breake downe thys towre. Ze-
bath and Zalmona were in Carkar,
and their hostes with theym, vppon a
xv. thousaunde men, whiche were all
that were lefte of all the hostes of thẽ
of the Easte: For there was slayne a
hundred and twentie thousande men
that drewe swordes. And Gedeon
wente throwgh theim that dwelte in
tabernacles on the East syde of No-
bah and Iehabah, and smote the hoste:
for the hoste dyd cast no perylles. And
when Zebah and Zalmona fledde, he
followed after them, and toke the two
kynges of Madian, Zebath and Zal-
mona, and discomforted all the hoste.
And Gedeon the sonne of Joas re-
tourned from battell, afore the sonne
was downe, and caught a ladde of the
men of Socoth, and enquyred of him
And he wrote him of the Lordes and
Elders of Socoth. lxxvij. men. And
he came vnto the menne of Socoth,
and sayde: Beholde here I haue Ze-
bath and Salmona, with whyche ye
dydde cast me in the teeth, sayinge: are
the

the handes of Zebath and Zalmona already in thyne hand, that we should geue bread vnto thy fayntye men? And he toke the elders of the Cytye, and thornes of the wildernesse and breers, and made the men of Secoth to fele them. And he brake downe the tower of Phanuell, and slewe the men of the citye. And then sayde he vnto Zebath and Zalmona, what maner of menne were they whom ye slewe at Thabor? and they answered: the likenesse of thee and them is all one, euen after the fashion of the chyldren of a kyng. And he sayd: they were my brethren, euen my mothers chyldren. As truly as the Lorde lyueth yf ye had saued their lyues, I wolde not slaye you. And he sayde vnto Jether hys eldest sonne: vp and slaye them. But the lad drue not his sweard, for he feared, because he was yet yonge. Then zebath and zalmona sayde: Ryse thou, and fall vpon vs: for as the man is, so is hys strength. And Gedeon arose and slewe zebath and zalmona, and toke away the ornaments, ẏ were on their camels neckes. Then the men of Israell sayd vnto Gedeon: Raigne thou ouer vs, both thou, thy sonne, and thy sonnes sonne, for thou haste delyuered vs oute of the hande of Madian. And Gedeon sayde vnto them: I wyll not raygne ouer you, nether shal my chyld raygne ouer you, but the Lorde shall raigne ouer you. And agayne Gedeon sayde vnto them: I wold desyre a certayne requeste of you, euen that you woulde geue me euerye man the earynges of hys praye. For they had golden earynges, because they were Ismaelites. And they answered: we wyll geue them. And they spredde a mantell, and dyd caste there in euerye man the earynges of hys praye: and the wayghte of the golden earynges that he required, was a thousand and seuen hundred sicles of gold, beside cheynes, pommaunders and purple rayment that was on the kynges of Madian, and beside the chaynes, that were about their camels neckes. And Gedeon made an Ephod therof, and put it in hys citye Ephrah. And all Israell went a whoryng after it, in the same place, whiche thynge betame a ruyne vnto Gedeon and to his house. Thus was Madian brought low before the chyldren of Israel, so that they lyft vp their heades no more. And the country was in quietnes fortye yeares in the dayes of Gedeon. And Jerobaall the sonne of Joas went, and dwelt in his owne house. And Gedeon had .lxx. sonnes of hys bodye begotten, for he had many wyues. And hys concubine that was in Sichem, bare hym a sone also, whose name he called Abimelech And Gedeon the sonne of Joas dyed, in a good age, and was buryed in the sepulcher of Joas hys father, euen in Ephrath, that pertaineth vnto the father of the Ezrites. But it fortuned, that as sone as Gedeon was dead, the chyldren of Israell turned away and went a whoryng after Baalim, and made a couenaunte with Baal to be their God, and the chyldren of Israell thoughte not on the Lorde their God whiche had deliuered them out of the handes of all thair enemyes on euerye side. Neyther shewed they mercye on ẏ house of Jerobaal, otherwyse called Gedeon, accordyng to all the goodnes which he had shewed vnto Israell.

The .ix. Chapter.

ABimelech the sonne of Jerobaall wente to Sichem, vnto his mothers brethrē, and communed with them, and with all hys mothers fathers kynred, saying: saye I pray you, in the eares of all the enhabitours of Sichem: whether is better for you, that all the sonnes of Jerobaall (which are .lxx. persons) raygne ouer you, eyther that one raygne ouer you? Remember, that I am of youre bone, and of your flesshe. And hys mothers brethren spake of him in the audience of the men of Sichem all these wordes, and their hartes were moued to folowe Abimelech. For they sayde: he is our brother. And they gaue hym .lxx. peces of syluer out of the temple of Baal Berith, wherwith Abimelech hyred vayne and lyght persons which

went with hym. And he wente vnto
2par.21a hys fathers house at Ephrah, & slewe
all hys brethren, the sonnes of Ie-
robaal, euen .lxx. persons with one stone.
Notwithstandyng, yet Joathan the
yongest sonne of Jerobaal escaped, for
he hyd hym selfe. And all the men of
Sichem gathered together, and all the
house of Mello, and came and made
Abimelech kyng in the playne, where
the great stone was by Sichem. And
when they told it to Joathan, he wēt
and stode in the toppe of mount Gari-
zim, and lyfte vp his voyce, and cryed,
and sayde vnto them: Herken vnto me
B you men of Sechim, that God maye
4Esd.4b herken vnto you. The trees wente
forth to anoynt a kyng ouer them, and
sayd vnto the Olyue tree: raigne thou
ouer vs. But the olyue tree sayd vnto
them: shoulde I leaue my fattenes,
which both gods & men prayse in me,
and go to be promoted ouer the trees?
And the trees sayde to the fygge tree:
come thou and be kynge ouer vs. The
fygge tree answered them: shoulde I
forsake my swetnes, & my good fruite,
and go to be promoted ouer the trees?
Then sayde the trees vnto the vyne:
come thou and be kynge ouer vs. The
vyne sayde vnto them: should I leaue
my wyne wherby I cheare both gods
and men, and go to be promoted ouer
the trees? Then sayd all the trees vn-
to the firre bushe: come thou & raygne
ouer vs. And the firre bushe sayd vnto
the trees: if it be true that ye will a-
noynt me kynge ouer you, then come,
and put your trust vnder my shadow.
If no, the fire come out of the fir bush,
and wast the Ceder trees of Libanon.
C Nowe therfore, if ye do truly and vn-
corruptlye, to make Abimelech kynge:
and if ye haue dealte well with Jero-
baal and his house, and haue done vn-
to hym, accordynge to the deseruynge
of hys handes, iudge ye. For euen he
(my father) fought for you, and aduen
tured hys lyfe, and rydde you oute of
the hande of Madian. And ye are ry-
sen vp agaynst my fathers house thys
daye, and haue slayne hys chyldren, e-
uen, lxx. persons with one stone, and
haue made Abimelech the sonne of his
mayde seruaunte, kynge ouer the men
of Sichem, because he is your brother
if ye then haue dealt truely and purely
with Jerobaal and with hys house
thys daye then reioyce ye with Abi-
melech, and let hym reioyce with you.
But if you haue not dealt truely, then
I praye God a fire maye come out of
Abimelech, and consume the men of
Sichem and the house of Mello. And
that ther may come a fire from among
the men of Sichem, and oute of the
house of Mello, and consume Abime-
lech. And Joathan ranne awaye and
fledde, and went to Beer and dwelte
there, for feare of Abimelech hys bro-
ther. When Abimelech had raygned
three yere, God sent a spyrit of hate be-
twene Abimelech, and the men of Si-
chem. And the Citizens of Sichem
rayled vpon Abimelech, and wyshed
that the wickednesse done to the lxx.
sonnes of Jerobaal myght come on
him, and that God wold lay the blood
of them vnto Abimelech their brother
which slewe them, and vpon the other
men of Sichem which ayded hym in
the kyllynge of hys brethren. And the
citizens of Sichem set men to laye a-
wayte for him in the top of the moun-
taynes, which men (whyle they tar-
ied for hys comynge) robbed all that
came a longe the way by them. And it
was tolde Abimelech. And Gaal the
sonne of Abed came with hys brethr.
and they gat them to Sichem. And the
men of Sichem put their confidence
in hym. And they went oute into the
fieldes, and gathered in their grapes,
and trode them, and made merye, and
wente into the house of their goddes,
and dyd eate and drynke, and cursed
Abimelech. And Gaal the sonne of A-
bed sayde: what is Abimelech? & what
is Sichem? that we shoulde serue
hym? Is he not the sonne of Jerobaal? and Zebul is hys officer? Serue
suche as come of Hemor the father of
Sichem, for what reason is it that
we shoulde serue hym? Would God
thys people were vnder my hand then
wold I take Abimelech out of the way.

And

And he spake against Abimelech: make thine hoste greater, and go out. And whē Zebul the ruler of the citye hard the wordes of Gaal the sonne of Abed, he was wroth, & sent messengers vnto Abimelech priuely, saying: Beholde, Gaal the sonne of Abed and hys brethren be come to Sichem: and beholde they set the citie agaynst thee. Nowe therfore vp by nyght, thou and all the people that is with the, & lye in wayte in the field. And rise early in the morninge as soone as the sunne is vp, and fall vpon the citie. And if he & the people that is with hym, come out agaynst the, do to him what thine handes shall be able. And Abimelech rose vp, and all the people ỹ were with him by night. And they layde a wayte agaynst Sichem in foure companyes. And Gaal the sonne of Abed went out, and stode in the entrynge of the gate of the citie. And Abimelech rose vp, and the folke that were with him, frō laying awayt. And whē Gaal saw the people he said to Zebul: beholde there come people downe frō the top of the mountaynes. And zebul said vnto him: the shadowe of the hyls seme men vnto the (and by that errour arte thou deceaued.) And Gaal answered agayne, and sayde: see, ther come folke downe by the myddle of the land, & another company come alonge by the playne of the charmars. Then sayde zebul vnto him: where is now thy mouth that sayde: what felow is Abimelech that we shoulde serue him? Is not this the people that thou hast despised? Go out nowe and fight with them. And Gaal went out before the citizens of Sichem, & fought with Abimelech. And Abimelech chased hym, that he fledde before him (and he drove him into the Citye) and manye were ouerthrowē and wounded, euen vnto the entring of the gate. And Abimelech dwelt at Arumah. And zebul thrust out Gaal and hys brethren, that they should not dwell in Sichem (and) charged them not to tarye therin. And vp the morowe it happened that the people went onte into the fielde. And thē tolde Abimelech. And he tooke the people, and deuided them into three companyes, and layd awayt in the fieldes, and looked, and behold, the people were come out of the Citie, and he ran vpon them, and slue them. And Abimelech, and the companyes that were wyth him reached further, and stode in the entring of the gate of the city. And the two other companyes ran vpon all the people that were in the feldes, & slewe thē. And when Abimelech had fought agaynst the citye all that daye, he toke it, and slewe the people that was therin, and destroyed the citye and lodged salt thorowout it. And when all the men of the towre of Sichem hearde that, they entred into a strong holde of the house of their God Baal berith, (where they made a bonde with hym, and therof did the place take his name, which place was exceadyng stronge.) And it was tolde Abimelech, that all the men of the towre of Sichem were gathered together, and Abimelech gat him to mounte zelmon, both he and all the people that were with him, & toke axes with him and cut downe bowes of trees, and toke them and bare them on his shoulder, & sayd vnto the folcke that were with hym: what ye haue seene me do, spede youre selues, and do lyke wyse as I haue done. And all the men that were amonge the people, cut downe bowes, and folowed Abimelech, and put them into the holde, and sette the holde afier by them: so that (with smoke and fire) all the men of the towre of Sichem were slayne, beyonde thē sayde men and wemen. Then went Abimelech to Thebez, & besieged it, and toke it. But there was a stronge towre within the citie, and thyther ranne al the men and wemen, and all the chefe that were in the citie, and shutte it to them, and gat them vp by the bulwarkes, to the toppe of the towre. And Abimelech came vnto the towre and fought against it, and went harde vnto the doore of the towre to set it on fyre. And a certayne woman cast a peece of a mylstone vpon hys head, and all to brake hys brayne pan. Then Abimelech called hastely vnto

the yonge man that bare hys harneſſe,
1reg.31b and ſayd vnto him: ✠ drawe thy ſweard
1par.10a and ſlee me, that men ſaye not of me: a
woman ſlew hym. And his lad thruſt
hym thorowe and he dyed. And when
the men of Iſraell ſawe that Abime-
lech was dede, they departed euery
man vnto hys owne houſe. And thus
Judi.9.c ✠ the wickednes of Abimelech which
he did vnto his father, in ſleyinge hys
ſeuenty brethren and therto all the wic-
kednesse of the men of Sichem, dyd
God wynge vpon their heades. And
vpon them came the curſe of Ioathan
the ſonne of Ierobaall.

¶ The .x. Chapter.

A Fter Abimelech there aroſe,
to defend Iſraell, one Thola
(the ſonne of Phuah) his vn-
cles ſonne, a man of Iſaſar whiche
dwelt in Samir in mount Ephraim.
And he iudged Iſraell .xxiii. yere and
dyed, and was buryed in Samir. And
after hym aroſe Iair a Gileadite, and
Jud.12d iudged Iſraell .xxii. yere. And he had
thirtie ſonnes that rode on thirtye aſſe
colttes, & they had thirtye cities, which
are called the Townes of Iair vnto
3.r.10b thys day, and are in the lande of Gile-
ad. And Iair dyed and was buried in
Judg.2d Kamon. ✠ And the chyldren of Iſraell
3.a.4.a. ſyn̄ed yet agayne in
6.a.8 g.& the ſyght of the Lord, and ſerued Ba-
13.a alim and Aſtaroth, & the gods of Sy-
ria, the gods of Sidon, and the gods of
Moab, the gods of the chyldren of
Ammon, and the goddes of the Phili-
ſtines, and forſoke the Lord and ſerued
not hym. And the Lorde was wroth
with Iſraell, and ſolde them into the
hands of the Philiſtines, and into the
hands of the childre of Ammon, whi-
che from that yere forth, pilde and op-
preſſed the chyldren of Iſraell .xviii.
yere all thay were on the other ſide Jor-
dan in the lande of the Amorites which
is in Gilead. Moreouer the chyldren
¶ of Ammon wente ouer Jordan to fight
agaynſt Iuda, Ben Iamin, and the
houſe of Ephraim: ſo that Iſrael was
ſore combred. And the chyldren of Is-
raell cryed vnto the Lorde ſayinge: we
haue ſynned agaynſt thee: for ye haue
forſaken our owne God, and haue ſer-
ued Baalim. And the Lord ſayde vnto
the chyldren of Iſraell: did not the Ae-
gyptians, the Amorites, the chyldren of
Ammon, the Philiſtines, the Sido-
nites, the Amalekites, and the Ma-
nites oppreſſe you? And ye cryed vnto
me and I delyuered you out of their han-
des. And for all that ye haue forſaken
me, and ſerued ſtraunge gods, wher-
fore I will helpe you nomore. Go and
crie vnto the gods which ye haue cho-
ſen, and ✠ let them ſaue you in the time Deu.
of your tribulacion. And the chyldren Iud.
of Iſrael ſayd vnto the Lord: we haue D
ſynned, do thou vnto vs what ſoeuer
pleaſe thee, deliuer vs onely this day.
And they put away the ſtraunge gods
from them, and ſerued the Lorde. And
hys ſoule had pitye on the miſerye of
Iſraell. Then the chyldren of Ammon
gathered together, and pitched in Gi-
lead. And the chyldren of Iſrael gath-
red thē together, and pitched in Miz-
pa. And the Lordes of Gilead ſayde
eche to other: whoſoeuer wyll begyn
the battell agaynſt the chyldren of Am-
mon, the ſame ſhalbe head ouer all the
enhabitoures of Gilead.

¶ The .xi. Chapter.

ANd there was one Jephthah
a Gileadite, a ſtronge man the
ſonne of an harlot: and Gilead
begat Jephthah. And Gileades wyfe
bare hym ſonnes, whiche when they
were come to age chaſte oute Jeph-
thah, and ſayde vnto hym, thou ſhalt
not enherite in our fathers houſe, for
thou art the ſonne of a ſtraunge wo-
man. Then Jeththah fledde from hys
brethrenne, and dwelte in the lande of
Tob. And there gathered idle and
theuiſhe men to Jephthah, and went
out with him. And it chaunced in pro-
ceſſe of tyme that the chyldren of Am-
mon made warre agaynſt Iſrael. And
when the chyldren of Ammon fought
thus agaynſt Iſrael, the elders of Gi-
lead went to fet Jephthah oute of the
lande of Tob (to helpe them) and ſayd
vnto hym, come and be our captayne

that we may fyght with the chyldren of Ammon. Jephthah answered the elders of Gilead: dyd not ye hate mee and expel me out of my fathers house: how happeneth it then, that you come vnto me now in tyme of your tribulacion? And the Elders of Gilead sayde vnto Jephthah: Therefore we turne agayne to thee nowe, that thou mayest go with vs, and fight against the chyldren of Ammon and be our head ouer all the inhabitoures of Gilead. And
B Jephthah sayd vnto the elders of Gilead: If ye bryngе me home agayne to fyghte with the chyldren of Ammon, then if the Lord deliuer thē before me, shall I be your heade? And the elders of Gilead sayd to Jephthah: the Lorde be witnesse betwene vs, yf we do not accordyng to thy wordes. Then Jephthah went with the elders of Gilead. And the people made him head and ruler ouer them. And Jephthah rehearsed all his wordes before the Lorde in Mizpa. And Jephthah sente messengers vnto the kynge of the chyldren of Ammon saying: what halte thou to do with me, that thou arte come agaynst me, to fight in my land? The kynge of the chyldren of Ammō answered vnto the messengers of Jephthah: Because Israel toke away my land, when they came out of Egipt: euen from Arnon vnto Jabok, and vnto Jordan. Now therefore restore those landes agayne with fayre meanes. And Jephthah sent messengers againe vnto the king of the chyldren of Ammon: & said vnto hym: thus sayeth Jephthah: * Israell toke not away the lande of Moab, nor the lande of the chyldren of Ammon.
b But when Israel came out of Egypt and walked thorowe the wildernesse, euen vnto the red sea they came to Cades * and sente messengers vnto the
c kynge of Edom, sayinge: lette me (I pray thee) go thorow thy lande. But the kynge of Edom wolde not agree thereto. And in lyke maner they sente vnto the kynge of Moab, but he wold not consent. And so Israell abode styll in Cades. And then they went alonge thorowe the wildernesse, and compassed the lande of Edom, and the lande of Moab, and came along by the easte syde of the land of Moab, and pytched on the other syde of Arnon, and would not come within the coaste of Moab: * for Arnon was the vtmoste border of Moab. And then Israel * sent messengers vnto Sehon, kyng of the Amorites, and kynge of Helbon, and sayde vnto hym: Let vs passe thorowe thy lande vnto oure owne countrey. But Sehon consented not to Israell, that he shoulde go thorowe hys coaste: but gathered all hys people together, and pytched in Jazah and foughte with Israell. And the Lord God of Israel deliuered Sehon and al his folke into the handes of Israell. And so Israell smote them and conquered al the land of the Ammorites, the enhabiters of the sayde countrey. And they cōquered all the coastes of the Ammorites, from Arnon vnto Jabok, & frō the wildernesse vnto Jordā. So now, seyng the Lord God of Israel hath caste out the Amorites before hys people Israell, shouldest thou possesse the land? May but what people Camos thy god dryueth out that lande possesse thou. Euē so whatsoeuer nacion the Lorde oure God expelleth, that land ought we to enioye. * And arte thou better then Balac the sonne of Zephor kynge of Moab? dyd he stryue with Israell or
E fyght agaynst them, all the whyle Israell dweit in Helbon and her townes, in Aroer and her townes, and in al the cities ẏ be along by the coastes of Arnon, three hundred yeares? why dyddest thou not recouer them in all that space? Wherfore, I haue not sinned agaynst the. But thou doest me wrong to warre agaynst me. The Lord therfore whiche is a Judge, be Judge this daye betwene the chyldren of Israell and the chyldren of Ammon.
Howbeit, the kyng of the chyldren of Ammon, harkened not vnto the wordes of Jephthah, which he sent hym. Then the spyrete of the Lord came vpon Jephthah. And he passed ouer to Gilead and to Manasses, and came to Maspha that lyeth in Gilead, & from

Nu. 21. c
* de. 2 c. d
D
Nu. 22 a
deu. 23. a
E

thence vnto the chyldren of Ammon.
F And Jephthah vowed a vow vnto the
Num.6d Lord, and sayd: * If thou shalt deliuer
the children of Ammon into my hands
then that thynge that commeth out of
the dores of my house against me, whē
I come home in peace, from the chyl-
dren of Ammon, shalbe the Lords, and
I will offer it vp for a burntofferyng.
And so Jephthah went vnto the chil-
dren of Ammon to fyghte with them.
And the Lord deliuered them into his
handes. And he smote them from Aro-
er tyll thou come to Minith, euen .xx.
cities: and so forth to the playne of the
vineyardes with an exceadyng greate
slaughter. And thus the chyldrene of
Ammon were broughte vnder before
the chyldren of Israell. When Jeph-
thah came to Jazphah vnto his house,
se, his daughter came out against him,
with tymbrelles and daunses, whyche
was his only child: so that beside her,
G he had nether sonne nor daughter. And
when he sawe her, he rent his clothes
and sayd: Alas my daughter, thou hast
brought me lowe, and art one of them
that troubleth me. For I haue ope-
ned my mouth vnto the Lorde and can
not go backe, and she sayde vnto hym:
my father, yf thou haue opened thy
mouth vnto the Lorde, then doo with
me accordynge to it that proceded oute
of thy mouth, for as much as the Lord
hath auenged the (and geuen the vic-
tory) of thyne enemies the children of
Ammon. And she said vnto her father:
do this much for me: let me alone two
monethes, that I may go down to the
mountaines, & bewayle my virginitie
I and my felowes. And he said go and
he sent her away two monethes. And
so she went with her companions, and
lamented her maydenheade vpon the
mountaynes. And after the end of two
monethes she turned agayne vnto her
father which dyd with her accordyng
to his vowe which he had vowed, and
she had knowen no man. And it grew
to a custome in Israell. The daugh-
ters of Israell came yeare by yeare to
lament the daughter of Jephthah the
Gileadite, foure dayes in a yere.

The .xii. Chapter

AND the men of Ephraim ga- I
thered them selues together,
and went northward, and said
vnto Jephthah: * wherfore wentest Jud.
thou to fyghte with the chyldrenne of
Ammon, and dyddest not call vs to go
with the? we wil therfore burne thine
house vpon thee with fyre: and Jeph-
thah sayd vnto them: I and my people
were at great stryfe with the children
of Ammon. And when I called you,
ye delyuered me not oute of their han-
des. And when I sawe that ye delive-
red me not, * I put my life in my han- Jud.
des, and wente vpon the chyldren of pla.
Ammon. And the Lorde deliuered the
into my handes. Wherfore then are ye
come vpon me nowe, to fyghte with
me? Jephthah therfore gathered toge-
ther all the men of Gilead, and fought
with the Ephraites. And the men of
Gilead smote the Ephraites because I
they sayd: Ye Gileadites are but run-
neagates of Ephraim among the
Ephraites & the Manassites. More-
ouer, the men of Gilead toke the pas-
sages of Jordan before the Ephraites.
And when those Ephraites that were
escaped, sayde: let vs go ouer, then the
men of Gilead sayde vnto them: Art
thou an Ephraite? they sayd nay. Thē
sayde they vnto him: then say: Schib-
boleth (which is by interpretation: an
eare of corne.) And he sayde Sibbo-
leth: for he coulde not so pronounce.
And then they toke hym, & slewe him
at the passeges of Jordan. And there
were ouerthrowen at that tyme of the
Ephraites. xlii. M. And Jephthah
iudged Israell .vi. yeare, and dyed, and
was buried in one of the cities of Gi-
lead. After thys man, iudged Israell
one Abezan of Bethlehem, and he had
xxx. sonnes and .xxx. daughters, whom
he sent out, and toke .xxx. other in, for
his sonnes. And when Abezan had
iudged Israell .vii. yeare he dyed, and
was buryed at Bethlehem. After him
Elon a Zabulonite iudged Israell .x.
yere, and Elon the Zabulonite dyed,
and was buried in Aialon, in the coun
trye of Zabulon. After him, Abdon the
sonne

sonne of Hellel a Pharatonite iudged Israel. And he had xl. sons, and thirty neuews, that rode on .lxx. asse coltes. And when Abdon the sonne of Hellel the Pharatonite had iudged Israell eyght yere he dyed, and was buried in Pharthon in the lande of Ephraim, in the mount of the Amalekites.

¶ The .xiii. Chapter.

1 AND the chyldren of Israel began agayne to committe wickednes in the syght of ✠ Lord. 10b *And the Lord deliuered them into the hands of the Philistines .xl. yere. And there was a man in Zaraah of the kynred of Dan, named Manoah, whose wyfe was barren, and bare not. And the Aungell of the Lord appeared vnto the woman, and sayde vnto her: Behold, thou art barren, and beareſt not: But thou shalt conceaue, and beare a 1.6a sonne. And nowe beware *that thou drynke no wyne, nor stronge drynke, neyther eate any vncleane thynge: for se, thou shalt conceaue and beare a son. 1b And there may no *raſor come on hys 7a head. For the lad shalbe an *abstayner vnto god, euen from his (infancie and from his) birth, And he shall begyn to deliuer Israel out of the handes of the Philistines. Then the wife came, and told her husband saying: a man of God came vnto me, and the fassion of hym was lyke the fassion of an Aungell of God, exceadyng fearful. But I asked 8 him not whence he was, neyther tolde 6c he me his name, but sayd vnto me *be- 1e hold thou shalt be with chylde & beare a sonne, and nowe drynke no wyne nor stronge drynke, neyther eate anye vncleane thynge: for the lad shalbe an abstayner to God, euen from hys (infancie and from hys) birth, to the daye of hys death. Then Manoah made intercession to the Lorde, and sayde: I pray the my Lord, let the men of God whiche thou sendeſt, come once more vnto vs, and teache vs what we shall do vnto the ladde when he is borne. and God hearde the voyce of Manoah, and the Aungell of God came agayne vnto the wyfe as she sat in the feelde. But Manoah her husbande was not with her. And the wife made haste and ranne, and shewed her husbande, and sayde vnto hym. Behold, the man appeared vnto me that came vnto me to daye. And Manoah arose and wente after hys wyfe, and came to the man, and sayde vnto hym: arte thou the manne that spakeſt vnto my wife? And he sayde: I am. Manoah sayde: nowe when thy sayinge is come to passe: what shalbe the maner of the chylde, and what shall he doo? And the Aungell of the Lorde sayde vnto Manoah: Thy wyfe muste abstayne from all that I sayde vnto her: she maye eate of nothyng that cometh of the vyne tree, nor drynke wyne or stronge drynke, nor eate any vncleane thynge. But muste obserue all that I bad her. Manoah sayde vnto the Aungell of the Lorde: we wyll kepe thee styll, vntyll *we haue made readye a Tob 12d kyd, and haue set it before the. And the Aungell of the Lorde sayde vnto Manoah: though thou make me abide. * I Gen. 18a wyll not eate of thy breade. And yf Tab 12b thou wylte offer a burnte offerynge, thou muſt offer it vnto the Lord. For Manoah wyſt not that it was an angell of the Lorde, And Manoah sayde agayne vnto the aungell of the Lorde: What is thy name, that when thy sayinge is come to passe, we maye do thee some worshyppe? And the aungell of the Lorde sayd vnto hym: *why askeſt Ge. 12.g D thou after my name, whiche is secrete. And so Manoah toke a kydde with a meatofferyng & offered it vpon a rocke vnto the Lorde. And the aungell dyd wonderously. Manoah and his wyfe lokynge vppon. And when the flame came vp toward heauen from the aulter, the angell of the Lord ascended vp in the flame of the aulter. And Manoah and his wyfe loked vpon it, and fell flat on their faces vnto the grounde. But the angel of the Lord did nomore apeare vnto Manoah and hys wyfe. And then Manoah knew that it was an angell of the Lorde, and sayde vnto hys wife *we shall surely dye, because Exo. 33d we haue sene god. But his wyfe sayd Judi. 6.c vnto him: If the Lord would kyll vs,

he would not haue receaued a burnt-offrynge and a meateoffrynge of oure handes, nether would he haue shewed vs all these thynges, nor woulde nowe haue told vs any suche. And the wife bare a sonne, and called his name Samson. And the ladde grewe, and the Lorde blessed hym. And the spyze of the Lorde beganne to mone hym in the hoofte of Dan, betwene Zaraah and Estaol.

¶ The xiiii. Chapter.

A Samson went downe to Thānath and sawe a woman in Thānath of ẏ daughters of ẏ Philistines, and he came vp, and tolde his father & his mother: and sayde: I haue sene a woman in Thamnath of the daughters of ẏ Philistines. And nowe geue me her to wyfe. Then his father and
Deu. 7. a mother sayde vnto him: • Is there neuer a woman amonge the daughters of thy brethren, and among all my people, but that thou muste goo, and take a wyfe of the vncircumcised Philystines? And Samson sayde vnto his father: geue me this woman, for shee pleaseth me wel. But his father and mother wist not that it was the Lordes doynge, and that he sought an occasion agaynste the Philistines, for at that tyme the Philistines raygned ouer Israell. Then wēt Samson and his father and his mother downe to
B Thamnath, and came to the vineyardes of Thamnath. And behold, a yong (wood) lyon roared vpon hym. And the spryte of the Lorde came vpon him. And he tare hym, as he woulde haue rente a kydde, and yet had nothyng in his hande, neither tolde his father and mother what he hadde done. And he went downe, & talked with the woman, whych semed well fauoured in the eyght of Samson. And within a shorte space after, as he went thyther againe to take her to wyfe, he turned
C oute of the way, to see the carkasse of the Lyon. And behoilde, there was a swarme of bees and honey, in the carkasse of the Lyon. And he toke of the honey in his handes, and went eating and came to his father and mother, and gaue theym also. And they didde eate. But he tolde not theim, that he had taken the honey out of the carkasse of the Lyon. And soo his father came vnto the woman and Samson made there a feast, for so vsed the yong men to do. And when they (the cytizens of that place) sawe hym, they brought .xxx. companions to be wyth hym. And Samson sayd vnto theim: I will nowe putte forthe a ryddle vnto you. And if you can declare it me within .vii. dayes of the feast, & fynde it out. I will geue you .xxx. shirtes, & xxx. chaunge of garmentes: But and yf you can not declare it me, then shal ye geue me .xxx. shertes, & xxx. chaūge of garmentes And they answered him put forth thy ryddle that we may heare it. And he sayde vnto theym: Oute of the eater came meate: and oute of the stronge came swetenes. And they cold not in three dayes expounde the ryddle. And when the seuenth day was come they sayde vnto Samsons wyfe: flater thyne husbande, (and perswade hym) that he may declare vs the ryddle least we burne thee and thy fathers house with fire. Haue ye called vs hither, to make vs beggers? And Samsons wife wept before him (complayned) and sayde: Surelye thou hatest me and louedst me not: for thou haste put forth a riddle: vnto the childzen of my folcke, and hast not told it me. And he sayde vnto her: Beholde, I haue not tolde it my father and my mother, and shall I tell it thee? And Samsons wife wepte before hym .vii. dayes, while the feast lasted. And the seuenth day he tolde her, because she lay so sore vpon hym. And she tolde it the chyldzen of her folke. And the men of the citie sayde vnto hym the seuenth day, before the sonne went downe. what is sweter then honey, and what is stronger then a Lyon? Then sayde he vnto them: If ye had not plowed in my cauſe, ye had not found out my riddle. And the spzit of the Lord came vpon hym. And he went down to Askalon, and slewe thirtie men of theim, & spoyled them, & gaue chaunge of garmentes

mentes vnto thē which expounded ꝯ riddle. And he was wroth, and went vp to hys fathers houſe. But Samſous wyfe was geuen to one of hys companyons, that he had taken vnto hym.

¶ The xv. Chapter.

1 AND it chaunced within a whyle after, euen in the tyme of wheate haruest, that Samſon viſited his wyfe with a kyd, ſayinge: I wyll go into my wife into the chamber: but her father wold not ſuffer him to goo in. And her father ſayde: I thought that thou haddeſt hated her, and therfore gaue I her vnto one of thy companions. Is not her yonger ſiſter fayrer thē ſhe? Take her in ſteade of the other, Samſō ſaid vnto thē: Nowe am I more blameles then the Philiſtines, & therefore wyll I do them diſpleaſure. And Samſon went out and caughte three hundred foxes, and toke firebrandes, and faſtened tayle to tayle, and put a firebrande in the myddes betwene two tayles. And whan he had ſet the brandes of fire, he ſent them out (that they might runne abroade, which went immedyately) into the ſtandyngt corne of the Philiſtines, and burnt vp both the reped corne, and alſo the ſtanding, wyth the vyneyardes and oliues. Then the Philiſtines ſayd: who hath done this
2 And it was told thē that Samſon the ſonne in lawe of the Thamnite, becauſe he had taken hys wyfe, and geuē her to his companion. And the Phyliſtines came vp and burnte her and her father with fire. And Samſō ſaid vnto them: Though ye haue done thys yet will I be auenged of you, & then I will ceaſe. And he ſmote thē legge and thigh with a mightie plague. And then he went and dweit in the caue of the rocke Etam. Then the Philiſtynes came vp, & pitched in Juda, and lay in a place, ꝯ was afterward called Lehi (that is a Jaw bone, wher their hoſt was ſcatered abroade.) And the men of Juda ſaid, why are ye come vp vnto vs? They aunſwered: to bynde Samſon are we come vp, and to do to hym as he hath done to vs. Then thre thouſande men of Juda went downe to the caue of the rocke Etam, and ſaid to Samſon: wotteſt thou not that the Philiſtenes are rulers ouer vs. wher fore thē haſt thou done thus vnto vs? He anſwered them, as they dyd vnto me ſo haue I done vnto theym. And they ſayde vnto hym agayne: we are come downe to bynde the, and to deliuer thee into the hande of the Philiſtines. And Samſon ſayd vnto them: ſweare vnto me (and promes me) that ye ſhall not fall vpon me your ſelues. They anſwered him, ſaying: No, but we wyll bynde thee, and delyuer thee vnto their hands: But we wil not kil thee. And they bounde hym with two newe cordes, and broughte hym from the rocke. And when he came to Lehi, the Philiſtines ſhowted againſt him. And the ſpyrete of the Lorde came vpon hym, and the cordes that were vppon hys armes, became as flaxe that was burnt with fier, for the bandes lowſed from of hys handes. And he founde a rottenne Jawe bone of an aſſe, and put fourth hys hande, and caught it, and ſlewe a thouſande men therwith. And Samſon ſayde: with the Jawe of an aſſe, haue I made heapes of them: with the Jawe of an aſſe haue I ſlaine a thouſandīe And whē he had lefte ſpeakynge, he caſt awaye the Jawe bone oute of hys hande, and called the place: Ramath Lehi (That is by interpretacion, the lyftyng vp of the Jawe bone.) And he was ſore athyrſte, and called on the Lorde, and ſayde: Thou haſte geuen thys greate victorye, in the hande of thy ſeruaunt. And nowe I muſte dye for thirſt, and fall vnto the hands of the vncircumciſed. But God brake a great toth that was in the Jawe, and ther came water therout. And when he had dronke, his ſpyrete came againe and he was refreſhed, wherefore the name therof is called vnto this daye, the well of the caller on, which came of the Jaw. And he iudged Iſraell in the dayes of the Philiſtines, twentye yeres.

The

The.xvi. Chapter.

Then went Samsō to Azath, and sawe there an harlotte and went in vnto her. And it was tolde the Azathites, saynge: Samson is come hyther. And they went about, and layde wayte for hym ther al night in ỹ gate of the citie and were still all the nyght, saying: in the morgnyng whan it is daye, we shal kyll hym. And Samson toke his rest tyll mydnyght, and arose at midnight and toke the dores of the gate of the citie, and the two side postes, and rente them of, with the barre and al, and put them vpon his shoulders, and caryed them vp to the top of an hill, that is before Hebron. And after this, it fortuned that by the ryuer of Sorek, he loued a womā, called Dalila, vnto whō came the Lordes of the Philistines, and sayd vnto her: perswade hym, and se wherin his greate strength lyeth, and by what meane we maye ouercōe hym that we may bynde hym, to bring hym vnder, and euery one of vs shall geue the elcuen hundred siluerlinges. And Dalila sayde to Samson: Oh, tell me where thy great strenth lyeth, and how thou mightest be bound, and brought vnder. Samson answered vnto her: If they bynde me with seuē grene withes that were neuer dryed, I shalbe weake as other menne. And then the LORDES of the Philystynes brought her seuen wythes that were yet greane and neuer dryed, and shee bound hym therewith. Notwithstandyng she had men lyinge in wayte with her in the chamber. And shee sayde vnto him: the Philistines be vpon the Samson. And immediately he brake the withes as a strynge of towe (that is twined) breaketh, when it fealeth fyre. And so hys strengthe was not knowen. And Dalila sayde vnto Samson: Se, thou hast mocked me, and tolde me lyes. Nowe therfore tell me, wherwith thou mightest be bound. He answered her: yf thou bind me with newe ropes that neuer were occupyed, I shall be weake, and as another manne. Dalila therefore toke newe ropes, and bounde hym therewith and sayde vnto him: the Philystines be vpon the Samson. And ther were lyers of wayte in the chamber, and he brake them from of his armes, as they had bene but a threde. And Dalila sayde vnto Samson, hitherto thou hast begyled me, and tolde me lyes: yet tell me, howe thou mightest be bounde. He sayde vnto her: If thou plantedst the.vii. lockes of my heade with an heare lace. And she fastened them with a nayle, and said vnto him: the Philistines be vpon the Samson And he awaked out of his slepe, & plucked awaye the nayle, that was in the plattynge with the heare lace. AND she sayde vnto him agayn: How canst thou saye that thou louest me when thyne hart is not ỹ me? behold, thou hast mocked me this three tymes, and hast not tolde me, wherein thy greate strength lyeth. And as she lay vpon hym with her wordes continually vexynge of hym, his soule was encombred euen vnto the death. And so he tolde her all his harte, and sayde vnto her: there neuer cam raser vpō mine headde, for I haue bene an abstaynar (that is to say consecrate) vnto God, euen from my mothers wombe: therfore whan I am shauen, my strength will goo from me, and I shall ware weake, and be lyke all other men. And when Dalila sawe that he had tolde her all hys heart, she sent and called for the Lordes of the Philistines, saying: come vp yet this once, for he hath shewed me all his hart. Then the Lords of the Philistines came vp vnto her, and brought the money in their handes. And she made him slepe vpon her knees, (and to lay hys head downe in her lappe) and she sent for a man, and he dyd shaue of the seuen lockes of his head, and beganne to vexe him, and his strength was gone frō hym And shee sayde: the Philistines be vppon the Samson. And he awoke oute of hys slepe, and sayde: I will go oute nowe as at other tymes before, and shake my selfe, and he wist not that the Lord was departed frō hym. But the Philistines

A Other wise called Gaza

B

C

Num. vi. Iudi. xiii.

stines toke him, and put out his eyes, and brought hym downe to Azath, & bound him with two fetters of brasse And he did grinde in the prison house howbeit the heare of his headde began to growe agayn after that he was shauen. Then the Lordes of the Philistines gathered them together, for to offer a solempne offeryng vnto Dagō their God, and to reioyce: for they said oure God hath deliuered Samson our enemie into our hands. And whē the people sawe hym, they praysed their God: for they sayde: our GOD hath deliuered into our hāds, our enemie, & destroyer of our cōtrey, which slue many of vs. And whē their harts were mery, it fortuned, that they said send for Samson that he maye make vs laughe. And they fet Samson out of the prison house, and he played before them, and they set hym betwene the pillers. And Samson sayde vnto the lad that led hym by the hand: sette me that I may touche the pillers, that the house stand vpon, and that I may leane to them. And the house was full of men and women. And there were all the Lordes of the Philistines. And there were vpon the rofe a thre thousand men and women, ỹ beheld while Samson played And Samson called vnto the Lorde, and sayde: O Lorde God, thinke vppon me, and strenthen me, at this time onely. O God that I may be auenged of the Philistines for my two eies. And Samson caught the two middle pillers, on whiche the house stode, & on which it was borne vp, the one in his ryghthande, and the other in his lefte, and sayde: my soule shall dye with the Philistines, and bowed them with all his myght. And the house fel vpon the Lordes, and vpon all the people, that were therein. And so the deade whych he slewe at hys death were more then they which he slewe in his lyfe. And then his brethren and all the house of hys father came downe, and toke hym vppe, and broughte hym & buryed him betwene Zarath and Estahol, in the buryinge place of Manoah hys father. And he iudged Israell twenty yeares.

The .xvii. Chapter.

THere was a man in mount Ephraim named Micah, and he sayd vnto his mother: the leuen hundred syluerlynges that were taken from thee, about which thou cursedst, and spakest it in mine eares. Beholde, the syluer is with me, I toke it away. And his mother sayd: blessed be thou my sonne, in the Lord. And when he had restored the leuen hundred syluerlynges to hys mother agayne, hys mother sayde: I vowed the syluer vnto the Lord of myne hande for thee my sonne: that thou shouldest make a grauen ymage and an ymage of metall. Nowe therefore, I wyll geue it thee agayne. And when he restored the money agayne vnto hys mother, hys mother toke two hundred siluerlynges, and gaue them to a goldsmyth, which made thereof a grauen ymage, and a ymage of metall, & it was in the house of Micah. And the man Micah had a temple of goddes, and made an Ephod and Theraphim, (That is to saye, a garment for the Priestе, and Idoles.) And filled the hand of one of hys sons which became hys priestе. In those dayes there was no kynge in Israell, but euerye man dyd that whiche was good in his owne eyes. And ther was a ponge man out of Bethlehem Juda of the kynred of Juda: whiche ponge manne was a Leuite, and soiourned there. And the man departed oute of the citie of Bethlehem Juda, to goo dwell where he coulde finde a conuenient place. And he came to mount Ephraim, to the house of Micah as he iourneied. And Micah sayd vnto him. whence commest thou? The Leuyte answered hym. I am of Bethlehem Juda, and go to dwell where I maye fynde a place (and where I maye espye it to be for my profyt.) And Micah sayde agayne vnto hym: dwell with me, and be vnto me a father and a priestе. And I wyll geue thee ten siluerlynges by yeare, two garmentes, and thy meate and drinke. And the Leuite was content to dwell wᵗʰ the man

Judi. 18 and. 21. d

and

and was vnto him as one of his owne sonnes. And Micah consecrated the hand of the Leuite, and the yong man became hys yriest, and was in the house of Micah. Then sayde Micah: nowe I am sure, that the Lord wyl be good vnto me, seynge I haue a Leuite to my yriest.

The.xviii.Chapter.

A Jud.17b In those dayes there was no kynge in Israell. And in those dayes the trybe of Dan sought them an enherytaunce to dwel in, for vnto that tyme there fell none Jos.19b enherytaunce vnto them amonge the trybe of Israell. And the chyldren of Dan sent of their kynred fyue actyue men in feates of warre oute of theyr coastes, euen out of Zaraah and Esta-hol, to bewe the land and search it out, and sayd vnto them: go and search out the lande. Whiche when they came to mounte Ephraim, euen to the house of Micah, they lodged there. And when they were in the house of Micah, they knewe the voyce of the yonge man the Leuite: and when they turned in thyther, they said vnto him: who brought thee hyther: what makest thou in this place: and what haste thou here: And he answered them: thus and thus dealeth Micah with me, and hath hyred B me. and I am become hys yriest. And they sayde vnto hym agayne: Aske counsell nowe of God, that we maye knowe, whether the waye which we go, shall be prosperous, or no. And the yriest sayde vnto them: go in peace, for the Lord gydeth your way which ye go. Then the fyue men departed, and came to Lais, and sawe the people that were therein, howe they dwelte careles, after the maner of the Sydons, styll, and without casting of parels: and that no man made any trouble in the lande, or vsurped any dominion, but were farre frome the Sydons, and had no busynes with other men. And they came vnto theyr brethren, to Zaraah and Esthaoll. And C their brethren sayde vnto them: what haue ye done? And they answered: Arryse, that we may go vp against them, for we haue sene the lande surelye Nu.13 very good one. And do ye yt styll: be not slouthful to departe. But come to conquere the lande (it shalbe no laboure.) If ye wyll go, ye shall come vnto a people that casteth no parelles, and it is a very large countrie: whiche God hath geuen into your handes. It is also a place, whiche doeth lacke nothing that is in the worlde. And there departed thence of the kynred of the Dannites, euen out of Zaraah & Esthaol, sixe hundred men appoynted with instrumentes of war. And they wente vp, & pitched in kariath Jarim which is in Juda. wherfore they called the D place, the hoost of Dan, vnto this day: and it is on the backesyde of Kariath Jarim. And they wente thence vnto mount Ephraim, and came to the house of Micah. Then answered the.v. men that went to spye out the countrye of Lais, and sayd vnto their brethren: wot ye not that there is in these houses an Ephod, Theraphim, a grauen ymage, and an ymage of metall: Nowe therfore consider what ye haue to do. And they tourned thytherwarde and came to the house of the yonge man the Leuite, euen vnto the house of Micah, and saluted hym peasably. And the fyre hundred men gyrded with weapons of warre, which were of the chyldren of Dan, stode by the entrynge of the gate. And the fyue men that went to spye out the lande, went in thyther and toke the kerued Image, and the Ephod, Theraphim, and the Image of metall. And the yriest stode in the E enterynge of the gate with the fyre hundred men that were armed vnto batel, whyle the other went into Micahs house, and set the kerued Image the Ephod. Theraphim: and the Image of metall. Then sayd the yriest vnto theym: what do ye? They answered hym: houlde thy peace, laye thyne hande vppon thy mouthe, and come with vs, to be our father & yriest. Is it better for thee to be a yriest vnto the house of one man, then to bee a yriest vnto a tribe or kinred of Israell?

And

And the Preist was glad and toke the Ephod, and Theraphim, and the grauen ymage, and went with the people
And they turned and departed, and put
F the childzen, the cattell and their other substaunce before theym. And when they were a good way from the house of Micah, the men that were in the houses, and in Michas house, made an oute crye, and folowed after the chyldzen of Dan, and called vnto thē. And they turned theyr faces, and sayde vnto Micah: what ayleth thee that thou maketh an outcrye? And he sayde ye haue taken away my goddes whyche I made, and also the Preist, and goo your wayes with theim. And what haue I more? how thē say ye vnto me, what ayleth the? And the childzen of Dan sayde vnto him, let not thy voice be harde amonge vs, least angrye felawes runne vpon thee, and thou lose thy lyfe, & the liues of al thine housholde. And so the childzen of Danne went theyr wayes. And when Micah sawe that they were to strong for him he turned and wente backe vnto hys
G houle agayne. And they toke the thinges which Micah had made, and the preist which he hadde, and came vnto Lais, euen vnto a people that were at rest and without mystrust, and smote them with the edge of the sweardes, & burnt the citie & fire. And there was no man to helpe because Lais was far from Sidon, and they hadde no medelynge with any other mā. And the citie stode in the valey that lieth by Bethrob. And they buylt the in there a citie, and dwelt therein. And called it
9. Dan, after the name of Dan theyr father, whyche was borne vnto Israell. Howebeit, in very dede the name of the citie was Lais at the beginning. And the childzen of Dan set them vppe the grauen Image. And Jonathan the sonne of Gerson, the sonne of Manasses and hys sonnes, were the preistes in the tribe of Dan vntil they were caryed awaye out of the lande captiue. And they set them vppe the grauen ymage, which Micah made, al the while that the house of God was in Silo.

The.xix. Chapter.

A
IT chaunsed in those dayes, when there was no kynge in Israell, that a certayne Leuite, soiourning on the side of mounte Ephraim, toke to wife a concubin out of Bethlehem Juda: and hys concubin played the whore by him, & went away frō hym, vnto her fathers house to Bethlehem Juda, and there contynued foure monethes. And her husbande arose, and wente after her, to speake frendely vnto her, and to bring her home againe, hauing his lad with hym, and a couple of asses. And she brought hym vnto her fathers house, and when the father of the damosell sawe hym, he reioyced of hys comyng. And his father in lawe, the damosels father kepte hym. And the Leuite abode with him thre dayes, and so they did eate and drynke, and lodged
B there. The fourth daye whan they arose earely in the mornynge, the man stode vp, to departe. And the damo- Gen. 18.
sels father said vnto his sonne in law: comforte thine hart with a morsel, of breade, and then go your waye. And they satte down, and did eate & drinke, both of them together. And the damesels father sayd vnto the man: Be content I pray the, and tary al night, and lette thine harte be merye. And when the man stode redy to departe, hys father in lawe compelled hym to turne agayne, and to tary all night ther. And he rose vp earely the fifth daye to departe, and the damosels father sayde, comforte thine harte; and they taryed
C vntill after mydday. And they did eate both of them together. And when the man arose to departe with his concubine and his lad, his father in lawe, the damsels father sayd vnto him: behold the day goeth fast away, and draweth towarde euen, tary all nyghte: se the lodge way tary this day here, that thine hart may be merye. And to morowe ye get you early vpon your waye, that thou mayest get thee to thy tente. Me- ther in lawe the man would be not tarye but arose and departed, and came as

far

far as Jebus, (which is Jerusalem) and his two asses laden, and his concubine and his ladde with hym. And when they were faste by Jebus the day was sore spent, and the yong man sayd vnto the master: come I pray the and let vs turne in, into thys citie of the Jebusites, and lodge all nyghte there. His master answered him: we will not turne into a straunge cytye that are not of the chyldren of Israell: we will go forthto Gibea. And he sayd vnto his lad, go forward, and we shall come to one of these places, to lodge all nyghte either in Gibea or in Rama. And they went forward vpon theyr way, and the sonne went downe vpon them, when they were faste by Gibia, whiche belongeth to theym of Ben Jamin. And they turned thither warde to go in, and lodge all nyght in Gibea. And when he came, he satte hym downe in a streate of the citie, for there was no man that tooke them to lodgynge. And beholde, there came an olde man from his worke, oute of the field at euen, which was also of mount Ephraim, & dwelte as a straunger in Gibea. But the men of the place were the chyldren of Ben Jamin. And when he had lyft vp his eyes, he sawe a wayfaryng man in the streate of the cytie. And the olde man sayde: whether goest thou: And whence comest thou: He answered hym: we come from Bethlehem Juda, toward the side of mount Ephraim: from thence am I, and I went to Bethlehem Juda, and goo now we to the house of the Lorde. And there is no man that receyueth me to house, we haue straw and prouender for our asses, and breade and wyne for me and thy handmayd, and for the lad that is with thy seruaunt, & we lacke nothyng. Thē olde man sayd, peace be with thee, all that thou lackest shalte thou finde with me: onely abyde not in the streate all nyght, and so he brought him into his house, and gaue fodder vnto his asses. And they washed their feete, and did eate and drinke. And as they were makyng their hartes merie, beholde, the men of the citie whych were wicked, beset the house rounde aboute, and thrust at the dore, and spake to the man of the house, the olde man, sayinge: bryng forth the man that came into thyne house, that we may knowe hym. And the man of the house, the olde men went oute, & sayde vnto them, Oh nay my brethren do not so wickedly, seyng that this man is come into myne house: doo not so vnmete a thynge. Beholde, here is my daughter a mayden, and this mans concubine, them I wyll bryng oute now vnto you, and humble them, and do with them what semeth you good, but vnto this man, do not so abhominable a thynge. But the men would not harken to hym. And the man toke his concubine, and brought her oute vnto them, who the knewe her, and abused her all the nyght, euen vnto the morninge. And when the daye began to spryng, they let her go. And then came the woman in the dawning of the day, and fell downe at the dore of the mans house, where her Lorde was, tyll it was daye. And her Lorde arose vp in the morninge, and opened the doores of the house, and went out to goo his waye. And beholde, the woman, euen his concubine laye a longe before the dore of the house, and her handes stretched oute vpon the threshoulde. And (he thinking her to haue bene a slepe) sayde vnto her: vp and let vs be going. But she answered not. Then the man (perceyuing that she was deade) toke her vp vpon an Asse, and stode vp, and gat him vnto his owne home. And so when he was come vnto his house, he toke a knife, and caught his concubine, and deuided her with the bones into twelue peces, and sente her into all quarters of Israell. And all that sawe it sayde: there was no suche dede done or sene sence the chyldren of Israell came oute of Egypt vnto thys daye, consyder the matter, take aduisement and say your myndes.

The xx. Chapter.

Then all the chyldren of Israell went oute, and the congregation was gathered together as

it had bene but one manne, euen from Dan to Beerseba, and vnto the lande of Giliad, vnto the LORDE in Mizpa, and there stode folke out of all quarters, and of all the trybes of Israell, in the congregation of the people of God, foure hundred thousande fote men, that drewe swordes. And when the chyldren of Ben Jamin harde that the children of Israel were gone vp to Mizpa, and had sayde. O ye chyldren of Israell, tell vs howe this wickednes happened. And the Leuite, the womans husbande that was slayne, answered and sayd, I cãe into Gibea, that is in Ben Jamin, w my concubine to lodge all nyght. And the men of Gibea rose agaynst me, and beset the house rounde about vpon me by nyght, and thought to haue slayne me: and my concubine haue they so forced, that she is deade. And I toke my concubine, and cutte her in peces: and sente her throwout all the landes of the enheritaunce of Israell. For they haue committed abhomination & folly in Israell. Behoilde ye are all children of Israell. Ponder thys matter, and geue your aduise in the case. And all the people arose, as it hadde bene one man, sayinge, there shall not a man of vs go to his tent, neyther turne into hys house. But this shalbe it that we wyll do to Gibea: we will go vp by lotte agaynste it. And we will take ten men of the hundred throwout all the trybes of Israell, and an hundred of the thousand, and a thousande out of ten thousande, to fet vitaple for the people, to make that they maye go agaynste Gibea Ben Jamin, because of all the abhomination, ẏ they haue wroughte in Israell. And soo all the men of Israell gathered together agaynste the citie, knitte together, as it had bene but one man. And the tribes of Israell sente men throwout all the tribe of Ben Jamin sayinge, what wyckednesse is this, that is happened amonge you? Nowe therefore deliuer vs the men, those chyldren of Belial which are in Gibea, that we may slay them, and put away euil from Israel. Neuertheiater, the chyldren of Ben Jamin; wolde not harken vnto the voice of theyr brethren, the children of Israell: but gathered them selues together oute of the cities vnto Gibea, to come out and fight against the chyldren of Israell. And the children of Ben Jamin were numbred at that tyme, out of the cities .xxvi. thousand men that drewe swordes, besyde the enhabyters of Gibea, whyche were numbred seuen hundred chosen men. And amonge all these folke were seuẽ hundred lefte handed men; whiche euery one coulde slynge stones at an heare breadth and not mysse. And the chyldren of Israell besyde Ben Jamin, were numbred foure hundred thousande men that drewe swordes, and were all men of warre. And the chyldren of Israell arose, and went vp to Bethell, and asked councell of God, who shoulde begyn the battell agaynste the chyldren of Ben Jamin? And the Lorde sayde Juda shal begin. And the chyldren of Israell stode vp early and beseged Gibea. And the men of Israell wente out to battayle agaynst Ben Jamin, and the men of Israell putte them selues in araye to fight against them, beside Gibea. And the chyldren of Ben Jamin came out of Gibea, and destroyed of the Israelites that day .xxii. thousande men, and broughte theym to the earth. And the folke of the children of Israel plucked vp theyr hartes, and went to agayne, & made battel in the same place where they did the first daye. And the chyldren of Israel went vp, and wept before the Lord vnto euen, and asked of the Lord, sayinge: shal we go agayn to battell agaynste the chyldren of Ben Jamin our brethren? And the Lorde sayde: go vp agaynst them. And ẏ children of Israell came out agaynste the children of Ben Jamin the seconde daye. And the children of Ben Jamin wẽt against thẽ out of Gibea, the secõd day & destroied to the earth of the childrẽ of Israel once again .xviii. M men ẏ drewe swordes. Then the children of Israel & all ẏ people went vp & came vnto Bethel,

and

and wept and sat there before the Lord and fasted the same day vnto euen, and offered burntoffrynges and peaceoffrynges before the Lord. And the chyldren of Israell asked the Lorde: for there was the arke of the appoyntemente of God, in those dayes. And Phinehes the son of Eleazar, the son of Aaron waiting vpon it at that time sayd: shall I get me vp to go out anye more to battayle agaynst the childzen of Ben Jamin my brethren, or shal I ceasse? The Lorde sayde: go for to morowe I wyll delyuer them into your handes. And Israell set lyers awaite rounde aboute Gibea. And the chyldren of Israell went vp agaynste the childzē of Ben Jamin the third time, and put them selues in aray agaynste Gibea, as twyse before. And the chyldren of Ben Jamin came out agaynst the people, and were drawen awaye from ỳ cytie. And they began to smite of the people deade (as twise before,) by two hie waynes of which one goeth vp to Bethel, and the other to Gibea, thorowe the fielde) vppon a thirtene men of Israell. And the childzen of Ben Jamin sayde. They are fallen before vs, as at the first. But the childzē of Israell sayde: let vs flye and pluckе them away from the citie, vnto the hie waynes. And all the men of Israel rose vp out of theyr place, and put thē selues in araye at Baal Thamar. And lykewyse the lyers in awayt of Israell, came forth out of theyr places, euē out of the medowes that were aboute Gibea, and came agaynst Gibea: ten thousande chosen men, out of all Israell, and there was a sore battell. But the other wist not that so greate euyll was so nie them. And the Lord plaged Ben Jamin before Israell, and the chyldren of Israell destroyed of the Beniamites the same day. xxb. thousande, and an hundred men, that drue sweardes euery one of thē. And whā the chyldren of Ben Jamin saw that they were put to the worst, the men of Israell gaue rome to the Beniamites because they trusted vnto the laiers in wayte, which they hadde layd beside Gibea. And the liers in wayte hasted, and ranne vpon Gibea, and went and smote all the citie with the edge of the swearde. And an appoyntment hadde the men of Israell from the lyers in wayte, that they shoulde make a great smoke ryse vppe oute of the citie. And when the men of Israell fledde in the battell: Ben Jamen began to smyte deade of the chyldren of Israell, about a thirtye persones, and sayd: the other are put to the worse before vs, as in the fyrst battell. But when there began to aryse out of the citie a pyller of smoke, the Beniamites loked backe and beholde, the waistynge of the hole cytie, beganne to ascende vppe to heauen. When the men of Israel also turned agayne, the men of Ben Jamen, were abasshed, for they sawe that euil approched theim. And therefore they turned their backes before the men of Israell, vnto the way that leadeth to the wylderneſſe, but the men of warre ouertoke them. And beside that, they whyche came oute of the citie, destroyed them in the mydle of theym. And thus they compassed the Beniamites aboute, and chased them to Menuha, and ouer ranne them to Gibea, on the eastside: and there were slayn of Ben Jamin. xbiii. thousande, whych were all men of warre. And they turned & fled to the wylderneſſe warde, and vnto the rocke of Rymmon. And the other slewe by the waye of the rest of them, fiue thousande men, and stycked vnto them, vntyll they came to Gidō and slewe two thousande men of thē. So that al that were slaine that same day of Ben Jamen. wer. xxb. thousād men that drewe sweardes, whyche were all men of war: onelye. bi. hundred men turned and fled to the wyldernes, vnto the Rocke of Rymmon, and abode there. iiii. monethes. And the men of Israell turned backe again vnto the childzen of Ben Jamin, and smote thē with the edge of ỳ swearde in the cyttes, both man and beast, and all that came to hande, and set on fire, all the cities that they could come by.

¶ The. xxi. Chapter.

1 AND every manne of Israell
sware in Mizpa, sayinge:
There shall none of vs geue
hys daughter vnto anye of
Ben Jamin to wife. And the people
came to Bethel, and abode there tyll
euen, before God, and lift vp their voi-
ces, and wept sore, and said: O Lorde
God of Israell, why is this chanced
in Israel, that there shold be this day
one tribe lacking in Israel? And vp
morow the people rose vp betyme, &
made there an altar, and offered burnt
offerynge and peace offrings. And the
children of Israel asked, who are they
among all the tribes of Israell, that
came not vp with the Congregation
vnto the Lord? For they had made a
great othe concernyng hym that came
not vp to the Lord to Mizpa, saying:
He shal surely die. And the children of
Israel had pitie on Ben Jamin their
brethren, and sayd: There is one tribe
cut of from Israell this daye: what
shall we do vnto the remnant of them
that they may haue wiues? We haue
sworne by the Lord, that we wyl not
geue the of our daughters to wiues.
B And they said: Is there any of the tri-
bes of Israel, that came not vp to Miz
pa to the Lord? And behold, there came
none of the enhabiters of Jabes Gi-
lead vnto the holte and congregation.
For the people were vieued: and be-
hold, there wer none of the enhabiters
of Jabes Gilead ther. And they sent
thither a multitude, euen. xii. thousand
men of the strongest of them, and co-
maunded them, saying: Go and smyte
the inhabiters of Jabes Gilead with
the edge of the sweard, bothe women
and children. C And this is it that ye
shall do: vtterly destroye all the males
and all the women that haue lyen by
men. And they founde among the in-
habiters of Jabes Gilead foure hun-
dred damoselis, virgins, that had vn-
lien no man, by lying with any male.
And they brought them vnto the holte
to Silo, which is in the land of Ca-
naan. And the whole congregation
sent & spake with the childre of Ben
Jamin, that were in the Rocke of
Rymmon, and called peaceably vnto
them: and Ben Jamin came agayne
at that tyme, and they gaue them wi-
ues, whiche they had saued alyue of
the women of Jabes Gilead. But
they sufficed them not. And ye people
had cōpassion on Beniamin, because
that God had made a gap in the Tri-
bes of Israell. And then the elders
of the congregation, sayd: what shall
we do to the remnant of them, to get
them wyues, seeyng all the wiues of
Ben Jamin are destroyed? And they
sayd: There must be an enheritaunce
for them that be escaped of Ben Ja-
min, that a Tribe be not destroyd out
of Israell: howe be it, we maye not
geue them wiues of our doughters.
For the children of Israel had sworn
saying: Cursed bee he that geueth a
wife to Ben Jamin. Then they said:
Beholde, there is a feaste of the Lorde
yerely in Silo, which is on the north
side of Bethel, and on the east syde of
the way that goeth frome Bethell to
Sichem, and southe frome Libanon.
Therfore they commaunded the chil-
dren of Ben Jamin, saying: Go and
lye in wayte in the vineyardes. And
when ye se that the doughters of Si-
lo come out to daunce in a rowe, then
come ye out of the vineyards, & catche
you euery man a wyfe of the daugh-
ters of Ben Jamin. And whā their
fathers or brethren come to vs to com
playn, we will say vnto them: Haue
pytie on vs for their sakes, because
we reserued not to eche man his wife
in time of war. Neither haue ye geuē
vnto them, that ye should hyn at this
time. And the children of Ben Jamin
did euen so: and toke them wiues ac-
cordynge to the numbre of them that
danced, whom they caught. And they
went, and returned vnto their inhe-
ritaunce, and repaired the cities, and
dwelte in them. And the children of
Israell departed thens at that tyme,
and went euery man to his tribe and
to his kinred, and went out frō thens
euery man to hys enheritance. ¶ In
those dayes there was no kynge in

Israel: but every man did that which
semed ryght in his owne eyes.

¶ The ende of the Boke of Iudges, called in the Hebrue Sophtim.

¶ The booke of Ruth

¶ The fyrst Chapter.

A IT tooke tourned that (in the days of a certain Iudge, whenne the iudges iudged, there felle a dearthe in the lande, and a certayne manne of Bethleem Iuda went for to soiorne in the cou-
trey of Moab: he and his wyfe, and his two sonnes. The name of the mā was Elimelek, and the name of hys wyfe, Naomi, and the names of hys two sonnes were, Mahlon and Chi-
lion, and they were Ephzaites out of Bethlehem Iuda. And when they came into the land of Moab, they con-
tinued there. And Elimelech Nao-
mies husband died, and she remained with her two sonnes which toke thē wyues of the nations, of the Moabi-
tes: the ones name was Orpha, and the others Ruth. And they dwelled
B there about a ten yere. And Mahlon and Chylion dyed also, euen bothe of them, and the woman was left deso-
late of her two sonnes, and of her husband. Then stode she vp with her daughters in law, and returned from the countrey of Moab: For she hearde say in the countrey of Moab, howe y the Lorde had visited his people, and geuen them breade. Wherfore she de-
parted out of the place wher she was and her two daughters with her. And they went on their waye to re-
tourne vnto the lande of Iuda. And Naomi sayd vnto her two daughters in lawe: Go and returne eche of you vnto your mothers house: & the lorde deale as kyndly with you, as ye haue dealte with the deade, and with me. And the Lord geue you, that you may fynd rest, eyther of you in the house of her husband. And when thee kyssed them, they lyfte vp their voyce, and wept, and said vnto her: we will go with thee vnto thy folke. And Nao-
mi said: Turne agayn my daughters for what cause will you go with me: Are ther any mo childzen in my wōbe to be your husbandes: Turne agayn my daughters, and goe: for I am to old to haue an husbande. And yf I sayd, I haue hope, yf I tooke a man also this night: yea & thoughe I had alredy borne sonnes, would ye tary af-
ter them, til they wer of age: or would ye for them so long refraine from ta-
king of husbands: Not so my daugh-
ters: for it greueth me much for your sakes, that the hande of the Lorde is gone out against me. And they lyfte vp their voyces, and wept agayn, and Orpha kyssed her mother in law, but Ruth abode styl by her. And Naomi said: Se, thy sister in law is gon back
C agayne vnto her people, and vnto her goodes: returne thou after her. And Ruth answered, Entreate me not to leaue thee, and to returne from after the: for whether thou goest, I wil go also, and where thou dwellest, there
B I will dwell: thy people shall be my people, and thy God my God. where thou dyest, there will I dye, & there will I be buried. The Lord doo so & so to me, if ought but deathe only de-
parte thee and me asunder. when she
D sawe that she was stedfastly myn-
ded to go with her, she left speakyng vn-
to her. And so they went bothe, vntil they came to Bethlehem. And when they wer come to Bethlehem, it was noysed of them thorowe all the citie, and the women sayde: Is not this Naomi: And she answered them, Calle me not Naomi, (that is to say, beautifull) but call me Mara, (that is to saye, bytter.) For the almyghty hath made me very bitter. I went out full, and the Lorde hath broughte me home agayne emptie. why then call ye me Naomi, seyng the Lorde hath

humbled

humbled me, and the almyghty hathe
brought me vnto aduersitie: And so
Naomi with Ruthe the Moabitesse
her daughter in lawe, returned out of
the countreye of Moab, and came to
Bethlehem, in the beginnyng of bar-
ly harueste.

¶ The .ij. Chapter.

A AND Naomies husband had a
kynsman of strength & might
(which was of the kinred of
Elimelech) named Booz. And Ruth
the Moabitesse sayd vnto Naomi: let
me go to the field, and gather eares of
corne (suche as the reapers leaue) af-
ter any man, in whose syght I fynde
grace. And she sayd vnto her: Go my
daughter. And she wente and came to
the fielde, and gathered after the rea-
pers, and her chaunce was, that the
same field pertained vnto Booz, whi
che was of the kinred of Elimeleck.
And behold, Booz came from Beth-
lehem, and sayd vnto the reapers: the
Lord be with you. And they answe-
red hym: the Lorde blesse thee. Then
sayd Booz vnto his ponge man that
B stode by the reapers. whose damosell
is this? And the pong man that stode
by the reapers, answered, and said: It
is the Moabitisse damosel, that came
with Naomi out of the countreye of
Moab, and she sayd vnto vs: Oh let
me lease and gather after the reapers,
the eares that remayn: and so she cam
and hath continued euen frō the mor-
nyng vnto now, saue that she taried
a little in the house. Then said Booz
vnto Ruth: Hearest thou my daugh-
ter, Go to none other field to gather,
neyther go from hens, but abyde here
by my maidens. Let thyne eyes be on
the fielde that they reape, and goo
thou after the maidens. Haue I not
charged the pong men, that they shall
doo thee no hurte? Moreouer, when
thou art a thyrst, go vnto the vessels,
and drinke of that whiche the ladies
haue drawen. Thenne she fell on her
3 a face, & bowed her self to the ground,
and sayd vnto hym, how is it that I
haue founde grace in thyne eyes, & y
thou shouldest knowe me, seyng I am
an aleant? And Booz answered and C
sayd vnto her, All is told and shewed
me, that thou hast done vnto thy mo-
ther in lawe sence the death of thine
husband, howe thou hast left thy fa-
ther and thy mother, and the lande
where thou wast borne, and art come
vnto a nation, whiche thou knewest
not in tyme passed. The LORDE
quite thy woorke, and a full reward
be geuen thee of the Lorde GOD of
Israell, vnder whose wynges thou
arte come to abyde. Then she sayde:
Let me fynde fauour in thy syght my
Lorde, thou that hast comforted me,
and spoken hartely vnto thy mayde,
whiche yet am not lyke vnto one of
thy maydens. Booz sayd vnto her a-
gayne, In tyme of refection, come
thou hyther, and eate of the bread, and Iosu. 5 d
dyppe thy soppe in the vyneiger. And
she satte downe by the reapers, and
he reached her + parched corne: of the
whych she dydde eate, and was suf-
fysed, and lefte parte. And when she
was ryssen vp to gather, Booz com-
maunded hys yong men, saying: lette
her gather euen amonge the heapes,
and forbydde her not. And leaue her
some of the sheues for the nonce, and
lette it lye, that she may gather it vp,
(without shame) and rebuke her not
And so she gathered in the fielde, vn-
tyll euen, and threshed, that she hadde D
gathered, and it was in measure vp-
pon an Epha (that is three bushels)
of barley. And she tooke it vp, and
went into the Citie: and whan her
mother in lawe hadde seene what she
had gathered, she plucked oute also,
and gaue to her that she had reserued
when she had eaten ynough. And her
mother in lawe sayd vnto her: where
hast thou gathered to day? and where
wroughtest thou? Blessed be he, that
knew thee. And she shewed her mo-
ther in lawe howe shee had wrought
wyth hym, and sayde: The mannes
name with whom I wrought to day
is Booz. And Naomi sayd vnto her
daughter in lawe: Blessed bee he of Tob. 2. a
the Lord, for he ceaseth not doo + good
to the lyuynge, and to the deade.

EE .ij. And

And Naomi sayde agayne vnto her: the man is nye vnto vs, and of our nexte kyn. And Ruth the Moabyte, sayd: he sayd vnto me also. Thou shalt be with my yonge men vntil they haue ended all my harueste: And Naomi answered vnto Ruth her daughter in law: it is best my daughter that thou go oute with his maydens, that they fall not vpon thee in any other fielde. And so she kepte her by the maydens of Booz, to gather, vnto the ende of barley harueste, and of wheat harueste also: & dwelt with her mother in law

The. iij. Chapter.

THen Naomi her mother in law sayde vnto her: my daughter, shall I not seke reste for thee, that thou mayest prospere? And is not Booz our kinsman, with whose maydes thou wast? Behold, he wenoweth barley to nyght in the threshing floure: washe thy selfe therefore, and anoynt thee, and put thy rayment vpon thee, and gette thee downe to the barne. But lette not a man knowe of ther, vntil he haue left eating & drinkinge. And when hee goeth to sleepe, marke the place where he layeth him downe, and then goe and lyfte vp the clothes that are on his feete, and laye thee downe there, and so shall he tell thee what thou shalte do. And she answered her: all that thou biddest mee, I will do. And so she went downe vnto the barne, and dyd accordinge to all that her mother in lawe bad her. And when Booz had eaten and dronken, and made him merye, and was gone in, to lye downe behinde the heape of corne, she came softly, and lifte vppe the clothes of his feete, and laide her downe. And at mydnyght the manne was afrayde and groped. And behold a woman lay at his fete. And he said, whatart thou? she answered: I am Ruth thine handemaide. Spreade thy wynge ouer thyne handmayd, for thou arte the nexte of the kinne. He sayde: blessed be thou in the Lord my daughter, for thou haste shewed more goodnes in the latter ende, then at the begynning, in as muche as thou folowedst not yonge menne, whether they were poore or riche. And now my daughter feare not, I will do to the all that thou requirest, for all the citye of my people doth knowe, that thou art a vertuous woman of vertue. And it is true that I am of thy next kin, howbeit there is one nyer than I. Tarye thys nyght. And whē morning is come, yf he will marye the, it is good, lete him doe. But & yf he will not haue the, as sure as the Lorde lyueth I will haue the. Ly still vntil the morning. And so she lay at his fete vntyl the morning. And she arose vp before one coulde knowe another. And he said: let no man knowe that there came any woman into the barne. And he said againe vnto her, bring the mantel that thou hast vpon thee, & hold it vp. And when she helde it vp, he met in syxe measures of barley, and layde it on her. And she gat her into the cytie: and when she came in to her mother in law, she said how is it with thy daughter? And she told her all that the man had don to her. And said also: these vi. measures of barly gaue he me & said: thou shalt not come empty vnto thy mother in law. Then saide she my daughter, sit still, vntil thou know how the matter will chaūce. For the man will not be in rest, vntil he haue finished the thing this same day.

The. iiij. Chapter.

THen went Booz vnto the gate and sat him downe there: and beholde, the kynsman of whiche Booz spake, came by, vnto whome, he sayde: come and sit downe here, and called him by hys name. And he tourned in, and satte downe. And hee toke ten men of the elders of the cytie, and sayde: sit ye downe here. And they sat downe. And he sayde vnto the kynsman: Naomi that is come agayne out of the countrey of Moab, will sell a parcell of lande, whyche was oure brother Elimelechs. And I thought to do the to wete, and bye the bye it before the inhabitours and elders of my people. If thou be disposed to redeme it, do: but and if thou wylte not purchase it, then tell me, that

that I may know. For there is none to chalenge it, saue thou, and I nexte
B thee. And the other answered, I will purchase it. Then sayde Booz, what day thou byest the fielde of the hande of Naomi, thou must take also Ruth
5.b the Moabite, the * wyfe of the dead, to stere vp the name of the dead vpon his enheritance. The kinseman aunswered: I can not purchase it, for marryng of myne owne enheritance: take thou my righte to thee, for I can not purchase it. Now this was the maner of old tyme in Israell concerning purchase and changing, for to stablish all thing: that a man muste plucke of his shoe, and geue it his neighbour, & this was a sure wytnesse in Israell.
C Therfore the kinsman said to Booz: Bye it thou: and so drue of his shooe. And Booz sayde vnto the elders, and vnto all the people: Ye are witnesses this day, that I haue bought all that was Elimelecs, & all that was Chilions, and Mahlons, of the hande of Naomi. And moreouer, Ruth, the Moabite, the wyfe of Mahlon, haue I purchased to bee my wyfe, to stere vp the name of the dead vpon his enheritance, and that his name bee not put out frome among his brethrē, and from the gate of his place: ye are witnesses this daye. And all the people that were in the gate, and the Elders sayde: We are witnesses: The Lorde
29. make the woman that is comme into
30. thyne house, lyke * Rahel and Lea, which twayn did builde the house of Israel: Do thou also valiantly in Ephrata, and be famous in Bethleem.
8.c Thy house be like the house of Pharez, * whom Thamar bare vnto Iuda, euen of the sede whiche the Lorde shall geue thee of this yong woman.
D And so Booz toke Ruth, & she was his wife. And when he went in vnto her, ✠ Lord gaue, that she conceiued, & bare a sonne. And the women sayde vnto Naomi: Blessedbe the Lord, the which hath not left thee withoute a kynsman to haue a name in Israell, and that shall bryng thy lyfe agayne, and cherishe thyne olde age. For thy daughter in law whiche loueth thee, hath borne vnto hym: and she is better to thee than seuen soonnes. And Naomi toke the chyld, and layde it in her lappe, and became nourse vnto it. And her neyghbours gaue it a name, saying: There is a chylde borne vnto Naomi, & called it Obed. The same is the father of Isai, the father of Dauid. These are the generations of * Pharez: Pharez begatte Hezron: 1. Par. 2
Hezron begat Ram, Ram begate Aminadab, Aminadab begat Nahason, Nahason begat Salmō, Salmon begat Booz, Booz begat Obed, Obed begat Isai, Isai begat Dauid. Mat. 1.a

The end of the boke of Ruth.

The fyrst boke of Samuel, called the fyrst booke of the Kynges.

The first Chapter.

THere was a man of one of the two Ramaths (of the kinred of Zophim, of mount Ephraim) named * Elkana, the sonne of Jeroham, the sonne of Elihu, the son of Thohu, the sonne of Zuph, an Ephrathite: whiche had two wiues, the one called Hanna, & the other Phenenna. And Phenenna had children, but Hanna had none. * And the said man went vp out of his citie euerye feastfull day, to pray and to offer vnto the Lorde of hostes in Silo, wher were the two sons of Eli (Hophni and Phinehes) the Lordes priestes. And it fell on a solemne day, that Elkana offred, and gaue to Phenenna, his wyfe, and to al her sonnes and daughters portions. But vnto Hanna he gaue a portion with a heuy cheere: For he loued Hanna, and the Lorde had made her barayn. And her enemye (Phenenna) vexed her sore
1. pa. 6 & Ex. 23.c

continually to moue her, because the
B Lord had made her barein. And so did
she yeare by yere, as oft as she went
vp to the house of the Lorde. And so
chafed her, which wepte, and did not
eate. Then said Elkana her husband
to her: Hanna, why wepest thou? and
why eatest thou not? & why is thyne
hert troubled? am not I better to the,
then ten sons? So Hanna rose vp af-
ter ỳ they had eaten & dronk in Silo.
And Eli the priest sate vpon a stoole
by one of the side postes of the temple
of the Lord. And she was troubled in
her mynd, and prayed vnto the Lorde,
and wept sore, and vowed a vow, and
said: O Lord of hostes, if thou wylte
loke on the trouble of thyn handmaid
and remembre me, & not forget thyne
handmaid, but geue vnto thyn hand-
mayd a man childe: I will geue hym
Judi. 13 vnto the Lord all the days of his life,
Nu.6.b. and there shal no rasor come vpon his
heade. And as she continued prayinge
before the Lorde, it fortuned that Eli
marked her mouth. For Hanna spake
in her hert, and her lyps did but moue
only, but her voice was not herd: and
therfore Eli thought she had ben dro-
ken, and Eli said vnto her: How lõge
wilt thou be dronken? put away frõ
thee the wyne that thou hast. Hanna
C answered and said: Not so my Lord,
I am a woman of a sorowful hert: I
Psa.42.a haue dronke neither wyne nor strong
drynke, but haue * powred oute my
soule before ỳ Lord. Count not thine
handmayde to bee lyke a daughter of
Belial, for out of the abundãce of my
heuynes and grefe haue I spoken hi-
therto. Eli answered her againe: and
said, Go in peace: the God of Israel
grant the thy petition, that thou hast
asked of him. She saide: Lette thyne
handmayd fynde grace in thy syghte.
And so the woman went her waye,
and did eate, and loked no more so sad.
And they rose vp early, and worshipped
before the Lorde, and then returned,
and came to their house to Ra-
math. And whan Elkanah knewe
Hanna his wife, the Lord remembred
her: for in processe of tyme it came to
passe, that she conceiued, & bare a son,
& called his name Samuel (saying:)
because I haue asked hym of ỳ Lord.
D And Elkana and al his house went
vp to offer vnto the Lord, the offryng
due for the feaste, and also his vowe:
Neuertheles, Hanna wẽt not vp, but
said vnto her husband: I wyll tarye
vntill the ladde be weyned, and then
I will bryngе hym, that he maye ap-
pere before the Lorde, and there abyde
for euer. Elkana her husband answe-
red her: Doo what seemeth the beste:
tary at home, vntill thou haste wey-
ned hym, and I beseech the LORD
to make good his sayinge. And so the
woman abode, and gaue her son sucke
vntyl she weyned him. And when she
had weyned him, she toke hym with
her, with thre bullockes, & an Epha
of floure, and a bottle of wyne, and
brought him vnto the house of ỳ Lord
in Silo, & the childe was yet but ten-
der of age. And they slue a bullocke,
and brought in the lad to Eli, and she
sayd: Oh my Lorde, as truely as thy
soule lyueth my Lord, I am the wo-
mã that stode before the here prayeng
vnto the Lord. For this lad I prayed
and the Lord hath geuẽ me my desire,
which I asked of him: and therfore I
haue genen hym vnto the Lorde, as
long as he is mete for the Lord. And
they worshipped the Lord there.

The .ij. Chapter.

1 AND Hanna prayed and said:
Myne heart reioyceth in the
Lorde, and myne horne is ex-
alted in the Lord. My mouth is wide
open ouer myne ennemies, for I re-
ioyce in thy saluation. There is none
so holy as the Lord, for without thee
is nothyng. Neither is there anye so
strengthe as is oure GOD. Talke
not so muche proudely, let olde thyn-
ges depart out of your mouthes: for
the Lorde is a God of knowledge,
and hys purposes come to passe. The
bowe with the myghty men are bro-
ken, and they that are weake, haue
girded out the selues with strength.
They

They that were full, haue hyred the
selues for bread, & they ỹ were hungry,
ceasse so to bee, tyll the barreyn hathe
borne seuen: and she that hadde many
B chyldren, is waxed feble. ¶ The Lord
3.2 k kylleth, and maketh alyue: bryngeth
down to ỹ grane, & fetcheth vp again
The Lord maketh poore, and maketh
riche: bryngeth lowe, and heaueth vp
113 b on hye. ¶ He reiseth vp the poore out
of the duste, and lyfteth vp the beg-
gar from the donghyll: to set them a-
mong princes, and to enherite theim
with the seat of glory. For the pyl-
lers of the earthe are the Lordes, and
3.8.b he hath sette the round worlde vppon
them. He wyll kepe the feete of his
saintes, and the wicked shall kepe si-
lence in darknesse, ¶ and in hys owne
myght shall no man be stronge. The
Lordes aduersaries shall be destroyed
of hym: and oute of heauen shall he
thunder vppon euerye one of theym.
The Lorde shall iudge the endes of
the worlde, and shall geue myght vn-
C to his kynge, and exalte the horne
of his annointed. And Elkana went
to Ramath to his house, and the lad
dyde ministre vnto the Lord before
Eli the priest. But the sonnes of Eli
were chyldren of Belial, and knewe
not the Lorde. And the priestes made
a lawe for the people, that whenso-
euer any man offred anye offeryng, the
Priestes ladde came whyle the flesshe
was a sethyng, and a flesshehoke with
three tethe in his hande, and thruste it
into the panne, kettill cauldron or pot
And all that the flesshe hoke brought
vp, that the priest toke away. And so
they dyd vnto all the Israelites, that
came thyther to Silo. Yea, and ther-
to, before they burnt the fatt, the pries-
tes ladde came and said to the manne
that offered: Geue flesshe that I maye
roste it for the Priest, for he will not
haue sodden flesshe of thee, but rawe.
D And yf any man sayde vnto hym: Let
them burne the fat accordyng to the
day, and then take as muche as thyne
heart desyreth. The ladde would an-
sweare hym, yea, thou shalte geue it
me nowe; and yf thou wylte not, I
wyll take it with violence. And the
synne of yonge men was verye great
before the Lorde. For menne abhor-
red the offerynge of the LORDE.
But the chylde Samuell mynystred
before the Lorde, gyrded aboute wyth
a lynnen Ephod. Moreouer hys
mother made hym a lyttle coate, and
broughte it to hym from yere to yere,
when shee came vppe wyth her hus-
bande to offer the offerynge in the
solempne feastes: And Eli blessed
Elkana and hys wyfe, and sayde: the
Lorde geue thee seede of thys wo-
man, for the petition that shee asked
of the Lorde. And they wente vnto
theyr owne home. And the Lorde
vysyted Hanna, soo that shee concey-
ued and bare three sonnes and two
daughters. And the chylde Samuell
grewe before the Lorde. Eli was E
verye olde, and hearde all that hys
sonnes dyd vnto all Israell, and how
they laye with the wemen that wayt-
ted at the doore of the Tabernacle of
wytnesse, and he sayde vnto theym:
why do ye suche thynges? For of all
these people I heare euyll reportes
of you. Oh, naye my sonnes: for it is
no good reporte that I heare, howe
that ye make the Lordes people to
trespasse. If one man synne agaynste
another, daisemen may be iudges: but
if a man synne agaynst the Lord, who
wyl be his daiseman? Notwithstan-
dynge, they harkened not vnto the
voyce of their father, because the Lord
wold slay them. The chyld Samuell Luke. 2. f
profited ¶ and grew, & was in fauour
bothe with the Lorde, and also with F
men. And there came a manne of God
vnto Eli, & sayd vnto him: thus saith
the Lorde: dyd not I apeare vnto the
house of thy father when they wer in
Egypt subiect vnto Pharaos house?
And I chose thy father out of all the
tribes of Israell to be my priest, for to
offer vpon myne aulter, and to burne Leu. 12 d
incense ¶ & to weare an Ephod before deu. 12. b
me, And I gaue vnto the house of thy
father all the burntofferynges of the
chyldren of Israel, wherfore tread ye
downe my sacrifice and myne offering,

Es, iiii. which

which I commaundēd to be made in the tabernacle, and honozest thy chil-
dren aboue me, to make youre selues
fat of the first frutes of all the offrin-
ges of Israell my people? Wherefoze
the Lozd God of Israel saith: I said
that thy house and the house of thy fa
ther shoulde walke before me foz euer.
G But nowe the Lozd saith: that be far
from me: foz them that wozship me, I
wil wozship, and thei that despise me
shal come to shame. Behold the daies
com, that I wil cut of thine arme and
the arm of thy fathers house that ther
shall not bee an elder in thine house.
And thou shalt se thyne enemy in the
tabernacle (of the Lozd) and in all the
wealth which (God) shall geue Is-
raell, and there shal not be an elder in
thine house foz euer. Neuerthelesse I
will not destroye all the males that
come of the fro myne aulter. But to
make thine eyes dase, & to make thine
hearte melt. And al they that be mul-
2 Re. 22. tiplied in thine house shal die if they
be men. And this shalbe a sygne vnto
thee, that shall come vppon thy twoe
1 Re. 2. g sonnes Hophny and Phinehes: euē
in one daye they shall die both. And
I will stere me vp a faythfull prieste
that shall do accozding to my hert and
mind. And I will builde him a sure
houe. And he shal walke before mine
anointed foz euer. And they that are
lefte in thine house, shall comme and
crouch to him foz a litle pece of siluer
and a cake of bread, and shal saye: put
me (I pray the) in one office oz other
amonge the prieستes, that I may eat
a mozsell of bread.

The .iii. Chapter.

A AND the child Samuell mi-
nistred vnto the Lozde before
Eli and the wozd of the Lozd
was precious in those dayes, neither
was ther anye open vysion. And it
chaunsed at that time, that Eli lay in
his place, and his eyes began to waxe
dymme that he coulde not se. And per
the lampe of God went out, Samu-
ell laide him downe to sleepe in the
temple of the Lozde, where the Arke
of God was. And the Lozde called
Samuel, and he sayd, here I am, and
he ranne vnto Eli, and saide: here
am I, foz thou calleste me. And he said
I called thee not: go agayn, and slepe.
And he went and layd him downe to
slepe. And the Lozd called once again:
Samuell, and Samuell arose, and
went to Eli, and sayd: I am here, foz
thou diddeste cal me. And he answe-
red: I called the not my sonne, Go a- B
gain and take thy rest: Samuel knew
not yet the Lozde, neyther was the
wozde of the LORDE yet ope-
ned vnto him. And the Lozde went to
and called Samuell the thirde tyme.
And hee arose, and wente to Eli and
said: I am here foz thou hast called me
And Eli perceued that the LORD
had called the childe. Therefoze, Eli
said vnto Samuel: go, and ly downe
and if he call the agayne, then saye:
speake on Lozde, foz thy seruaunte
heareth. So Samuel went, & layde
him down in his place. And the Lozd
came, and stoode, and called as before,
Samuel Samuell. Samuel answe-
red: speake on foz thy seruant hereth.
And the Lozde saide to Samuell: be-
hold, I wil do a thing in Israel, that
both the eares of as many as heareth
it, shal tingle. In that day I wil raise
vp against Eli, al thinges whiche I
haue spoken concerning his house frō
the beginning to the endinge. I haue
told him, ẏ I wil iudge his house foz 1 Re. 2
euer. Foz ẏ wickednes which he knoweth. Foz whē the people cursed his C
sons foz the same wickednes, he hath
not cozrected thē. And therfoz, I haue
swozn vnto the house of Eli, that the
wickednes of Elies house, shall not
be purged with sacrifice noz offringe
foz euer. Samuel lay til the mozning
and opened the dozes of the house of
the Lozde. And Samuell feared to
shewe Eli the vision. Then Eli cal-
led Samuell, and sayde: Samuel my
son. And he answered: here I am. He
sayd: what is that the Lozd hath said
vnto the? I praye the hide it not frō
me. God do so and so to thee, if thou Ma. 1
hide any thing from me, of al that he D
said vnto the. And Samuel told hym
euery-

euery whit, & hyd nothing from him. And he said: It is the Lorde, let hym do what semeth him best. And Samuell grew, & the Lord was wyth him, and left none of his wordes vnperformed. And all Israel frō Dan to Berſabe wist that faithful Samuel was made the Lords prophet. And ỹ lorde appered again in Silo: for the Lorde opened himself to Samuel in Silo, thorow the word of the Lord.

¶ The. iiij. Chapter.

AND Samuel spake vnto al Israell. (And it fortuned, ỹ in those dais the Philiſtins cam together to fight.) And Israell wente out against the Philiſtins to battaile, and pitched beſyde ỹ
7.d helpestone. And the Philiſtins pitched in Aphek. And put theim selues in aray agaynſt Israel. And whenne they ioyned the battaile, Israel was put to the worse before ỹ Philiſtins. And the Philiſtines slue in aray alōg by the fieldes, about a foure thousand men. And when the people wer come into their tentes, the elders of Israel saith: Wherfore hath the Lorde cast vs downe this day before ỹ Philiſtins? let vs fetche the arke of the appointment of the lord out of Silo vnto vs, that whan it cometh amōg vs, it may saue vs, out of the hande of oure enemie. And so the people sent to Silo,
B and fet from thens the arke of the appointment of the Lord of hostes, whiche dwelleth betwene ỹ Cherubins. And there were the twoo sonnes of Eli, Hophni, and Phinehes with the arke of the appointment of God. And it fortuned, that when the arke of the appointment of the Lorde came into the hoſt, all Israel: shouted a mighty shoute, so that the earth rang agayne. And when the Philiſtins heard the noyse of the shoute, they saide: What meaneth the sounde of this myghtye shoute in the hooſte of the Hebrues? And they vnderſtode how that ỹ arke of the Lord was come into the hoſte.
C And the Philiſtins were afrayd, and sayd: God is come into the hoſt. And they sayde agayne: Woo vnto vs, for it was neuer so before this: woo vnto vs who shall deliuer vs out of the hande of these mighty Gods? These are the gods ỹ smote the Egyptians with so many plagues in the wildernes. Bee strong, & quite your selues lyke men, O ye Philiſtins, that ye be no seruātes vnto the Hebrues, as thei haue bē to you. Be of a manly corage therfore & fight. And the Philiſtins fought, & Israel was put to the worse, & fledde euery mā into his tent. And ther was an exceding great slaughter. for there wer ouerthrowen of Israel. xxx. M. footemen. And ỹ arke of God was ta kē, and the two sons of Eli, Hophni & Phinehes were dead. And ther ran a man of Ben Jamin out of ỹ aray, & came to Silo the same daye with hys clothes rente, & earth vpon his head. And whē he came, Eli sat vpon a stole & loked toward the way: for his heart feared for the arke of God. And when the man came into ỹ citie, & told it, all the citie cried. And whē Eli herd the noyse of the crying, he said: What meaneth this noise of the rumor? And the mā came in hastily, and told Eli. Eli was. xcviii. yere old, & his sight failed him ỹ he could not se. And the man said vnto Eli: I am he that came out of the aray, and fled this day out of the
D hoſt. And he said: What thing is fortuned my son? The messenger answered, & said, Israel is fled before ỹ Philiſtins, & ther is a great slaughter chā sed among the people, & thy two sons Hophni & Phinehes ar dead, and the arke of God is taken. And it fortuned that whē he made mētion of the arke of God, Eli fel frō of his stoole backward vpon ỹ threshold of the gate, & his necke brake, & he died: for he was an old man and heuy, & iudged Israel forty yeres. And his daughter in law Phinehes wife was with child, & ny the birth. And whē she herd the tidinges ỹ the Arke of God was taken, & that her father in law, & her husband were dead, she bowed her selfe, & trauailed, for her paines came vpon her. And about the time of her deathe, the women that stode about her, said vn-

Jud. 13.

1. re. 2. g

1. re. 3. a.

to

to her: feare not, for thou hast borne a sonne, but she answered not, nor regarded it. And she named the childe Ichabod, saying: The glorye is departed from Israel. Because the Ark of God was taken, and because of her father in law and her husbande. And she saide agayne: The glorie is gone frō Israel, for the arke of god is take.

The glorye is gone

The v. Chapter.

AND the Philistines toke the Arcke of God, and caryed it from the helpestone vnto Asdod, againe the Philistines toke the arke of God, and broughte it into the house of Dagon, and set it by Dagō. And when they of Asdod were vp in the nexte day in the morning, behold, Dagon lay vpon the earth before the Arke of the Lord. And they toke Dagon, and set him in his place agayne. And when they were vp early in the next morning, behold, Dagon lay vpon the grounde before the Arcke of the Lord, and his head, and hys t'woe handes cut vpon the threshoide, that only the shape of a fishe was lefte on him. And therfore is it, that the priestes of Dagon (neither any man that commeth into Dagons house) treade not on the threshold of Dagon in Asdod vnto this day. But ẏ hand of the Lord was heuy vpon them of Asdod, and he destroyed them, and smote thē with emerodes, both Asdod and in al the costes therof. (The villages also and ẏ feldes in the middes of the contry wer ful, & ther came vp mice, and ther was a confusion of gret death in the citie.) And whē the men of Asdod saw that it was so, they said: the arke of the God of Israell shall not abide here with vs, for his hand is sore vpō vs and vpon Dagon our God. They sent therfore and gathered all ẏ Lordes of the Philistines vnto them and said: what shal we do with the Arke of the God of Israel? They answered: let the arke of the God of Israell be caried about vnto Gath. And they caried the arke of the God of Israell aboute. And it fortuned, that when they had caried it about, ther was by the hand of the Lord a myghty great noise in the citie, and he smot the men of the citie both smal and greate and they had secret dyseases. (And the Gethites toke counceil, and made thē selues pryuy seates of skinnes.) Therfore they sente the arke of God to Akaron, And assoone as the Arcke of God came to Akaron, the Akaronytes cried out saying: they haue broght the Arke of the God of Israell to vs to slea vs and our people. And so they sente, and gathered together all the Lordes of the Philistines and saide: sende awaye the Arcke of the God of Israel, to go agayn to his own place that it slē vs not and our people. For ther was great lamentation ouer the dead throughout all the citie, and the hand of God was exceding sore ther. And the menne that dyed not, were smitten with the Emerodes: and the cry of the citie went vp to heauen.

The vi. Chapter.

THe Arke of the Lorde was in the country of the Philistines seuen monethes: and the Philistines called for the priestes and the southsayers, saiynge: what shall wee do with the arke of the Lorde? tell vs wherewith we shal sende it home agayne? They said, If thou sende the arke of the god of Israel home again sende it not emptie. But reward it with a trespalle offringe: and then ye shal bee whole, and it shalbe knowen to you, why his hande departeth not from you. Then sayd they: And what shalbe the trespalle offrynge, whyche wee shall reward him with? They answered: fiue golden arses and fiue golden myce, according to the number of the Lordes of the Philistines. For it is one maner of plague on you all, and on youre Lordes. Wherefore ye shal make Images like vnto your arses, and ymakes lyke your myce that corrupt the land, and ye shal geue glorye vnto the God of Israell, that he may take his hāde frō of you, and frō of your goddes and from of your land. Wherfore doo ye harden your hertes as the Egyptians and Pharao hard

ned

Bned their herts, which when he toke agaynste theim, dyd they not let the people go, and they departed. Now therfore, make a newe carte, and take ii. mylche kyne: on whose necke there hath come no yocke. And tye the kyne to the cart, & bring the calues homefrō them. And take the arke of the Lord, and lay it vpon the carte, and put the iewels of golde (whiche ye reward hym with for a synoffryng) in a cofer by the syde therof: and send it awaye, that it may goe. And ifaye see that he go vp by the way of his owne coaste to Bethsames: then it is he that dyd this great euyl. If no, we shal know then, ỹ it is not his hande that smote vs: but it was a chaunce hapned vs. And the mē did euen so: and toke two kyne that gaue mylke, and tyed them to the cart, & kept the calues at home, and they layd the arke of the Lord vpon the carte, and the coffer with the myce of gold, and with the ymages of their arses. And the kyne tooke the streyght way to Bethsames, & went on the streight way: & as they went, lowed, & turned neither to the right hand nor to the lefte. And the lordes of the Philistines wente after them, vntyll the borders of Bethsames.

And thei of Bethsames wer reaping their wheat harucst in the valey. And they lift vp their eyes, and spied the arke. And reioyced when they saw it. And the cart cam into the field of one Iehosua a Bethsamite, and stode still there. There was also a great stone. And they clauē the wood of the cart and offred the kyne a burntofferynge vnto the Lord. And the Leuites toke downe the Arke of the Lord, and the coffer that was wyth it, wherein the Iewels of golde were: and put them on the greate stone. And the men of Bethsames sacrificed burnt sacrifice, and offered offerynges that same daye vnto the Lord. And whenne the fyue lordes of the Philistins had seene it, they returned to Ikaron the same day And these ar the golden arses which the Philistins gaue to amendes for a trespasse offryng to the Lorde: for Asdod one: for Gaza one: for Askalon one, for Gath one, and for Ikaron one. And golden myce, accordyng to the nūbre of all the cities of the Philistines, euen accordynge to the fyue Lordes, bothe of walled Townes, and of townes vnwalled: euen vnto the great stone of lamentation, whereon they sette downe the Arke of the Lorde: whyche stone remayneth vnto this day in the fielde of Iehosua the Bethsamite. And he plagued the men of Bethsames, because they had seene the Arke of the Lord. And he slue among the people fyfty thousand and threscore and ten men. And the other people lamēted, because the Lord had slayn the people with so great a slaughter. Wherfore the men of Bethsames sayd, Who is able to stand before the Lord so holy a God: and to whom shall he go frome vs? And they sente messengees to the inhabiters of Kariathiarim, saying: The Philistines haue brought agayne the Arke of the Lorde: Come ye downe therfore, and fetche it vp to you.

Asdod one: for Gaza one: for Askalon one, for Gath one, and for Ikaron one. Gaza.

The. vii. Chapter.

And so the men of Kiriathiarim com and fet vp the Arke of the Lorde: and brought it into the house of Aminadab in Gibea, and sanctified Eleazar hys sonne to kepe the arke of the Lord, and while the arke abode in Kariathiarim, the dayes multiplied, and there passed ouer. xx. yeres, & all the house of Israel lamented after the Lord. And Samuel spake vnto al the house of Israell, saying: yf ye be come againe vnto the Lorde with all your heartes, then put away the straunge goddes and Astaroth from amonge you: and prepare your heartes vnto the Lord, and serue hym one: for hee shall ryddo you oute of the hande of the Philistines. Then the childrenne of Israell didde putte away Baalim and Astaroth, & serued the Lord only. And Samuel sayd: gather al Israell to Mizpa, and I will pray for you vnto the Lorde. And they gathered together to Mizpa, and drewe water, & powred it

2 Re. 16

Iof. 24. c

Deu. 6. c
Mat. 4. b

it out before the Lord, and fasted the same day, and said there: We haue sinned agaynst the Lorde. And Samuel iudged the childrē of Israel in Mizpa. When the Philistins hearde that the childrē of Israel were gathered together to Mizpa, the Lordes of the Philistines went vp against Israel. And when the childrē of Israel heard that, they were afrayd of the Philistines, and the childrē of Israel said to Samuel: Cesse not to cry vnto the lord our God for vs, that he may saue
C vs out of the hand of the Philistins.
Ecc.46 d • And Samuel toke a sucking lambe and offered it altogether for a burnte offring vnto the Lord: and cryed vnto the Lord for Israell, & the Lord herd hym. And as Samuel offred ẏ burnt offering, the Philistins cam to fight against Israel. But the Lord thondred a great thonder that same day, among the Philistins, & scatered them that they felle before Israell. And the men of Israel went out of Mizpa, & pursued the Philistins, and folowed vppon theym, vnto the place that is vnder Bethear. And when Samuel
D • toke a stone, and pitched it betweene
Ios.24.f Mizpa, and the marke of the rocke, &
1 Re.4.c called the name thereof, the • stone of helpe, saying: Hitherto hath the Lord helped vs. And so the Philistins wer brought vnder, & they came no more into the coastes of Israel: and the hād of the Lord was agaynst the Philistines al the days of Samuel. Therto, the cities whiche that the Philistins had taken from Israel, wer restored agayne to Israell, euen frome Ekaron to Gath, with the coastes of the same, and Israell plucked theym out of the handes of the Philistines. And there was peace betwene Israel and the Amorites. Samuel iudged Israell all the dayes of his lyfe, and went aboute yeare by yeare to Bethel, Gilgal, and Mizpa, and iudged Israell in all those places, and came agayne to Rama: for there was hys house, and there he iudged Israel also, and there he buylte an aulter vnto the Lord.

C The. viii. Chapter.

When Samuell was olde, he made his sonnes Iudges ouer Israel. The name of his eldest sonne was Joel, and the name of the second Abia: and they were iudges in Beersleba. And hys sonnes walked not in his wayes: but turned aside after lucre, and • toke reward, & peruerted the right. Then al the elders of Israel gathered them together, & came to Samuel vnto Rama, & said vnto him: Behold, thou art old, and thy sonnes walke not in thy wayes. Nowe therefore • make vs a king to iudge vs as al other nations haue. But the thing displeased Samuel whē they said: geue vs a kynge to iudge vs. And Samuel prayed vnto the Lord. And the Lorde said vnto Samuel: here the voice of the people in al ẏ they sai vnto the. For thei hau not caste the away: but mee that I should not raigne ouer thē. And as thei haue euer done (sence I brought thē out of Egipt vnto this day, and haue forsaken me, and serued other gods) euē so do thei vnto the. Now therfore herken vnto theyr voice. howbeit, yet testify vnto theym and shewe theym • the auctority of ẏ king ẏ shal raigne ouer thē. And Samuel told all ẏ wordes of the Lorde vnto the people that asked a king of him & he said: this shal be the auctority of the king that shall raigne ouer you: • he will take youre sōs and put thē to his charets, & make his horsemē of them to run, before his charet: & wil make him of them captaines ouer thousands and ouer fifties, and wil set thē to eare his grōd & to gather in his haruest, & to make instruments of war, and apparell for his charets. And wil take your daughters and make thē apoticaries cookes and bakers. And he shal take the beste of your feldes, & of your vineyardes & of youre Olyue trees, and geue thē to his seruantes. And hee shall take the tenth of your seede, and of your vineyards, and geue it to his chāberlains and to his seruants. And he shal take the best of your men seruants & mayd ser-

seruantes, and yong men, and of your
asses, and putte theim to his woorke.
And he shall take the tenth of youre
sheepe, and ye shalbe his seruauntes.
And ye shall crie out at that tyme vp-
pon your kyng, whiche ye shall haue
chosen you, and the Lorde will not
heare you at that day. Neuertheles,
the people would not heare the voyce
of Samuel, but dyd saye: Naye, not
so. But there shal be a kyng ouer vs,
that we may bee lyke other nations,
and that our kyng may iudge vs, and
go out before vs, and fyghte our bat-
tayles (for vs.) Therfore when Sa-
muel heard all the wordes of the peo-
ple, he rehersed theym in the eares of
the Lorde. And the Lord sayd to Sa-
muell: Hearken vnto their voyce, &
make them a kynge. And Samuell
sayd vnto the men of Israel: Goe eue-
ry man vnto his citie.

¶ The. ix. Chapter.

A 14g 8.d THere was a man of Ben Ja
min named Cis, the sonne
of Abiel, the sonne of Zeror,
the sonne of Bechorath, the
sonne of Aphiah, the sonne of a man
that was a Gemmite, a mã of strẽgth
and myght: and the same had a sonne,
called Saul, a goodly yong man, and
a fayre: so that among the children of
Israel, there was none goodlyer thã
he. For from the shoulders vpward
he was hyer then al the other people.
And the asses of this Cis Sauls fa-
ther were lost: and Cis said to Saule
his sonne: Take one of the laddes
with thee, and go vp, and seke the as-
ses. And he went thorow mount E-
phraim, and thorow the land of Sa-
lisa, but they founde them not. Then
they went thorow the land of Salim,
and there they were not. When they
went also thorow the land of Je mi-
ni, they founde them not. At the last
when they were come to the lande of
Zuph, Saule sayde to his ladde that
was with hym: Come, let vs return
least my father leaue carynge for the
asses, and take thoughte for vs. He
sayde vnto him: Beholde, there is in
this Citie a man of God and he is a
worshyppfull man: al that he saith cõ-
meth surely to passe. Now then lette
vs go thyther: peradventure hee shall B
shew vs what way we may go. The
sayde Saul to hys ladde: If we wil go,
what shall we bryng the man? for
our breade is all spent out of our ves-
sels, and there is none other present
to bryng the man of God: what have
we? And the ladde answered Saule a-
gayne, and sayde: I have found about
me the iiii. part of a sicle, that will I
geue the man of God, to tell vs oure
way. Before tyme in Israel when a
man went to seke an answere of God
thus wyse he spake, come and let vs
go to the seare. For he that is now ca-
lled a prophet, was in the old time ca-
lled a seare. Then sayd Saul to his lad
wel said of the: come let vs go. And so
they wente vnto the citie where the
man of God was. And as they were
going vp into the city, they met with
damoseis that came out to draw wa
ter, and sayd vnto them: is there here
a seare? And the maydens answered
thẽ. ye, (here is one) behold, he is be-
fore you. Make hast now, for he cam
this day to the citie for ther is an of-
fring of the people this day in the hil.
when ye be com into the citie, ye shal
find him straight wai, yer he go vp to
the hil to eate: for the people will not
eate vntill ye come, because he doeth
bielle the offring. And then eat they
be bidden to the feaste. Now therfore C
get you vp for this day shall ye fynde I. Re. 15
hym. And they went vp to the citye.
And when they were come into the
myddes of the citie: behold Samuell
came out against them, for to go vp to
the hyll. But the Lord had told Sa
muell in his eare (a day before Saul
came) sayinge: To morow this tyme
I will send thee a man out of the lãd
of Ben Jamin, hym shalte thou an-
nuynt to be Captain ouer my people
Israell, that he maye saue my people
out of the handes of the Philistines:
for I have looked vppon my people,
and their cry is come vnto me. When
Samuell therfore sawe Saule, the
Lord

Lorde answered him: see, this is the man whom I spake to thee of. This same shall raygne ouer my people.

Then wente Saule to Samuell in the middle of the gate, and said: tell me I pray thee wher the seares house is. Samuell answered Saul and sayd: I am the sear, goe vp before me vnto the hil, for ye shal eat with me to day. And to morowe I will let the go and will tell the all that is in thyne heart. And as for thine asses that were loste three dayes ago, care not for them for they are found. And moreouer, whose shall the beutifull thynges of Israel be: belonge they not to thee, and vnto all thy fathers house? But Saule answered and sayd: am not I the sone of a Jemmite, of the smallest tribe of Israell? And my kynred is the leaste of al the kinredes of the tribe of Ben Jamin. wherfore then speakest thou so to me? And Samuell toke Saule and his lad, and brought theym into the parler, and made theym syt in the chefest place amonge them that were bidden: which were vppon a thirtye persons: And Samuel sayd vnto the cooke: bryng forth the porcion which I gaue thee, and of which I sayd vnto thee: keepe it with thee. And the cooke toke vp the shoulder, and that which was vpon it, and set it before Saul. And Samuell sayde: beholde that which is lefte: put it before thee and eate, for hitherto hath it bene kept for the, of purpose, when I called the people. And so Saule dyd eate with Samuell that daye. And when they were come downe from the hil into the citie, Samuell communed with Saul vpon the toppe of the house: and whan they arose earlye about the spryng of the daye, Samuell called Saul vpon the top of the house, sayinge: vp that I may sende the away. And Saul arose. And they went out at the dores, both he and Samuell. And when they were come almoste oute of the towne, Samuell sayde to Saul: bid the lad go before vs (& he went before) but stande thou stil a while, that I maye shewe the what God sayeth. ¶ The .x. Chapter.

AND the Samuel toke a vessel of oile, & powred it vpon his head and kissed him and said hath not the Lord anointed the to be captayne ouer his inheritaunce? and thou shalt deliuer his people oute of the handes of their enemyes whyche are rounde about them. And this shalt thou haue, that the Lord hath anoynted thee to be prince. when thou art departed from me this daye, thou shalt finde .ii. men by Rhaels sepulchre in the border of Ben Jamin, euen at Jalezah. And they will saye vnto thee: the asses which thou wentest to seke are fonde. And lo thy father hath left the care of ye asses, and sorroweth for you saying: what shal I do for my sonne? Then shalt thou goe forth fro thence, and shalt come to the plaine of Thabor. And ther shall mete the three men going vp, to God to Bethel: one caryng iii kids: & another caryng iii loues of breade: and another caring a bottle of wine. And they will salute thee & geue the ii. loues of bred which thou shalt receiue of their handes. After ye thou shalt come to the hil of god wher ye Philistines kepe ther watch. And when thou art come thither to ye citie, thou shalte mete a companye of prophetes cōming downe fro the hil, with a psalter, a timbrel, a pipe and a harpe before the, & they shal prophesi. And the spirit of ye Lord will com vpō the also & thou shalt prophecy, & the, and shalbe turned into another man. Therfore whē these signes are chaūced thee, doe what thou haste to do for God is with the. And thou shalte go before me to Gilgal. And I also will cōe downe vnto the, to sacrifice burnt sacrifices, & to offer peaceofferinges. Tary for me seuen daies, til I come to thee, and shewe the, what thou shalt doe. And assone as he had turned his shoulder to goe from Samuell, God gaue him another minde of hert, and al those tokens cam to passe that same day. And whē they cam to the hil: beheld, the companye of prophetes met him and the spirite of God came vpon him

hym also, and he prophecied amonge them. And all that knew him before, when they saw that he prophecied among the prophetes, they said eche to other: what is this that is happened vnto the sone of Cis? Is Saul also among the prophetes? And one of the same place answered and sayde: who is their father? And therof cam the prouerbe: what is Saul also among the prophetes? And whan he had made an ende of prophecying, he came to the hyll. And Sauls fathers brother sayd vnto him, and to his lad: whether went ye? He sayde: to seeke the asses: and when we saw that they were no where, we came to Samuel. And Sauls vncle sayd: Tel me what Samuel said vnto you? Saul answered his vncle: he told vs plainly, that the asses wer found. But of the kingdome wherof Samuel spake, told he hym not. And Samuel called the people together vnto the Lord to Mizpa, and sayd vnto the children of Israel: Thus said the Lord God of Israel: I brought Israell out of Egypt, and delyuered you out of the hande of the Egyptians, and out of the hands of all kyngdoms that troubled you. And ye haue this day cast away youre god that helped you out of all your aduersities and tribulations. And ye haue sayd vnto hym: Make a kyng ouer vs. Now therfore stand ye before the Lord by your tribes, and your thousandes. And whan Samuell hadde brought all the tribes of Israell, the Tribe of Ben Jamin was caughte. when he had brought the tribe of Ben Jamin by their kinredes, the kynred of Matri was caught: and at the last Saul the sonne of Cis was caught. And when they sought hym, he could not be founde. Therfore they asked the Lord further, if the man shold come thither. And the Lord answered: Behold, he hath hid hym self among the stuffe. And they ranne and fet hym thence. And when he stoode amonge the people, he was hyer, then any of the people, frome the shoulders vpwarde. And Samuel sayde to all the people: See ye not hym, whome the Lorde hath chosen, and howe there is none lyke hym among all the people? And all the people shouted and sayde: God lend the kyng lyfe. Then Samuel told the people the duetie of the kingdome, and wrote it in a boke, and layd it vp before the Lord, and sent all the people awaye, euery man to hys house. And Saul also went home to Gibea. And there folowed hym strōg men, whose hertes God had touched. But the childrē of Belial said: How shall he saue vs? and they despised hym, and brought hym no presentes. And he held his tongue.

The. xi. Chapter.

Nahas the Ammonite came, and besieged Jabes in Gilead. And all the men of Jabes said vnto Nahas: make a couenant with vs, and we wyll be thy seruantes. And Nahas the Ammonite answered them: In this wyll I make a couenaunt with you, yf I may thrust out all your right eyes, & bring that shame vpon al Israel. To whom the elders of Jabes sayd: geue vs seuen dayes respite, that we maye sende messengers vnto all the coastes of Israell. And then yf there bee no man to helpe vs, we wyll come oute to thee. Then came the messengers to Gibea vnto Saul, and tolde this tydynges in the eares of the people. And all the people lyfte vp theyr voyces, and wept. And beholde, Saul came folowyng the catell out of the field, and Saule sayde: what ayleth thys people, that thei wepe? And they told hym the tydynges of the men of Jabes. And the spirite of God came vpon Saul, when he heard those tydinges, and he was exceedyng angry, and toke a yoke of oxen, and hewed them in pieces, and sente them thorowoute all the coastes of Israel by the hāds of messēgers, saying: whosoeuer cōmeth not forth after Saul, & after Samuel so shal his oxen be serued. And the feare of the Lorde fell on the people, and they came oute as it had been but one manne. And whenne he numbred them

1.re. 1.d
deu. 17.
Jud. 8.b
A
B
C
1.re. 15.a

them in Bezek, the chyldren of Israel were thyrre hundred thousande men, & the men of Juda thirtie thousande. And they sayde vnto the messengers that came: So saye vnto the men of Jabes in Galead: To morowe by that tyme the sonne be horte, ye shall haue helpe. And the messengers came and shewed the men of Jabes, whyche were glad: Therfore the men of Jabes sayde: To morowe we will come out vnto you, & ye shal doe with vs all that pleaseth you. And on the morowe it fortuned, that Saule put the people in thre partes. And they came in vpon the host in ỹ morning watch and slewe the Ammonites vntyll the heate of the day. And they that remained, were scatered: so that two of thē were not left together. And the people said vnto Samuell: what is he that dare saye: Shall Saule reygne ouer vs? Bryng those men that we maye slay them. And Saule sayde: There shall no man dye thys day, for to daye the Lorde hathe saued Israell. Then said Samuell vnto the people: Come that we maye goe to Gilgall, and renewe the kyngdom there. And all the people went to Gilgal, & made Saul kyng there, before the Lorde in Gilgal. And there they offred peace offeryngs before the Lorde. And there Saule and all the men of Israell reioyced exceedyngly.

The .xii. Chapter.

SAmuell sayd vnto all Israell: Behold, I haue herkened vnto your voyce, in all that ye sayde vnto me, and haue made you a kynge. Now therefore, your kyng walketh before you. And I am old and graye headed: and behoilde, my soonnes are with you, and I haue walked before you from my chyldhod vnto this day. Behoilde, here I am: beare recorde of me before the Lord, and before his anointed. Whose oxe haue I taken, or whose asse haue I taken? whom haue I doone wronge to? whome haue I hurt? Or of whose hand haue I receiued any brybe; to blynde myne eyes therewith, and I will restore it you againe. They sayd: Thou hast done no wrong, nor hurte vs, neither hast thou taken ought of any mans hand. He sayd vnto them agayn: The Lord is witnesse agaynst you, and his anointed is witnesse this daye, that ye haue found naught in my handes. And they answered: He is witnesse. And Samuel sayde vnto the people: It is the Lorde, that made Moses and Aaron, and that brought your fathers out of the land of Egypt. Now therfore stand styll, that I maye reason with you before the Lorde, accordyng to all the righteousnesses of the Lord, which he shewed both you and your fathers. After that Jacob was comme into Egypte, and your fathers cryed vnto the Lord, the Lord sent Moyses and Aaron, which brought youre fathers out of Egypt, and made them dwell in this place. And when they forgat the Lorde their God, he deliuered them into the hand of Sisara captain of the hoste of Hazor, and into the hand of the Philistins, and into the hand of the kynge of Moab, and they fought agaynst them. And they cryed vnto the Lord, and said: we haue sinned, because we haue forsake the lord, and haue serued Baalim and Astharoth Now therfore deliuer vs out of the handes of our enemies, & we will serue thee. And the Lord sente Jerobaall, Badan, Jephthah, and Samuell, and deliuered you oute of the handes of your enemies on euery side and ye dwelled safe. And for all that, when you saw that Nahas the kyng of the childrē of Ammon cam against you, ye sayd vnto me: Not so, but a kynge shall reigne ouer vs, when yet the Lord your God was your kynge. Now therfore, behold, the kyng whō ye haue chosen, and whom ye haue desyred: Lo, the Lord hath set a kyng ouer you. If ye will feare the Lorde, and serue hym, and heare his voyce, and not disobey the worde of the lord bothe ye and the kynge that reigneth ouer you, shall folowe the Lord your God: If ye will not hearken vnto the

Act. 46. c
Ecc. 20 g

boyce of the Lorde, but dyslobey the Lordes mouth, then shall the hande of the Lord be vpon you, and on your fathers. Now also stand & se this greate thyng, which the Lord wyll do before your eyes: is it not nowe wheate harueste? I wyl call vnto the Lord, and he
D shall sende thunder and rayne, that ye may perceaue and see howe that your wickednes is greate, whiche ye haue done in the sight of the Lord, in asking you a kynge. And so Samuell called vnto the Lord, and the Lord sent thunder and rayne the same day. And al the people feared the Lorde and Samuell exceadyngly. And all the people sayde vnto Samuell: pray for thy seruantes vnto the Lorde thy God, that we dye not, for we haue synned in askyng vs a kyng, beside all the synnes that euer we dyd. And Samuell sayde vnto the people, feare not. Ye haue in dede done all thys wickednes, yet depart not frō folowynge the Lorde. But serue hym euen with all youre hartes. Neyther turne ye after vayne things which are not able to profite you, for they are but
.34 vanitye. For the * Lorde wyll not for-
9.e sake hys people, because of hys greate names sake: because it hath pleased the Lorde to make you hys people. Moreouer, God forbyd that I should synne agaynst the LORDE, and ceasse prayinge for you, but to shewe you the good and ryght waye. Therfore feare you the Lorde, and serue hym in the trueth and with all youre hartes: and consyder howe great thynges he hath done for you. But and yf ye do wyckedlye, then shall ye perysshe, both ye and your kyng.

¶ The.xiij. Chapter.

SAull had bene kynge one yeare, (when these thynges came to passe) and he raygned two yeres ouer Israell. And Saull chose hym three thousand men of Israell. Two thousand were with Saull in Michmas, and in mount Bethel, and a. M. with Jonathas in Gibea Ben Jamin. And the rest of the people he sent euery man to his owne house agayne.

And Jonathas smote the holde of the Philistines, that was in the hill, and it came to the Philistines eares. And Saul blewe the trompet throughout all the lande, sayinge: let the Ebrues heare. And all Israell hard saye, howe that Saull had destroyed an holde of the Phylistynes, wherefore Israell stanke before the Philistines. And the people gathered together after Saull
B to Gilgal. The Philistines also gathered them selues together to fyghte with Israel, thirtie thousand charets, and sixe thousande horsemen, with other people lyke the * sand by the seas Esa.10.f
syde in multitude, and came vppe, and pitched in Mychmas eastwarde from Bethauen. And when the men of Israell sawe it they were in a streite, and feare came vpon the people, and they hyd them selues in caues, and in preuy holes, and in rockes, and in hie waies, and in pyts. And some of the Ebrues went ouer Jordan to go vnto the land of Gad and Gilead. And Saull was yet in Gilgal, and all the people that folowed hym were astonyed. And he taryed seuen daies, euen vnto the time that Samuell * had appoynted. But Ire.1cbb
Samuell came not to Gylgal, and the people were therefore skattered from him. And Saul sayd: bryng a burntsacrifyce to me and peaceofferinges. And he offered burntsacrifyce. And as sone as he had made an ende of offeryng the burntsacrifyce, behold Samuel came. And Saul went against him, to blesse him. And Samuel sayde, what haste thou done? Saul sayd: because I sawe that the people skatered from me, and that thou camest not within the dayes appoynted, and that the Philistines gathered thē selues together to Mich mas: therfore sayde I: the Philistines shall come downe nowe vppon me to Gilgall, and I haue not made supplication vnto the Lord. And whē I had C
ouercome my selfe at the last I offered a burntofferynge. And Samuell sayde to Saul: * Thou art become a foole, Gen.31D
thou haste not kepte the commaundement of the Lorde thy God which he 2 dar.16c
commaunded thee. For at thys tyme

wounde the Lorde haue stablyshed thy kyngdome vpon Israel for euer. But nowe, thy kyngdome shall not conti-
2Be.16c nue. • The Lorde hath sought hym a man after his owne hart, and the Lord hath commaunded him to be captayne ouer hys people because thou hast not kepte that which the Lord commaunded thee. And Samuell arose and gat hym vp from Gylgall to Gibea Ben Jamin (and the remnaunt of the folke went vp after Saul, to mete the people, whiche fought agaynste them, as they were commynge from Gylgal to Gibea in the hyll of Ben Jamin.)

D And Saull numbred the people that were founde with him, and they were about a fyxe hundred men. And Saul and Jonathas hys sonne and the people that were founde with them had their abydinge in the hyll of Ben Jamin. But the Philistines pytched in Michmas. And there came out of the hoste of the Philistines three companyes, to destroy, one companye turned vnto the waye that leadeth to Ophra vnto the lande of Saul. And another companie turned the waye to Bethoron. And the thirde companye turned to the waye of the coaste that is sene aboue the baley of Zeboim towarde the wylderneste. Ther was no smith found throughout all the lande of Israell. For the Philistines sayd: Leste happely the Ebrues make them swerds or speres. But al the Israelites went downe to the Philistines, to mende euery man hys share, hys mattocke, hys axe and hys necessarye toles: And then the edges of the shares, mattocks donge forkes, and axes were blunte, and also the forkes were to be set in. And so in time of batell there was nether swearde nor spere founde in the handes of any of the people that were with Saul and Jonathas. But with Saul and Jonathas hys sonne was there somwhat found. And the watch of the Philistines came out, to go ouer vnto Michmas.

The .xiiij. Chapter.

AND it fortuned the same time, that Jonathas the sonne of Saul sayde vnto hys yonge man that bare hys harnes: come, and let vs go ouer to the philistines watch that are yonder on the other syde, and he tolde not hys father. And Saul tarryed in the vttermoste parte of Gibea vnder Rimmon, which is in Migrō, and the people that were with hym were vpon a fyxe hundred men. And Ahia the sonne of Ahitab, Jehabods brother, the sonne of Phinehes, the sonne of Ely, was the Lords Priest in Silo and ware an Ephod. And the people wyste not that Jonathas was gone. And in the myddes of the passage (by whiche Jonathas sought to go ouer vnto the Philistines watch) were there two sharpe rockes, euen one on the one syde, and the other on the other syde: the one called Bozez, and the other Senne. The forefront of the one leaned northward towarde Michmas, and the other was southward towarde Gibea: And Jonathas
E sayde to the yonge man that bare hys harnesse: come and let vs go ouer vnto the watch of these vncircumcised, paraduenture the Lord wyll worke with vs: for it is no hardenesse with the
1Re. Lorde • to saue eyther in manye or in fewe. And hys harnesbearer sayd vnto him. do all that is in thyne hart: Go where it pleaseth thee: Behold, I am with the as thine harte lusteth. Then sayde Jonathas: beholde, we go ouer vnto these men, and shall shewe oure selues vnto them: if they saye on thys wyse to vse tarye, vntyll we come to you, then we wyll stande styll in our place and not go vp vnto them. But and yf they saye: come vppe vnto vs, then wyl we go vp, for • the Lord hath 1.
deliuered them into our handes. And this shalbe a sygne vnto vs. And they bothe shewed them selues vnto the watche of the Philistines. And the Philistines said: se, the Hebrues come out of the holes where they had hyd them selues in. And the menne of the watche answered Jonathas and hys harnesbearer, and saide: come vp to vs,

and

and we wyll wewe you a thynge. Ind Jonathas sayde vnto hys harnesbearer, come vp after me, for the Lorde hath delyuered them into the hande of Israel. And Jonathas clame vp vpon handes and fete, and his harnesberer after hym. And (so when they had sene Jonathas face) they fell before Jonathas: and his harnesbearer slewe them after hym. And that fyrst slaughter whithe Jonathas and hys harnesberer made, was vpō a twentie men, within the compasse as it were about an halfe aker of land. And there was a feare in the hoste in the fielde, and amonge al people: in so much that they that were gone out of the watch to rob were afrayed also: and the earth trembled, for the feare that was sene of God. And the watch men of Saul in Gibea Ben Jamin, sawe. And beholde, the people (of the Philistines) were scatered and were smytten as they went. Then sayd Saul vnto the people that was with him. Searche and see, who is gone awaye from vs. And when they had numbred, beholde Jonathas and his harnesbearer were not there. And Saul sayd vnto Ahia: bynge hyther the arke of God. For the arke of God was at that tyme with the chyldren of Israell. And it fortuned that whyle Saul talked vnto the Preste, the noyse that was in the hoste of the Philistines spred farther abrode and encreased (by lytle and lytle, and gaue a more cleare sounde.) And Saul sayd vnto the priest: withdrawe thyne handes. And Saul ioyned hym selfe vnto all the people that were with hym, and they came to the battell. And beholde * euery mannes sweard was agaynst hys felowe, and there was a very great rumor. Moreouer, the Ebrues that were with the philistines before that time, and were come with them into all partes of the host, turned to be with the Israelites that were with Saul and Jonathas. And all the men of Israell also, which had hyd themselues in mount Ephraim, as sone as they harde how that the Philistines were fled, they folowed after thē in the batel. And so god holpe Israell that day. And the batell continued vnto Bethauen. And when the men of Israell were kept down with honger that day. Saul charged ỹ people with an oth saying: Cursed be the man that eateth any foode vntyl night tyl I be auenged of myne enemyes. And so, none of the people tasted anye sustinaunce. And all the inhabiters of the lande came to a wood where hony lay vpon the grounde. And the people came into ỹ wood: And behold, the hony droppyd, & no man moued his hand to his mouth, for the people feared the oth. But Jonathas hard not whē his father charged the people with ỹ oth, wherfore he put forth the ende of the rod that was in his hand & dypte it in an hony combe, & put hys hand to hys mouth, & his eyes receyued sight. Thē answered one of the people & sayd: thy father adiured the people, saying: Cursed be the man that eateth anye sustinaunce this daye: and the people were faynty. Thē sayd Jonathas my father hath troubled the land: se howe myne eyes hath receiued sight, because I tasted a litle of this hony: how much more then to day if the people had eatē of the spoyle of their enemyes whiche they found. And had there not bene then a much greater slaughter among ỹ philistines? & they layed on the philistins that day, frō Michmas to Aialon. And the people were exceding faynty. And the people gat them to the spoyle, and toke shepe, oxen, & calues, & slue them on the ground & the people did eate thē * with the blood. Thē men told Saul saying: Behold, the people sin against the Lorde, in ỹ they eat with the blood. And he said: ye haue trespaced. Rowle a great stone vnto me thys daye, & saul sayd agayn: Go abrod among ỹ people and byd them bryng me euery man his ore & euery man his shepe, & slay them here, & syn not against ỹ lord in eating with the blood. And ỹ people brought euery mā his ore in his hand by night & slewe them ther. And Saul made an aulter vnto the Lorde. And that was ỹ first alter that he made vnto the Lorde.

Leu.7.c. and.19.d

And Saul sayde: let vs go downe after the Philistines by nyght & spoyle them, vntyll it be day in the morenyng, and let vs not leaue on man of them. And they sayde: do whatsoeuer thou thynkest best. Then sayde the preeste: F let vs come hyther vnto God. And Saul asked of God, shall I go downe after the Philistines? wylt thou deliuer them into the handes of Israell? But he answered him not at ỳ time. And Saul sayde: let the people come hither out of all quarters, and knowe and see by whom this synne is chaunced thys day: for as truely as the Lord lyueth which saueth Israell, thoughe it be in Jonathas my sonne, he shall dye the death. But there was no man amonge all the people that answered hym. Then he sayde vnto all Israell: be ye on one side, and I and Jonathas my sonne wyll bee on the other syde. And the people sayde vnto Saull: what thou thynkest beste, that doo. Therfore Saul sayde vnto the Lorde God of Israell: geue a perfecte lotte (Lord God, geue thou the iudgement. Howe happeneth it, that thou geuest thy seruaunte no answere to daye? If thys synne be in me or in Jonathas my sonne, shewe it, or yf thys iniquitye be in thy people.) And Saull and Jonathas were caughte, but the people scape fre. And Saul sayd cast lotte betwene me and Jonathas my sonne. And Jonathas was caughte. Then Saul sayd to Jonathas: tell me what thou haste done. And Jonathas tolde hym, and sayde: I tasted a lytle honye with the ende of the rod that was in myne hande: and lo, I must dye. Saul Muth. 1 C answered: * God do so and so to me, G thou shalte dye the death Jonathas. And the people sayd vnto Saul: shall Jonathas dye whiche hath so myghtely helped Israell? God forbyd. As truely as the Lorde lyueth * there shal 2 Re. 14 E not one heere of hys heade fall to the grounde, for he hath wrought with God thys daye. And so the people delyuered Jonathas, that he dyed not. And then Saul departed vp from folowyng the Philistines. And the Philistes went to their owne place. And so Saull helde the kyngdome ouer Israell, and fought agaynst all hys enemyes on euerye syde agaynst Moab: agaynste the chyldren of Ammon: agaynste the kynges of Zoba, and agaynst the Philistines. And whether soeuer he turned hym selfe, there he wanne: and he gathered hys hoste together, and smote the * Amalekites, Deu. and ryd Israell oute of the handes of them that spoyled them. The sonnes of Saul were: Jonathas, Jesui, and Melchisua. And hys two daughters were thus named: the elder was called Merob, and the yonger: Michol. And the name of Saulles wyfe, was Ahinoa the daughter of Ahimaaz. And the name of hys chefe captayne was Abner the sonne of Ner, Sauls vncle. And * Cis was Sauls father. And 8 Ner the father of Abner was the son 1 Pa. of Abiel. And there was sore warre agaynste the Philistines, all the dayes of Saul. And whosoeuer Saul sawe to be a stronge man, and mete for the warre, he toke hym vnto hym.

¶ The. xv. Chapter.

SAmuell sayde vnto Saul: * the I Lorde sente me to anoynt thee, to 1 Re be kynge ouer hys people Israel. Nowe therfore herken thou vnto the voice of the wordes of the Lord. Thus sayeth the Lorde of hostes: I remember that whiche Amalecke dyd to Israell * howe they layed wayte Ex. for them in the way, as they came out of Egypte. Nowe therefore go, and smyte Amalecke, and destroye ye all that perteineth vnto them, and se thou haue no compassion on them * (and Ex. conete nothynge that they haue) slaye both manne and woman, infante and suckelyng, oxe, and sheepe, camell and Asse. And Saul gathered the people together and * numbred them in Te- 1 laim, two hundred thousand fote men, and tenne Thousande men of Juda. And Saul came vnto a citye of Amalecke, and set watch in the valey. And 6 Saul sayde vnto the Kenites: go, and depart, and get you downe from among the

the Amelikites, lest I destroye you with them: for ye shewed mercy to all the children of Israell, whē they came out of Egypt. And so the Kenites departed from amonge the Amalekites. And Saul smote the Amalekites frō Hevila, as thou commest to Sur, that lyeth before Egypte, and toke Agag the kynge of the Amalekites alyue, and vtterlye destroyed all the people with the edge of the swearde. * But Saul and the people spared Agag, and the better shepe, and the fatter oxē, and the lambes and all that was good, and would not destroye them. But al that was foule and naughte wooꝛth, that they destroyed vtterly. Then came the wꝛde of the Lord vnto Samuel, saying: * it repēteth me, that I have made Saul kyng. For he is turned frō me, and hath not perfourmed my cōmaundementes. And Samuell was cuyll apayed, and cryed vnto the Lorde all night. And when Samuel rose earlye to mete Saul in the mornyng, it was told Samuel, that Saul was come to Carmel, and behold, he hath made him there a place, and is turned, and departed and gone downe to Gylgal. And Samuell came to Saull, and (Saull offred burntsacrifyce vnto the Lord, of the firste of the spoyles whiche he had brought from Amelec. And when Samuell was come vnto Saul.) Saul sayd vnto hym: Blessed be thou in the Lord. I have fulfylled the commaundement of the Lorde. Samuell sayde: what meaneth then the bleatynge of the shepe in myne eares, and the noyce of the oxen which I heare? Saul answered: they have brought them from the Amalekites. For the people spared the beste of the sheepe and of the oxen, to sacrifye them vnto the Lorde thy God. And the remnaunt have we destroyed vtterlye. Samuell sayde to Saul: let me tell thee what the Lorde hath said to me this night. And he said vnto him: say on. Samuel said * when thou was lytle in thyne owne syghte waste thou not made the heade of the trybes of Israel? And the Lord anoynted the kynge ouer Israell. And the Lord sent thee on a iourney, and sayd: Go, and vtterly destroy those sinners the Amalekites, & fight against them, vntyl thou vtterly destroy them. And wherfore hast thou not herkened vnto the voyce of the Lord, but hast turned to the pray, and haste done that which is wicked in ỹ sight of the Lord? And Saul sayd vnto Samuel: yee, I have harkened vnto the voyce of the Lord, and have gone the way which ỹ Lord sent me vnto, & have brought Agag the kyng of Amalecke, and have vtterlye destroyed the Amalekites. But the people toke of the spoyle shepe, oxen, & the chefest of the things, which sholde have bene destroyed, to offer vnto the Lord thy god in Gylgal. And Samuel sayd: hath the Lord as great plesure in burnt sacrifices and offerynges, as when the voice of the Lord is obeyed? Behold to obey is better thē sacrifice, and to herken is better then the fat of rammes. For rebellion is as the sinne of witchcraft, and stoburnesis as the wyckednesse of Idolatrye. Because thou haste caste away the wꝛde of the Lorde, therfore hath the Lorde caste away thee also, from beyng kyng. And Saul sayd vnto Samuel: I have sinned, for I have gone farther then the sayinge of the Lorde and thy wordes, because I feared the people, & obeyed theyr voyce. Nowe therefore take away my synne, and turne againe with me, that I may worshyppe the Lorde. And Samuel sayd vnto Saul: I will not returne with the: for thou hast cast away the wꝛde of the Lord, & the Lord hath cast away the, that thou shalt not be kyng ouer Israel. And as Samuel turned himselfe to go away, he caught the lappe of his coate, and it rent. And Samuel sayd vnto him the Lord hath rente the kyngdome of Israell from thee thys daye, and hath geuen it to a neyghbour of thine, that is better then thou. The strength of Israel will not begyle nor repent: for he is not a man, that can repente. He sayd I have synned. But nowe honoure me before the elders of my people, and before Israell, and turne agayne with me, that

I may worshippe the Lord thy God.
G And so Samuel turned agayn, and folowed Saul. And Saul worshipped the Lord. Then sayd Samuel: bringe ye hyther to me Agag, the kyng of the Amalekits. And Agag came vnto him delicately. And Agag sayde: truely the bitter death cometh on. And Samuell said: As thy sweard hath made wemen childlesse, so shal thy mother be childlesse aboue other womenne. And Samuell hewed Agag in peces before the
1.Re.7d Lorde in Gylgal. And then * Samuell departed to Rama. And Saul went home to his house to Gibea saul And Samuell came no more to see Saul, vntill the day of his death. Neuertheles Samuel morned for Saul: & the Lorde repented that he had made Saul kyng ouer Israell.

¶ The.xvi. Chapter.

THe Lorde sayd vnto Samuell: Howe long wylt thou mourne for Saul seing I haue cast him away from raygnynge ouer Israell: Fyll thine horne with oyntment, and come, that I may sende the to Isai the Bethlemite, for I haue prouided me a kyng amonge his sons. And Samuell sayde: howe can I goo? For yf Saul heare it, he wyll kyll me. The Lorde answered: Take an Heifer with thee, & say: I am com to offer vnto the lord. And call Isai to the offeringe, and I wyl shew the what thou shalt do. And thou shalt anoynt hym whom I name vnto the. And so Samuel dyd as the Lord bad hym, and came to Bethleem, and the elders of the towne were asto-
3Reg.2c nied at his comming, and sayd: * Com
B meste thou peaceably? He answered: Ye, I am come to offer vnto the Lord.
Nu.11d * Sanctifye your selues, & come with
Iosu.3d me vnto the offering. And he sanctified
and.7.c Isai and hys sonnes, and bad them to the offeringe. And when they were come, he loked on Eliab, and sayde: Surely the Lordes anointed is before him. But the Lord sayd vnto Samuell: loke not on hys fashion, or on the heigth of hys stature, because I haue refused hym: for God seeth not as man seeth. For man loketh on the outward aperaunce, but god beholdeth the hert. Then Isai called Abinadab, and made hym come before Samuell. And he sayde: neyther hath the Lorde chosen this. Then Isai made Samma come, and he sayd: neyther yet hath the Lord chosen hym. Agayne Isai made seuen of hys sonnes to come before Samuell. And Samuell sayde vnto Isai: the Lorde hath chosen none of these. And Samuell sayde vnto Isai: are here all C
thy children? He sayde: there is yet a litle one behind, that kepeth the shepe. And Samuell sayde vnto Isai: sende & fet hym, for we wyll not syt down, tyll he be come hyther. And he sente, and broughte hym in. And he was browne, and of an excellente bewtye,
Ge.39a * and well fauoured in syght. And the Lorde sayde: Aryse, and anoynte hym, for thys is he. Therefore Samuell toke the horne with the ointment, and annoynted hym in the myddes of hys brethren. And the spyrete of the Lorde came vpon Dauid, from that daye forwarde. And Samuell rose vppe, and wente to Rama. But the spyrete of the Lorde departed from Saull, and an euyll spyrete sente of the Lorde vexed hym. And Saulles seruauntes sayde vnto hym: Beholde, an euyll spyrete sent of God vexeth thee, let our Lorde therefore commaunde hys seruauntes (that are before thee) to seke a man, that is a coumynge player with an harpe: that when the euyll spyrete sente of God commeth vppon thee, he maye playe with hys hande, and thou shalt be eased. Saule sayde vnto hys seruauntes: prouyde me a man then, that can playe well, and bringe hym to me. Then answered one of his seruaunts, and sayde: Behold, I haue sene a sonne D
of Isai a Bethleemite, that can playe vppon instrumentes, and is an actyue felowe, and a man of warre, and pru-
dente in doynge of feates, and well made, and the Lorde is with hym. Wherefore Saule sente messengers vnto Isai, and sayde: send me Dauid thy sonne, whyche is with the shepe. And Isai tooke an Asse laden with
bread, and a flacket of wine, and a kyd,

and sent them by Dauid hys sonne vnto Saul. And Dauid came to Saul and stode before him, and he loued him very well, and he was made his harnesbearer. And Saule sente to Jsai, sayinge: let Dauid remayne with me, for he hath found fauoure in my sight. And so it fortuned, that when the euill spyrite sente of God came vpon Saul, Dauid toke an harpe, and plaied with his hand, and so Saul was refreshed, and dyd amende, and the euyll spyrite departed from hym.

¶ The .xvii. Chapter.

THe Philistines gathered their hoste to battell, and came together to Socoth which is in Juda, and pytched betwene Socoth and Azekah, in the coste of Dammin. And Saul and the men of Jsraell came together, and pitched in the Oke valley, and put them selues in araye, to fyght agaynst the Philistines. And the Philistines stode on an hyll on the one syde, and Jsrael stode on an hyll on the other syde, and there was a valley betwene them. And there came a man betwene them both, oute of the tentes of the Philistines, named Goliath of Gath, sixe cubites and an handbredth longe, and had an helmet of brasse vpon hys heade, and a coate of mayle about hym. And the weyghte of hys coate of mayle was fiue thousande sicles of brasse. And he had bootes of brasse vpon hys legges, and a sheilde of brasse vpon hys shoulders. And the shafte of hys speare was lyke a weauers beame. And his speare head weyed, syxe hundred sickles of yron. And one bearynge a shielde went before hym. And he stode and cryed agaynste the hooste of Jsraell, and sayde vnto them: Why are ye come out in aray to battell? am not J a Philistine, & you seruaunts to Saul? Chose you a man from amonge you, and lette hym come downe to me. And if he be able to fight with me, and to beate me, then wil we be your seruauntes. But if J can ouercome hym and beate him, then shal ye be our seruantes, and serue vs. And the Philistine sayde: J defye the hoste of Jsraell thys daye: gene me a man, that we maye fyghte together. When Saul and all Jsraell hard those wordes of the Philistine, they were discouraged, and greately afrayd. Dauid was the soonne of an Ephrahite (of whom mẽcion is made afore) of Bethlehem Juda, named Jsai, whiche had eyghte sonnes. And was an olde man in the dayes of Saul, and came to age amonge men. And the three eldest sons of Jsai wente and folowed Saul to the battell. And the names of hys three sonnes that wente to batell, were: Eliab the eldest, and the next, Abinadab, and the thirde Hamma, and Dauyd was the leaste. And the three eldeste wente after Saul. Dauyd also went, and departed from Saul, to fede hys fathers shepe at Bethlehem. And the Philystine came foorthe in the mornynge and euenynge, and continued fortye dayes. And Jsai sayde vnto Dauyd hys sonne: Take for thy brethren an Epha of thys partched corne and these ten loaues, and bryngeit vnto the hooste to thy brethren. And carye these ten freshe cheses vnto the captayne, and loke howe thy brethren fare, and fet oute their pledges. And Saul and they, and all the men of Jsrael were in the oke valey, fyghtyng with the Philistines. And Dauyd rose vp early in the mornynge, and left the sheepe with a keper, and toke and went as Jsai had commaunded hym, and came within the compasse of the hoste. And the hoste went out in aray, and shouted in the battell: for Jsraell and the Philistines hadde put them selues in araye, the one agaynste the other. And Dauid toke downe the gere from him and put them vnder the handes of the keper of the vessels, and ran into the host, and came, and saluted his brethren. And as he talked with them. Behold, there stode a man in the middes (Goliath the Philistine by name) of Gath out of the aray of the Philistines, and spake of the maner afore rehearsed, that Dauyd harde it. And all the men of Jsraell, when they saw

the man, ranne awaye from him, and were soze afrayde. And euerye man of Israell sayde: Sawe ye this manne come forth? euen to reuile Israell, is he come. And to hym that beateth
Josu. 15 hym wil the kynge geue great riches, and will geue him his daughter therto ye, and make his fathers house free in Israell. And Dauid spake to the men that stode by and sayd: What shal
D be done to the man that beateth thys Philistine, & taketh away the shame from Israell? And what is thys vncircumcised Philistine, that he should reuile the hoste of the liuing God? And the people answered him (after thys maner,) sayinge: so shall it be done to the man, that beateth him. And Eliab hys eldest brother hard whȳe he spake vnto the men, and Eliab was angrye with Dauid, and sayde: Why camest thou downe hether? and with whom hast thou lefte those fewe shepe in the wylderne? I knowe thy pryde and the malyce of thyne hart, that thou art come downe to se the battel. And Dauyd sayde. And what haue I nowe done? is there not a worde? And he departed from hym into the presence of another, and spake of the same maner, and the people answered hym agayne, as before. And they that harde the wordes whych Dauid spake, rehearsed them before Saul, which caused hym to be fet. And Dauid sayde to Saul: Let no mans hart fayle him because of him. Thy seruaunt wil go and fyght with yonder Philistine. And Saul sayde to Dauid again: thou art not able to go agaynst yonder Philistine, to fight with him. For thou art but a chyld, but he is a man of warre euen from his youth. Dauid answered vnto Saul. Thy seruaunt kepte his father shepe, and there came a lyon, & likewise a Beare, & toke a shepe
Iudi. 14 Heb. 11. out of the flocke. And I went oute after hym, and smote him, and tooke it out of hys mouth. And when he arose against me, I caught him by the beard and smote him, and slewe him. And so thy seruaunt slue the Lyon, and the Beare (also) hath thy seruaunt slaine. And truely this vncircumcised Philistine shalbe as one of them. (Nowe will I go, and take awaye the rebuke of the people, for what is this vncircumcised Philistine) seynge he hathe rayled on the hoste of the liuyng God. And Dauid spake moreouer: the Lord that deliuered me out of the hand of the Lyon, & out of the hande of the Beare, he shal deliuer me also out of the hand of the Philistine. And Saul sayd vnto Dauid: Go, and the Lorde shalbe with the. And Saul put his rayment vpon Dauid, & put an helmet of brasse vpon his head, and put a coate of maile vpon hym, and girded Dauid with hys owne sweard vpon hys raiment. And he assayed to go. And because he neuer proued it, Dauyd sayde vnto Saul: I cannot go wt these: for I haue not vsed my selfe therto: and Dauyd put them of hym, and tooke hys staffe in hys hande, & chose him fiue smothe stones out of a broke, and put them in a sheaperdes bagge, which he had, and a slynge poke: and his slinge was in hys hand. and he went to the Philystine. And the Philistine cam & drewe nere against Dauid, and the man that bare the shylde, went before hym. And when the Philistine loked about, and sawe Dauid, he disdayned him, for he was but ponge, and well coloured, & goodly to loke vpon. And the Philystine sayd vnto Dauid: am I a dogge, that thou commest to me with a staffe, and the Philistine cursed Dauid in the name of hys goddes. And the Philistine sayd to Dauid: come to me, & I wyll geue thy flesh vnto the foules of the ayre, and to the beastes of the field: Then sayde Dauid to the Philistine: thou comest to me & a sweard a speare, and a shylde: But I come to the in the name of the Lord of hostes, the God of the hoste of Israell, whom thou hast rayled vpon. This day shall the Lord deliuer the into my hande, & I shal smite the, and take thyne heade from the, & will geue the karkases of the hoste of the Philistins this day vnto the foules of the ayre, and to the beastes of the earth, that all they whiche be in

the

the worlde, may knowe, that there is a God in Israell. And al this congregation shall knowe, that the Lord, saueth not with sweard and speare. For the battayle is the Lordes, and he shal geue you into our handes. And when the Philistine arose to come & drawe nye vnto Dauid. Dauid hasted, and ran into the battayle euen against the Philistine. And Dauid put his hand
14. in hys bagge, and toke out a stone, and slange it, and smote the Philistine in
G his forehead, that the stone suncke into his forehead: and he fell groueling to the earth, and soo Dauid ouercame the Philistine, with a slynge & a stone, and smote the Philistine, and slewe hym, euen whan Dauid had no sweard in his hande. But Dauid ranne and stode vpon the Philistyne, & toke hys sweard, and drewe it oute of hys sheathe, and slewe hym, and cut of his
17.f heade therewith. And when the Philistine saw, that their champion was deade, they fled. And the men of Israell and of Juda arose, and showted, and followed after the Philistines, vntyll they came to the valey, and vnto the gates of Akaron. And the Philistines fell downe wounded by the way to Saarayim, euen vnto Gath and Akaron. And the children of Israel returned from chasyng after the Philistines, and spoyled their tents. And Dauid toke the heade of the Philystyne, and brought it to Jerusalem: But hy put his armour in hys tente.
14 When Saul sawe Dauid goo forthe agaynst the Philistine, he sayde vnto Abner the captayne of his host: Abner, whose sonne is this yonge man? Abner answered: as truly as thy soul lyueth (O kyng) I cannot tell. And the kynge sayd: Enquire thou whose sonne the yongelynge is. And when Dauid was returned from the slaughter of the Philistins, Abner toke him and brought hym before Saul, wyth the heade of the Philistine in his hād. And Saul sayde to hym: whose sonne arte thou, thou yonge man? Dauyd answered: I am the sonne of thy seruaunt Isai the Bethlehemite.

¶ The .xviii. Chapter.

AND when he hadde made an A ende of speakyng vnto Saul, the soule of Jonathas was knytte with the soule of Dauid, and Jonathas loued hym as hys owne soule. And Saul toke hym that daye, and would let hym go no more home to his fathers house. And Jonathas made a couenaunte with Dauyd, because he loued hym as his own soule. And Jonathas put of his owne coate that was vpon him, and gaue it Dauid, & therto his cloke, his sweard, his bowe and his girdle. And Dauid went oute B whether soeuer Saul sente him, and behaued hym selfe wisely. And Saul set hym ouer his men of warre, and he was accepted in the sight of all the people, and in the sight of Sauls seruantes. And it happened as they wente, when Dauyd was returned from the slaughter of the Philistine, the wome came out of all cities of Israell syngynge and daunsynge, against Kynge Saul, and with timbrelles, with ioye and with instrumentes of musycke. And the women answered one another in their playe, and sayde: Saul 1.Re.21
hath slayne his thousand, and Dauid and .29.
his ten thousande. And Saul was exceedyng wroth, and the saying displeased hym, and he sayd: they haue ascrybed vnto Dauid ten thousande, and to me but a thousande, and what can he more haue, saue the kyngdome? Wherfore Saul loked on side of Dauid frō that day forwarde. And it happened on the morowe, that the euil spyrit sent of God, came vpon Saul, and he prophecied in the middes of the house.
And Dauyd played with hys hande C lyke as at other tymes, and there was a iauelin in Sauls hande. And Saul toke the iauelin, and said I wyl nayle Dauid to the wall with it. And Dauyd auoyded out of his presence two tymes. And Saul was afeard of Dauid, because the Lorde was with him and was departed frō Saul. Therefore Saul put him frō him, and made him a captaine ouer a thousande, & he went out & in before the people. And Dauid behaued hym selfe wisely in al

his wayes, and the Lord was w him.
D Wherfore when Saul sawe that he
was so exceding wise, he was afrayde
of hym. But all Israel & Juda loued
Dauid, because he went oute & in be-
fore them. And Saul sayd to Dauyd.
Behold, my eldest daughter Merob,
her I will geue the to wyfe. Onely
play the man with me, and fyghte the
Lordes battels. For Saul thought:
myne hande shall not be vppon hym,
but the hande of the Philistines. And
Dauid answered Saul: what am I:
and what is my lyfe, or the kynred of
my father in Israell, that I should be
sonne in lawe to the kynge? Howbe-
it, when the tyme was come that Me-
rob Sauls daughter should haue ben
geuen to Dauid, she was geuen vnto
Adriell a Meholathite, to wife. How
beit, Michol Saules daughter loued
Dauid. And they shewed Saul: and
the thyng displeased him not. A N D
Saul sayde: I wil geue him her that
she may be a snare to hym, and that the
hand of ỹ Philistines may be against
him. Wherfore Saul sayd to Dauid:
thou shalt thys day be my sonn in lawe
in the other daughter. And Saul com
maunded his seruauntes, to commen
with Dauid secretly, and to say: Be-
holde, the kyng hath a fauour to the, &
all hys seruauntes loue thee, be nowe
therefore the kynges sonne in lawe.
And Saules seruauntes spake those
E wordes in the eares of Dauid. And
Dauid said: Semeth it to you a lyght
thyng to be a kynges sonne in lawe?
I am a poore man, and of smale repu-
tation. And the seruauntes brought
Saul word agayn, saying: of thys ma
ner spake Dauid: And Saul said: this
wise shal ye say to Dauid, the king ca
reth for no nother dowrye, but for an
hundred foreskyns of the Philistins,
to be auenged of the kynges enemies.
But Saul thought to make Dauyd
fall into the hands of the Philistines.
And when his seruauntes tolde Da-
uid these wordes, it pleased Dauyd
F well to be the kynges sonne in lawe.
And or the dayes were expyred, Da-
uyd arose with his men, and went &
slew of the Philistines, two hundred
men, and Dauid brought their fore-
skynnes and satisfied the kyng therof,
to be hys sonne in lawe. Wherefore 2 Re.
Saul gaue him Michol his daughter
to wyfe. And Saul sawe and vnder-
stode, howe that the Lorde was wyth
Dauid, and that Michol his daughter
loued him, and he was the more afraid
of Dauid, and Saul became alwaye
Dauids enemie. The Lordes of the
Philistins vsed to go forth. And it for
tuned ỹ when they wẽt forth, Dauyd
behaued him selfe wiselyer then al the
seruauntes of Saul: so that hys name
was much set by.

The .xix. Chapter.

SAul spake to Jonathas his son,
and to all his seruauntes, ỹ they
should kyll Dauid. But Jona 1 Re.
thas Sauls sonne had a great fauour
to Dauid, and Jonathas told Dauid
saying: Saul my father goeth about
to slee the. Nowe therfore take hede
to thy selfe vntyll the morynge, and
abyde in some secret place and hide thy
selfe. And I wyll go out, and stand by
my father in the felde where thou art,
and wyll common with my father of
thee, and what soeuer I see, I wyl tel
the. And Jonathas spake good of Da
uyd vnto Saule hys father, and sayde
vnto him: let not the kyng syn against
his seruaunte Dauid, for he hath not
sinned agaynste thee, and hys workes
haue bene to thee warde verye good. Jos.
For he dyd put his lyfe in his hand, pla.
and slewe the Philistine: and the Lord
brought to passe a great health for all
Israell. Thou sawest it, and thou re-
toysedst, wherfore then wylt thou syn
agaynst innocent blood, and slay Da-
uyd without a cause? And Saul har-
kened vnto the voice of Jonathas, and
sware: as truely as the Lorde lyueth
he shall not dye. And Jonathas called
Dauid, and shewed him al those word-
des, and brought Dauid vnto Saul.
And he was in his presẽce as in times
paste. And the war began agayne, and
Dauid went out and fought with the
Philistins, and slu them with a great
slaughter, and they fled from him. And
the euell spirete sente of the Lorde was
vpon

vpon Saul, as he sat in his house, hauyng a Iauelin in his hand, & Dauyd played with his hand. And Saul entended to nayle Dauid to ꝑ wal with the Iauelin. But he rid hymselfe out of Sauls presence, as he smote the speare (with a vayne stroke) into the wall. And Dauid fled and was saued the same night. Saul also sent messengers vnto Dauides house, to watch hym, and to slay him in the mornyng. And Michol Dauids wife told it him
C saying: Ik thou saue not thy selfe thys
1.Re nyght, to morow thou wilt be slayne.
19.d And so Michol let Dauid down thorow a windowe, & he went & fled, and was saued. And then shee toke an Image and layed it in the bed, and put a pillow stuffed with goates heare vnder the heade of it, and couered it with a cloth. And when Saul sent messengers to fetche Dauid, she sayde, he is sick. And Saule sent ꝑ messengers agayne to see Dauid, saying: bryng him to me, bed and al, that I may slay him. And when the messengers were come in: Beholde, there lay an ymage in the bed, with a pillow of goates heare vnder the head of it. And Saul sayd vnto Michol: why hast thou mocked me so, and sent away myne enemy that he is escaped. Michol answered Saul. For he saide vnto me, let me go, or elles I will kyl thee. And so Dauid fled, and escaped, and came to Samuel to Rama, & tolde him al that Saul had done
D to him. And he & Samuel wente and dwelt in Naioth. And one told Saul saying: Behold, Dauid is at Naioth in Rama. And Saul sent messengers to fet Dauid. And when they sawe a company of Prophetes prophesying, and Samuel standynge faste by them the spyrete of God fel vpon the messengers of Saul, and they prophesied to. And when it was told Saul, he sent other messengers, and they prophesied lykewise. And Saul sent messengers yet agayne the thirde tyme, and they prophesyed also. Then went he hym selfe to Rama, and came to a great wel that is in Sichu, and he asked and sayd: where are Samuel and Dauide And one sayd: Behold, they be at Naioth in Rama, and he went thyther euen to Naioth in Rama, and the spyrete of God came vpon him also, and he went prophesying, vntyll he came to Naioth in Rama. And he strypt of hys clothes & prophesyed before Samuell in like maner, and fell naked all that day and all that night. And therof is it, that they saye: is Saul also among the Prophetes?

¶ The. xx. Chapter.

AND Dauid fled from Naioth
E which is in Rama, and came & said before Jonathas: What haue I done? wherin am I faulty? what is the synne that I haue cõmitted before thy father, that he seketh my lyfe? He sayde vnto him, God forbyd, thou shalt not dye. Behold, my father wyl do nothing, eyther great or small, but that he will shewe it me. And how should my father hide this thing from me? He wyll not do it. And Dauid sware agayne, and sayde: Thy father knoweth, that I haue found grace in thyn eyes, and therfore he sayth: Jonathas shal not knowe it, lest he be sory. And in very dede, euen as truly as the Lorde liueth, and as truly as thy soule lyueth, there is but a step betwene me and death. Then sayd Jonathas vnto Dauid whatsoeuer thy soule desireth, that I will do vnto thee. And Dauid sayde vnto Jonathas: Behold, to morowe is the begynnyng of the moneth, and I should sytte with the kynge at meat. But let me go, that I may hyde my selfe in the feldes vnto the thirde day at euen. Ik thy father speak of me,
B then saye: Dauid asked leaue of me, that he might go to Bethlehem to his owne citie, for there is holden a yerely feaste for all the kynredde. And yf he say, it is wel done, then thy seruaunte shall haue peace. But and yf he be angrye, then be sure that wyckednesse is vtterlye concluded of him. And then thou shalt shewe mercy vnto thy seruaunt, * for thou haste made with me thy seruaunte a bonde in the Lorde. 1Re 18a and, 13.c
Notwithstandynge, yf there be in me anye trespace, then slaye me thy selfe;

and.

and bryng me not to thy father. And Jonathas answered: God kepe that from the (neither is it possible to come to passe.) for if I knewe that wickednesse were concluded of my father, to come vpon thee, thynkest thou, that I should not tell it the? Then sayd Dauid: who shall tell me, if thy father answere cruelly? And Jonathas sayde vnto Dauid: come and let vs go oute into the field. And they went out both of them into the fielde. And Jonathas sayd vnto Dauyd: The Lorde God of Israell loke on it, when I haue groped my fathers mynde, one tyme or other within thys three dayes, that it stande well with Dauid. If I then sende not vnto thee and shewe it thee. the Lord do so and so vnto Jonathas. But yf my father haue any pleasure to do the euill. I wyll shewe the also, and sende thee away that thou mayest go in peace. And the Lorde be with thee, as he hath bene with my father. And thou shalte perfourme vnto me the mercy of the Lord, not only whyle I lyue, but euen when I am deade, and plucke not thy mercy awaye from my house for euer: No not when the Lorde hath destroyed the enemyes of Dauyd, euery one from the face of the earth. And so Jonathas made a bonde with the house of Dauyd, desyrynge that the Lorde shoulde seke it out by the handes of Dauyds enemyes (yf it were broken.) And with other wordes dyd Jonathas sweare vnto Dauyd, because he loued hym. For he loued him as his owne soule. Then sayd Jonathas to Dauyd: to morowe is the first day of the mone. And thou shalte be mysled, because the place wher thou waste wonte to sytte, shal be emptye. Therfore thys daye three dayes come downe in anye wyse vnto the place where thou dyddest hyde thy self, whē the busynes was in hande: euen by the stone Esell. And I wyll shote three arowes by the one syde thereof, as thoughe I shot them at a marke, and wyll sende a lad, & bid him go seke the arowes. And if I saye vnto the lad: se, the arowes are on this syde the, bryng them: then come thou: for it is peace and no hurte, as sure as the Lorde lyueth. But & if I say vnto the lad: behold, the arowes are beyond thee, then go (in peace) for the Lord hath sent the away. And as touchyng this whiche thou and I haue spoken: beholde, the Lord be betwene thee and me for euer. And so Dauyd hydde hym selfe in the field. And when the newe mone was come, the king sate him downe to eate meate. And the kynge sate him downe after the olde maner, in his seat by the wall. And Jonathas arose and Abner sate by Sauls syde, and Dauids place was empty. Neuertheles, Saul sayd nothyng at all ỳ daye. For he thought: some thing hath chaunced him that he is not cleane. But on ỳ morow which was the second day of the newe mone, it happened that Dauyds place was empty agayne. And Saul sayde vnto Jonathas his son. Wherfore commeth not that sonne of Jsai to meat, neither yesterday not to daye? And Jonathas answered vnto Saule. Dauyd asked lycence of me, to go to Bethleem, for he sayde: let me go I praye the for our kynred doeth holde an offeryng in the citie, and my brother hath sent for me. And therfore if I haue found fauoure in thyne eyes, let me go. and se my brethren. Thys is the cause that he commeth not vnto the kinges table. Then was Saul angry with Jonathas and sayd vnto him: Thou wicked rebel, do not I know, that thou hast chosen the sonne of Jsai vnto thine owne rebuke, and vnto the rebuke and shame of thy mother? for as long as the son of Jsai liueth vpon the earth, thou shalte not be stablished, nor yet the kyngdome, wherfore nowe send and fet him vnto me, for he is the childe of death. And Jonathas answered vnto Saul hys father, and sayde to hym: Wherefore shoulde he dye? what hath he done? And Saule lyfte vp a speare to hyt hym, whereby Jonathas wyste well that it was vtterly determined of hys father, to slaye Dauid. And so Jonathas arose fro the table in a gret anger and dyd eate no meate the second daye

of

of the moneth, for he was sory for Dauid because his father hadde done hym shame. On the next morynge, Jonathas wente oute into the fielde, at the tyme appoynted with Dauyd, and a little ladde with him. And he sayde vnto his boye: runne and seeke oute myne arowes which I shotte. And as the boy ran he shotte an arowe beyonde hym. And when the ladde was come to the place, whether Jonathas had shot the arrowe, Jonathas cryed after the lad agayne: make spede, and stand not styll. And Jonathas lad gathered vp the arrowes, and came to hys mayster. But the ladde wist nothynge of the matter. Onelye Jonathas and Dauid wist it. And Jonathas gaue his weapons vnto the lad that was with him, and said vnto him go and cary them to the towne. And as sone as the lad was gone, Dauyd arose out of a place that was towarde the South, and fell on his face to the grounde, and worshypped thre times. And they kyssed either other, & wepte together so long, till Dauid exceading in weppynge. And Jonathas sayde to Dauid: go in peace. And the thynges whyche we haue sworne both of vs in the name of the Lorde sayinge: the Lorde be betwene thee and me, & betwene thy sede and myne, lette theym stande for euer. And he arose, and departed. And Jonathas went into the towne.

¶ The. xxi. Chapter.

THen came Dauid to Nob to Ahimelech the preist: And Ahimelech was astonied at the sodain commyng of Dauid, and sayde vnto hym. Why art thou alone, and no man with thee? And Dauid sayde to Ahymelech the Preist: the kynge hath commaunded me to do a certayne thynge, and hath sayde vnto me, let no manne knowe where aboute I sende thee, and what I haue commaunded the to do: And I haue appoynted my seruauntes, to suche and suche places. Nowe therefore if thou haste oughte vnder thine hande, gene me fiue loaues of breade, or what commeth to hande. And the preist answered Dauid, and sayde: there is noo common breade vnder myne hande, but here is holowed breade, if the ponge mē haue kepte them selues from vncleane thinges, especially women. Dauid answered the preist, and sayde vnto hym: of a truth wemen hath bene locked vp trō vs about a three dayes, when I came out and the vessels of the younge men were holye. Howebeit this waye is vnpure, and howe muche more shall there be holynes in the vessell. * And so the preist gaue him halowed bread, for there was no nother breade there saue the shewebreades, that were take from before the Lorde, to putte freshe breade there, the day that it was taken awaye. And there was there the same daye, a certayne man, of the seruantes of Saul, abydynge before the Lord, named Doeg and Edomite the cheefe of Sauls hearde men. And Dauid sayde vnto Ahimelech: is not here vnder thyne hand, either speare or sword for I haue neither brought my sword nor my harnesse with me, because the kynges busynesse required haste. And the preist sayde: the swearde of Goliath the Philistine whom thou slewest in the Oke, valley, beholde, it is here wrapt in a cloth behinde the Ephod. If thou wilt take that: take it for theire is no nother saue that here. And Dauid said, ther is none to ỹ geue it me. And Dauid arose & fled ỹ same day from the presence of Saul, and went to Achis the kyng of Geth. And the seruaunts of Achis sayde of hym: is not this Dauyd the kynge of the lande? dyd they not synge vnto hym, in daunces, sayinge: * Saul hath slain his thousande, and Dauyd hys ten thousande? And Dauid putte those wordes into his harte, and was sooze afrayde of Achis the kynge of Geth. And he chaunged his speache before them, and fayned him selfe mad in ther hands, and scrabled on the dores of the gate, and let his spyttel fall downe vpon his beard. Then sayde Achis vnto hys seruauntes: Loo ye see that thys man is beside him selfe, wherfore the

B Leui. 24 Mat. 12

1. Re. 18 and. 29. c

hans

haue ye brought hym to me? Haue I nede of mad men that ye haue broght this felow to play the mad man in my presence? Shall he come into my house?

The.xxii. Chapter.

A Dauid therfore departed thence, and escaped, and came vnto ꝑ cane Odollam. When his bre thren also and all his fathers house harde it, they went downe thither to hym. And there gathered vnto hym all men that were in combrance, and in dette, and troubled in their myndes, and he became a captayne ouer them. And there were with hym vpon a foure hundred men. And Dauid went thence to Mizpa in the land of Moab: and sayde vnto the kynge of Moab: Let my father and my mother (I pray thee) come forth vnto you, tyll I knowe what God wyll do for me. And he broughte theim before the kyng of Moab. And they dwelt with hym all the while that Dauid kepte hymselfe in holde. And the Prophete Gad sayde vnto Dauid, abyde not in holde, but departe and go into ꝑ lande of Juda. Then Dauid departed and

B came into the forest Hareth. AND Saul hard that Dauid was come abrode, and also the men ꝑ were with hym. And Saul sat in Gibea vnder a tree in Rama, hauing his spere in his hande, and all hys men stoode aboute hym. And Saul sayde vnto hys seruauntes that stode about hym. Heare I pray you, ye sonnes of Jemini: Will the son of Jsai geue euery one of you fieldes and vyneyardes, and make you all captaynes ouer thousandes & ouer hundredes? that ye haue also conspired agaynst me, and there is none that

1.Re.18 and.20.d telleth it me in eare? And where as my sonne hath made a bonde with the sonne of Jsai, there is none of you that mourneth for me, or sheweth it in myne eare: beholde, my sonne hath stered vp my seruaunte to ley awayte agaynst me thys same day. Then answered Doeg the Edomite which also stode by the seruauntes of Saul, & sayde, I sawe the sonne of Jsai when he came to Nob, to Ahimelech the son of Ahitob, whyche asked counsell of the Lorde for hym and gaue hym vytayle, and the swearde of Goliah the Philistine also. Then the kyng sente and called for Ahimelech the preist the sonne of Ahitob, and all hys fathers house, that is to saye, the preistes that were in Nob. And they came al to the kynge. And Saul sayde: heare nowe thou sonne of Ahitob. He answered: C here am I my Lorde. And Saul sayd vnto hym: Why haue ye conspired agaynst me, thou and the sonne of Jsai, in that thou hast geuen hym vyttayle, and a swearde, and hast asked counsel of God for hym: that he shoulde aryse agaynst me, & lye awayte for me thys daye? Ahimelech answered the kynge and sayde, who is so faythfull amonge all thy seruauntes as Dauid, & thereto the kynges sonne in lawe, and goeth at thy byddyng, and is had in honour in thyne house? haue I this day begon first to aske counsel of GOD for hym? That befarre from me (yf I had knowen it) let not the kynge put suche a thyng vpon his seruaunte, in all the house of my father. For thy seruaunte, knewe nothynge of all thys, eyther lesse or more. Then kyng sayde: D thou shalt surely die Ahimelech, thou and all thy fathers house. AND the kynge sayde vnto the footemen that stode aboute hym, turne, and slay the preistes of the Lord, both because ther hande is with Dauid, and because they knewe when Dauid fledde, and shewed it not to me. But the seruaunres of the kyng would not moue their handes, to fall vppon the preistes: of the Lorde. And the kynge sayd to Doeg: turne thou, and fall vpon the preistes, and Doeg the Edomite turned and ranne vpon the preistes, and slue that same daye foure skore and fyue persones, that dyd weare a linnen Ephod. And Nob that citie of the preistes smote he with the edge of the swearde, both men and women, chyldren, and suckelynges, oxen, and asses, and sheepe. And one of the sons of A-

himelech

himelech, the sonne of Ahitob (named Abiathar) escaped and fled to Dauyd. And Abiathar shewed Dauid, howe that Saul had slayne the Lordes preistes. And Dauid sayd vnto Abiathar: I wist it the same day, whan Doeg the Edomite was there, that he wold tell Saul. AND I am cause of the death of all the soules of thy fathers house. Abyde thou with me, and feare not. For yf any man seke my soule, he shall seke thyne also, with me thou shalte be in safegarde.

¶ The .xxiii. Chapter.

THen they tolde Dauid saying: Beheld the Philistines fyght agaynst Keilah, and spoyle the the barnes. Therefore Dauid asked the Lordes aduyse saying: shall I goo and smite these Philistines? And the Lorde answered vnto Dauid: go, and smyte the Philistines, and saue Keilah. And Dauids men that were with hym, sayde vnto him: se, we be afrayde here in Juda: howe muche more then yf we come to Kailah agaynst the hoste of the Philistines? Then Dauid asked the Lorde agayne. And the Lorde answered hym and sayde: Aryse, and go downe to Keila, for I will deliuer the Philistines into thine hand. And so Dauid and his men went to Keila and fought with the Philistines, and droue awaye their catteil, and smote them with a great slaughter. And soo Dauid saued the inhabiters of Keila. And it chaunced, when Abiathar the sonne of Ahimelech fled to Dauid to Keila, that he broughte an Ephod wyth hym in his hande. And it was tolde Saul, that Dauid was come to Keila. And Saul sayd: God hath deliuered hym into myne hande. For he is shut in nowe that he is come into a towne, that hath gates and barres. And Saul called all the people together to warre, for to go downe to Keila, to beseige Dauyd and his men. And Dauid haunge knowlege, that Saule imagined myscheife (agaynste hym, sayde to Abiathar the preist: Bynge the Ephod. Then sayde Dauid: O LORDE GOD of Israell, thy seruaunte hath hearde, that Saul is aboute to come agaynste Keila to destroy the citie for my sake: wyll the men of Keila delyuer me into his hande? And wil Saul come downe, as thy seruaunte hath herde saye? O LORD God of Israell, tell thy seruaunt. And the Lord sayd: he wyll come downe. Than sayd Dauid: wyll the men of Keila deliuer me and the men that are with me into the hande of Saul? and the Lorde sayde, they wyll betraye you. Then Dauid and his men whych were vpon a sixe hundred, arose and departed oute of Keila, and went whether they could. And it was tolde Saul, that Dauid was fled from Keila, and he lette the iourney alone. Dauyd abode in the wyldernesse in strouge holdes, and remayned in a mountayne in the wyldernesse of Ziph. And Saul soughte hym euery daye, but GOD deliuered him not into hys hande. AND Dauid sawe that Saul was come oute, to seke hys lyfe. AND Dauid was in the wyldernesse of Ziph, in a thycket. And Jonathas Sauls sonne arose and wente to Dauyd into the thicket, and comforted hys hande in God, and sayd vnto him: feare not, for the hande of Saul my father shall not finde thee, and thou shalt be kynge ouer Israell, and I must be nexte vnto the. And that doth Saul my father knowe. And they made a bonde both of them together before the Lord. And Dauid taried styll in the thycket, and Jonathas went to his house. 1.Kezo 1.Re.18 and.20.b

Then came the Ziphites to Saul, to Gibea, saying: Doth not Dauid hide hym selfe fast by vs in stronge holdes, in a thycket that is by the hyll of Hachila, on the ryght syde of the wildernesse? Nowe therefore kynge, thou mayest come downe accordynge to all the lust of thy soule: come downe, and our parte shalbe to deliuer hym into the kynges hand. And Saul said, blessed are ye in the Lord: for ye haue compassiō on me. Go I pray you, order

the.

the matter well, knowe and see hys haunte, where hys foote hath bene, & who hath sene him there, for it is told me, that he is very suttle and worketh
D craftely. Se therefore, and knowe all the lurkyng places: where he hydeth hym selfe, and come yee agayne to me with the certentie, and I wyll goo wt you. And yf he be in the land, I wyll searche hym thorowe out all the thousandes of Juda. And they arose, and went to Ziph before Saul. But Dauid and his mē were in ẏ wildernesse of Maon, in the playne that is, on the ryght hande of Jesimon. Saul also and hys men went to seke: and they tolde Dauid. Wherefore he went vnto a rocke, and abode in the wildernes of Maon. And when Saul hard that he followed after Dauid in the wilder nesse of Maon. And Saul and hys men went one the one side of the mountayne, and Dauyd and hys men on the other syde. And Dauid toke thoughte howe to get from Saul. For Saul & hys menne compassed Dauid and his men, rounde about, to take them. But there came a messenger to Saul, sayinge: haste thee and come for the Philistines are come into the land. Wherefore, Saul retourned from persecutynge Dauid, and went agaynste the Philistines. And therefore is it, that they called the place: The rocke of separation. And Dauid went thence, and dwelt in stronge holdes at Engadi.

The. xxiiii. Chapter.

A WHen Saul was come agayne from folowyng after the Philistines, it fortuned that, there were, which tolde hym sayinge, beholde, Dauid is in the wylderneſſe of Engadi. Then Saul toke three thousand chosen men oute of all Israell, & went to seke Dauyd, and hys men in the hyghte of the rockes, where wylde goates remayne. And he came to the flockes of shepe in the waye. And Saul went into a caue to couer his fete. And Dauid and hys men remayned in the inwarde partes of the caue. And the men of Dauyd sayde vnto hym: se, the day is come, of which the Lord sayd vnto the: behold, I wil deliuer thine enemies into thy hand, & thou shalt do to hym as it shall seme good in thy sight. Then Dauid arose & cut of a lap of Sauls garment priuelye. And immediatelye Dauyds hert smote him because he had cut of a lap of Sauls garment. And he said vnto his men, the Lord kepe me from doynge that thinge vnto my master the Lords anoynted to lay mine hand vpō him, seing he is the anoynted of ẏ lord (For as truly as the Lorde liueth except the Lord smyte him, or except his day come or if he go not downe to warre & perish), the Lord be merciful vnto me that I lay not my hand vpō the Lords anoynted.) And so Dauid kept of hys seruantes with these wordes, & suffred them not to ryse agaynst Saul. But Saul rose vp oute of the caue & went away, Dauid also arose & went out of the caue, and cried after Saul, sayinge: My Lord kyng. And when Saul loked behind him. Dauid stowped to ẏ earth, and bowed himselfe and sayd to Saul: wherefore geuest thou an eare to mens wordes that saye: Dauid seketh euyll agaynst thee? Behold, thys day thine eyes haue sene, how that the Lord hath deliuered the thys day into mine hande in the caue. And some bad me kyll thee, but I had compassion on
C the, and sayd: I wyl not lay my hands on my master, for he is the Lordes annoynted. And moreouer, my father, beholde, and see yet the lap of thy garment in my hād, in asmuch as I killed the not, when I cut of the lap of thy garment. Understand therfore, and se, that ther is neyther euill nor wickednes in me, and that I haue not sinned agaynst thee. And yet thou huntest after my soule to take it. The Lorde be iudge betwene thee and me, and the Lorde auenge me of thee. But myne hande be not vpon thee. Accordyng as the olde prouerbe sayeth: wickednesse proceadeth frō the wicked: But mine hand be not vpon thee. After whom is the kynge of Israel come oute? After whom doest thou moue persecution?

after

after a dead dog, and after a flye? The
Lord be iudge, and iudge betwene the
and me, and see and pleate my cause, &
D auenge me of thyne hand. When Da-
26 C uid had made an ende of speakynge
these wordes to Saule, Saule sayd:
* Is this thy voice my sonne Dauid?
and Saule lift vp his voyce, & wept,
and sayd to Dauid: Thou art rygh-
tuouser then I, for thou hast reward-
ed me with good, where as I haue
rewarded the with euyll. And thou
hast shewed this day, howe that thou
hast dealt louyngely with me, for as
muche as when the Lorde had locked
me in thyne handes, thou killedst me
not. For who shall fynd his enemye,
and let hym depart into a good way?
wherfor the Lord reward thee wyth
good for that þ hast don vnto me this
day. And now behold, I wote well þ
thou shalt be kyng, and that the king-
dome of Israell shall be stablyshed in
thyne hand. Sweare now therefore
vnto me by the Lord, that thou shalte
not destroy my sede after me, and that
thou shalte not putte my name out of
my fathers house. And Dauid sware
vnto Saule, and went home. But
Dauid and his men gat them vp vn-
to an holde.

I C The. xxv. Chapter.

28 a AND * Samuel dyed, and all
the Israelites gathered toge-
ther, and lamented hym, and
buryed hym in hys owne
house at Rama. And Dauid arose, &
gate hym to the wylderneſſe of Pha-
ran. And there was a man in Moan,
whose possession was in Carmell, &
the man was exceedyng myghtye, and
had thre thousande shepe, and a thou-
sand goates. And he was shearynge
his sheepe in Carmell: The name of
the man was Nabal, and the name
of his wyfe was Abigail, & she was
a woman of a singuler wysedom, and
beautyfull. But the man was chur-
lyshe, and of shrewde conditions, and
was of the kinred of Caleb. And Da
uid heard in the wildernes, that Na-
ball dyd sheare his shepe. And Dauid
sent out ten yong men, and sayd vnto
them: Gette you vp to Carmell, and
go to Nabal, and greete hym in my
name. And thus shall ye say: Peace
be to thee, peace be to thyn house, and
peace be vnto all that thou hast. Be- B
hold, I haue heard say that thou hast
shearers. Now, thy shepherds were
with vs (in the wyldernes) and we
dyd them no spite, neyther was there
ought (of the flocke) myssynge vnto
them, al the whyle they were in Car
mell: aske thy laddes, and they wyll
shewe thee. Wherfore let these yonge
men fynde fauoure in thyne eyes (for
we come in a good season) and * geue 1 We, 2 is
I pray thee whatsoeuer commeth to
thyne hande, vnto thy seruantes, and
to thy sonne Dauid. And when Da-
uids yong men came, they tolde Na-
ball all those woordes in the name of
Dauid, and then helde their peace.
And Nabal answered Dauids ser-
uauntes, and sayde: what is Dauid?
and what is the sonne of Iai? there
is plentie of seruantes now a dayes,
that breake awaye euery man frome
his mayster. Shall I then take my
bread, my water, and my flesshe, that
I haue kylled for my shearers, and
geue it vnto men whome I wote not
whence they be? And so Dauids ser-
uantes turned theyr way, and went
agayn, and came and told him al those
sayinges. And Dauid sayd vnto hys C
men: Gyrde euery man hys swearde
aboute hym. And they gyrded euerye
man hys sweard about hym, and Da
uid was gyrded with his swearde.
And there folowed Dauid vppon a
foure hundred men, and two hundred
abode by the stuffe. But one of the
laddes tolde Abigail Nabals wyfe,
saying: Beholde, Dauid sente mes-
sengers vnto our mayster oute of the
wyldernesse to salute him, and he rai-
led on them. And yet the men are ve-
ry good vnto vs, and dyd vs no dys-
pleasure, neither myssed we any thing
as long as we were conuersant with
theym, when we were in the fields.
They were a walle of defence vnto
vs bothe by nyghte and daye, all the
whyle we were with theym, kepyng

shepe. Nowe therfore take hede, and
see what thou hast to doo: for there is
an occasion of euyll geuen agaynste
our maister, and all his houshold, se-
D yng, he is a sonne of Beliall, vngra-
cious to speake to. Thenne Abigail
made haste, and toke two hundred
loaues, and two bottels of wine, and
fiue sheepe ready dressed, and fiue mea
sures of parched corne, and an hundred
frayles of raysyns, and two hundred
topnettes of sygges, and laded theim
on asses, and sayd vnto her yong men:
Go ye before me: Behold, I come af-
ter you. But she tolde her husbande
Nabal nothyng thereof. And as she
roade on her asse, she camme priuyly
down the syde of the hyll, and behold,
Dauid & his men came down against
her, and she mette them. And Dauid
said: In vain haue I kept al that this
felow hath in the wyldernesse, so that
nought was missed of all that pertai-
ned vnto him. And he hath quite me
euil for good. So and so doo GOD
vnto the enemies of Dauid, if I leaue
of al ỳ pertaine to him, by ỳ dawnyng
of the day, any thyng that pysseth a-
gainst the wall. And when Abigail
sawe Dauid, she hasted and lyghted
of her asse, and fell before Dauid on
her face, & bowed her self to the grou̇d
and fell at his fete, and said: Let thys
vnhappy deede be counted myne, my
Lord, and let thyne handmayd speake
in thyne audience, and here the wordes
of thy handmayde. Let not my Lorde
(the kynge) regarde this vnthryftye
mā Nabal: for as his name is, so is he
Nabal is his name, and folly is with
hym. But I thyne handmayd sawe
E not the yong men of my Lord whome
thou sentteste. Now therfore my lord,
as sure as the Lord lyueth, and as thy
soule liueth, the Lord hath withholdē
thee from comyng to shede blood, and
withdrawe thou thyne hande frome
bloodshed. Nowe, I pray God that
thyne enemyes and they that entende
to do my Lord euil, may be as Nabal.
And now this is the blessyng which
thyne handmayd hathe brought vnto
my Lorde; and let it be geuen vnto the
yong men that folow my Lorde. For-
geue the trespasse of thyn handmayd,
for the Lorde wyll make my Lorde a
sure house, because my Lord fyghteth
the battayles of the Lorde, and there
coulde none euyll be founde in thee in
all thy dayes. And if any man rise to
persecute thee, and to seeke thy soule,
the soule of my lord shall be bounden
in the bundell of the lyuyng with the
Lorde thy GOD. And the soules of
thy enemies shal God cast out, euē as
out of the mydle of a slyng. And whē
the Lord shall haue done to my lorde
al the good that he hath promysed the
and shall haue made thee ruler ouer
Israell: then shall it be no decay vn-
to thee, nor discourage of heart vnto
my Lorde, that thou haste not shedde
bloode causelesse, nor auenged thy
selfe. But when the Lorde shall haue
dealt well with my lord, then thynke
on thyne handmayd. And Dauid said
F to Abigail: blessed be the Lord God
of Israel, which sent the this day to
mete me: Blessed is thy sayinge, and
blessed art thou, which hast kepte me
this day from commyng to shed blood,
and frome auengyng my selfe wyth
myne owne hand. For in very deede,
as sure as the Lord God of Israel li-
ueth, which hath kept me back frome
hurting thee, except thou hadst hasted
and met me, thynkest thou, there had
been lefte vnto Naball, by the daw-
nyng of the daye, a pysser agaynst the
wall? And so Dauid receiued of her
hand, that whych she hadde brought
hym, & sayd to her: Goe vp in peace
to thyne house. Behold, I haue herd
thy voyce, and haue accepted thy per-
sone. And Abigail came to Nabal:
and beholde, he helde a feaste in hys
house, lyke the feaste of a kynge, and
Nabails hearte was merye wythin
hym, for he was very dronken. Wher-
for she tolde hym nothynge, neyther
lesse nor more, vntyll the morowe
daye. But in the mornynge, whenne
the wyne was gone oute of Nabal,
hys wyfe tolde hym these woordes,
and hys heart dyed wythin hym, and
he became as a stone. And vpon ten
dayes

dayes after, the Lorde smote Naball, that he dyed. And when Dauid herd that Naball was dead, he sayd: Blessed be the Lorde that hath iudged the cause of my rebuke of the hand of Naball, and hath kept his seruant frome euyil, and hath recompenced the wyckednes of Naball, vppon his owne head. And Dauid sent to cõmon with Abigail: to the intente to take her to his wyfe. And when the seruauntes of Dauid were comme to Abigail to Carmell, they spake vnto her, saying: Dauid sent vs vnto thee, to take thee to hys wyfe. And she arose, and bowed her selfe on her face to the earth, and sayd: Beholde, let thy handmayd be a seruaunt, to washe the fete of the seruantes of my Lord. And Abigail hasted, and arose, and gat her vp vppon an Asse, wyth fiue damoselles of hers, that wente at her feete, and she went after the messengers of Dauid, and became his wife. Dauid also toke Thinoam of Jezraell, and they were bothe his wyues. But Saul gaue Michol his daughter Dauids wyfe, to Phalti, the sonne of Lais, whyche was of Gallim.

¶ The. xxvi. Chapter.

THe Ziphites came vnto Saul to Gibea, saying: Doothe not Dauid hyde hym selfe in the hyll of Hachilla, which is before Jesymon? Saul arose, and went downe to the wyldernesse of Ziph, hauynge thre thousande chosen men of Israell with hym, for to seeke Dauid in the wyldernesse of Ziph. And Saul pitched in the hylle of Hachilla, whych lyeth beefore Jesymon, by the waye side. But Dauid dwelt in the wyldernesse. And he sawe that Saule came after hym into the wyldernesse. Dauid therfore sent out spies, and vnderstode, that Saule was come in verye deede. And Dauid arose, and came to the place where Saul hadde pitched, and Dauid beheelde the place where Saule laye, and Abner the sonne of Ner, whych was his chiefe captayne Saul lay within, and the people and the hoste round about hym. Then answered Dauid, and spake to Ahimelech the Hethyte, and to Abisai the sonne of Saruia, and brother to Joab sayinge: whoe will goe downe wyth me to Saul to the hoost? And Abisai said: I wyl go down wyth thee. And so Dauyd and Abisai came down to the people by nyghte. And beholde, Saule laye sleping wythin the hoste, and hys speare stacke in the grounde at hys head. But Abner and the people laye round about hym. Then sayd Abisai to Dauyd: God hath deliuered thyne enemye into thyne hande thys daye. Nowe therefore, lette me smyte hym once wyth my speare to the earth, and I wyll not smyte hym the seconde tyme. And Dauyd sayde to Abisai: destroye him not. For who canne laye hys hande on the Lordes anoynted, and be gyltelesse. And Dauyd sayde furthermore: as sure as the Lorde lyueth, the Lorde shall smyte hym or hys daye shall come to dye, or he shall descende into battel, and ther perysshe. The Lord kepe me from laiynge myne hande vpon the Lordes anoynted: But take thou nowe the speare that is at hys heade, and the crewse of water, and lette vs go. And sooe Dauyd tooke the speare and the crewse of water from Sauls heade, and they gat them away, and no man sawe it or marked it, or awaked. For they were all aslepe, because the Lord had sent a deade sleepe vppon theym. Then Dauid went ouer to the other syde, and stode on the toppe of an hyll afarre of (a gret space being betwene them) and Dauyd cryed to the people and to Abner the sonne of Ner, saying: Hearest thou not Abner? Abner aunswered and saide: what arte thou that cryest to the kynge? and Dauid sayde to Abner, art not thou a manne: and who is lyke the in Israel? wherfore then haste thou not keapte thy Lorde the kynge? For there cam one of the folke in, to destroye the kynge thy Lorde. It is not good that thou haste doone. As truelye as the Lorde lyueth, ye are worthy to dy, because yee haue not keapte youre maister,

1. Re. 16

the Lordes annoynted. And now see where the Kynges speare is, and the cruse of water, that was at his heade
1.Re.24. And Saul knew Dauids voyce, and sayd: ✠ Is thys thy voyce my sonne Dauid? and Dauid sayde: It is my voyce, my Lord, O king. And he said: Wherfore doth my Lorde thus persecute his seruaunt? for what haue I done, or what euill is in myne hande?
D Now therfore let my Lord the kyng heare the wordes of his seruaunt. If the Lord haue stirred thee vp against me, let hym smelle the sauour of a sacrifice. But and if they bee the chyldren of men, cursed ar they before the Lord. For they haue cast me out thys day from abidynge in the inheritance of the Lorde, saying: Hence, and goe serue other gods. Nowe therfore, let not my blood fal to the erth before the face of the Lord. For the king of Israell is comme out to hunte a flye, as when one doothe hunt a partrige in the mountaynes. Then sayde Saul: I haue sinned, come agayn my sonne Dauid, for I wyll doo thee no more harme, because my soule was precious in thyne eies this day. Beholde, I haue playd the fole, and haue erred exceedyngly. And Dauid answered & sayde: Beholde, the Kynges speare, let one of the yong mē come ouer and fet it. The Lord reward euery man accordynge to his righteousnesse and faith: For the Lord deliuered thee into my hande this daye, but I woulde not lay myne hande vpon the Lordes annoynted. And beholde, lyke as thy lyfe was muche sette by this daye in myne eies: so be my lyfe set by in the eyes of the Lord, that he deliuer me out of all tribulation. Then Saule sayd to Dauid: Blessed arte thou my sonne Dauid, for thou shalt be a doer, & preuayle. And so Dauid went his way, and Saull tourned to his place agayne.

¶ The xxvij. Chapter.

AND Dauid said in his hert: I shall perish one day or other by the hand of Saule, therfore is ther nothing bet-
ter for me, then to flye and saue my selfe in the lande of the Philistines, and Saul shall cease and seke me noo more in all the coastes of Israell, and so shall I escape out of his hand. And Dauid arose, and he and the six hundred men that were with him, went vnto Achis, the son of Wacho, kinge of Geth. And Dauid dwelte wyth Achis at Geth, bothe he, and his men euery man with his household, & Dauid with his two wyues: Ahinoam the Jezraelite, and Abigail, Nabals wyfe of Carmell. And it was tolde Saul that Dauid was fled to Geth, and he sought no more for hym. And
B Dauid sayd vnto Achis: If I haue nowe founde grace in thyne eyes, let them geue me a place in some towne in the fieldes, that I may dwel there. For why should thy seruant dwel in the head citie of the kyngdome wyth thee? Then Achis gaue hym Zikleg that same day: for whiche cause Zikleg pertaineth vnto the kings of Juda vnto this daye. And the tyme that Dauid dwelte in the countrey of the Philistins, was foure monethes, and certayne days. And Dauid and hys
C men went vp, and ran vpon the Gesurites, the Gerzites, and the Amalekites. For those nations were from the beginnynge the inhabiters of the lande, as men goe to Sur, vnto the lande of Egypte. And Dauid smote the land, and left neither man nor woman alyue, and droue away the shepe the oxen, the asses, camels, and clothes and returned, and cam to Achis. And Achis sayd: Where haue ye ben a rouyng this day? And Dauid answe-
D red: Towarde the south of Juda, and toward the south of the Jerahelites, and toward the south of the Kenites. And Dauid saued neyther man nor woman alyue, nor suffred thē to come to Geth, for feare (sayth he) lest they should speake on vs, saying: So dydde Dauid, and so wyll be hys maner all the whyle he dwellethe in the countrey of the Philistins. And Achis beleued Dauid, sayinge: He abhorreth
people of Israel, and therfore he shall
be my

my seruaunt for euer.

¶ The. xxviii. Chapter.

A And it chaūced in those daies that the Philystynes gathered their host together to warre to fyght ꝑ Israel. And Achis sayde to Dauid: Be sure, thou shalt go out with me to the battell, thou and the men that are with thee. And Dauid sayde to Achis: then thou shalt know what thy seruaunt can do: And Achis sayde agayne to Dauid: Then I will
1Re. 24. make thee keper of my heade for euer.
* Samuell was then deade, and all
Exo. 22 c Israell had lamented him, and buried hym in Rama his owne Citie.
* And Saule hadde putte the wemen that had spirites of prophesye and the Southsayers oute of the lande. And the Philystynes gathered together, and cam and pytched in Sunem. And Saule gathered all Israell together, and they pitched in Gilboa: And whē Saule sawe the hooste of the Philystines, he was afrayed, and hys heart was sore astonied. And whan Saul asked councell of ꝓ Lord, the Lord answered hym not neyther by dreames nor by Urim nor yet by Prophetes. Then sayde Saul vnto hys seruaun tes: seke me a woman that hath a spi-
Leu. 19. c rite of prophesye, that I maye goe to her and aske of her. And his seruaun tes sayde to hym: Beholde, ther is a woman that hath a spirite of Prophe sye at Endor. And Saule chaunged hym selfe, and put on other raimente, and then went he and two men with him, and they came to the woman by nyght. And hee sayde: prophesye vnto me by the spyrite, and bringe me hym whom I shall name vnto thee.
B And the woman sayd vnto hym: Be-holde thou knowest what Saule hath done, howe he hath destroied the wemen that had prophesynge spy-rites, and the Sorcerers oute of the lande. Wherefore then seekest thou an occasion agaynste my soule, that hee maye kyll me? And Saule sware to her by the Lorde sayinge: As surelye as the Lorde lyueth there shall noo harme chaunce thee for thys thynge.

Then sayde the woman: whom shall I fetch vp vnto thee? Hee answered: Bryng me vp Samuell. When shee sawe Samuel, she cryed with a loud voyce, and spake to Saule sayinge: why hast thou disceaued me for thou arte Saule And the kyng sayde vnto her, be not afrayde: what seest thou? The woman sayde vnto Saul I see C
gods ascending vp out of the erth. He said vnto her again: what fassiō is he of? She answered: ther cōmeth vp an old man with a mātle vpon him. And Saul perceued that it was Samuel & he stouped with his face to ꝓ groūd and bowed him selfe. And Samuell said to Saul: why hast thou disquie-ted me, to make me be broughte vppe: Saul answered: I am sore incōbred. For ꝓ Philistins make war against me, and god is departed from me, and answereth me nomore, nether by pro-phets nether by dreames. And there-fore I haue called the, ꝓ thou mayeste tel me, what I shal do. Thē said Sa muell: wherfore dost thou aske of me, while the Lord is gon frō the, and is become thyne enemy? Truly ꝓ Lorde hath done for him selfe, euē as he spake by my hand. * For the Lord hath rent 1Re. 15.
the kingdome out of thine hand, & ge uen it thy neibour Dauid. Because thou obeyedst not the voice of ꝓ Lord nor executedst his fearce wrath vpon the Amalekites, therfore hath ꝓ Lord don this vnto the this daye, & more-ouer, the lord wil deliuer Israel with the into the hands of the Philistins. 1Re 31 B
* To morow shalt thou and thy sons be with me, and the lord shal geue the host of Israell into the handes of the Philistines. Then Saul fel straight way flat on the earth as longe as hee was, and was sore adread, because of D
the wordes of Samuell. And there was no strength in hym, for he hadde eaten noe breade all the daye and the nyghte before. And the woman came vnto Saule, and sawe that hee was sore troubled, and sayd vnto hym: Se thyne handemayde hath obeyed thy Judi. 12.
voyce and * haue put my soule in my 1Re. 19 a
hande, and haue hearkened vnto thy Psa. 119

wordes which thou saydest vnto me. Now therfore herken thou also vnto the voyce of thyne handmayd, and let me set a morsell of breade before thee, that thou mayest eate, and gette thee strength, and then go on thy iourney. He refused, and sayd: I wyll not eat. But his seruauntes and the woman together compelled him, and hee herkened vnto theyr voyce. And so he arose from the earthe, and sat him on a bed. The woman had a fat calfe in the house, and she hasted, and killed it, and toke flowre and kneded it, and dydde bake swete cakes therof, and brought them before Saul and before his seruauntes. And when they hadde eaten they stoode vp, and wente awaye the same nyght.

A ¶ The .xxix. Chapter.

THe Philystynes were gathered together with all their armyes vnto Aphec: And the Israelytes pytched in Jim, which is in Jesrahel. And the Lordes of the Philystines went forth wyth the hundredes and thousandes. But Dauid and hys men came behynde wyth Achis. Thē sayd the Lordes of the Philistines, what are yonder Ebrues? Achis sayde vnto the Lordes of the Philistines: Is not thys Dauid the seruaunt of Saul the kynge of Israell, whiche hath bene wyth mee these dayes or yeares? I haue founde noe B fault in hym, sence he fled vnto me vnto thys daye. And the Lordes of the Philistines were wroth wyth hym, and sayde vnto hym: Make thys fellowe returne, that he may go agayne to hys place whych thou hast apoynted hym: and let hym not goe downe with vs to battel, least in the battell, he be an aduersarye to vs. For wherwyth couldе he better obtayne the fauoure of hys maysters, then wyth the heades of these men? Is not this Dauid, to whom they sange in daunces: Saule slue hys thousande, and Dauyd hys ten thousande? Then Achis 1 Re. 18. a and 21 called Dauyd, and sayde vnto hym. As sure as the Lord lyueth, thou hast beene honeste, and good in my syght, whan thou wentest out and in with me in the host: neyther haue I found euyll wyth thee sence thou camest to me vnto thys daye. Neuertheles the C Lordes of the Philystynes fauoure thee not: Wherefore nowe returne, and goe in peace, that thou displease not the Lordes of the Philistins. And Dauyd sayde vnto Achis: And what haue I done? what hast thou founde in thy seruaunt, as longe as I haue bene wyth thee vnto thys daye, that I may not go fyght agaynst the enemyes of my Lorde the kyng? Achis aunswered and sayde to Dauyd: I knowe that thou art good, and art in my syght, as an aungell of God. Not wythstanding the Lordes of the Philistines haue sayd: Let hym not go vp D wyth vs to battell. Wherefore nowe ryse vp earlye in the mornynge with thy masters seruauntes that are come to thee: and when ye be vp earlye (as sone as ye haue lyght) departe. And so Dauid, and his men rose vp earelye to depart in the morninge, and to returne into the land of the Philistins. And the Philistins wēt vp to Jesrael.

¶ The .xxx. Chapter.

E

BVt whan Dauid and hys menne were come to Zikleg the third day, the Amalechytes had rushed in vppon the southe, and vpon Zikleg, & had smytten Zyckleg, and burnt it with fyre, and had taken the wemen (that wer therin) prisoners, both smal and gret: but slue not a man, saue caryed them wyth thē, and went their wayes. So Dauid and hys men came to the Cytie: and behold, it was burnt with fier, and their wiues, their sonnes, and their daughters were caryed awaye. Thē Dauid and the people that was with him, lift vp their voices & wept F vntil they could wepe no more. And Dauids two wiues were taken prisoners also: Ahinoam the Jezrahelite and Abigail the wyfe of Nabal the Carmelyte. And Dauyd was in a shrewde combrance: for the people entended to stone hym, because the hertes of all the people were vexed for

their

theyr sons and their daughters But
1.Re.23 b Dauid toke a good courage to hym
in the Lord his God, & sayd vnto A-
biathar the preest Ahimelechs son: I
pray thee, bringe me the Ephod. And
Abiathar brought the Ephod to Da-
uid. And Dauid asked councell at the
Lorde, sayinge: shall I followe after
this companie, and shall I ouertake
them? And he answered him: followe
for thou shalt ouertake them and reco
C uer the pray. So Dauid and the fyre
hundred men that were wyth him,
wente and came to the riuer Besor,
wher a part of them abode. But Da-
uid and foure hundred men followed.
For two hundred abode behinde, be-
ing to wery to go ouer the riuer Be-
sor. And they founde an Egiptian in
the fyelde and brought him to Da-
Pro.23 c uid, and gaue hym bread to eate, and
water to drinke, and gaue him a few
figges and two clusters of reasinges.
And when he hadde eaten, his spiryte
came agayne to hym: for he had eaten
no bread nor dronke no water in thre
dayes and thre nyghtes. And Dauid
sayde vnto him, to whom belongest
thou? and whence art thou? he said: I
am a yonge man of Egypte, and ser-
uaunt to an Amalekite: and my may-
ster left me behind, because it is thre
daies agone, that I fell sicke: we cam
a roning vpon the south of Chretus,
and against Juda, and towarde the
south of Caleb. And we burnte Zy-
D kleg wyth fyre. And Dauid sayde to
him: canst thou bring me to this com
pany? And he sayde: sweare vnto me
by God, that thou wilte neyther kyll
me, nor delyuer me into ỹ hãds of my
master, & I wil bring thee to the com
panie. And when he had brought him
thyther, beholde, they lay scattered a-
brode vpõ the erth, eating & drinking
and daunsyng, because of the plente-
ous and greate pray that they had ca-
ried away out of the land of the Phi-
listines, and out of the land of Juda.
And Dauid layde vpon them, from
the euen vntyll the twylight on the
morowe: so that there escaped not a
manne of them, saue foure hundred
yong men, whiche rode away vpon
camels, and fled. And Dauid recoue-
red al that the Amalekites had caried
away, and Dauid rescued his twoo
wiues: so that there was no persone
of them lackyng, small or great, sonne
or daughter, or of the spoyle of al that
they had taken away, Dauid recoue-
red thẽ all agayne. And Dauid toke al
the shepe & the oxen. And they drawe
them before his cattell, and said: This
is Dauids pray. And Dauid came to
the twoo hundred men, that were to
wery for to followe Dauid, whome
they had made also to abyde at the ri-
uer Besor. And they came to meete
Dauid, and the people that wer with F
hym. And when Dauid came to the
people, he saluted them. Then aswe-
red all the wicked and the vnthryftes
(of the mẽ ỹ went with Dauid) and
said: Because they went not with vs,
therfore wil we gene thẽ none of the
pray ỹ we haue recouered. But let e-
uery man take his wife & his childrẽ:
Those let them cary away, & be wal-
king. Then said Dauid: ye shall not
do so (my brethren) ỹ that which the
Lord hath geuen vs, & hath preserued
vs, and deliuered the company ỹ came
against vs, into our hands. For who
shold herkẽ vnto you in this matter? Ios.22 c
• But as his part is that goth down
& fighteth, so shall his part be ỹ tari-
eth by the stuffe, that it may be parted
alike. And so from that day forward,
was that made a statute & a law in Is
raell, vntill thys daye. When Dauid
therfore came to Zikleg, he sent (gif-
tes) of the pray vnto the elders of Iu
da, and to his frendes, saying: See,
ther is a blessing for you, of the spoile
of the enemies of the Lord. He sent to
them of Bethel: to them of south Ra
moth: to them of Jathir, to them of
Aroer: to them of Sephamoth, to thẽ
of Esthemaa: to them of Rathell: to
theym of the cities of Jerahmeel: to
them of the cities of the Kenites: to
them of Houma: to them of Bozasan:
to them of Athach, to them that are in
Hebron, and in all places, wher Da-
uid and his men wer wont to haunt.

¶ The .xxxi. Chapter.

THe * Philistines fought a-
gaynst Israell, and the men
of Israell fledde away from
the Philystines, and fell
downe wounded in mounte Gilboa,
And the Philistines preased sore vp-
pon Saule and his sonne, and slewe
Jonathas, and Abinadab, and Mel-
chisua, Saules sonnes. And when
the battayle went sore against Saul,
the Archers with bowes found hym,
B and he was sore afeard of the archers.
Jud. 9.g Then sayd Saule vnto hys harneys
1.Paral. bearer, * drawe out thy swearde, and
10.a thrust me thorowe therwith, lest the
vncircumcised comme and thruste me
thorowe, and make a mockyng stocke
of me. But his harneys bearer wold
not, for he was sooze afrayde. And
Saule toke a sweard, and fell vppon
it. And when his harneis bearer saw
that Saul was dead, he fell likewise
vppon hys swearde, and dyed wyth
hym. And soo Saule dyed, and hys
thre sonnes, and his harneis bearer,
C and all hys men that same day toge-
ther. And when the men of Israell
that were on the other side of the va-
ley, and they of the other syde Jor-
dan hearde that the menne of Israell
were put to flyghte, and that Saule
and his sonnes were deade, they lefte
the Cities, and ranne away, And the
1.pa. 10. Philistins came, and dwelt in theim.
* On the morowe when the Phyli-
stines were come to spoyle them that
were slayne, they founde Saule and
hys three sonnes lyenge in Mounte
Gilboa. And they cut of his heade,
and strypped hym out of hys harneys
and sent into the lande of the Phili-
stines on euery syde that they should
publysshe it in the temple of theyr I-
dolles, and amonge the people. And
they layd vp his harneys in the house
2.Re.2 b of Astaroth, but they hanged vp hys
body on the wall of Bethsan. * When
the inhabitours of Jabes in Gilead
hearde thereof, what the Philistins
hadde doone to Saule, they arose, as
many as were strong men, and went
all nyght, and toke the body of Saul,
and the bodies of his sonnes from the
wall of Bethsan, and came to Jabes, Jer.341
and * burnt them there, and toke their
bones, and buried theym vnder a tree
at Jabes, and fasted seuen days.

¶ The ende of the fyrst
boke of Samuel, otherwise cal-
led the first boke of the kinges.

¶ The second Boke of Samuel, otherwise called the se-cond boke of the Kynges.

¶ The fyrst Chapter.

AFter the deathe of
Saul, when Dauid I
was returned frome
the * slaughter of ✠
Amalechites, and 1Re.30f
had ben two days in
Sikleg: Beeholde,
there came a man the third daye out of
the host from Saul, with his clothes
rent, & earth vpon his head. And whē
he came to Dauid, he fell to the earth
& did obeisance. Dauid said vnto him
whens commest thou? He saide vnto
him: Out of the hoste of Israel I am
escaped. And Dauid saide vnto hym: B
And what is chanced? tel me. He said:
The people is fled from the battaile,
and many of the people are ouerthro-
wen, and dead, and Saul and Jona-
thas his sonne ar dead also. And Da-
uid said vnto the yong man that tolde
him these tidings: how knowest thou
that Saul & Jonathas his sonne be
dead? The yong man that tolde hym,
answered: I came by chance to mount
Gilboa: And behold, Saul leaned vp-
on his speare. For the charets and
companies of horsemen folowed hard
after him. And when he loked backe,
he saw me, and called me. And I an-
swered: Here am I. And he said vnto
me: what art thou? I answered him:
I am an Amalekite. He said vnto me
agayn: Stand vpon me, and slea me.
For anguish is come vpon me, thogh-
my

my life be yet al in me. And so I stode vppon him, and slue hym, for I was sure that he could not liue, after that he had fallen. And I toke the croune that was vpon his head, and the brace lette that was on his arme, and haue brought them hither vnto my Lorde.

2Re.3.f. and, 13.f. Then Dauid toke holde on his cloathes, * and rent theim, and so dyd all the men that were with hym. And they mourned, & wept, and fasted vntill euen, for Saul and Jonathas his sonne, and for the people of the Lord, and for the house of Israell, because they were ouerthrowen wyth the swearde. And Dauid sayde vnto the yong man that brought hym these tydynges. Whence art thou? And he answered, I am the sonne of an aleaunt an Amalekite. And Dauid sayd vnto hym: Howe is it that thou wast not afrayd, to lay thyne hande on the Lordes annointed, to destroy hym? And Dauid called one of his yong men, & said: Go to, and runne vpon him. And he smote him, that he dyed: Then said Dauid vnto him: Thy blood be vpon thyne owne headde. * For thyne

mat.12.c Lu.19.d owne mouth hath testified against the: saying: I haue slayn the Lords anointed. And Dauid mourned with thys lamentation ouer Saul and ouer Jonathas his son, and bad teach the children of Israel ỹ vse of the bow. And behold, it is written in the boke of the ryghteous. And he said: Consider, O Israel, these that be dead and wounded vppon thy hye hylles.) O noble Israel, the wounded are slayne vpon the hylles. Oh howe are the mightye

Vlyche.1.c ouerthrowen. * Tell it not in Gath, D not publishe it in the stretes of Askalon: lest the daughters of the Philistins reioyce, and least the daughters of the vncircumcised, triumphe. Ye mountayn of Gilboa: Upon you bee neither dewe nor rayne, nor vpon the fieldes of offerynges. For there the shield of the mightie is caste downe: the shield of Saule as though he had not ben anointed with oile. The bow of Jonathas and the sweard of Saul turned neuer backe agayne emptie frō the blood of the slayne, and frome the fat of the myghtie warriours. Saul and Jonathas were louely and pleasaunt in their lyues, and in their deathes they were not deuyded. They were swifter then Egles, and stronger then Lyons. Ye daughters of Israell wept ouer Saul, which clothed you in purple with pleasures, & hanged ornamentes of gold vppon youre apparell. Howe were the mighty slain in battaile? Jonathas is dead on the hye hilles. Wo is me for thee (my brother Jonathas) very kynd hast thou bene vnto me. Thy loue to me was wonderfull, passyng the loue of women (as a mother loued her only child euen so dyd I loue thee. O howe are the myghtye ouerthrowen, and the weapons of warre destroyed,

The. ij. Chapter.

A FTer this it fortuned, that A Dauid * asked counsel at the 1Re.23.a Lord, saying: Shall I go vp 2Re.5.c. into any of the cities of Juda? And the Lord sayd vnto him: Go. And Dauid sayd agayn. Whither shall I go? He answered: Vnto Hebron. And so Dauid went thyther with his two wyues, Ahinoam the Jesrahelite, and Abigail Nabals wyfe the Carmelite. And that were with hym, did Dauid cary vp also, euerye man with his household. And they dwelt in the townes of Hebron. And the men of Juda came, and there they annointed Dauid king, ouer the house of Juda. And they told Dauid, sayinge: It is 1Re.23.c * the men of Jabes in Gilead that B buried Saul. And Dauid sent messengers vnto the men of Jabes in Gilead, and sayd vnto them: Blessed are ye vnto the Lord, that ye haue shewed such kyndnes vnto your Lord Saul, and haue buried hym. And nowe the Lorde shewe mercye and truthe vnto you. And I wyll doo you also suche kyndnes as ye haue don in this thing. Therfore now lette your handes bee strong, and play ye the menne: For your maister Saul is dead. And they that are of the house of Juda haue annointed me kyng ouer them. But

Abner

Abner the sonne of Ner that was cap
tayn of Saules hoste, toke Isboseth
the sonne of Saul, and brought hym
to Mahanahim, & made hym kyng o-
uer Gilead, and ouer the Assurites,
C and ouer Iesrahel, Ephraim, Ben
Jamin, and ouer al Israhel. And Is-
boseth Sauls son was forty yere old,
when he began to reigne ouer Israel,
2Re.5 a. and reigned two yere. But the house
of Juda folowed Dauid. * And the
tyme whiche Dauid reygned in He-
bron ouer the house of Juda, was vij.
yeare and sixe monethes. And Abner
the sonne of Ner, and the seruants of
D Isboseth the sonne of Saule wente
out of Mahanahim, to Gibeon. And
Joab the sonne of Saruia, and the ser
uants of Dauid went out, & met thē
by the Pole of Gibeon. And they sat
downe, the one on the one syde of the
pole, and the other on the other side.
And Abner said to Joab: Let the yōg
men arise, and play before vs. And Jo
ab sayd: Let them aryse. Then there
arose, and went ouer, twelue of Ben-
Jamin by numbre, whiche pertained
to Isboseth the sonne of Saule, and
twelue of the seruauntes of Dauid.
And curye one caughte hys felowe
(that came against him) by the head,
and thrust his sweard in his syde, and
so they fell down together. Wherfore
the place was called: The field of the
myghty. And it is in Gibeon. And
there began an excedyng cruell battell
that same daye. For Abner and the
men of Israell fell before the seruan-
tes of Dauid. And there were three
sons of Saruiah there: Joab, Abisai,
and Asahel. And Asahel was as light
E of foote as a wyld Roe, and Asahell
Ge.14.c folowed after Abner, and * tourned
neyther to the ryght hande, nor to the
lefte, from Abner. Then Abner lo-
ked behynde hym, and sayde: Art thou
Asahel? He answered: Yee that I am.
Abner sayd: Turne thee eyther to the
ryght hande, or to the lefte, and catche
one of the yong men, and take the his
weapons. But Asahel would not de-
part frō hym. And Abner said agayn
to Asahel, departe fro me. Wherefore
shoulde I smyte thee to the grounde,
and not be able to holde vp my face to
Joab thy brother? How be it, when
he woulde in nos wyse departe, Ab- F
ner wythe the hynder ende of the
speare, smote hym vnder * the shorte 2Re.20.
rybbes, that the speare came oute be-
hynd hym: that he fell downe in the
same place, and dyed there. And as
many as camme to the place where
Asahell felle downe and dyed, stoode
stil. Joab also and Abisai folowed Ab
ner. And the sonne went downe, whē
they wer come to the hyl Ama, ẏ lieth
before Giah by ẏ way ẏ goth thorow
the wilderneſſe of Gibeon. And the
children of Ben Jamyn gathered thē
selues togither on a heape, to Abner,
and stode on the top of an hill. Then
Abner called to Joab, and said: Shall
the sweard deuour stil for euer? Kno
west thou not that it will bee bitter-
nes in the latter ende? How long shall
it be, ere thou byd the people returne
from folowyng their brethren? And G
Joab sayd: As truly as God liueth if
thou haddest not spoken in the mor-
nyng, the people had ben departed, e-
uery one from persecutynge his bro-
ther. And so * Joab blewe a trom- 2Re.20.
pet, and all the people stode stil, and
pursued after Israel no more, neither
fought they any more. And Abner and
his men walked all that nyghte thor-
ow the playn, and went ouer Jor-
dan, and past thorow al Bethoron til
they came to Mahanaim. And Joab
returned from persecutynge Abner.
And when he hadde gathered all the
people together, there lacked of Da-
uids seruauntes nynetene men, and
Asahell. But the seruauntes of Da-
uid hadde slayne of Ben Jamin, and
of Abners men, three hundred and three
score men. And they toke vp Asahel,
and buryed hym in the sepulchre of
hys father in Bethlehem. And Joab
and his men went all nyght, vntyll
the dawnyng of the daye, and camme
to Hebron.

¶ The.iii. Chapter.

THere was longe warre betwene the houſe of Saul and the houſe of Dauid, But Dauid waxed ſtronger and ſtronger, and
2par.3.c. the houſe of Saul waxed weaker and weaker. * And vnto Dauid were (ſire) childzen bozne in Hebzon: hys eldeſt ſonne alſo was Ammon, of Ahinoam the Jezraelite: the ſeconde Cheleab of Abigail the wife of Nabal the Carmelite: the thirde Abſalom, the ſon of Maachah, the daughter of Thalmai, the kyng of Geſſur: the fourth, Adonia, the ſonne of Hagith: the fyft Sephatia, the ſonne of Abitall: the ſixte Jethzeam by Egla Dauids wyfe. Theſe were bozne to Dauid in Hebzon. And it fortuned, that whyle ther was warre betwene the howſe of Saule, and the howſe of Dauid, Abner helde vp the houſe of Saule. And Saule hadde a Concubine named Rizpa, the daughter of Aia. And Iſboſeth ſayde to Abner:
B wherfoze haſte thou gone into my fathers concubine? Then was Abner
1Re:17f very wzothe foz the wozdes of Iſboſeth, and ſayde: Am I not a * dagges head, which againſt Juda do ſhewe mercye this daye vnto the howſe of Saul thy father, and to his bzetherne and frendes, and haue not deliuered
Ruth.1c thee into the hand of Dauid: and thou fyndeſt a fault in me this day foz this woman? * So and ſo do God to Abner. Foz as the LORDE hathe
C ſwozne to Dauid, ſo wyll I bee on hys ſyde, to bzyng the kyngdom from the houſe of Saul, that the thzone of Dauid maye bee ſtabliſhed ouer Iſraell, and ouer Juda, euen from Dan to Berſabe. And he could geue Abner neuer a woozde to aunſwere, becauſe he feared hym. And Abner ſent meſſengers to Dauid ſecretely, ſayinge: Whoſe is the lande? Make a bonde wyth me, and beholde, My hande is with thee, to bzynge all Iſraell vnto thee. He ſayde: It is good, that I make a bonde wyth thee. But one thynge I requyze of thee, that thou ſee not my face, except thou fyrſt bzing Michol Sauls daughter when thou commeſt to ſee me. And Dauid ſente meſſengers to Iſboſeth Sauls ſon:
ſaying: * Deliuer me my wyfe Mi- 1Re.25g
chol, which I maried with * an hun- *1re 11g
dzed fozeſkynnes of the Philiſtines.
And Iſboſeth ſent, and toke her from 2Re.25g
her huſbande * Phaltiel, the ſoonne of Lais. And her huſband wēt with her, and camme wepyng behynd her, tyll they came to Bahurim. Thenne ſayd Abner vnto him, go and return. And he returned. And Abner had cōmunication with the elders of Iſraell, ſaying: Ye ſoughte foz Dauid in tymes paſte, that he mpght bee youre kynge. Nowe thenne doo it: foz the LORD hath ſayde of Dauid: By the hande of my ſeruaunt Dauid, I wyll ſaue my people Iſraell, oute of the handes of the Phyliſtynes, and oute of the hande of all theyze ennemyes. And Abner ſpake in the
D eares of Ben Jamin, and wente to telle in the eares of Dauid in Hebzon, all that Iſraell was contente with, and the whole houſe of Ben Jamin. And ſo Abner came to Dauid to Hebzon, hauynge twentye men wyth hym, & Dauid made made him and the men that were wyth hym a feaſt. And Abner ſayd vnto Dauid: I wyll vp, and go gather all Iſraell vnto my Lozde the kynge, that they may make an appoyntmēt with thee, and that thou mayſte commaund all, as thyne hearte deſyzeth. And when Dauid hadde lette Abner depart, he wente in peace. And beholde, the ſeruantes of Dauid, and Joab camme from chaſynge the robbers, & bzought a great pzaye with theym. But Abner was not with Dauid in Hebzon: foz he had ſent hym awaye to departe in peace. When Joab and all the hoſt that was wyth hym, were come, men tolde Joab, ſaying: Abner the ſonne of Ner camme to the kynge, and he hath ſent hym awaye, that he is gone in peace. Thenne Joab camme to the kynge, and ſayde: What haſte thou doone? Beholde, Abner came vnto thee, and why haſte thou ſente him away, that he ſhuld eſcape quite?

Thou

Thou knowest Abner the son of Ner for he camme to disceyue thee, and to knowe thy out going, & in going, & to know all that thou doest. And when Joab was come out from Dauid, he sent messengers after Abner, whiche brought hym agayne from the well of Syra, vnknowynge to Dauid. And
Judi. 3 c when Abner was come agayn to Hebron, Joab toke him aside in the gate * to speake wyth hym secretely, and smote him vnder the short ribbes that he dyed, for the bloude of Asahell hys brother. And when afterwarde, it came to Dauids eare, he sayde, I and my kingdome are gyltlesse before the Lorde for euer concerning the bloud of Abner the sonne of Ner. Lette the bloud remayne on the heade of Joab and on all his fathers house that the house of Joab be neuer without one or other that hath runnyng yssues or leper and that leaneth on a staffe, and that doth fall on the sweard, and lacketh breade. And the cause why Joab and Abisai slue Abner, was that
2. Re. 2 f Abner had * slayne their brother Asahell at Gibeon in battell. And Da-
F 2 Re. 1. b uid sayde to Joab, and to all the people that wer wyth hym. * Rent your clothes, and putte on sacke cloth, and mourne before Abner. And king Dauid hym selfe folowed the corse. And when they buryed Abner in Hebron, the kyng lyft vp hys voyce, and wept beside the sepulchre of Abner, and soe did all the people. And the kynge lamented ouer Abner, & said: died Abner as a foole dieth? thy handes were not bōd, nor thy fete brought into cheynes: but as a mā falleth before wicked children so fellest thou. And all they
G that wer of the people, wept yet more ouer him. And when all the people came to eate meat with Dauid, while it was yet day, Dauid sware saying: So and so do God to me, if I taste breade or ought els, till the sonne bee downe. And the people wyste it, and it pleased them. And whatsoeuer the kyng dydde, it pleased all the people. For all the people and all Israel vnderstode ẏ day, howe that it was not the kyngs dede, that Abner the sonne of Ner was slayne. And the kynge said vnto his seruantes: know ye not how that there is a lorde and a greate man fallen this day in Israell? And I am this day tender and annoynted king. And these men the sons of Zarnia be to harde for me. The Lorde reward the doer of euyll, accordyng to his wickednes.

The. iiij. Chapter.

When Sauls sonne heard that A Abner was dead in Hebron, his handes were feble, and al the Israelites were afrayd: & Sauls sonne had two men that were captaines ouer the souldiers, the one called Baanah, and the other Rechab: the sonnes of Rimmon a Berothite, of the chylderne of Ben Jamin: for Beroth was reckned to Ben Jamin. And these Berothites fledde to Gi-
B thaim, and sotourned there vntill the 2. Re. 9. b same tyme. * And Jonathas Sauls sonne had a sonne that was lame on his fete. And he was fiue yeare olde: when the tydynges camme of Saule and Jonathas oute of Israell. And his nourse toke him vp, and fledde aswaye. And as she made haste to flee, the chyld fell, and began to halte, and his name was Miphiboseth. And the soonnes of Rimmon the Berothite, Rechab and Baanah went and camme in the heate of the daye to the house of Isboseth, whiche slept on a bedde at noon. (And the woman that was the keper of the dooze, and clensed the wheate, was aslepe. And they came into the myddes of the house as though thei wold haue fetched wheat, and Rechab and Baanah his brother
C smote him vnder the short ribbes, and fledde. For whan they came into the house, he slept on his bedde in hys restyng chamber, and they smote hym, & sleawe him, & beheaded him, & toke his head, and gat them away thorowe the playn al the night. And they brought the heade of Isboseth vnto Dauid, to Hebron, and sayde to the kyng: Beholde, there is the head of Isboseth

Sauls

Sauls sonne, thyne enemye whyche soughte after thy lyfe. And the Lorde hath auenged my Lord the kyng this daye of Saule and of his seede. And
D Dauyd aunswered Rechab and Baanah his brother, the sonnes of Rim-
1Re.28. mon the Berothyte, and sayde vnto them: as surely as the Lorde lyueth
2Re.1.c which hath deliuered my soule oute of all aduersities: Whan one told me and said that Saul was deade, thynkyng to haue brought good tidynges I caught him and slewe him in Zikleg: whych thought that I would haue geuen hym a rewarde for his tydinges bringing. Howe muche more when wicked men haue slaine a righteous person, in his owne house, and vpon his bedde: Shall I not require hys bloud of your hand, and take you from the earth? And Dauid commaũded his yong men, & they slewe them, and hanged them, and cut of their handes, and fete, and hanged theym vppe ouer the poole of Hebron. But they
2Re.3.k toke the head of Isboseth, and buried it in the Sepulchre of Abner in Hebron.

A ¶ The.v. Chapter.

Pa.10. THan came al the trybes of Israel to Dauyd, vnto Hebron. and sayde: Beholde, we are of thy bone and of thy flesshe. And in time past when Saul was our king, ỹ leddest Israel in & out. And ỹ Lord hath sayde to the: thou shalte fede my people Israell, and thou shalte bee a captaine ouer Israell. And so al the elders of Israell came to the kynge to Hebron. And king Dauid made a co
2Re.2.c nenaunt with them in Hebron before the Lorde. And they anointed Dauid kyng ouer Israell. Dauid was thirtie yeares olde, when hee beganne to raigne and he raigned fortie yere. In Hebron he raygned ouer Iuda seuen yeare and sixe monethes: And in Jerusalem he raigned thirtie and three yeres ouer al Israel and Iuda. The kinge also and hys men went to Jerusalem vnto the Iebusytes, the inhabiters of the land. Whych spake vnto Dauyd sayinge; excepte thou take away the blynde and the lame, thou shalte not come in hyther. For they sayde. Thou arte not able to come in hither. Neuertheless, Dauid tooke the stronge hold of Sion. The same is the Cytye of Dauyd. And Dauyd sayde the same daye: Whosoeuer smyteth the Iebusytes, and getteth vp to the gutters of the houses, and smyteth the leme and the blynd that hate Dauids soule? Wherefore: they said the blynde and the lame shall not com into the house. And so Dauid dwelt in the towre, and called it the Cytye of Dauid, and builte rounde about it from Mitlo inwarde. And Dauyd prospered and grewe, and the Lorde God of hoostes was wyth him. And Hiram king of Tire sent messengers to Dauid, and Cedar trees, and Carpenters and masons for walles: and C
they built Dauid an house. And Dauyd perceaued, that the Lorde hadde stablyshed him kyng ouer Israel, and that he had exalted his kingdome for his people Israels sake, and Dauid toke hym mo concubyns and wyues oute of Jerusalem, after he was com 1Pa.3.k
from Hebron, and mo sons and daughters were yet borne to Dauid. And these be the names of the sonnes that were borne vnto hym, in Jerusalem: Sammua. Sobab, Nathan, and Salamon, Jibhar also and Elisua, Nepheg, and Japhia, Elisama, Eliada, and Eliapheiet. But when the Philistines harde, that they had annoynted Dauid kinge ouer Israell, they came all vppe to seke Dauid. And as sone as Dauyd heard of it, he gat him 1Re.23.
to an hold. And whan the Philistins 2Re.2.a
came, they layde theym a longe in the valley of Raphaim. And Dauid asked councell of the Lorde saying: shal I go vppe to the Philistines? wylte thou deliuer theym into my handes. And the Lorde answered vnto Dauid: go vp, for I wyl doutles deliuer the Philistines into thy handes. And Dauid came to the playne of Perazim and smote them there. and sayde, the Lord hath deuyded myne enemies asonder before me, as waters be deui-

ded

ded alonder. And therfore, the name of the place was called the plaine of Perazim: And there they lefte theyr ymages, and Dauyd and his menne toke theym vp. And the Philistines came yet agayne, and layde theim selues in the valley of Rephaim. And whan Dauid asked at the LORD: (Shall I go vp agaynste the Philistines? and wylt thou delyuer them into my handes?) hee answered: Thou shalte not go vp, but compasse them on the backesyde and come vpō theym ouer agaynste the Peretrees. And when thou hearest the noyse of a thing goyng in the toppe of the Peretrees: then remoue. For then shall the Lorde go out before the, to smyte the host of the Philistines. And Dauid dyd as the Lorde had commaunded hym, and smote the Philistines frō Gibea, vntil thou com to Gazer.

The.vi. Chapter.

A AGayne: Dauid gathered together all the chosen men of Israell, euen thirtie thousād, and arose and went with al the folke that were wyth hym of the menne of Juda, to fette awaye from thence, the Arcke of God: whose name is called the name of the Lorde of hostes that dwelleth vppon it, betwene the Cherubins. And they putte the Arcke of
2 Re. 7. a. God vpon a newe carte, and brought it oute of the house of Abinadab that was at Gibea. And Uza & Ahio the sons of Abinadab drawe the new cart and when they brought it out of the house of Abinadab that was at Gibea, with the Arke of God. Ahio went before the Arcke. And Dauid and all the house of Israell played before the Lord in sundry instrumentes made of Cedre woode, with harpes, psalteries, timbrelles, fidels and Cimbals. And when they camme to Nathons
B threshing flour, Uza put his hand to the arke of God, and helde it for yͤ oxē stombled. And the Lord was wrothe with Uza, & God smote him in the same place for his fault, & ther he dyed before the Arke of God. And Dauyd was displeased, because the Lord had smittē Uza. And yͤ name of the place was called Perez. The rentinge of Uza vntil this day. And Dauid was then afraid of the Lord, and said: how shal the arke of the Lord come to me? and so Dauid wold not bring yͤ arke of the Lorde vnto him into the citie of Dauid. But Dauid caried it into the 1 Pa. 16.
house of Obeth Edom, a Gethit. And the arke of the Lorde continued in the house of (Obeth Edom the Gethyt, iii. monthes, and the Lord blessed Obeth Edom & al his houshold. And one told king Dauid how that the Lorde had blessed yͤ house of Obeth Edom, & al that pertaineth vnto him because C
of the arke of god. And Dauid wente & brought the Arke of God from the house of Obeth Edom, into yͤ citie of Dauid with gladnes, (and ther was with Dauid seuen sorts of daunsers & caues for sacrifice,) And when thei that bare yͤ Arke of the Lord, had gone sixe spases, he offered an oxe and a fat sheepe And Dauid (played on harpe stringes, &) daunsed before the Lorde with al his might & was girded wͤ a linnen Ephod, So Dauid and al the house of Israell brought the arke (of yͤ couenant) of the Lord, with showtinge and trompet blowynge, And it fortuned, that as the arke of the Lord cam unto the citie of Dauid, Michol Saules daughter looked thorough a windowe and sawe king Dauid spring and daunce before the Lorde, and shee D
despised him in her heart. And when they brought in the arke of the Lord, they sette it in his place, euen in the myddes of the Tabernacle that Dauid had pytched for it. And Dauid offered burnt offerynges and peace offeringes before the Lorde. And assone as Dauid had made an ende of offeryng burntofferinges and peaceofferynges, hee blessed the people in the name of the Lord of hostes, and gaue amonge all the folke, euen among the whole multitude of Israell, aswell the wemen as menne: to euerye one a Cake of breade, and a peece of flesshe and a flacket of drynke. And so al the people departed euery on to his hous,

Then

Then Dauid retourned to blesse hys
houshold, and Michol the daughter
of Saul came out to mete Dauid, &
said: O how glorious was the kyng
of Israel this day, which was vnco-
uered to daye in the eyes of the may-
dens of his seruantes, as if it had ben
a lyght brayned felowe vnconered.
D and Dauid sayde vnto Michol: I
thoughte to daunce before the Lorde,
whiche chose me rather then thy fa-
ther, and all his kynne, and cōmanded
me to be ruler ouer all the people of ý
Lord, euen ouer Israell. And therfore
wyl I play before the Lord. And wil
yet be more vile thē so, & wil be meke
in myne owne syght: and of the very
same mayd seruants which thou hast
spoken of, shall I be had in honoure.
Therefore Michol the daughter of
Saule hadde no chylde, vnto the day
of her deathe.

The. vij. Chapter.

IT fortuned, that as the kyng
sat in his house (after that the
Lord had genē him rest rounde
about from all his ennemies)
he sayd vnto Nathan the Prophete:
Behold, I dwell now in an house of
Cedar trees, but the Arke of GOD
dwelleth within the curtayne. And
Nathan sayd vnto the kyng: Go, and
doo all that is in thyne hearte, for the
Lorde is with thee. And it fortuned
the same nyght that the worde of the
Lord came vnto Nathan, saying: Go,
and tell my seruaunte Dauid, Thus
sayth the Lord: Shalt thou buyld me
an house to dwell in? For I haue not
dwelt in any house sens the time that
I brought the children of Israel out
of Egypte, vnto this daye: but haue
walked in a tent and tabernacle. In
all the places wherin I haue walked
with all the children of Israel, spake
I one worde with any of the tribes
of Israel (sens I commaunded the
Iudges to feede my people Israell)
saying, Why build ye not me an house
of Cedar trees? Now therfore, so say
vnto my seruaunt Dauid: thus sayth
the Lord of Hostes: * I toke the from
the sheepe coate (as thou waste folo-
winge sheepe) that thou myghtest be
ruler ouer my people Israel. And I
was with thee in all that thou wen-
test to, and haue destroyed all thyne
enemies oute of thy syght, and haue
made thee a great name, lyke vnto the
name of the great men that are in the
worlde. And therfore I will appoint
a place for my people Israel, and wil
plante it, that they maye dwelle in a
place of theyr owne, & moue no more,
neyther shal the wycked people trou-
ble theym any more, as they dydde at
the begynnynge, sens the tyme that
I sette Iudges ouer my people of
Israel. And I wyll geue thee reste
frome all thyne ennemyes. And the
LORD telleth thee, that he wylle
make thee an house. And when thy
dayes bee fulfylled, thou shalt sleape
wyth thy fathers, and I wyll set vp
thy seede after thee, which shall pro-
cede out of thy body, and wyl stablish
his kyngdome. * He shall buylde an 2. re. 5. a
house for my name, and I wylle sta- Ps. 132.
blyshe the seate of his kyngdome for
euer. * I wyll bee his father, and he Heb. 1. b
shalbe my sonne: * If he syn, I wyll *3. Reg.
chasten him with such a rodde as men 11. c.
be chastened with, & wt suche plagues Ps. 89. b
as the chyldren of menne be plagued C
with. But my mercy shal not depart
awaye from hym, as I toke it frome
Saule, whome I putte downe bee-
fore thee. And thyne house and thy
kyngdom shall endure without ende Jer. 33. e
after thee, * and thy seate shal be esta-
blyshed for euer. Accordyng to al these
woordes, and accordynge to all thys
vysion, did Nathan speake vnto Da-
uid. Then went Dauid in, and sette
him downe before the Lord, and sayd:
what am I, O LORD God? and
what is my house? that thou shuldest
haue brought me thus farre forthe?
And thys was yet a small thynge in
thy sight, O Lord God, but thou hast
spoken also of thy seruantes house for
a greate whyle to come. For this is
the vse of man, O Lorde God. And
what can Dauid say more vnto thee?
for thou lord god knowest thy seruāt,

Euen,

Euen for thy wordes sake, and according to thyne owne heart, haste thou done all these great thynges, to make them knowen vnto thy seruãt. Wher
Deu.7.c fore thou art great, O Lord God: for ther is none lyke the, • nether is ther
Deu.4.a any God saue thou, according to all
D that we haue heard with oure eares.
• And what one people in the earthe is like thy people Israell, whose god went and deliuered theym, that they myght be his people, & that he might make hym a name, and to shew great and terrible thynges in the earth, for thy people • which thou redemest to
Exo.14d the oute of Egypte, euen the people with theyr gods. For thou hast ordei ned thy people Israel, to be thy people for euer. And thou Lord art becom theyr God. And now (Lord God) the worde that thou haste spoken concerning thy seruant and his house: make it good for euer, and doo as thou haste sayd. For so shall thy name be magni fied for euer, of men that shal say: the Lord of hostes is the God of Israel: and the house of thy seruant shall bee stablished before thee. For thou, O Lord of hostes, God of Israel, haste told in the eare of thy seruant, saying I wyl build thee an house. And therfore hath thy seruaunt founde in his
Dan.32. hart, to praye this prayer vnto thee.
• Therfore now Lord God, thou art God, and thy woordes must be true, thou that haste told this goodnesse vn to thy seruant. And nowe go to, and bielle the house of thy seruant, that it may continue for euer before thee, for thou Lorde God haste spoken it, and with thy biessyng shall the house of thy seruant be biessed for euer.

The. viii. Chapter

A Fter this, it fortuned, that Dauid smote the Philistins
A and subdued them, and tooke the bridle of bondage out of the hand of the Philistins. • And he smote the
Nu.24c Moabites, and measured theim with a lyne, and caste them downe to the ground. Euen with two lynes measured he them whom he slue, and the lengthe of one lyne saued he alyue, and so becam the Moabites, Dauids seruantes, and payde tribute. Dauid smote also Hadarezer, the soonne of Rehob kynge of Zoba, as he wente to recouer his border at ẏ riuer Pherar. And Dauid toke a thousand and seuen hundred horsemen of hys hooll and twentie thousande fote men, and cut of the hose of al his charet horses: reseruinge onely one hundred charet-
B tes. And whan the Syrians of Damascon came to succoure Hadazerer kynge of Zoba Dauid slewe of the Syrians two and twentie thousand men, and put soudiours in Syria Damascon. And the Syrians became seruauntes, to Dauid payinge tribute. And thus the Lorde saued Dauyd, in all that hee wente vnto. And Dauid toke the shieldes of golde that belonged to the seruauntes of Hadarezer, and brought them to Jerusalem. And out of Beta and Berothai (cities of Hadarezer) did Dauid bring exceding much bras. (wherof Salomon made all the brasen vessel in the temple, and the brasen Lauatorye, and the pillers and the aultar.) • When Thoi kinge
C of Hamath heard how Dauid hadde 1 Para
smitten all the host of Hadarezer, hee sent Joram his sonne vnto kyng Dauid, to salute him wyth peace, and to bielle him because he hadde fought a-
gai ẏ Hadarezer, and beaten him, for Thoi had greate war wyth Hadarezer, whiche (Joram) brought wyth hym, vessels of siluer, vessels of gold, and vesselles of brasse. Whiche brasse kynge Dauid did dedicate vnto the Lorde wyth the syluer and gold that hee hadde consecrated of all nations,
D which he subdued, of Syria of ẏ Moabytes, and of the chyldren of Ammõ of the Philistines, and of Hamalek, and of the spoyle of Hadarezer sonne of Rehob kynge of Zoba. And Dauyd gat hym a name after that hee returned and had smytten of the Syrians in the dally of salt. xviii. thousãd
Nu.24 menne. • And he put kepers in Edõ, euen throughout all Edom putte hee soudiourers, and al they of Edom became

came Dauids seruauntes. And the lord kept Dauid whatsoeuer he toke in hand. And Dauid raigned ouer all Israel, and executed right and iustice vnto all hys people. And • Joab the reg.20d sonne of Zaruia was ouer the hoste, & Jehosaphat the sonne of Ahiud was recorder. And Sadoch the sonne of Ahitob, and Ahimelech the sonne of Abiathar were the priestes, and Saraia was the scrybe. And Banaiha the sonne of Jehoiada was ouer the Crethites and the Pheleth ites: and Dauids sonnes were chefe rulers.

¶ The.ix. Chapter.

A And Dauid sayde: is there yet any man lefte in the house of Saule? For I wyll shewe him mercye for Jonathas sake. And there was of the housholde of Saul a seruaunt whose name was Ziba: and when they had called hym vnto Dauid, the kyng sayd vnto hym: art thou Ziba? He sayde: thy seruaunte is he. And the kyng sayde: remayneth there yet anye man of the house of Saule, whom I may shew the mercy of god B vpon? Ziba answered the king: • Jo Re.4d nathas hath yet a sone, which is lame of his fete. The kyng sayd vnto him: where is he? Ziba sayd vnto the king: beholde, he is in the house of Machir the sonne of Amiell of Lodeber. The kynge Dauid sent, and fet him out of the house of Machir the sonne of Amiel out of Lodeber. Nowe when Miphiboseth the sonne of Jonathas, the sonne of Saule was come vnto Dauid, he fell on his face, and dyd reuerence. And the kyng sayde: Miphiboseth? He answered: Behold, thy seruaunte. Dauid sayde vnto hym: feare not. for I wyll surely shew the kindnes for Jonathas thy fathers sake, & wyl restore the all the feldes of Saul thy father, and thou shalt eate breade on myne own table continually. And he bowed him selfe, and sayde: what is thy seruaunte, that thou shouldest vouchsafe to loke vpon such a dead dog as I am? Then the kynge called vnto Ziba Sauls yonge man, and sayde vnto hym: I haue geuen vnto thy masters sonne, all that perteyned to Saul and to all hys house. Se therfore that thou, and thy sonnes and thy seruauntes tyll the lande, and bynge in, that • thy masters sonne may haue Micha. fode to eate. But Miphiboseth thy masters sonne shall eate breade alway vpon my table. For Ziba had fyftene sonnes and twentye seruantes. Then D sayde Ziba vnto the kyng. Accordyng to all that my Lorde the kynge hath commaunded hys seruaunte, so shall thy seruaunt do. Wel (sayd the kyng) Miphiboseth shal eate vpon my table as one of the kinges sons. Miphiboseth had a sonne that was yonge, named Micha, and all that dwelled in the house of Ziba were seruauntes vnto Miphiboseth. And Miphiboseth dwelte in Jerusalem, for he dyd eate euer at the kynges table, • and was 2.Re.4b lame on both hys fete.

¶ The.x. Chapter.

It happened after thys, that I the kynge of the chylderne of Ammon dyed, and Hanon his sonne raygned in hys steade. Then sayde Dauid: I wyll shewe kyndnesse vnto Hanon the sonne of Nahas, as hys father shewed kyndnesse vnto mee. And Dauid sente to comforte him by the hande of hys seruantes ouer (the death of) his father. And Dauids seruantes came into the lande of the chyldren of Ammon, and the Lordes of the childzen of Ammon sayd vnto Hanon their Lord: thinkest thou that Dauid doth honour thy father, that he hath sent comfortours to thee? Hath not Dauid rather sent his seruauntes vnto thee, to search the cite, and to spye it oute, and to ouerthrow it? Wherfore, Hanon toke Dauids (seruauntes: and shaued of the one half of euery mans beard, and cut of theyr garmentes in the myddle, euen harde to the buttockes of them, and sent them away. When they tolde it vnto Dauid, he sente to mete them (for they were men exceadyngly ashamed.) And the kyng sayde, tary at Jericho vntyll youre beardes bee

groſwen, and then returne. And when the childzen of Ammon ſaw that they
B ſtancke in the ſyghte of Dauyd, they ſente and hyred the Syzyans of the houſe of Rehob, and the Sirians of Zoba. xx. thouſande foote men, and of kyng Maacha a thouſand men, and of Iſtob twelue Thouſande men. And when Dauid hard of it, he ſent Joab and all the hooſte of ſtrong men. And the chyldzen of Ammon came out, and waged batell at the entrynge in of the gate, & the Sirians of Zobah, of Rehob, Iſtob, and Maachah were by them ſelues in the field. When Joab ſawe that the front of the batell was agaynſt hym before and after, he choſe of all the freſhe yonge men of Iſraell, and put them in aray againſt the Sirians. And the reſte of the people he deliuered into the hande of Abiſai his bzother, that he might put them in araye agaynſt the childzen of Ammon.
C And he ſayd, if the Sirians be ſtronger then I, thou ſhalt helpe me. But if the childzen of Ammon be to ſtrong foz thee, I wyl come and ſuccour the. Therefoze quite thee lyke a man, and let vs ſtande ſtyffe foz our people, and foz the Cities of oure God. And the Lozde do that whiche is good in hys owen eyes. And Joab pzoceded fozth, and the people that was with hym, to fight with the Sirians. But they fled before hym. And when the chyldzen of Ammon ſawe that the Sirians were fled, then fled they alſo bz-fore Abiſai, and entred into the citye. And ſo Joab returned from the chyldzen of Ammon, and came to Jeruſalem. And when the Sirians ſaw that they were put to the wozſe before Iſraell, they gathered thē together. And Hadarezer ſent, and bzought out the Sirians that wer beyond the ryuer. And they came with their army, and zobah the captayne of the hoſte of Ha-
D darezer went before them. And when it was ſhewed Dauid, he gathered al Iſraell together, and paſſed ouer Jozdan, and came to Helam. And the Sirians ſet them ſelues in aray agaynſt Dauid, and fought with him, and the Sirians fled before Iſrael. And Dauid deſtroyed ſeuen hundzed charets of the Sirians, and fozty thouſande hoſſemen, and ſmote Sobah the captayne of their hoſte, whiche alſo dyed there. And when all the kynges (that were ſeruauntes to Hadarezer) ſawe that they were put to the wozſe before Iſrael, they made peace with them, and ſerued them. And ſo the Sirians feared to helpe the chyldzen of Ammon any mozе.

¶ The. xi. Chapter.

AND it came to paſſe that (af-
I ter the yeare was expired) in the tyme when kynges vſe to go fozth to battell, Dauid ſent Joab and his ſeruauntes with hym, and all Iſrael, which deſtroyed the chyl- 1 par. 20
dzen of Ammon, and beſieged Raba. But Dauyd taryed ſtyll at Jeruſalem. And it chaunced in an euenyng, that Dauid aroſe out of hys bed, and walked vpon the rouфe of the kynges palace, and from the rouфe he ſawe a woman · waſſhyng her ſelfe: and the Exod. 1
woman was verye beawtyfull to loke vppon. And he ſente to enquire what woman it ſhould be, ſaying: Is it not Bethſabe, the daughter of Eliam, and wyfe to Urias the Hethite. And Dauid ſente meſſengers, and fet her. Leu. 18
And ſhe came in vnto hym · and he lay with her. And (immediatly) ſhe was puryfyed from her vncleannelle, and returned vnto her houſe. And the wo manne conceaued, and ſent and tolde Dauid, and ſayde: I am with chylde. And Dauid ſente to Joab (ſayinge:) ſende me Urias the Hethite. And Joab ſente Urias to Dauyd. And when Urias was come vnto hym, Dauid demaunded of him: howe Joab dyd, and howe the people fared, and howe the men of warre proſpe-
B red. And Dauid ſayde to Urias: Go doſwne to thyne houſe and waſhe thy feete. And Urias departed out of the kynges palace, and ther folowed hym a ſeruyce frome the kynges table. But Urias ſlepte at the dooze of the

kynges

kinges palace, with all the seruantes of hys Lorde, and wente not downe to hys house. which when they had tolde Dauid (sayinge: Urias wente not downe into hys house.) Dauyd sayde vnto Urias: Camest thou not from thy iorney? why dyddest thou not go downe then vnto thine house? Urias aunswered Dauid: The arke and Israell and Juda dwell in pauilyons: and my lorde Joab and the seruauntes of my Lorde lye vppon the flatte earth, and shall I then go into myne house to eate, and to drynke, and
Re.14c lye with my wyfe: As thy lyfe, and by the lyfe of thy soule, I will not do thys thyng. And Dauid sayde vn-
Jud.19c to Urias: Tary here thys nyght also, and to morowe I will let the depart. And so Urias abode in Jerusalem that day, and the morowe. And when
C Dauyd had called hym, he dyd eate and drynke before hym, and he made hym dronke. And at euen he went out to lye on hys couche with the seruauntes of hys Lorde, but wente not downe to his house. On the morowe Dauid wrote a letter to Joab, and sente it by the hand of Urias. And he wrote thus in the letter, saying: Put Urias in the forefront of the sharper battell, and come ye backe from hym, that he maye be smytten and dye. So when Joab belieged the Citie, he assygned Urias vnto a place, where he wyste that strong men were. And the men of the citye came out, and fought with Joab. And there were certayne ouerthrowen of the people, and of the seruauntes of Dauid. And Urias the Hethite dyed also. Then Joab sente, and tolde Dauid all the thynges concernynge the warre, and charged the messenger, sayinge: when thou haste made an end of tellyng the matters of the warre vnto the kyng, yf he begyn to fume, and saye vnto thee, wherfore approched ye so nye vnto the Citye, when ye dyd fyght, wyste ye not that
D they woulde hurte and shote from the wal? who smote Abimelech sonne of
ud.9.B Jerobosheth? dyd not a woman caste a pece of a mylstone vppon hym from of the wall, and he dyed in Thebes? why went ye nye the wall? then saye thou: Thy seruaunte Urias the Hethite is deade also. So the messenger went, and came, and shewed Dauid all that Joab bad sent him for, and the messenger saide vnto Dauid: the men preuayled agaynst vs, and came oute vnto vs into the fielde, and we (with violence) stacke vnto them, euen vnto the enterynge of the gate. And the shoters shot from the walles, vppon thy seruauntes, and some of the kynges seruauntes be deade. And thy seruaunte Urias the Hethite is deade also. And Dauid sayde vnto the messenger: Thus shalte thou saye vnto Joab: let not that thyng trouble the. For (the chaunce of warre is dyuerse, and) the swearde deuoureth one as well as another: Make thy battell more stronge agaynste the Citie to ouerthrowe it, and se that thou corage Joab. And when the wyfe of Urias heard that her husbande was deade, she mourned for hym. And when the mournynge was paste, Dauid sente and fette her to hys house, and she became his wyfe, and bare hym a sonne. But this thyng that Dauid did, displeased the Lorde.

¶ The .xii. Chapter.

AND the Lorde sente Nathan vnto Dauid. And he came vnto hym, and tolde hym: There were two men in one citie, the one ryche, and the other poore. The riche man had excedyng many sheepe and oxen. But the poore had nothing saue one little sheepe, which he hadde bought and norished vp. And it grew vp with him, & with his children also & did eate of his owne meat and drank of his owne cup: and slepte in his bosome: & was vnto him as his daughter. And there came a stranger vnto ỹ riche man. And he could not synde in hys heart to take of his owne sheepe, and of hys owne oxen, to dresse for the straunger ỹ was come vnto hym: But tooke the poore mannes sheepe,

and dressed it for the man, that was
B come to him. And Dauid was exceadyng wroth with the man, and said to Nathan: as surely as the Lord liueth,
1Re.20f the man that hath done this thing * is the chyld of death. He shall restore the
Exo.22a lambe * foure fold, because he did this thing, and had no pitye. And Nathan said to Dauid: thou art ỳ man. Thus
1Re.16c sayth the Lord God of Israell: * I anoynted thee kyng ouer Israel, & ryd thee out of the hand of Saul. I gaue thee thy masters house & thy masters wiues into thy bosome, and gaue thee the house of Israell and of Juda, and might (yf that had bene to lytle) haue geuen the so much more. Wherfore thē hast thou despised the cōmaundement of the Lord to do wickednesse in hys sight? Thou hast kild Urias the Hethite with the sword, and hast taken his wyfe to thy wyfe, and hast slayne hym with the sword of the chyldren
C of Ammon. Now therfore the sword shal neuer depart from thine house, because thou hast despised me, and taken the wife of Urias the Hethite, to be thy wife. Wherfore thus saith ỳ Lord: behold, I wyl stirre vp euyl agaynst the, euen out of thine own house, and
Deu.19c wyll * take thy wyues before thyne eyes, & geue them vnto thy neyboure, and he shal lye with thy wiues in the sight of the sunne. For thou diddest it secretly. But I wyll do thys thynge before all Israell, and in the open sunlight. And Dauid said vnto Nathan:
D * I haue synned agaynste the Lorde.
Eccl.47c And Nathan sayde vnto Dauid: the Lorde also hath put away thy synne, thou shalt not dye. Howbeit, because in doyng this dede, thou haste geuen the enemyes of the Lorde a cause to raple, the child that is borne vnto the, shall surely dye. And Nathan departed vnto hys house. And the Lorde stroke the child that Urias wife bare vnto Dauid, and it sickened sore. Dauid therefore besoughte God for the childe and fasted and went in, and lay all nyght vpon the earth. And the elders of hys house arose, and wente to hym, to take hym vp from the earth. But he wouldе not, neyther dyd he eate meate with them. And it happened the seuenth daye, that the chylde
E dyed. And the seruauntes of Dauid durst not tell him, that the childe was deade. For they sayde: Behold whyle the chylde was yet alyue, we spake vnto hym, and he wouldе not herken vnto oure voyce. Howe wyll he then vexe him selfe, yf we tell him, that the chyld is dead? But Dauid seyng his seruauntes whysperynge, perceaued that the chylde was deade, and Dauid sayde vnto hys seruauntes: Is the chylde deade? They sayde: yee. And Dauid arose from the earth: and washed and anoynted hym selfe, and chaunged hys apparell, and came into the house of the Lord, and worshipped, and afterward came to his owne house, and bad that they shoulde set breade before hym, and he dyd eate. Then sayd his seruauntes vnto him: what thynge is thys, that thou haste done? Thou diddest faste and wepe for the chyld whyle it was alyue, and as sone as it was deade, thou diddest ryse vppe, and eate meate. He sayde:
F whyle the chylde was yet alyue, I fasted and wept. For thys I thought who can tell whether God wyll haue mercye on mee, that the chylde maye lyue? * But nowe seynge it is Eccl.30a
deade, wherefore shoulde I faste? can I bringe hym agayne anye more? I shall go to hym, rather then he shall come agayne to me. And Dauid comforted Bethsabe hys wyfe, and went in vnto her and laye with her, and she bare a sonne, and called hys name
Peccauit Mathã. 1.a 1.Pa.2.b * Salomon, and the Lord loued hym. And he sente by the hande of Mathã the prophet and called hys name * Jedidia, of the Lordes behalfe. * beloued of the lord
Joab foughte agaynste Raba the cytye of the chylderene of Ammon, and
G toke the citye of the kyngdome. And Joab sente messengers to Dauid, saying: I haue made assaulte to Raba, and haue taken the citie wyth waters. Nowe therfore gather the reste of the people together, and besyege the cytye, that thou mayest take it:

leste

lesse I take it, & call it after my name. And Dauid gathered all the people together, and wente agaynst Raba, & 1.pa.10b besyeged it, and gate it. * And he toke their kinges croune from of his head, which wayed an hundred weyght of golde, and in it were precious stones. And it was set on Dauids head. And he brought out the spoyle of the citye in exceading great aboundaunce. And he caryed oute the people that was therin, and put them vpon sawes, and vpon yron hareswes, and vpon axes of yron, and thurst them into the tylekyll. Thus dyd he with all the cities of the chyldrene of Ammon. And so Dauyd and all the people returned vnto Jerusalem.

¶ The. xiii. Chapter.

A Fter thys it chaunced, that Absalom the sonne of Dauid hadde a fayre syster, named Thamar, whome Ammō the sonne of Dauid loued. And he was so sore vexed, that he fell sycke for the loue of his syster Thamar: for she was a virgin, and he thoughte it harde for hym, to haue hys purpose of her. But Ammon had a frend, called Jonadab, the sonne of Simeah Dauides brother, and Jonadab was a very wyse man. And he sayde vnto hym: howe commeth it, that thou beyng the kynges sonne, art thus consumed euerye day? wylt thou not tell me? Ammon answered him: I loue Thamar my brother Absaloms syster. Jonadab sayde vnto hym: Laye thee downe on thy bedde, and make thy selfe sycke. And when thy father is come to see thee, saye vnto hym: Oh, lette my syster Thamar come, and geue me meate, and dresse it in my syght, that I maye see it, and eate of her hande. And so Ammon lay downe, and made hym selfe sycke. And when the kyng was come to see hym, Ammon sayde vnto him: Oh let Thamar my sister come, and make me a couple of frytters in my syghte, that I maye eate of her hande. Then Dauyd sente home to Thamar, sayinge: Goo nowe to thy brother Ammons house, and dresse him meat. So Thamar went to her brother Ammons house, and he was laid downe. And she toke floure, and made past, and dressed frytters in his syght, and did bake them, and toke a platter, and powred them out before hym, but he would not eate. And Ammon sayd: Haue oute all men from me. And they went al out from hym. And Ammon sayd vnto Thamar: Bryng the meat into the chāber, that I may eat of thin hande. And Thamar toke the fritters which she had made, & brought them into the chamber to Ammon her brother. And when she had set them be- E
fore him to eate, he toke her, and sayde vnto her: come lye with me my syster. And she answered him: naye my brother, do not force me, for there hath no such thing bene done in Israel: do not thou this abhominaciō. For whither shall I be able to go with my shame. And thou shalt be as one of the foles in Israell. O speake vnto the kyng, and he shall not denye me vnto thee. Howbeit he wouldc not herken vnto her voyce, but toke her, & * forced her, Gen.34a
and laye with her. And then Ammon Leui.18a
hated her excedyngly, so that the hate wherewith he hated her, was greater then ỹ loue, with which he before loued her. And Ammōsaid vnto her, vp and get the hence. She answered him: thou halte no cause. This euyll that thou putteſt me away is greater then the other that thou dyddest vnto me. Neuertheles he would not heare her, but called his boy that serued him and said: put away this woman from me, and bolte the doze after her. And D
she had a kyrtle of diuers colours vpon her, for with such wer the kings daughters (that were virgins) apparreled. Then hys seruaunte broughte her out, and locked the doze after her. And Thamar toke and put asshes on her heade, and rent her gay kirtle that was on her, and layed her hande on her heade, and so wente: and as shee wente, cryed. And Absalom her brother sayd vnto her: Hath Ammon thy brother bene with thee? Now yet be styll my syster: he is thy brother. Let

not this thyng greue thyne hert. And so Thamar remayned desolate in her brother Absaloms house. But when kyng Dauid herd of all these things, he was very wroth. (And he would not vexe ỹ spirite of Ammon his son: for he loued him, because he was hys fyrst borne.) And Absalom sayd vnto his brother Ammon neither good nor bad. Howbeit Absalom hated Ammon because he had forced hys syster Thamar. And it happened after two
E yere, that Absalō had * shepe sherers
Gen.31 c in the plaine of Hazor beside the tribe
and.21.c of Ephraim, & bad all the kings sons, and came to the kyng, and said: behold thy seruaunt hath shepe sherers, let the kynge with hys seruauntes come to thy seruaunt. The kynge answered Absalom: nay my sonne, We will not go al, nor be chargeable vnto the. And Absalom laye sore vpon him: howbeit he wold not go, but blessed him. Thē sayd Absalom: if thou wilt not come, then let my brother Ammon go with vs. And ỹ kyng answered him: what needeth it, that he go with thee? But Absalom made such instāce that he let Ammon, and al the kyngs children go with him. Now had Absalom commaūded his yong men, saying: marke when Ammons herte is merye with wyne, and when I bid you smite Ammon, then kyl him and feare not, haue not I bydden you? be bold therfore, & playe the men. And the yonge men of
F Absalō did vnto Ammon euen as Absalom had commaunded. And all the kinges sonnes arose, and euery man gat him vp, vpon hys mule, and fled. And it fortuned, that whyle they wer yet in the way, tydings came to Dauid saying: Absalom hath slayn al the kynges sonnes, and there is none left
1 Reg.1 b alyue. Then Dauid arose, and * tare
and.4.c. his garmentes, and lay a long on the earth, and all his seruauntes stode by with their clothes rent. And Jonadab the sonne of Simeach Dauids brother, answered and sayde: Let not my Lord suppose that they haue slayne al the yong men the kyngs sonnes, saue Ammon onely is dead. For that hath bene determined in Absaloms mynd, sence he forced hys syster Thamar. Nowe therfore let not my Lorde the kyng take the thyng so greuously, to thynke that all the kinges sonnes are dead, saue Ammon only is dead. But
G Absalom fled. And the yong man that kept the watch, lyft vp hys eyes, and loked: and beholde, there came much people by a way, alonge by the hinder part on an hylles syde. And Jonadab sayd vnto the king: behold, the kinges sonnes come: as thy seruaunt sayd, so it is. And as sone as he had lefte speakynge: Beholde, the kynges sonnes came, and lyfte vp theyr voyces, and wepte. The kynge also and all hys seruauntes wepte exedyngly. But Absalom escaped, and went to Thalmai the sonne of Amihur kynge of Gesur. And Dauid mourned for his sonne euery day. And so Absalom escaped and wente to Gesur, and was there thre yeares. And kynge Dauid desired to go forthe vnto Absalom. For where as Ammon was dead, he was comforted ouer hym.

The.xiij. Chapter.

Joab the sonne of Zaruia perceaued, that the kynges herte was towarde Absalom, and he sente to Thekoa, and fette thence a wyse woman, and sayd vnto her: fayne thy selfe to be a mourner, and put on mournynge apparell. And anoynte not thy selfe with oyle. But be as a woman that had longe tyme mourned for some deade bodye. And
B come to the kynge, and speake of thys maner vnto him. And so Joab taught her what she shoulde saye. And when the woman of Thekoa had fallen on her face to the ground, and done obeysaunce, she sayd vnto the kyng: Helpe me O kynge. The kynge sayd vnto her: what ayleth thee? She answered: I am a widowe, and myne husbande is deade. And thyne handmayde had two sonnes, and they two fought together in the fyelde, (where was no man to go betwene theym) but the one smote the other and slewe hym.

And

And behold, the whole kynred is ryſen agaynſt thy handmayde, and they
Deu.19c ſayd: • delyuer vs hym that ſmote his brother: that we may kyl hym, for the ſoule of hys brother whom he ſlue. we wyll deſtroye the heyre alſo. And ſo they ſhal quench my ſparkle which is lefte, that he ſhall ſtirre vp (to my husband) neyther name nor iſſue vpon the earth. And the kyng ſaid vnto the woman: go home to thyne houſe,
C I wyll geue a charge for the. And the woman of Thecoa ſaid vnto ỹ kyng: My Lord, O kyng, thys treſpaſſe be on me and on my fathers houſe, and the kyng & his ſeate be gyltleſſe. And the kyng ſayd: yf any man ſaye ought vnto the, bryng him to me, and he ſhal hurte the no more. Then ſayd ſhe: Let the kyng remember hys Lorde God, that the auenger of the bloode gather not on heapes together to deſtroy, and that they ſlaye not my ſonne. And he anſwered: as ſure as the Lord lyueth,
1.re.24g • there ſhal not one heare of thy ſonne fall to the earth. The woman ſayde: Lette thyne handmayde ſpeake one worde more with my Lord the kyng.
D And he ſayde: ſaye on. The woman ſayde: wherfore then haſt thou determyned ſuch a thyng agaynſt the people of GOD? For the kynge doeth ſpeake thys thynge as one whiche is fauty, that he ſhoulde not fet home agayne hys banyſhed. For we muſte nedes dye, and peryſhe as water ſpilt on the ground, which can not be gathered vp agayne: Neither doth God ſpare any ſoule. Let the kyng therfore fynde the meanes, that his banyſhed be not vttery expelled frō him. Now therfore I am come, to ſpeake of thys thyng vnto the kyng my Lorde. For they that be of ỹ people wil feare me And the handmayd ſaid: Now will I ſpeake vnto the kynge, peraduenture the kyng wyll perfourme the requeſt of hys handemayde. And the kynge ſhall heare hys handmayde to deliuer her oute of the hande of the man that wold haue deſtroyed me, and alſo my ſonne out of the enheritaunce of God. And thine handmayd ſayd: the worde of my Lorde the kynge ſhall nowe E be comfortable. For my Lorde the kyng is as an Angell of GOD, in hearynge of good and bad: therefore the Lorde thy God be with thee. Then the kynge anſwered, and ſayde vnto the woman, hyde not from me (I praye the) the thyng that I ſhall aſke the: And the woman ſayd: let my Lord the kyng nowe ſaye on. And the kynge ſayd: Is not the hand of Joab with thee in all thys matter? The woman aunſwered, and ſayde: • As 2.re.11. ſure as thy ſowle lyuethe, my Lorde kyng, there is els no mā (on the right hand nor on the left) but as my lorde the kyng hath ſpokē, thy ſeruant Joab he bad me, and he put all theſe wordes in the mouth of thyne handmaid. For to the intent that I ſhould alter my communication, hath thy ſeruant Joab, done this thyng. And my lord is wyſe, euen as an Aungel of God, to vnderſtande all thinges that are in the earthe. And the kyng ſayde vnto Joab behold, I am content to do this thynge. Go and fette home the chyld Abſalom agayn. And Joab fell to the F grounde on his face, and bowed hym ſelf, and bleſſed the kynge. And Joab ſaid: Now thy ſeruant knoweth, that I haue found grace in thy ſyght (my Lord O kyng) in that the kyng hath fulfylled the requeſt of his ſeruaunt. And ſo Joab aroſe, and went to Geſur, and brought Abſalom to Jeruſalem. And the king ſaid: Let him turne to his owne houſe, and not ſe my face. And ſo Abſalō returned to his owne houſe, and ſawe not the kynges face: But in all Iſraell there was not ſoo goodly a man as Abſalom, for he was verye beautyfull: In ſoo muche that from the ſoale of his foote to the top of his head, there was no blemyſhe in hym. And when he ſhaued his hed (for at euerye yeares ende, he ſhaued it, becauſe the heare was heauye on hym, and muſte needes ſhaue it) the heare of hys hed wayed two hundred G. ſicles after the kynges weight. And this Abſalom had thre ſons born him, and one daughter, named Thamar,

whiche was a fayre woman to looke vpon. So Absalom dwelt two yeare in Hierusalem, and saw not the kynges face. Therfore Absalom sent for Joab, to haue sent hym to the kynge. But he would not come to hym. And when he sent agayn, he wold not com Therfore he sayd vnto his seruantes: Behold, Joab hath a parcell of lande fast by my place, and he hath barleye therin. Go and set it on fyre. And Absaloms seruantes set it on fyre. (And Joabs seruants came with their garments rent, and sayd: Absaloms seruants haue burnt ꝑ pece of land with fire.) Then Joab arose, and came to Absalom vnto his house, and said vnto hym: Wherfore haue thy seruantes burnt my field with fyre? And Absalom answered Joab: Behold, I sent for thee, desiring thee to come, because I would haue sent thee to the kyng, for to say: Wherfore am I come from Gesur? It had bene better for me, to haue bene there styll. Nowe therfore woulde I see the kynges face. And yf there be any trespasse in me, kyll thou me. And so Joab came to the kynge, and told him: which when he had sent for Absalom, he came to the kyng, and fell to the grounde on his face beefore him. And the king kyssed Absalom.

A ¶ The. xv. Chapter.

After thys, it fortuned, that Absalom gate hym charets & horses, and fyftie men to run before hym. And he rose vp earely in the mornyng, and stode in the place of the entryng in of the gate. And euery man that had any matter, and came to the kynge for iudgement, hym dyd Absalom call vnto hym: and sayd: Of what citie art thou? He answered: Thy seruaunt is of one of the trybes of Israell. And Absalom sayde vnto him, See thy matter is good and righteous, but there is no man deputed of the king to heare thee. Absalom sayde moreouer: Oh, that I were made Iudge in the land, that euery manne whiche hathe any plea and matter in the lawe, myght come to me, and that I might do hym iustice? And when any man came nie to him, & did him obeisance, he put forth his hand, & toke him to hym, and kyssed hym. And on this maner dyd Absalom to all Israel that came to the kyng for iudgement, and he stale the heartes of the men of Israel. And after fortie yeares it fortuned, ꝑ Absalom said vnto the king: Let me go nowe to Hebron, & pay my vowe, which I haue vowed vnto the Lorde: for thy seruant vowed a vowe (whē I was in Gesur in the lād of Siria) saying: If ꝑ Lord shal bryng me agayn to Jerusalem, I wyl serue the Lord. And ꝑ kyng said vnto him: Go in peace. And so he arose, and wēt to Hebron. But Absalom sente spyes thorow out all the tribes of Israell, sayinge: As soone as ye heare the voyce of the Trompet blow, ye shall say: Absalom reygneth kynge in Hebron. And with Absalom went two hundred men out of Jerusalem, that wer called. And they went with pure heartes, not knowyng of any thyng. And Absalom sent also for Ahitophel the Gilonite Dauids counsailer, that he should come oute of his citie Gilo, while he offered sacrifices. And there was wrought strong treson. For the people went and increased with Absalom in multitude. And there came a messenger to Dauid, and saide: The hertes of the men of Israell are turned after Absalom. And Dauid sayde vnto all his seruants that were with hym at Jerusalem: Vp, that we may be gone, for we shal not els escape frō Absalom. Make spede to depart: lest he come sodeinly, & catche vs, & bring some mischief vpon vs, and smyte the citie with the edge of the swerd. And the kynges seruantes sayd vnto hym: Beholde, thy seruants are redy to do whatsoeuer my lorde the kynge shall appoynt. And the kynge and all hys household departed a foote. And he left behynd hym ✱ ten concubines, to kepe the house. And so the kynge and all the people went out a foote, and tarried in a place that was farre of. And all hys seruauntes that went aboute hym.

B C D

2. re. 16 and. 20.

hym. And all the Crethites, and all the Phelethites, and al the Gethites (myghtie men of warre) (euen .vi. hundred men, which were come afote frome Geth) went before the kyng.
2.re.18 a Then saide the kynge to * Ithai the Gethite, wherfore comest thou with vs? Returne, and abyde with the kyng, for thou arte a straunger, and arte remoued from thyne own place. Thou camest but yesterday, and shold I disquiet thee to day to go with vs? I will go whether I can. Therfore returne thou, and carye agayne thy brethren. Mercy and truth (shall the Lorde shewe vnto thee.) And Ithai answered the kyng and sayd: As truly as God liueth, and as my lorde the king liueth, In what place my lorde the kyng shall bee, whether in death, or lyfe, euen there also will thy seruaunt be. And Dauid the kyng sayd to Ithai: Come then, & go forwarde. And Ithai the Gethite went forth, & and all his men, and all the chyldren that were with him. And all the countrey wepte with a lowde voyce, and so dyd al the people that went forth. The kyng also hym selfe passed ouer the Brooke Kydon. And all the people went towarde the waye that leadethe to the wyldernesse. And Sadocke and all the Leuites were with hym, and bare the Arke of the appoyntemente of GOD. And there they sette downe the Arke of God. And Abiathar went vp vntyll the people were all come ouer, oute of the Citie. And the kynge sayde vnto Sadoch. Carye the Arke of God agayne into the citie. If I shall fynde fauoure in the eyes of the Lorde, he will bryng me agayne, and shewe me bothe it, and the Tabernacle therof. But and if the Lord thus say: I haue no lust vnto thee, behold, here am I, lette hym doo with me, what seemeth good in his eyes. The kyng said also
If vnto Sadock the priest. Art not thou
2.re.15.b a * Sear? Returne into the Citie in peace. And take your two sons with you: Ahimaaz thy sonne, and Jonathas the sonne of Abiathar. Behold, I wyll tarrye in the fieldes of the wildernesse, vntyll there come some woorde frome you to be told me. Sadock therfore and Abiathar caried the Arke of God agayne to Jerusalem, and they taryed there. And Dauid went vnto mount Oliuet, and wept as he went, and had his head couered, and went barefote. And all the people that was with hym, had euerye man hys heade couered, and as they went vp, they wepte also. And one tolde Dauid, saying: Ahithophel is one of them that hath conspired with Absalom. And Dauid sayd: O Lord turne the counsell of Ahithophell into foo- G
lyshnes. When Dauid was come to the toppe of the mount, he worshipped God: and beholde Husai the Arachite came agaynste hym with hys coate torne, and haynge earth vpon hys heade. Vnto whom Dauid sayd: yf thou go wyth me, thou shalte be a burthē vnto me. But yf thou returne to the citye, and say vnto Absalom: I will be thy seruaunt, O kynge: (as I haue thus longe bene thy fathers seruaunt, so am I now thy seruaunt) thou mayest for my sake destroye the counsell of * Ahithophell. And thou 2.Re.17 a
haste there with thee, Sadock and A- b.c.
biathar, the Priestes, vnto whome thou shalte shewe all that thou canst heare out of the kynges house. And beholde, they haue there with theym theyr two sons: Ahimaaz Sadockes sonne, and Jonathas Abiathars son: by them also shal ye send me al that ye
can heare. And so * Husai Dauiddes 2.Re.17 b
frend gat him to the citie. And Absalom also entred into Jerusalem.

¶ The .xvi. Chapter.

AND when Dauid was a lytle A
paste the toppe of the hyll: beholde, Siba the seruaunte of Miphiboseth came to mete him with couple of asses sadeled, & vpon theim a two hundred loues, and one hundred bonches of Resynnes, and an hundred frailes of dryed sygges, and a bottell of wyne. And the kynge sayde vnto Siba: what meanest thou with these? And Siba sayde: They be asses

for the kynges houſehold to ride on, & bread, and fruite for the yonge men to eate, and wine: that ſuch as be faint in the wyldernes, may drynke. And the kyng ſaid: Wher is thy maſters ſonne Ziba anſwered vnto the kinge: Behold, he tarieth ſtill at Jeruſalē. For he ſayd: This daye ſhall the houſe of Iſrael reſtore me the kingdom of my father. Then ſayd the king to Ziba: Beholde, thyne are all that pertayned vnto * Miphiboſeth. And Ziba ſaid: I doo homage to thee. I beſeche thee
B that I may fynd grace in thy ſyghte, my Lord, O kyng. And when king Dauid came to Bahurim: Beholde, thence came out a man of the kynrede
2.re.19.c of the houſe of Saul, named * Semei, the ſonne of Gera, and he came out curſyng. And he caſte ſtones at Dauid, and at all the ſeruauntes of kyng Dauid. And all the people alſo, and al the men of warre were on his ryght hand, and on his left. And thus ſayd * Semei when he curſed: Come
Ex. 22.d foorth, come foorth, thou bloodſheder and thou man of Beliall. The Lord hathe brought vppon thee, all the bloudde of the howſe of Saule, in whoſe ſteede thou haſte raigned, and the Lorde hathe delyuered the kyngdome into the hande of Abſalom thy ſonne. And beholde, thou art come to thy myſchiefe, becauſe thou arte a bloodſhedder. Then ſayd Abiſai, the ſonne of Zaruia vnto the kyng: Why doothe this dead dogge curſe my lord the kynge? Let me go nowe, and take of the heade of hym. And the kynge ſayde: What haue I to doo with you, ye ſonnes of Zaruia: let hym curſe:
C for the Lorde hath bydden hym curſe
3.reg.2.g Dauid. Who dare then ſay: wherefore haſt thou doone ſo? And Dauid ſayde to Abiſai, and to all his ſeruantes: Beholde, my ſonne, whiche came of myne owne body, ſeeketh my life: Howe muche more then may this ſon of Jemini doo it? Suffre hym to curſe, * for the Lord hath bidden him, Haply the LORD wyll looke on my weepyng eyes and wretchednes, and doo me good for hys curſyng this daye. And as Dauid and hys menne went by the way, Semei went along on the hilles ſyde ouer agaynſt hym, and curſed as he wente, and threwe ſtones at hym, and caſt duſte. And the kynge and all that were with hym, came wery, and refreſhed them ſelues
* there. And Abſalom and all the peo- At Bahu
ple of the men of Iſraell came to Je- rim,
ruſalem, and Ahitophel was wyth hym. And as ſoone as Huſai the Arachite Dauids frende, was come vnto Abſalom, he ſaid vnto hym: God ſaue the king, God ſaue the king. And Abſalom ſaid again to Huſai: Is this ỹ kindnes thou oweſt to thy frēd? why wētest thou not with him? Huſai anſwered vnto Abſalom: nay not ſo, but whom the lord & this people & all the men of Iſraell chooſe, his will I be, & with him will I dwell. Moreouer, vnto whom ſhal I do ſeruice, but cuē to his ſon? And as I was ſeruāt before with thy father, euen ſo ſhal I be with thee. Then ſpake Abſalō to Ahithophel: geue cāncell what is beſt for vs to do. And Ahithophell ſayd vnto 3.Re.15
Abſalō: Get thee in vnto thy fathers d.8.20.d
* cōcubins, which he hath left to kepe ỹ houſe. And all Iſrael ſhall heare, ỹ thou art caſt out of thy father, thē ſhal the hands of all that are with thee, be ſtrong. And ſo they pitched Abſalom a tent vpon the top of the houſe. And he wente in vnto his fathers concubines in the ſyght of all Iſrael. And the counceil of Ahitophell, whych he counſailed in thoſe dais, was as a mā hadde aſked councell of God: euen ſo was all the councell of Ahithophell, bothe with Dauid and Abſalom.

¶ The.xvii. Chapter.

AHithophel, ſayde vnto Abſa- I
lom, lette me chooſe out nowe twelue thouſande men. And I wyll go vp, and folow after Dauid this nyght. And I wyll comme vpon him, while he is wery & weake handed, and will feare hym. And all the people that are wyth hym, ſhall flee. And ſoo wyll I ſmyte the kynge
onely,

onely, and wylle bryng agayne all the people vnto thee, euen as eaſelye as if I would bring any other thing. And whan I haue ſlayne the manne whom thou ſekeſt, all the people ſhall haue reſt. And the ſaying pleaſed Abſalom well: and all the elders of Iſ-
B racll. Then ſaid Abſalom, cal alſo Huſai the Arachite, and let vs heare hys councell. When Huſai was come to Abſalom. Abſalom ſpake vnto hym, ſayinge, Ahitopheli hath geuen ſuche councel, Shal we do after his ſaying or no: tell thou. Huſai anſwered vnto Abſalom, the councel that Ahitophel hath geuen, is not good at this tyme. For (ſaide Huſai) thou knoweſt thy
Pſa.17a father, and his men, how that they be ſtronge. And they bee chafed in theyr mindes, and are euen as a Bear robbed of her whelpes in the felde. Thy father is a man alſo practyſed in war: and maketh no tariyng wyth the people. Behold he lurketh nowe in ſome caue, or in ſome other (ſtronge) place. And though ſome of his men be ouer throwē at the fyrſt brunt, yet thei that heare it wil ſaye, The people that folowed Abſalom, be put to the worſe. And the beſt menne thou haſt, whoſe herts are as the hertes of Lions ſhall
C ſhrinke therat. For al Iſraell knoweth, that thy father is a myghty man, and they whiche be with him, are all men of war. Therfore my councel is that all Iſraell be gathered vnto the, from Dan to Beer Seba, which are as the ſande of the ſea in nombre, and that thou go to battell in thine owne perſon. For ſo ſhal we com vpon him in one place or other, where we ſhall find him, and we wil fal vpon him euen as thicke as the dewe falleth on the ground. And of al the men that ar with him, we ſhal not leue him one. Moreouer if he be gottē into a town, then ſhal al the men of of Iſrael bring ropes to that citie, and we wil draw it vnto the riuer, vntil there be not one ſtone found there. And Abſalom and
Eſa.19.c al the men of Iſrael ſaid, the councel of Huſai the Arachite is better, then the councel of Ahitophel. For it was euen the Lordes determination to deſtroye the good councell of Ahithophell, that the Lorde myght bryng e-
2Re.15. uell vpon Abſalom. Then ſayde Huſai vnto Sadocke and Abiathar the prieſtes, of thys and that manner dyd Ahithophell and the elders of Iſraell councel Abſalom. And thus and thus haue I counceled. Nowe therefore ſende quickely, and ſhew Dauid, ſaiynge, tarye not all nyght in the feldes of the wyldernelle, but get thee ouer, leaſt the kyng be deuoured, and all the people that are wyth hym. Nowe Jonathas and Ahimaaz abode by the well Rogell: (for they myght not be ſeene to come into the Citie.) And a
E wench went and told them. And they went and ſhewed kynge Dauid. Neuertheles, a lad ſaw them, and told it to Abſalō. But they went both of thē away quickly, and cam to a mās houſe in Bahurim, which had a wel in hys yard into the which they went down And a woman toke and ſpred a couerlet ouer the welles mouth, and ſtrawed firmenti corne therō, and the thing was not ſpyed. And when Abſaloms ſeruants cam to the wife to the houſe, they ſayd, Wher is Ahimaaz and Jonathas? The woman anſwered thē: they bee gone ouer the lyttle brooke of water. And when they had ſought theym, and coulde not fynde theym, they retourned to Jeruſalem. And as ſoone as they were departed, the other came out of the well, and wente and tolde Kynge Dauyd, and ſayde vnto hym: Vp, and gette you quickelye ouer the water, for ſuche councell hathe Ahithophell geuen agaynſte you. Then Dauyd aroſe, and all the people that were with hym, and they wer com ouer Jordan bythat it was daye: ſoe that there lacked not one of
F theym, that was not come ouer Jordan. And when Ahythophell ſawe that hys councell was not folowed, hee ſaddelled an Aſſe, and aroſe, and gat him home to his owne houſe, and to his own city, and put his houſhold in order, and hanged himſelfe: & dyed:

and

and was buryed in the sepulchre of his father. Then Dauid came to Mahanaim. And Absalom passed ouer Iordan, he and all the men of Israel with him. And Absalom made Amasa captaine of the host in stede of Ioab, which Amasa was a mannes son named Iethra an Israhelit, that wēt into Abigail the daughter of Nahas, syster to Zeruia Ioabs mother: So Israell and Absalom pytched in the lande of Gilead. And when Dauyd was come to Mahanaim, Sobi the
1Re 12a sonne of Nahas oute of Rabba, the
Citye of the childzen of Ammon, and
2Re.19f Machir the sonne of Ammiel oute of
2Re.2.b Lodeber, and Berzelai the Gileadite out of Roglim, brought beddes, basens, earthen vessels, wheate and barley, floure and parched corne, beanes ryce, otemell, honye, butter, shepe and chese of kyne, for Dauid and all the people that were with him, to eate. For they saide: The people is hongry, wery & thirstie in ỹ wilderne.

The.xviii. Chapter.

A AND Dauid nombred the people that were wyth him, and set captaines of thousandes & of hundredes ouer them. And Dauid sent forth the thyrd part of the people vnder the hand of Ioab, and another part vnder the hand of Abisai the son of Zeruia Ioabs brother, and the other thirde part vnder the hand of Ithai the Gethit. And the king said vnto the people, I will go with you also. And the people answered: Thou shalt not go forth: for yf we flee, oure aduersaries will not care for vs, neyther shal they regard vs, though half of vs were slaine: but thou art wezth ten thousande of vs: wherefore it is
B better that thou succour vs out of the citie. And the king said vnto theym: What semeth you best that wyl I do. And the kinge stode by the gate syde, and all the people came oute by hundredes, and by thousandes. And the kyng commaunded Ioab and Abisai, and Ithai saying: intreate the pong
2Re.16d mā Absalom gently for my sake. And all the people heards that the kyng gaue all the captaines charges concerning Absalō. And so ỹ people wēt out into the felde against Israel, and the battel was in ỹ wod of Ephzaim wher the people of Israel wer put to the worse before the seruaunts of Dauid, and ther was a great slaughter ỹ day, euen of.xx. thousand mē. For the feld was fought ther in diuers places al abzode vpon the erth. And the wod deuoured mo peple that day than did the swearde. And Absalom came before the seruants of Dauid riding vpon a Mule, which caried him vnder the thick bowes of a gret Oke, & his head was caught of the Oke. And he was lift vp betwene heauen & earth, and ỹ mule that was vnder him wēt C his way. And one that sawe it, tolde Ioab saying, Behold, I saw Absalom hang in an Oke: and Ioab saide vnto the mā that told him, if thou did dest se him, why diddest not thou ther smite him to the ground, and I wold haue geuē the ten sicles of siluer, and a gyrdle. The man sayd vnto Ioab: thoughe thou wouldest laye a thousande sicles of siluer in my hande, yet woulde I not stretch out myne hand against the kinges son. For we heard wyth our eares when the king charged thee, and Abisai, and Ithai, saynge: Beware, that none touche the yong man Absalom. Moreouer, if I hadde done it, I should haue done against mine owne lyfe, for ther is no matter hid from the king: ye and thou thy self woldest haue ben against me. D Then saide Ioab: I maye not stande thus tarying wyth the. And he tooke thre speares in his hande, and thrust them throgh Absalom, while he was yet alyue on the body of the tre. And x. seruants ỹ bare Ioabs wepōs, turned, & smote Absalō, & slue him. And when Ioab blewe the trompette, the people retourned from folowynge Israel, for Ioab spared the people. And they tooke Absalom, and caste hym into a greate pytte in the wood, and layed a myghtye greate heape of stones vppon hym. And all Israell fledde to theyr tentes.

And

And this Absalom yet in his life time
1Re.15c *toke councel, and reared vp a pyller
which is in Kings dale. For he said:
I haue no soonne. And therefore to
kepe my name in remembraunce doe
I it. And hee called the pyller after
his own name. And it is called vnto
E this day, Absaloms piller. Then said
Ahimaaz the sonne of Sadock: Let
me runne nowe, and beare the kinge
tydinges, howe that the Lorde hath
iudged hym quyte of the hand of hys
enemyes. And Joab sayde vnto hym:
thou arte no manne to beare good ti-
dinges to day: thou shalt beare tidin-
ges another time: but to daye thou
shalt beare none, because the kynges
sonne is deade. Then sayde Joab to
Chusi: goe and tell the Kynge, what
thou haste seene: And Chusi bowed
him self vnto Joab, and ranne. Then
sayde Ahimaaz the sonne of Sadocke
agaynto Joab: come what com wil,
lette me also runne after Chusi. And
Joab sayd: Wherfore wylte thou run
my sonne? seynge that for the tydyn-
ges thou shalt haue no reward: well
(sayde he) come what wyll, lette mee
runne. He sayde vnto hym: run. Thē
Ahimaaz ranne by the playne waye,
& came before Chusi. And Dauid sat
betwen ỹ two gates. And the watch
manne went vp to the roufe ouer the
gate vnto the wall, and lyfte vp hys
eyes, and sawe: and behold, there cam
a man runnyng alone. And the watch
man cried, and told the king. And the
kyng sayd: if he be alone, ther is good
tydinges in his mouth. And he came
and drewe nie. And the watchmanne
sawe another man running, and hee
called vnto the porter and sayde: Be-
holde, there commeth another manne
runnynge alone. And the kinge sayd:
He is also a tydynges brynger. And
the watchemanne sayde: me thinketh
the runninge of the formoost is lyke
the running of Ahimaaz the sonne of
Sadock. The kyng said: he is a good
man, and commeth with good tydin-
ges. And Ahimaaz called and sayde
vnto the kynge: good tydynges, and
he fell downe flat to the earth vppon
hys face before the kynge, and sayde:
Blessed be the Lord thy God, which
hath shut vp the men that lift vp ther
hands against my Lord the king. And
the kinge saide: is the man Absalom
safe? Ahimaaz answered: when Joab G
sent (Chusi) the kynges seruant, and
me thy seruāt, I saw much a do. But
I wot not what it was. And ỹ king
said vnto him: turne, and stande here.
And he turned, and stode stil. And be
hold, Chusi came also and said: Good
tidings my Lord the king, for the lord
hath quit the this day out of the hand
of al them that rose against thee. And
the king said vnto Chusi. Is the yōg
man Absalom safe? Chusi answered:
The enemies of my Lorde the kinge,
and all that ryse agaynste thee, to doe
the hurt, be as that yong man is. And
the king was moued: and went vp to
a chamber ouer the gate, and wepte.
And as he went, thus he said: O my
son Absalom, my son, my son Absalō,
woulde God I had dyed for thee, O
Absalom my sonne, my sonne.

The xix. Chapter.

AND it was tolde Joab: Be- A
holde, the kynge wepeth and
mourneth for Absalom. And
the victorye of that daye was tour-
ned into mourning vnto all the peo-
ple. For the people hearde saye that
daye howe the kynge sorowed for his
sonne. And the people stale awaye
that daye from going into the Cytye,
as people confounded, steale awaye
when they flee in battayle. But the
kynge hyd his face, and cryed with a
lowde voyce. O my sonne Absalom,
O Absalom my sonne, my sonne. And
Joab came into the house to the king
and said: Thou hast shamed this daye
the faces of all thy seruantes, whiche
this daye haue saued thy lyfe, and the
lyues of thy sonnes, and of thy daugh-
ters, and the lyues of thy wyues, and
of thy concubines, in that thou louest
thyne enemies, and hatest thy frends.
For thou hast declared this daye, that B
thou regardest neyther thy lordes, nor
seruauntes. And thys daye I do per-
ceiue,

ceyue, that yf Absalom hadde lyued, and all we hasde dyed this daye, that hadde pleased thee well. Nowe ther fore vp, and come out, & speake kindely vnto thy seruantes. For I sweare by the lord, excepte thou comme oute, there will not tary one mā with thee this nyght. And that will be woorse vnto thee, then all the euill that fel on thee from thy youth vnto this houre. Then the kyng arose, and sat downe in the gate. And they told vnto all the people, sayinge: Beholde, the kynge dooth syt in the gate. And all the people came before the king. But Israel fled euery man to his tent. And it fortuned, that all the people wer at strife thorow out all the tribes of Israell, saying: The king saued vs out of the hande of oure ennemies, he deliuered vs out of the hand of the Philistins, and nowe he is fled oute of the lande for Absalom. But Absalom whome we anoynted ouer vs, is dead in battaill. Therefore, why are ye so styll, that ye bring not ỳ king agayn? And king Dauid sēt to Sadok & Abiathar the priests, saying: Speke vnto the elders of Juda, and say: Why are ye behynd to bring the kyng agayn to his house, seyng that such tidings is com from all Israel vnto the kyng, euē to his house? For ỳ king had said: Thus shal ye say vnto the people of Juda:) Ye are my brethern, my bones, & my flesh. wherfore then are ye the last ỳ bring the kyng home agayn? And say ye to Amasa, Art thou not of my bone and of my flesh? God do so and so to me, if thou be not captain of the host to me for euer in the roome of Joab. And he bowed the hertes of al the mē of Juda, euen as the herts of one mā. so that they sent this word to ỳ kyng: Returne thou with all thy seruants. So the kyng returned, and came to Jordan. And Juda came to Gilgal, for to go downe to mete the king, and
2.re.16b to conuey him ouer Jordan. And Simei + the sonne of Gera, the sonne of Jemini, whyche was of Bahurim, hasted, and came with the men of Juda, to mete king Dauid, & there were a thousand mē of Beniamin wt hym, and + Ziba the seruant of the hous of 2.re.16i
Saul, and his xv. sonnes, and twenty seruants with him. And they went quickly ouer Jordan before the king. And there went ouer a boate that caried ouer the kynges householde, and they did him pleasure. And Semei ỳ D
sonne of Gera fell before the king (as he was come ouer Jordan) and sayde vnto hym, Lette not my lorde impute wyckednesse vnto me, nor remember the things (that thy seruant did wickedly when my Lord the kyng departed out of Jerusalem) that the kyng should take it to hearte. For thy seruant dothe know, howe that I haue doone amysse. And therfore behold, I am the fyrst this daye of all the house of Joseph, that am come to go downe to mete my lord the kynge. But Abisai the sonne of Zeruia answered and sayd: Shall not Semei dye for this, because he cursed the lords anointed? And Dauid said: What matter is betwene you and me ye sonnes of Zeruia? For this daye ye be aduersaries vnto me. Shall there any manne dye this day in Israel? Do not I know that I am this day king ouer Israel? And therfore the king said vnto Semei: Thou shalt not die, & the kynge sware vnto him. And Miphiboleth ỳ G
sonne of Saule came also to mete the king, & had neither washed his feete, nor shauen his beard, nor washed hys clothes, from the time the king departed, vntil he came again in peace. And it fortuned that when he was come to Jerusalē, and met the kyng, the kyng said vnto him: Wherfore wentest not thou with me Miphiboleth? He answered: My lord, O kyng, my seruāt deceiued me. For thy seruant said, I would haue mayne asse sadeled to ryde theron, for to go to the kynge, because thy seruant is lame. And Ziba hathe falsly reported of thy seruant vnto my lord the king. And my lorde the kyng is as an angell of God: doo therfore what semeth good in thyne eies. For all my fathers house were but deade men before my lord the kyng: and yet

diddest thou put thy seruaunt among them that did eate at thine owne table. What right therfore haue I yet, to crye any more vnto the kinge? And the king sayd vnto him: Why speakest thou yet in thine own cause: It is determined, that I haue saide, thou and Iba deuide the landes betwene you: And Miphiboseth said vnto the king, let him take al: for so muche as my Lord the king is come again in peace vnto his owne house. And Berselai the Gileadite came downe from Roglim, and went ouer Iordan with the king, to conuey him ouer Iordan: Berselai was a very aged man, euen foure score yere olde, and prouided the kinge of sustenaunce, while he laye at Mahanaim: for he was a man of verye great substance. And the king said vnto Berselai: come thou with mee, and I wil fede the with me in Ierusalem. And * Berselai saide vnto the king. I am thus old, and how am I able to go vp with the king vnto Ierusalem? I am thys daye foure score yeare olde: and can I decerne betwen good and euil? Hath thy seruaunt ani taste in that he eateth or drinketh? Can he heare anye more the voyce of syngynge men and women? Wherefore then should thy seruaunt be yet a burthen vnto my Lorde the kinge? Thy seruaunt wil go a litle way ouer Iordan with the king: and why will the kinge recompence it me with suche a reward? O let thy seruaunte tourne backe agayne, that I may die in mine owne city, and be buried in the graue of my father and of my mother. Behold, here is thy seruaunt Chimeam let hym go with my Lord the king, & doo to hym, what shal please the. And the kinge answered: Chimeam shall go with me. And I will do to hym, that thou shalt be content with. And whatsoeuer thou shalt requyre of me, that same will I doe for thee. And all the people went ouer Iordan. And when the king was come ouer Iordan, hee kyssed Berselai, and blessed hym, and he went backe againe vnto his owne place. And then the kynge went to Gilgall, & Chimeam went with him, and so did all the people of Iuda, and brought ouer the king and ther wer but half the men of Israell. And behold, al the men of Israell cam to the king & said vnto him, why haue our brethrē the mē of Iuda stolē thes away, & haue brought the king & his household, and all Dauids men with him ouer Iordan? And al the men of Iuda answered the mē of Israel: the king is nere of kin to vs: wherfore be ye angrye for that matter? thinke ye ỹ we eat of the kinges cost, or that wee take vs any giftes? And the mē of Israel answered the mē of Iuda & said: we haue .x. partes in the king, & haue therto more right to Dauid, then yee. Why then did ye despise vs, ỹ our aduise shuld not be first had in restoring our king again? And the woordes of the men of Iuda wer fearcer then the woordes of the men of Israel.

2Re.17.

F

G

The .xx. Chapter.

WHan ther came thither a certayne man of Belial (named Seba, the sonne of Bichri, a manne of Gemini) he blewe a trompet and sayde, we haue no part in Dauyd, neyther haue wee inheritaunce in the sonne of Isai: lette the men of Israell depart vnto their tentes. And so euerye manne of Israell went from Dauid, and folowed Seba the sonne of Bichri. But the men of Iuda claue faste vnto their kynge from Iordan to Ierusalem. And Dauyd came to hys house to Ierusalem, and toke the tenne women hys concubynes, that he had lefte behynd him to kepe the house, and putte theym in warde and fed them: but laye no more with theym. And so they were enclosed vnto the day of their death, liuing in widowhode. Then sayde the king to Amasa: call the men of Iuda together against the third day, and be thou here also. And so Amasa went to gather the mē of Iuda together: but tarried longer than the tyme which he hadde appoynted hym. And Dauyd saide to Abisai: nowe shall Seba the sonne of Bychri doe vs more harme,

A

B

1Re.15. and.16 d

than

then dyd Absalom. Take thou therefore thy lordes seruantes, and folowe after hym: lest he get hym walled cities, and escape vs. And there wente out after him Joabs men, & the Crethites, and the Phelethites, and al the myghtiest menne. And they departed out of Jerusalem to folow after Seba, the sonne of Bichri. And whenne they were at the great stone in Gibeon, Amasa wente before theim. And
C Joabs garmente (that he had aboute hym) was gyrd vnto him, and he had girded theron, a knife, which was ioyned fast to his loynes, in such a sheath that (as he wente) it fell sometymes out. And Joab sayde to Amasa: Art thou in health my brother? And Joab
Psa.27.a toke Amasa by the chyn with ỹ right hand, to * kisse him. But Amasa toke
2.Re.2.f no hede to the knife that was in Joabs hand: for therewith he smote hym * in the short ribbes, and shed out his bowels to the ground, & thrust at hym no more, and he dyed. And Joab and
D Abisai his brother folowed after Seba, the sonne of Bichri. And one of Joabs men stode by hym, and sayde: He that beareth any fauour to Joab, or good will to Dauid, let him go after Joab. And Amasa lay walowed in bloode in the myddes of the waye.
2.re.2.g And ther was a man, which when he saw that * all the people stode styll, he rolled Amasa out of the way into the field, and cast a clothe vpon hym, because he saw that euery one that cam, stode still by him. And as soone as he was tombled out of the waye, all the
E people went after Joab, to folow after Seba the sonne of Bichri. And he went thorowe al the tribes of Israel vnto Abel, and to Bethmaacha, and al the places of Barim. And they gathered together, & went after hym. And they came, and besieged hym in Abel and Bethmaacha. And they cast vp a banke agaynste the citie that stode in the valley. Al the people that was with Joab, thrust at the wall to ouerthrow it. Then cried a wise woman out of ỹ citie, Heare, hear, byd Joab comme hither, ỹ I may speake with him. When Joab was come vnto her the woman sayd: Art thou Joab? He answered: I am he. She sayde vnto hym. Here the woordes of thy handemayde: And he answered: I do here. And she sayde agayne. They spake in
F the old tyme, saying: When must aske (peace fyrst, how much rather should they so do to) Abel? For to haue they continued (hytherto:) I am one of them that are peaceable and faithfull in Israell. And thou goest aboute to destroy a citie, and a mother in Israel why wylte thou deuoure the inheritance of the Lord? And Joab answered, and sayd: God forbyd, God forbid it me, ỹ I shold either deuoure or destroy. The matter is not so: but a man of mount Ephraim (Seba the son of Bichri by name) hath lift vp his hād against the kyng, euen against Dauid. Delyuer vs hym onely, and I
G wyll depart frome the citie. And the woman said vnto Joab: Behold, his head shal be throwen to thee, ouer the wall. And then the woman went vn to all the people with her wisedome. 1Re.18
And they smote of the head of Seba, the sonne of Bichri, and cast it out to Joab. * And he blewe a trompet, and they scattered frome the Citie, euery man to his tent. And Joab returned to Jerusalem, vnto the kyng. Joab was ouer all the host of Israel. And Banaia the sonne of Jehoiada was ouer the Crethites, and Phelethites. And Aduram was ouer the Tribute. And Jehosaphat the sonne of Ahiud was Recorder. Seua was Scribe. And Sadock and Abiathar were the priestes. And Ira the Jairite was Dauids priest.

The. xxi. Chapter.

THen there felle an hunger in
1 the days of Dauid, thre yeares together. And Dauid enquired of the Lord. And the Lord answered: It is for Saule, and the house of blood, bicause he slew the * Gibaonites. And the kynge called the Gibaonites, and sayd vnto them: (Now the Gibaonites were, not of the

the chyldren of Israel, but a rēnant of the Amorites, and the children of Israell sware vnto them: And Saul sought to slay them, for a zele that he had to the chyldren of Israel, and of Juda.) wherfore Dauid sayde vnto them, what shall I do for you, and wherwith shall I make the attonement that ye maye bielle the enherytaunce of the Lord? The Gibaonites answered him: we will haue no syluer nor golde, of Saul nor of hys house: neyther is it oure mynde, that thou shouldest kyll any man in Israel. He sayd: what say ye then that I shal do for you? They answered the kynge:
B the man that consumed vs, and ymagined to bryng vs to naught, him will we destroye, that naught of him continue in any of the coastes of Israell. Let seuen men of hys sonnes be deliuered vnto vs, and we wyll hange them vp vnto the Lord, in Gibeah of Saul, whom the Lord dyd chose. And the kyng sayd: I wyl geue them you. But the kyng hadde compassion on Miphiboseth the sonne of Jonathas the son of Saul, because of the Lords othe, that was betwene them: euen betwene Dauyd and Jonathas the sonne of Saul. But he toke the two sonnes of Rizpa the daughter of Aia (whom she bare vnto Saule) euen Armoni and Miphiboseth, and the fyue sonnes of Michol (the daughter of Saul) whom she bare to Adriell the sonne of Berselai, the Meholathite. And he deliuered them vnto the hands of the Gibeonites, which hanged them in the hyll before the Lorde. And they fell all seuen together, and were slayne in the dayes of haruest: euen in the fyrst dayes: and in the beginning of Barly haruest. And Rizpa the daughter of Aia toke sackecloth and hanged it vp for them vppon the Rocke, euen from the beginnynge of haruest, vntyll rayne dropped vppon them out of heauen: and suffered neyther the byrdes of the ayre to fall on
C them by daye, nor beastes of the fielde by nyghte. And it was tolde Dauid what Rizpa the daughter of Aia, the concubine of Saul had done: and Dauid went, and toke the bones of Saul and of Jonathas hys sonne, from the men of Jabes in Gilead (whiche had stollen them from the strete of Bethsan, where the Philistines had hanged them, when the Philistines had slayne Saul in Gilboa. And he brought thēce the bones of Saul, and the bones of Jonathas his sonne, & they toke vp the bones of them that were hanged. And the bones of Saul and Jonathas hys son buryed they in the countreye of Ben Jamin, in Zela: in the sepulchre of Cis his father. And whē they had performed al that the kyng commaunded, God was then at one with the lande. It fortuned, that the Philistines had yet war agayne with Israell. And Dauid wēt down & his seruauntes with him, & fought agaynst the Philistines. And Dauid waxed faynty, and Jesbi of Nob one of the sons of the gyauntes (the yron of whose speare wayed thre hundred sicles, & he being gyrded with a newe
D sweard) thought to haue slayne Dauid. 2 Reg. 22 c
But Abisai the sōne of Zaruia succoured him, and smote the Philistine and kylled hym. Then the seruauntes of Dauid sware vnto hym: saying: Thou shalt go no more oute with vs to battell, that thou quenche not the light of Israel. And yet after this, ther was a battell with the Philistines at Nob, and then Sibbechai the Husathit slew Saph, which was one of the sonnes of the Gyants. And 1 Pa. 21 a
ther was yet another battel in Nob with ỹ Philistines, wher Elhanam the son of Jaere Orgim, a Bethlehemite slue one Goliah a Gethite: The staffe of whose speare was as gret as a weuers cloth beame. And ther was yet another batel in Geth, wher was a man of a gret stature, & had on euery hand. vi. fingers, and on euery fote. vi toes. xxiiij. in all. And was borne also of the kynredde of the gyauntes in Geth. And when he defyed Israell, Jonathas the sōn of Simea the brother of Dauid slewe him. These four gyauntes were borne in Geth, and

fell into the hande of Dauid, and into the handes of hys seruauntes.

¶ The .xxii. Chapter.

A And Dauid spake the wordes of thys songe vnto the Lord, what tyme the Lord had deliuered hym oute of the hande of all hys enemyes, and oute of the hande of Saul. And he sayde: the Lorde is my rocke, and my castell, and my deliuerer. God is my strengthe, in hym will I truste: he is my shyld, and the horne of my saluacion: my worshyp and my refuge: my sauiour, thou shalt
Pla. 18 a saue me from wronge. * I will call on the Lorde whiche is prayse worthy, and so shall I be saued from mine enemyes. For the corrupcions of death closed me about: the floudes of Belial put me in feare. The sorowes of hell compassed me about: the snares of death ouertoke me. In my tribulacion will I call vpon the Lorde, and crye to my GOD. And he shall heare my voyce oute of hys temple, and my crye shal enter into his eares. The earthe trembled and quaked: the foundacions of heauen moued and shoke, when he was angrye. Smoke went vp in hys wrathe, and consuming fire out of his mouth: coles were kyndled thereof. And he bowed heauen, and came downe, and there was darkenes vnder hys fete. And he satte
B vppon Cherub and dyd flye: he was seene caryed vpon the wynges of the winde. He made darkenes a tabernacle rounde about hym, with waters gathered together in thicke cloudes. Through the brightnes of hys presence wer the fire coles kyndled. God thundred from heauen, and he that is moste hye, doeth put oute hys voyce. He shot arowes, and scattered them: he hurled lightnyng, and ouerthrewe them. The flowynges of the sea appeared, and the foundacions of the world were seene, by the reason of the rebukynge of the Lorde, and through the blastynge of the breath of hys nostrelles. He shall sende frome heauen, and fet me: he shall plucke me oute of manye waters. He shall deliuer me from my myghty aduersarye, and fro myne enemyes, for they are to strong for me. When they had ouertaken me, in the day of my calamytie, the Lorde stayed me vp. For he brought me out into roumth: he deliuered me, because he had a loue vnto me. * The Lorde Rom. 12
will reward me accordynge to my C
righteousnes: accordyng to the pureness of my handes will he recompence me. For I haue kepte the wayes of the Lorde, and done no wyckednes agaynste my God. For all hys lawes are in my syght, and his statutes wyl not I put away fro me. In his sighte also haue I bene vndefyled, and haue kepte me fro myne owne iniquitye. And the Lorde dyd to me agayne, accordynge to my ryghteousnes, euen after my pureness in hys eye syghte. With the godly, thou shalte be godly, and with the man that is vncorrupt, thou shalte be vncorrupte. With the pure, thou shalt be pure, and with the frowarde, thou shalte be frowarde. And the poore people that are in aduersitye, thou shalt helpe. And on the proude shalt thou caste thyne eyes. Thou arte my lyghte O Lorde: the Lord shall lyght my darkenesse. For with thy helpe I wyl runne thorow an hoste of men, and in my God wyll I spryng ouer a wall. God is vncorrupte in hys waye: the worde of the Lorde is tryed in the fyre: he is the defendour of al them that truste in him. For who is a god, saue the Lord? and D
who is myghty, saue our God? God strengthneth me with power, and rideth the waye in battell clere before me. He maketh my feete lyke hartes fete, and setteth me faste vpon my hye
Ps. 144 holde. * He teacheth my handes to fyght, that euen a bowe of stele is to weake for myne armes. Thou haste geuen me the shylde of thy saluacion, and with thy louynge mekenes thou doest multiplie me. Thou shalt make me space to walke in, and my legges shall not faple me. I wyl folowe vpon myne enemyes and destroy them,

and

and tourne not agayne vntill I haue consumed them. I wyll waste theym and smyte them, that they shal not bee able to aryse: yea, they shall fall vnder my feete. Thou hast girded me about wyth myght to battell, and them that arose agaynst me, haste thou subdued vnder me. And thou madest myne enemyes (and them that hated me) to tourne theyr backes to me, that I might destroye them. They loke for helpe, but there is none to saue them: ye, euen vnto the Lorde do they crye, but he heareth them not. I wyll beat them as small as the dust of the earth: I wyll stampe theym as the dyrte of the streate, and wyll spreade them abrode. Thou shalte deliuer me from the discentiō of my people: thou shalt kepe me to be an heade ouer nacions: the people which I knewe not, shall serue me. Straunge childzen dissemble wyth mee. At the hearinge of the eare they obeye mee. Straunge chyldzen wyll shrynke awaye, and they shall bee smytten wyth feare in theyr pryuy chāber. God is alyue, and blessed be my maker: magnified bee God, my most strong saluation. It is God that auēgeth me, and bringeth down the people vnder me. Hee deliuereth mee from myne enemyes, thou also shalte lyfte me vp on hye from theym that ryse agaynst me, thou shalt deliuer me from the wycked menne. And therfore I wyl prayse thee (O Lorde) amonge the nations, and wyll synge vnto thy name. Which sheweth great saluacion for hys kynge, and dealeth mercyfullye wyth hys anoynted: cuē wyth Dauid, and wyth hys seede for euermore.

¶ The .xxiij. Chapter.

THese be the last sayinges of Dauid. Dauid the sonne of Isaye sayde: And the manne (whyche was made the anoynted of the God of Jacob, and the noble Psalmist of Israell) sayde: the spirite of the Lorde spake by me, and hys woorde was in my tongue. The God of Israell spake of me, euen the most myghty of Israell, sayde: he that beareth rule ouer men, oughte to rule iustelye in the feare of God. And as the morning light when the sonne is vp, a morning in which are no cloudes to lette the bryghtnes, and as the grasse of the earth is by the vertue of the rayne. Shall not my house bee so with God? For he hath made with me an euerlasting couenaunte, perfect and sure in all poyntes: and thys is truelye all my health and all my desyre that it growe, but not as grasse. But the vngodlye manne of Beliall shall be as a thorne cleane pluckt vp, which can not be taken with handes: But the man that shall touch theym, must haue yron, or a long helue. For els must they be burnte wyth fyre in the same place. These be the names of the myghtye menne, whom Dauyd had: one that sat in the seate of wysedome, beyng chefest amonge thre, pleasaunte was he and stronge: hee slewe eyght hundred at one tyme. After him was Eliazar the sonne of Dodi, the sonne of Ahohi, one of the thre worthyes wyth Dauid, whyche defyed the Philistines that were there gathered together to battell: whan the men of Israell were gone vp. Hee arose, and layed on the Philistines vntill hys hande was werye, and clane vnto the sweard. And the Lorde gaue great victorye the same daye. And the people which had fled, retourned, and went after hym to run to the spoile. After him was Samma the sonne of Agge the Hararyte: and the Philistines gathered together beside a towne. (Where was a parcell of lande ful of ryce) and the people fledde from the Philistins. But he stode in the middes of the grounde, and defended it, and slewe the Philistynes. And the Lorde gaue greate victorye. These three (which were of the thirty chefe captaines) went downe to Dauid in the harueste tyme vnto the caue Adullam, and the hooste of the Philistynes abode in the valley of Gyaunte. And Dauid was then in an holde. And the souldiours of the Philystynes were in Bethlehem.

And Dauid longed and ſaid: Oh that I had of the water that is in the well by the gate of Bethlehē, for to drinke. And the three myghty brake thorowe the hooſte of the Philiſtines, and fet water out of the well of Bethlehem that was by the gate, and toke and brought it to Dauid. Neuertheles he would not drynke therof, but offered it vnto the Lorde, and ſayde: the Lord forbyd that I ſhoulde do ſo. Is not this the blood of the men that wente in ieopardy of their lyues? and therefore he would not drinke it. And theſe thynges dyd theſe three myghty men.

2.re.22g Abiſai the brother of Joab, the ſonne of Saruiah, was cheefe amonge the three, and he lyft vp his ſpeare agaynſt three hundred, and ſlue them, and had the name amonge the three. For he was nobler man then the three, and was their captayne. Howbeit he attayned not vnto (the firſt three. And Banaiahu the ſonne of Jehoiada (the ſonne of a myghty man (valyaunte in actes, of Kabzeel, ſlue two ſtrong lyons, euen lyons of Moab. He wente downe alſo, and ſlue a lyon in a pytte, in tyme of ſnowe. And he ſlue an Egyptian a goodly bygge man, whiche had a ſpeare in his hande. But he D went downe to him with a ſtaffe, and plucked the ſpeare out of the Egyptians hande, and ſlue hym with hys owne ſpeare. Theſe thinges did Banaiahu the ſōne of Jehoiada, and had the name among the three worthyes. He was honorable among thirty, but he attayned not to the (fyrſte) three. And Dauid made him of his councel. Aſahell the brother of Joab alſo was one of the thirty. Then Elhanan the ſonne of Dodo of Bethlehem: Samma the Haronite: Elica the Harodite: Helez the Paltite: Ira the ſonne of Akes the Thekoite: Abiezer of Anathoth: Mebonai the Huſathite: Zelmon an Ahohite: Maharia the Netophatite: Heleb the ſonne of Baanah an Netophatite: Ithai the ſonne of Ribai oute of an hyll of the chyldren of Ben Jamin: Banaiahu the Phiratonite: Hedai of the ryuer of Gaas: Abialbon the Arbathite, Aſmaueth a Barhumite: Elthaba a Shaalbonite and the ſonnes of Jaſen, Jonathas, Samma the Hararite, Ahiam the ſon of Sarar an Hararite: Eliphelet the ſonne of Ahaſbai the ſonne of a Maachathite: Eliam the ſonne of Ahithophel the Gilonite: Hezrai the Carmelite: Paarai the Arbite: Igall the ſonne of Nathan of Zoba: Bani the Gadite: Zelec an Amonite: Naharai a Berothite, which was ſ harnes-bearer of Joab the ſonne of Zaruia. Ira the Iethrite: Gareb the Iethrite: Uria the Hethite, thirtye and ſeuen in all.

The. xxiiij. Chapter.

AND agayne, the Lorde was wroth agaynſte Iſraell, and he moued Dauyd agaynſte them, in that he ſayd: go and number Exo.30 Iſrael and Juda. For the kyng ſayd to Joab the captayne of hys hoſte: go thou abrode nowe, thorowoute al the trybes of Iſraell, euen from Dan to Beer Seba, & number ye the people, that I maye knowe the number of them. And Joab ſaide vnto the kyng: I beſeche the Lord thy God, to make thy people as many mo as they be: ye and an hundred tymes ſo many mo, and that the eyes of my Lord the king may ſee them. And what is the cauſe that my Lorde the kynge hath a luſte to thys thynge? Notwithſtandyng the kynges worde preuayled agaynſt Joab, and agaynſte the captaynes of the hoſte. And Joab and the captaynes of the hooſte wente out from the preſence of the kynge, to nomber the people of Iſraell. And they paſſed ouer Jordan, and pytched in Aroer, on the ryght ſyde of the citye, that lyeth in the middes of the baley of Gad, ouer againſte Jazer. And then they came to Gilead, and to the nether land, where was a newe habitacion, and from thence they came to Dan Jaan aboute to Sidon, and came to B the ſtronge holde of Tyre, and to all the cities of the Heuites, and of the Cananites, and then went out to the South of Juda, euen to Beer Seba.

And

And so, when they had bene abrode throughout all the lande, they returned to Jerusalem agayne, after the ende of nyne monethes and twentye dayes. And Joab delyuered vp the number and summe of the people vnto the kynge. And there were in Israell eyght hundred thousand men of myght that drewe swerdes. And the men of Juda were fiue hundred thousande men. And Dauids herte smote him, after that he had numbred the people. And David sayde vnto the Lorde: I haue synned exceadyngly, in that I haue done. And nowe Lorde take away the trespace of thy seruant for I haue done verye folyshely. And when David was vp in a mornyng, the worde of the Lorde came vnto the prophete Gad Dauyds sear, sayinge: Go and saye vnto David: thus sayth the Lorde: I offer thee three thynges, Chose thee which of them I shall do
C vnto thee. So Gad came to David, and shewed hym, and sayd vnto hym: wylte thou haue seuen yeres hunger to come in thy land, or wylt thou flee three monethes before thine enemies, they folowynge thee, or that there be three dayes pestilence in thy lande? Nowe therefore aduyse thee, and see, what answere I shall geue to hym that sente me. And David sayde vnto
Eccle. 2 c Gad: I am in extreme trouble. * We wyll fall nowe into the hande of the Lord, for muche is hys mercy, and let me not fall into the hand of man. And so the Lorde sente a pestilence in Israel, from the mornyng vnto the time appoynted. And ther dyed of the people from Dan to Beersleba seuentye thousande men. And when the Aungell stretched oute hys hande vppon Jerusalem to destroye it, the Lorde had compassion to do that euyll, and sayde to the Aungell that destroyed the people: It is nowe sufficient: hold thine hande. And the Aungell of the Lorde was by the threshyng place of Arefna the Jebusite. And Dauyd spake vnto the Lorde (when he sawe the aungel that smote the people) and sayde: lo, it is I that haue synned, and I that haue done wickedlye. But these shepe, what haue they done? let thyne hande (I pray thee) be agaynst me, and agaynste my fathers house. And Gad came the same daye to David, and sayde vnto hym: Go vp and reare an auiter vnto the Lorde in the threshynge flooze of Arefna the Jebusite. And David (accordyng to the
D saying of Gad) went vp, as the Lord commaunded. And Arefna loked, and sawe the kynge and his seruauntes commynge towarde hym. And Arefna went out, and bowed hymselfe before the kynge flat on hys face vppon the ground, and Arefna sayd: wherefore is my Lorde the kynge come to hys seruaunt? David answered: To bye the threshynge flooze of thee, and to make an auiter vnto the Lord, that the plague maye cease from the people. And Arefna sayde vnto David: Let my Lord the kynge take and offer what semeth him good in hys eyes: Beholde, here be oxen for burnte sacrifyce, and sleades, and the other instrumentes of the oxen for wood. All these thynges dyd Arefna geue vnto the kynge, and sayde moreouer vnto the kynge: The Lorde thy God accepte thee. And the kynge sayde vnto Arefna: Not so, but I wyll bye it of thee at a pryce, and wyll not offer sacrifyce vnto the Lorde my God of that which doeth coste me nothynge. And so David bought the threshing flooze, and the Oxen for fyftye Sycles of syluer. And David buylt there an auiter vnto the Lorde, and offered burnt sacrifyces and peace offerynges. And so the Lorde was intreated for the land. And the plage ceased from Israel.

☞ The end of the second boke of Samuel: otherwyse called the seconde booke of the kynges.

The third boke of the kynges, after the reken-yng of the Latinistes: which third boke and the fourth also, is but one with the Hebrues.

The first Chapter.

AND kynge Dauyd was olde and stricken in yeres: so that when they couered hym with clothes, he caught no heate: wherefore hys seruauntes sayde vnto hym: Let there be sought for my lorde the kynge, a yong mayden, to stand before the kinge, and to cherysshe him. And let her lye in thy bosome, that my lorde the kynge may get heate. And so they soughte for a fayre damosell throughoute all the coastes of Israel, and founde one Abisag a Sunamite, and broughte her to the kynge. And the damosell was exceading fayre, and cherished the kyng, and ministred to hym. But the kyng knew her not. And Adonia the sonne of Hagith exalted hym selfe, sayinge: I wyll be kyng. And he gat him charettes and horsemen, and fyftye men to runne before hym. And hys father wolde not displeasse hym at any tyme, nor sayde so muche to hym as: why doest thou so? And he was a goodlye man, and hys mother bare hym nexte after Absalom. And he toke councell at Joab the sonne of Zaruia, and at Abiathar the priestе. And they helped Adonia. But Sadocke the priest, Banaiahu the sonne of Jehoiada, Nathan the prophete, Semei and Rei, and all the men of myght which were with Dauid, fauoured not Adonia. And Adonia sacrificed shepe and oxē, and fat cattell, by the stone of Zoheleth, whiche is faste * by the well of Rogel, and called all his brethren the kinges sonnes, & the men of Juda the kinges seruauntes. But Nathan the prophet and Banaiahu, and the other myghty men, & Salomon his brother he called not. Wherfore, Nathā spake vnto Bethsabe, the mother of Salomon, saying: Hast thou not hard how that Adonia the sonne of Hagith doth reygne, and Dauid our lord knoweth it not? Nowe therefore come, and I wyll geue thee counceil, howe to saue thyne owne lyfe, and the lyfe of thy sonne Salomon. Go and get thee in vnto kyng Dauid, and say vnto hym: Diddest not thou (my lord O kyng) sweare vnto thy handmayde, saying: Salomon thy sonne shall raygne after me, and he shall syt vpon my seate, why is then Adonia kyng? Beholde, while thou yet talkest there with the kyng, I wyll come in after thee, and confyrme thy wordes. And Bethsabe wente in vnto the kynge into the chamber. And the king was very old, and Abisag the Sunamite ministred vnto the kynge. And Bethsabe stouped, and made obeysaunce vnto the kynge. And the kynge sayde: what is the matter? She answered hym: my lorde, thou swarest by the Lorde thy God vnto thyne handmaid: Salomō thy sonne shal raygne after me, and he shall syt vpon my seate. And beholde, nowe is Adonia kynge, and my lorde the king woteth not of it. And he hath offered oxen, fat catel, and many shepe, and hath called all the sonnes of the kynge, and Abiathar the priestе, and Joab the captayne of the hoste. But Salomon thy seruaunte hath he not bydden. And nowe my lord (O kyng) the eies of al Israel wayt on the, that thou shuldest tel them, who ought to syt on the seat of my lord the kyng after him. For eles when my lorde the kyng shall slepe with hys fathers, I and my sonne Salomon shalbe synners. And whyle she yet talked with the kyng, Nathā the prophet came also. And they told the kyng saying: behold, here commeth Nathan the prophet. And when he was come into the kynge, he made obeysaunce before the kynge vpon hys face on the grounde, and Nathan said: My lord (O king) hast thou said: Adonia shal raygne after me, and he shall syt vpon my seate?

For

For he is gone downe this day, and hath slaine many oxen, and fat sheepe, and hath called all the kinges sonnes and the captains of the host, and Abiathar the priest. And behold, they eate and drinke before hym, and say: God saue kinge Adonia. But me thy seruant, and Sadock the priest, and Banaiahu the sonne of Jehoiada, & thy seruant Salomon hath he not called. Is this thyng doone of my lorde the king, and hast not shewed it vnto thy seruaunt, who should syt on the seate
E of my lord the kyng after him? Then kyng Dauid answered and said: Call me Bethsabe. And she came into the kynges presence, and stoode before him. And the king sware, saying: As truely as the Lorde liueth (that hath ryddē my soule out of all aduersitie) euen as I sware vnto the by the lord God of Israell, sayinge: Salomon thy sonne shall reygne after me, and he shall sytte vpon my seate for me, so will I doo this day. Then Bethsabe bowed on her face to the earthe, and did reuerence vnto the king, and said: I pray God that my Lord kyng Dauid may lyue euer. And kyng Dauid sayde: Call me Sadocke the priest, and Nathan the Prophete, and Banaiahu, the sonne of Jehoiada. And they came before the king. The kyng also said vnto them: Take with you the seruantes of your lorde, and sette Salomon my sonne vpon myne owen Mule, and cary him down to Gihō. And let Sadoch the priest, and Nathan the prophete anoynt hym there, kynge ouer Israell. And blowe ye with trumpetts, and saye: God saue kynge Salomon. And then come vp after hym that he may come and sytte vpon my seate. For he shalbe kyng in
D my stede. And I will command hym to be captain ouer Israell and Juda. And Banaiahu the sonne of Jehoiada answered the kyng, and said: Amē. I pray God that the Lord God of my lorde the kyng say so to. And as God hath ben wyth my lorde the kyng, euen so be he wyth Salomon also, and make his seate greatter, than the seat of my Lord kyng Dauids hath bene. And so Sadoch the priest, and Nathan the prophete, and Banaiahu the sonne of Jehoiada, and the Crethits, and Phelethites went downe, & set Salomon vpon king Dauids mule, and brought him to Gihon And Sadock the priest toke an horne of oyle out of the tabernacle, & anoynted Salomō. And al they of the people blewe trompettes, and said: God saue kyng Salomon. And al the people came vp after him, piping with pipes & reioysing gretly, so that the erth rang with the sound of them. And Adonia and al the gestes that he had called vnto him hard it, euen as they had made an ende of eatyng. And when Joab harde the sound of the trompet, he sayd: Howe happeneth it that ther is such a noyse in the citye? And as he yet spake: behold, Jonathas the sonne of Abiathar the priest came. And Adonia said vnto him: Come in, for thou art a valyant man, and bryngest good tydynges. And Jonathas answered & said to Adonia: Verily oure lorde king Dauid hath made Salomon kyng. And the king hath sent with him Sadock the priest, & Nathan the prophet, and Banaiahu the sonne of Jehoiada and the Crethits, and the Phelethites, & thei haue set him vpon the kinges Mule. And Sadock the priest, and Nathan the prophet, haue anointed him kyng in Gihon. And they came vp agayn, & reioyced, that the citie did sound again. And that is the noyse ỳ ye haue herd. And Salomon sytteth on the seate of the kyngdome. And moreouer the kinges seruantes came to blesse our lorde kyng Dauid, saying: Thy God make the name of Salomon more honorable then thy name, & make his seat greter than thy seate. And the kynge bowed hymself vpon the bed. And thus said the kyng: Blessed be the lord god of Israel: which hath made one to sit on my seate this daye, myne eie seyng it. And all the gestes that were with Adonia were afrayd, and rose vp, and went euery man his way. And Adonia fearyng the presence of Salomon arose, and went (into the tabernacle

of the Lorde) and caught holde of the
hornes of the altar. And one told Sa-
lomon, saiyng: Behold, Adonia doth
Ex. 21.b feare kynge Salomon: for he hathe * caught holde on the hornes of the al-
tare, sayinge: Lette kynge Salomon
sweare vnto me this day, that he wil
not slea his seruant with the sweard.
And Salomon sayd, yf he wyll be a
child of vertue, there shal not an here
of hym fall to the earthe. But and yf
wickednes be founde in him, he shall
dye. And so kyng Salomon sent, and
they brought him from the altar. And
he came, and dyd obeysance vnto king
Salomon. And Salomon sayde vnto
hym, Get thee to thyne house.

¶ The. ij. Chapter.

2 THe days of Dauid drewe nye
that he should dye, and he charg-
ged Salomon his sonne, say-
ing: I go the waye of all the
Iosu. 1.b worlde. * Be thou strong therfore, and
and. 24.b shewe thy self a man. Keepe thou the
Deu. 31.f watche of the lorde thy God, that thou
walke in his wayes, and kepe his sta-
tutes, and his preceptes, hys Judge-
mentes, and his testimonies, euen as
it is written in the law of Moyses:
that thou mayste prospere in all that
thou doest, and in euery thynge that
thou medlest withal. That the Lorde
also may make good his woord, whi-
che he spake vnto me, sayinge: If thy
children take hede to their way, that
they walke before me in truth, with
all their heartes, and with all their
soules, thā shalt thou not be without
3.re. 9.b a man on the seate of Israel. * More-
2.re. 2.f ouer, thou wottest how Ioab the son
and. 20.c of Saruia serued me, and what he did
to the two captaines of the hostes of
Israell: vnto Abner, the soonne of
Ner, and vnto Amasa, the soonne of
Iether, whom he slue, and shed blood
in tyme of peace (euen as it had ben in
warre) and put the bloodde of warre
vppon his girdle, that was about his
loynes, and in his shoes that were on
his fete. Deale with hym therfore ac-
cordyng to thy wysedome, and bryng
not his hoare head dowen to the graue
in peace. * But shewe kyndnes vn- B
to the sonnes of Berselai the Gilea- 2.re.19.
dite, that they maye eate at thy table.
For they came to me, when I fledde
from Absalom thy brother. * And be- 3.re.16.b
hold, thou hast with thee Semei, the
sonne of Gera, the sonne of Gemini,
of Bahurim, which cursed me with
an horrible curse, in the daye when I
went to Mahanaim. But he came to
mete me at Iordane, and I sware to
hym by the Lorde, sayinge: I wylle
not slee the with the sweard: But
thou shalt not count hym as vngilty.
For thou art a man of wysedom, and
knowest what thou oughtest to doo
vnto hym. His hoore head shalt thou
bryng to the graue with bloode. And Acts. 2.
so * Dauid slepte with his fathers, & C
was buryed in the citie of Dauid.
And the days which Dauid reigned
vpon Israel, were forty yeares: seuen
yeares reigned he in Hebron: and thir
tie and thre yeares reigned he in Je-
rusalem. * Then sat Salomon vpon 1.Paral.
the seate of Dauid his father, and his 29.f
kyngdome was stablished mightily.
And Adonia the sonne of Hagith cam
2.re.16.b to Bethsabe the mother of Salomon
And she sayd: * Comest thou peacea-
bly? And he sayd peaceably. He sayd,
Moreouer, I haue somewhat to saye
vnto thee. She said: Say on. And he
said: Thou knowest that the kyng-
dom was myne, and that all Israell
set their faces on me, that I shoulde
raigne, howbeit, the kyngdom is tur-
ned away, and geuen to my brother:
for it is appointed him of the Lorde:
and nowe I aske a petition of thee,
deny me not. And she sayd vnto him.
Saye on. And he sayed: Speake, I
pray the, vnto Salomon the kynge,
for he wyll not saye thee nay, that he
geue me Abisag, the Sunamyte to
wyfe. And Bethsabe sayde: well, I D
wyll speake for thee vnto the kynge.
Bethsabe therfore went vnto kynge
Salomon, to speake vnto hym for Ado-
nia. And the kynge rose vppe to-
mete her, and bowed hym selfe vnto
her, and sate hym downe on his seate.

And

And there was a seate set for the kinges mother, and she sat on hys righte syde. Then she sayde: I desyre a litle petition of thee, I pray thee saye me not naye. And the king said vnto her: Aske on my mother, for I will not say the nay. She sayd: let Abisag the Sunamite be geuen to Adonia thy brother to wyfe. And Kynge Salomon answered and sayde vnto his mother: why doest thou aske Abisag the Sunamyte for Adonia? aske for hym the kyngedome also, for he is myne elder brother, & hath for him Abiathar the priest, and Joab the sonne of Zaruia. Then kyng Salomon sware by the Lorde, sayinge: God doe so, and so to me: yf Adonia haue not spoken thys word agaynst his owne lyfe. Nowe therefore, as truely as the Lord liueth whiche hath ordeyned me, and set me on the seate of Dauid my father, and made me an house, as he promised, Adonia shall dye this daye. And kynge Salomon sente by the hande of Banaiahu the sonne of Jehoiada, and he smote him that he dyed. And vnto Abiathar the priest sayde the kyng: get the to Anatoth vnto thyne owne fieldes: for thou art worthy of death: but I will not at this time kill thee, because thou bearest the arke of the Lord God before Dauid my father, and because thou haste suffred wyth my father in all his afflictions. And so Salamon put awaye Abiathar from beynge Priest vnto the Lorde: that he myght fulfyl the wordes of the Lord: whiche hee spake ouer the house of Eli in Silo. Then tidings came also to Joab: for Joab had tourned after Adonia, though he tourned not after Absalom. And Joab fled vnto the tabernacle of the Lord, and caught hold on the hornes of the altar. And it was tolde kyng Salomon, how that Joab fledde vnto the Tabernacle of the Lorde and stode by the altare. Then Salomon sente Banaiahu the sonne of Jehoiada, sayinge: go and fal vpon hym. And Banaiahu came to the Tabernacle of the Lorde, and saide vnto hym: Thus sayeth the king: com out. And he sayd, nay, but I wyl dye euen here. And Banaiahu brought the kyng worde agayne, saying: thus said Joab, and thus he answered me. And the kynge sayde. Doe euen as he hath sayd: smyte him, and burye hym, that thou mayeste take awaye the bloudde which Joab shed causelesse, from me, and from the house of my father. And the Lorde shal bryng hys bloud vpon hys owne head, for he smote two men ryghteowyser and better then hee, and slue them with the sword, my father Dauyd not knowyng thereof, euen Abner the sonne of Ner, captaine of the host of Israel, and Amasa the son of Jether captayne of the host of Juda. Their bloud shal therfore returne vppon the heade of Joab, and on the heade of his seede for euer. But vpon Dauid, and vpon his seede, and vpon his house, and vpon hys seat shal there be peace for euer of the Lord. So Banaiahu the sonne of Jehoiada wēt vp and smote him, and slue him, and buried hym in hys owne house in the wildernes. And the kynge putte Banaiahu the sonne of Jehoiada in his roome ouer the host, and putte Sadocke the Priest in the roome of Abiathar. And the kynge sent and called Semei, and sayd vnto him: build the an house in Jerusalem, and dwel there: and see that thou go not foorthe thence any whether. For be thou sure that the daye that thou goest oute, and passest ouer the riuer of Cedron, thou shalte dye that daye, and thy bloudde shalbe vppon thyne owne head. And Semei sayde vnto the kyng. This is a good thynge: as my Lord the King hath sayde: so wyll hys seruaunte do. And Semei dwelte in Jerusalem manye a daye. And it chaunced after thre yeares, that two of the seruauntes of Semei ranne awaye vnto Achis, son of Maacha King of Geth. And they told Semei, saying: behold thy seruauntes be in Geth. And Semei stode vp, and sadled hys Asse, and gat him to Geth to Achis, to seke his seruauntes, and returned, and brought hys seruauntes agayne from Geth.

And

And it was tolde Salomon, howe that Semei had gone from Ierusalem to Geth, and was come agayne. And the Kynge sente and called Semei, and saide vnto him: Dyd not I charge thee by the Lord wyth an oth, and testifyed vnto the, saying: be sure, that whensoeuer thou goest out, and walkest abroade anye whether, thou shalt dye the death? And thou saydest vnto mee, it is good tydynges that I haue hearde. Why then hast thou not kept the oth of the Lord, and the commaundemente that I charged thee withal? The kyng sayd moreouer to
2Re.16b Semei: • thou remembrest al the wickednesse which thine heart knoweth, that thou dyddest to Dauid my father. The Lorde also shall brynge thy wickednes vpō thine owne head: and kinge Salomon shalbee blessed, and the seate of Dauid stablished before the Lorde for euer. So the kynge commaunded Banaiahu the sonne of Iehoiada: which went out, and smot him that he died. And the kyngdome was stablished in the hand of Salomon.

¶ The.iij. Chapter.

Salomon made affynitye wyth Pharao king of Egipt, and toke Pharaos daughter, and brought her in to the Citie of Dauid, vntil he had made an ende of buyldynge hys owne house, and the house of the lord, and the wall of Ierusalem rounde about. Oncly the people sacrificed in aultars made on hilles, because there was no house built vnto the name of the Lord, vntill those dayes. And Salomon loued the Lord, and walked in the ordinaunces of Dauid his father, saue onely that he sacrifyced and offe-
2Pa.1a. red incense vppon aultares in hylles. • And the kinge wente to Gibeon, to offer there: for that was a speciall offeryng place. And a thousand burntoffrings did Salomon offer vpon that aultare: and in Gibeon the Lorde appeared to Salomon in a dreame by nyght. And God said: aske what thou wilte, that I maye geue it thee. And Salomon sayd, thou hast shewed vnto thy seruant Dauid my father gret mercy, when he walked before the in trueth & ryghteousnes, and in plainnes of heart with thee. And thou hast kept for him thys greate mercye, that thou hast geuen him a sonne, to sit on hys seate: as it is comme to passe thys 2Pa.1.d. B day. • And now, O Lord my God, it is thou that hast made thy seruaunte kynge in steade of Dauid my father, Sap.9. • And I am but yonge, and wote not how to goe oute and in. And thy seruaunt is in the middest of thy people, whych thou hast chosen. And vereye the people are so manye that they can not be told nor nūbred for multitude. • Geue therefore vnto thy seruaunte, an vnderstandinge heart, to iudge the people, that I maye decerne betweene good and badde. For who is able to iudge thys thy so myghtye a people? And thys pleased the Lord wel, that Salomon had desyred thys thynge. And god said vnto hym: because thou hast asked this thynge, and hast not asked longe lyfe, neither hast asked riches, nor the soule of thine enemyes, but hast asked vnderstanding and discretion in iudgemente: Beholde, I haue done accordyng to thy petition. For I haue geuen thee a wise and an vnderstandynge hearte, so that there was none lyke thee before thee, neyther after thee shal any aryse lyke vnto thee. And I haue also geuen thee, C that which thou hast not asked, euen rychesse and honour, so that ther shal bee no Kynge lyke vnto thee all thy dayes. And yf thou wilte walke in my wayes, to kepe myne ordinaun-
3Re.15f ces and my commaundementes, • as
1Pa.11 thy father Dauyd dydde walcke, I wyll lengthen thy dayes. When Salomon awoke behold it was a dreame. • And he cam to Ierusalem, and stode before the Arcke of the testamente of the LORD, and offered burnteoffe-
rynges, and peace offerynges, and made a feast to all hys seruants. The cam ther ij. wemen that wer harlots, vnto ye kinge, & stode before him. And the one woman sayde: Oh my Lorde,

I and this womā dwel in one house. And I was deliuered of a child with her in the house. And the third day after that I was deliuered, she was deliuered also: and we were together, and no straunger with vs in ẏ house, saue we two. And this wiues childe died in the nighte, for she smothered it. And she rose at midnight, and toke my sonne from my side, while thine handmaid slept, and laid it in her bosome, and put her deade childe in my bosome. And when I rose vp to geue my childe sucke, behold, it was deade. But whan I had loked vppon it in the morning, beholde, it was not my sonne, which I did beare. The other
D woman said: it is not so: but my sonne liueth, and thy sonne is dead. And she said again: Nay, but thy sonne is dead, and my sonne is a liue. And thus they pleated before the kinge. Then saide the king: the one saithe, this that is a liue is my sōne, and the dead is thine. And the other sayeth, naye: but thy sonne is the dead, and the liuing child is mine. And the king said: bringe me a swearde. And they broughte oute a sweard before the king. And the king said: Deuide the liuing child in two, and geue the one halfe to the one, and the other to the other. Thē spake the woman, whose the liuing child was, vnto the king, for her bowels yerned vpon her sonne, and saide: I beseeche thee my Lorde, geue her the liuynge childe, and in no wise slay it. But the other saide: let it be neyther mine nor thine, but deuide it. Then the kinge
Luke.7.c answered and saide: geue her the liuing childe, and slaye it not, for she is the mother therof. And all they of Israel hard of the iudgement, which the king had iudged, and feared the king: for they saw that the wisdom of God was in him to do iustice. ✠

The.iiij.Chapter.

AND so king Salomon was kinge all ouer Israell. And these wer his Lords, Azaria hu the sonne of Sadock the priest, Elihoreph & Ahiah the sonnes of Sisa scribes, Iehosaphat the sonne of Ahiud ẏ recorder. Banaiahu ẏ son of Iehoiada was ouer the hoste. Sadock and Abiathar were the priestes. And Azarihu the sonne of Nathan was ouer the officers. And Zabud the sonne of Nathan was a Priest, the kinges companion. And Ahisar 3.Re 5.d
steward of the housholde. And Adoniram the Sonne of Abda, was ouer the tributes. And Salomon hadde twelue officers ouer al Israel, which prouided vittailes for the Kinge and his housholde: eache man his monthe in a yeare, made prouision for necessary things. And these are their names: the sonne of Hur in mount Ephraim: the sonne of Dekar in Makaz, and in Saalbin and Bethsames, Elon and Bethhanam: the Sonne of Heled in Aruboth, to whome pertained Socho, and al the land of Hepher: the son of Abinadab in all the region of Dor, B
which had Taphath the daughter of Salomon to wife: Baane the sonne of Ahihud, was ouer Thanach and Magiddo, and ouer all Bethsan, whiche is by Zarthana beneath Jezraell, from Bethsan to the playne of Mehola, euen vnto the place that is ouer agaynste Iechinean: the sonne of Gaber hadde Ramoth Galead, and his were the Townes of Iair: the sonne of Manasse, whiche are in Galead, and vnder him was the Region of Argob, whiche is in Basan, three skore greate Cities with walles and barres of brasse. Ahinadab the sonne of Hidde hadde Mahenaim. Ahimaaz was in Nephthalim, and hee tooke Basmath the daughter of Salomon to wyfe. Baana the Sonne of Husai was in Aser and in Aloth. Iehosaphat the Sonne of Paruah, was in Issachar. Semei the Sonne of Ela was in Ben Jamin. Gaber the Sonne of Ary was in the countrye of Galead, the lande of Sehon king of the Amorits, and of Og king of Basan, & was officer alone in the land. And Juda & Israel were many C
euen as the sand of the sea in numbre,
eating,

C eatyng, dzynkyng and makyng merry.
Gen.15.d Exo.23.d Psa.72.d • Euphrates. • And Salomō raigned ouer al kingdomes, from the • ryuer vnto the land of the Philistines: euen vnto the border of Egypt, and they brought presentes, and serued Salomon all the dayes of hys lyfe. And Salomons bread for one day was .xxx. quarters of manchet floure, and thyrtskore quarters of meale: ten stalled oxen, and .xx. out of the pastures, & a hundred shepe, beside hertes, buckes, & wyld goates, and capons. For he ruled in all the regions on the other syde Euphrates, from Thiphsah to • Iza, ouer all the kinges on the other syde the ryuer. And he had peace with all his seruantes on euery syde. And Iuda and Israell dwelt without feare, euery man vnder hys vyne and vnder his figge tree, from Dan to Beersebe, all the dayes of Salomon. And Salomon had • xl. thousand stalles of horses for charettes, and .xii. M. horsemen. And the officers prouided vitayle for king Salomon, and for all that came out of any place to kynge Salomons table, euerye man his moneth, so that there lacked nothyng. Barley also & straw for the horses & mules, brought they vnto the place wher the officers wer, euerye man in hys office. • And God gaue Salomon wisdome and vnderstanding exceadyng much, and a large hert, euē as the sand that is on the sea shore: and Salomons wisdome excelled the wisdome of all the chyldren of the east countrey, and al the wisdome of Egypt. For he was wyser then al men, ye, then Ethan the Ezraite, and Heman, Chalcal, and Darda the sons of Mahol. And his name was spokē of throughoute all nacions on euery syde. And Salomon spake thre thousand prouerbes. And his songs wer a thousand & fyue. And he spake of trees euē from the Cedar tre that groweth in Libanon, vnto the Isope that springeth out of the wall. He spake also of beastes, of foules, of wormes, and of fishes. And there came of all nacions to heare the wisdome of Salomon, and from al kinges of the erth, which had hard of hys wisdome.

2. Gaza. Deu.17.d Eccl.47.c

C The .v. Chapter.

A And Hiram king of Tire sent hys seruauntes vnto Salomon, for he had herd, that they had anointed him kinge in the roome of hys father. • For Hiram was euer a louer of Dauid. • And Salomon sent to Hiram, saying: Thou knowest • howe that Dauid my father coulde not buyld an house vnto the name of the Lorde hys God, for the warres which were about him on euery side, vntyll the Lorde put them vnder the soles of his fete. But nowe the Lorde my God hath geuen me rest on euery syde, so that there is neyther aduersarye, nor any euyl plague. And behold, • I am determined to buyld an house vnto the name of the Lord my God, as the Lorde spake vnto Dauid my father, saying: Thy sonne whom I wyll set vpon thy seat for the, he shall buyld an house vnto my name. Now therefore, commaunde thou that they hewe me Cedar trees oute of Libanon. And my seruauntes shalbe with thyne, and vnto thee wyll I geue the hyre for thy seruauntes, accordyng to all suche thynges as thou shalte appoynt, for thou knowst that there are not amonge vs, that canne skyll to hewe timber, like vnto the Sidones. When Hiram hearde the wordes of Salomon, he reioysed greately, and sayde: Blessed be the Lorde this daye, whyche hath geuen vnto Dauyd a wyse sonne, ouer thys myghtye people. And Hiram sente to Salomon, saying: I haue considred the thynges which thou sentest to me for, and wyl accomplysh all thy desyre, concerning tymber of Cedar trees and firre. My seruauntes shal bryng them from Libanon to the sea. And I will conuey them by shyp vnto the place that thou shalt shewe me, and wyl cause them to be discharged there, and thou shalt receaue them. And thou shalte do me a pleasure agayne, if thou minister fode for myne house. And so Hiram gaue Salomon Cedar trees, and fir trees, accor-

1 Re.5.b 2.pa.2.a 1 par.22.a 2.Re.7.b

accordyng to all his desire. And Salomon gaue Hyram twentye thousand quarters of wheate for feode to his housholde, and twentie buttes of pure oyle. Thus much gaue Salomon to Hiram yeare by yeare. And the Lorde gaue Salomon wysedome as he promised hym. And there was peace betwene Hiram and Salomon and they two were confederate together. And kynge Salomon reysed a
D summe oute of all Israell. And the summe was thirtie thousande men, whome he sent to Libanon, ten thousande a moneth by course, so that whē they had ben one moneth in Libanon, they abode two monethes at home. And *Adonirā was ouer the summe.
3.re.4.a And Salomon had thre score and ten thousand that bare burdens, and foure score thousande masons in the mountains: besides the Lordes, whom Salomon appointed to ouersee the worke euen thre thousand and thre hundred, which ruled the people (and theym) that wroughte in the worke. And the kyng cōmanded them to bryng greate stones, fre stones, and hewed stones for the foundation of the house. And Salomons masons, and the masons of Hiram dyd hewe theim, with the workmen of the corners. And so they prepared bothe timbre and stones, for the buyldyng of the house.

The.vi. Chapter.

A And it came to passe, that in the foure hundred and foure score yere (after the childzen of Israell were come out of the land of E-
pa.3.a gypt) and *in the fourth yeare of the reigne of Salomon vpon Israel, and in the moneth Ziff, which is the secōd
ts.7.f moneth, *he began to buyld the house of the Lord. And the house which Salomon buylt for the Lorde, was three score cubites long, and twentie cubi-
oh.10e tes brode, & fifty cubites hye. And *he
ts.3.b made a porche before the bodye of the temple, whyche was twentie cubites long after the bredth of the house, and ten cubites broade, euen in the fore-
front of the house. And in the house he made windowes broade without, and narowe within. And in the wall of the house, he made chambers roūd about (euē in the walles of the hous) round about the temple and the quer, and made sydes rounde aboute. The nethermoost chaumber was fiue cubites broade, and the myddle was sixe cubites broade, and the third was seuen cubites broade. For without in the walles of the house, he layde beames rounde aboute, that the beames of the chambers shoulde not be fastened in the walles of the house. And the house was buylte of stone, made perfect alredy, before it was brought thither, soo that there was neyther hammer nor axe, eyther any toole of
B yron heard in the house, while it was in buylding. The doore of the middle chamber was in the ryght syde of the house: and men went vp with wyndyng staires into the myddle chambre and out of the myddle, into the third. And so he buylte the house, and fynished it, and roofte it with beames of Cedar tymber. And thenne he buylt chambres to all the temple of fiue cubites height, and they were ioyned to the house, wyth beames of Cedar. And the woorde of the Lorde came to Salomon, sayinge: Concernyng the house whyche thou art in buyldyng, if thou wylt walke in myne ordinances, and execute my lawes: and kepe all my commaundementes, to walke in them: then wyll I make good vnto thee, my promyse, *whiche I pro-
2.re.7.d mised Dauid thy father. *And I wil
*Ex.25. dwelle amonge the chyldzen of Israell, and wylle not forsake my people Israell. Salomon therefore buylte the house, and fynyshed it, and sieled the walles of the house within, with boordes of Cedar tree: euen from the pauement of the house vnto the roofe dyd he siele the walles of it wythin, wyth Cedar treee, and boorded the flooze of the house wyth plankes of fyre. And he syeled twentie cubites in the sydes of the quyre of the temple boothe flooze and walles, with boordes of Cedar, and dzelled it wythin the secrete place of the temple, euen in

the

the moste holy. And the fyrste house, that is to say, the bodye of the temple without was foure tye cubites longe.
¶ And the Cedar of the house wythin, was kerued with knoppes, and grauen wythe flowers, and all was Cedar tymber, so that no stone was seene. And the quier that was wythin the Temple, he prepared, to set there the Ark of the appointment of the Lorde. And the quiere beefore, was twenty cubites long, and twentie cubites in bredth, & twentie cubits in heigth. And he sieled it with pure golde, and boorded the aultare wyth Cedar. And Salomon also sieled the the house wythin with pure golde. And he made golden barres runne along the quiere, whiche he had couered wyth gold. And the whole house he ouerlayd with gold, vntyll he had ended it. And the aultar that was in the quier, he ouerlayde wyth gold also. And within ỹ quier he made two
Ex. 25.b Cherubins of olyue tree, ten cubits hye. Fiue cubites lōg was a wing of ỹ one Cherub, & .v. cubites lōg was a wing of the other Cherub: so that frō ỹ vttermost part of one wyng vnto ỹ vttermost part of the other, were ten cubites. And the other Cherub was ten cubites hye also: so that bothe the Cherubs were of one measure, and one sise: For the heyghte of the one Cherub was ten cubites, and so was it of the other. And he put the Cherubs within the inner house. And
Ex. 25.b the Cherubs stretched out their winD ges, so that the one wyng of the one, touched the one wall, & the one wing of the other touched the other walle. And the other two wynges of theym touched one an other in the middes of the house. And he ouerlayd the Cherubs wyth gold. And in all the walles of the house round about, he made figures of carued and sieled woorke: As namely pictures of Cherubs and Paulme trees, and grauen flowres, both within in the quiere, & without in the Temple. And the flooze of the house, he couered with golde, bothe within in the quier, and also without in the temple. And in the entryng of the quiere, he made two doores of olyue tree: And bothe the vpper, & two side postes, were fiue square. The two doores also were of olyue tree, and he graued them with grauynge of Cherubs and paulme trees: and grauen floures, and couered them with gold, and laid thynne plates of golde vpon the Cherubs and palme trees. And in like maner did he in the doore of ỹ temple, sauynge that the postes were of olyue tree foure square. The two doores were of fyrre tree, and eyther doore with two foldyng leaues, hee graued theron Cherubs, palme trees and flowres, and couered them wyth golde, which was laide thynne vpon the carued woorke. And he buylt the inner court with three rowes of hewed stoone, and one rowe of Cedar wodde. In the fourth yeare was the foundation of the house of the Lorde layde: euen in the moneth Zif: And in the leuenthe yeare, in the moneth Bull (whych is the eyght moneth) was the house full fynyshed, throwe out all the partes therof, accordyng to all the fashyon of it. And so was he seuen yeare in buyldyng it.

¶ The. vii. Chapter.

BVt Salomon was buylding his owen house thirtene yere, and fynyshed it all. And he buylt the house in the wodde of Libanon, an hundred cubites long, and fyftye cubites brode, and .xxx. cubites hye. And (it stode) vpon foure rowes of Cedar pyllers, and Cedar beames (were layd) vpon the pillers And the roofe was Cedar aboue vpon the beames that laye on the pyllers, euen .xlv. beames in fiftene rowes. And there were wyndowes in thre rowes: and the windowes wer one agaynst an other thre folde. And the doores with their side postes, and the vpper poosle, were foure square, and had wyndowes one agaynste an other, thre fold. And he made a porche by the pillers (that bare vp the hous) fyftie cubites long, and, xxx. cubites brode

broade: and that porche was before those and the other pyllers: For there was a thicke tree sette before theym. Then he made a porche to syt & iudge in, sieled with Cedar thorow out all the pauementes. And his owne house (that he kepte residence in: and that was in an other courte without the porche) was made of the same worke. And then Salomon made an house

B for Pharaos daughter (•whome he
3 Reg. 3 a had taken to wyfe) lyke vnto the fashion of that porch. And al these wer of the best stones, hewed after a measure, and sawed with sawes, within and without, from the foundation vn to the beames (that laye aboue, after the measure, and euen so on the outsyde towarde the great Court. And the foundation was layde vpon riche stones, and that verye greate stones, whereof some were ten cubites, and some eyght cubites. And aboue were good stones squared after a certayne rule, and couered wyth Cedar. And the great Courte rounde about was with three rowes of hewed stones, and one row of Cedar plankes, after the maner of the inner Courte of the house of the LORDE, and of
Par. 2 a the porche of the Temple. • And kynge Salomon sente and fette one Hiram oute of Tyre, a wyddowes sonne, of the tribe of Nephtalim, his father beyng a manne of Tyre. Whi-
2 Cro. 3 1a che Hiram was a craftsman in brasse • full of wysedome, vnderstandyng, and counnyng: to worke all maner of worke in brasse. And he cam to kyng Salomon, & wrought all his worke.
3 Reg. 7. 2, e For he caste • two pillers of brasse of
Ie. 17 b xviii. cubites hye a piece, and a stryng
Ie. 25. c of. xii. cubites dyd compasse eyther of
C them aboute. And he made two head peces of molten brasse (after the fashion of a crowne) to set on the toppes of the pyllers: The heygth of the one head pece contayned fiue cubites, and the heygth of the other head pece contayned fyue cubites also: he made also net worke and garlands of chaine worke, vpon the head peces that were on the toppe of the pillers euen seuen (rowes) vpon the one head peice, and seuen vpon the other. And so he made the pyllers, and two rowes rounde aboute, in the one wyethen worke, to couer the heade pieces that were vpon the pomgranates. And thus dyd he also for the other headpieces. And the heade peces that were on the toppes of the pyllers, couered he about with a curyous worke of roses, towarde the palace by the space of foure cubites. Lykewyse, vnder the heade pieces in those two pyllers benethe, ouer agaynste the myddes and before the net worke. And vpon the seconde heade pece, were there two hundred pomgranates in two rowes rounde about. And he set vp the pillers in the porch of the temple. And when he had D
set vp the ryghte pyller, he called the name thereof • Iachim: and when he had set vp the lefte pyller, he called the name thereof • Boaz. And in the toppe of the pyllers was a worke of roses, and so was the workemanshyp of the pyllers fynyshed. And he made a molten lauatorye, ten cubites wyde from brym to brymme, round in compasse, and fyue cubites hye. And a stringe of thirty cubites dyd compase it aboute, and vnder the brym of it, there were knoppes rounde aboute, ten in one cubite: and they compassed the lauatorye rounde aboute. And the knoppes were caste with it, in two rowes, when it was cast. And it stode on twelue oxen: of whiche, three loked towarde the north, three towarde the weste, three toward the South, and three toward the Easte, and the lauatorye stode vppon them, and all their hinder partes were inward. It was an hande bredth thicke, and the brim wrought like the brym of a cup with flowres of lylyes. And it contayned two thousande Bates. And he made tenne sokettes of brasse, foure cubites longe, and foure cubites brode a piece, & three cubites hye. And the worke of the sokets was on this maner: & they had sides, and the sides were betwene E
the ledges. And on the sydes that wer betwene the ledges, were lions, oxen

Stedfastnesse. • strēgth.

and

and Cherubs. And likewise vpon the ledges that were aboue: and beneth the lyons and oxen, were certaine additions made of thin worke. And vnder euerye sockette were foure brasen wheles, and bordres of brasse. And in the foure corners therof, were vndersetters (vnder the Lauatory) cast ech ouer against his felow. And the stalk of the Lauatorye was in the myddle of it (where it is sene on the outsyde) one cubit hye, and a cubite and an half round, and in the heigth of it wer grauen workes, whose sides were made foure square, and not round. And vnder the sydes were foure wheles, and ẏ axel trees ioyned fast to the bottom. And the heigth of euery wheele was a cubite and an halfe. And the workmanshyp of the wheles was lyke the worke of a charet whele. And the axeltrees, the nauelles, spokes and shaftes were all moulten. And ther were foure vndersetters in the four corners of one sockette: and the vndersetters wer of the very bottom it self. And in the heyght of the bottom was there a rounde compasse of halfe a cubite hye: and in the heyght of the bottome, ther proceded both ledges and sydes out of the same. For in the borders of the ledges and on the sydes hee had grauen pictures of Cherubins, lions and palme trees, one by another round aboute. Thus made he the ten sockets after thys maner: And they had al one fashion of casting, one measure & one syse. Then made he ten lauers of bras one lauer contayning fourtie Bates: and one lauer was foure cubites, and vpon ueri one of the tenne sockettes, he put one lauer. And he putte fyue of
F those sokettes on the ryght side of the house, and other fyue on the left. And he set the lauatorye on the ryght syde of the house. Eastward and towarde the South. And Hiram made pottes, & shouels and basens, and so finished all the woorke that hee made kinge Salomon for the house of the Lorde: that is to saye, two pillers and two round head peces that were to be sette on the tops of the two pillers. Two net workes to couer the two rounde hedpeces, set vpon ẏ top of ẏ pillers, foure hundred pomegranates for the two net workes, euen two rowes of pomgranates in one net worke, to couer the twoe headpeces that were to bee sette on the toppes of the pyllers: And the ten sockettes, and ten lauers on the sockettes. The lauatorye, and twelue oxen vnder it, and pottes, shouelles and basens. And all these vessells whiche Hiram made to kynge Salomon for the house of the Lorde, were of brycght brasse. In the plaine & of Jordan did the kinge cast theym, euen in the thicke claye betwene Socoth and Zarthã. And Salomon left all the vessels vnwayed, because they were soe exceadinge manye, neyther founde they oute the weyghte of the brasse. And so Salomon made all the vessels that pertayned vnto the house of the Lorde: the golden auitare, and the golden table, whereon the shewbreade was: And fiue candlesticks, for the ryghte syde, and fyue for the the left before the queer, of pure gold wyth flowres, lampes, and snoffers of golde: and bolles, flat pieces, basõs spones and masoures of pure golde: and hinges made he of golde both for the dores of the queer (the place most 2 Pal.
holy) and for the doores of the temple also. And so was ended al the worke that kynge Salomon made for the house of the Lorde. And * Salomon brought in the thynges whiche Dauid hys father had dedicated: euen the syluer, golde and vessells, and layed them vp amonge the treasures of the house of the Lord. 2 Pa.

The viii. Chapter.

THen * Salomon gathered together the elders of Israell, al the heddes of the trybes, (and thẽ that were captaynes amonge the fathers of the children of Israell) vnto 2 Re.8
him in Jerusalem, that they myghte bryng vppe the arke of the appointement of the Lorde * out of the citie of Dauid, whiche is Sion. And all the men of Israell assembled vnto kinge Salomon to the feaste that falleth in

the

the moneth of Ethanim, which is the seuenth moneth. And all the elders of Israell were come, and the Priestes toke vp the Arke. They bare ỹ Arke of the Lord, into ỹ tabernacle of witnesse, and all the holy vessels that wer in the tabernacle: those did the priests and the Leuites beare. And king Salomon and all the cõgregation of Israell that were assembled vnto hym, (and went with him before the arke) did offer sheepe and Oxen, that coulde not be tolde nor noumbred for multitude. And so the Priestes brought the arcke of the appoyntment of the Lord vnto his place: euen into the quier of the Temple and the place most holy, vnder the wynges of the Cherubs.

For the Cherubs stretched out theyr wynges ouer the place of the Arke, and couered bothe it, and also ỹ staues therof a hie vppon it. And they drewe out the staues, that the endes of them mighte appeare out of the holye place within the queer, but they were not seene without. And there they haue bene vnto this day, and ther was no- Deu. x. a thing in the Arke, * saue the two tables of stone, which Moses put there at Horeb, in the whiche (tables) the Lorde made an appoyntmente with the childzen of Israel, whan he brought them out of the lande of Egypte. And it fortuned, that when the priestes were come out of the holy place, the cloude filled the house of the lord, that the Priestes could not stand and minister, because of the cloude: for the glory of the Lord had filled the house of the Lorde. Then spake Salomon: Leu. 16. a the Lord * said, that he would dwell in the darck cloude: I haue built thee an house to dwel in, an habitation for thee to abide in for euer. And the king turned his face, and blessed al the congregation of Israell, and all the congregation of Israell stoode still. And he saide: Blessed be the Lorde God of Israel, which spake with his mouth Re. 7. c vnto Dauid my father, * and hathe pa. 6. a with his hande fulfilled it, sayinge: Sens the daye that I brought my people Israell out of Egipt, I chose no citie of all the tribes of Israell, to builde an house that my name myght be therein: But I haue chosen * Dauid, to be ruler ouer my people of Israell. And it was in the heart of Dauid my father to builde an house for the name of the Lord God of Israell. And the Lorde saide vnto Dauid my father: Wheras it was in thine hearte to build an house vnto my name, thou diddest well, that thou waste so minded. Neuertheles ỹ shalt not builde the house, but thy sonne that shal come oute of thy loynes, he shall builde the house vnto my name. And the Lorde C hathe made good his woorde that he spake. And I am risen vp in the roum of Dauid my father, and sit on the seat of Israell, as the Lord promised, and haue builte an house for the name of ỹ Lorde God of Israell. And I haue prepared therin a place for the Arke, wherin is the couenaunt of the Lord, whiche he made with oure Fathers, whan he brought them out of the lãd of Egipt. Salomon stoode before the altare of the Lorde, in the sighte of all the congregation of Israel, and stretched out his handes towarde heauen, and saide: * Lord God of Israel, there 2. pa. 6. d. is no God like thee in heauen aboue, or in the earth beneathe: thou that kepest couenaunt and mercy for thy seruantes, that walke before thee with all their hearte: thou that haste kepte with thy seruaunt Dauid my father, that thou promisedst him. Thou spakest also with thy mouthe, and haste fulfilled it with thine hande, as it is come to passe this daye. Therefore, nowe Lord God of Israel, kepe wyth thy seruaunte Dauid my father, that thou promisedst him, saying: * Thou 2. reg. 7. c shalt not be without a manne in my sight, to sitte on the seate of Israell: so that thy childzen take heede to theyr waye, that they walcke before me, as thou haste walcked in my sighte. And nowe (O God) of Israell, lette thy woorde be verified, whiche thou spakest vnto thy seruaunte Dauid my father. Will God in deede dwell on the earthe? Beholde * the heauens,

Esa 66.a Act.7.f. and heauens of all heauens are not able to containe thee: And how should thē this house do it that I haue builded? Haue thou therfore respect vnto the prayer of thy seruaunt and to hys supplication (O Lorde my God) to heare the voice and prayer before thee this daye: that thine eyes maye be open towarde thys house, nyghte and day, euen toward this place) of whiche thou haste sayde, My name shall De. 12.a be there.) That thou maiste harken vnto the prayer, which thy seruaunte prayeth in this place: And regarde thou the supplication of thy seruaūt, and of thy people Israell, whan they pray in this place: And heare thou in heauen thy dwelling place, and whē thou hearest, haue mercye. If anye 2.pa.6.d. man trespasse agaynst hys neyghbor, and there goe an other betwene them and the one compell the other, and come swearynge before thine altare, in this house, then harcken thou in heauen, and worke and iudge thy seruauntes, that thou condempne the vngodly to bring his way vppon hys heade, and iustifye the ryghteous, to geue him according to his ryghteousnesse. D When thy people Israell be De.30.a put to the worsse before the ennemye, because they haue synned against thee and afterwarde tourne again to thee, and knowledge vnto thy name, and praye and make Supplicatyon vnto thee in thys house: then heare thou in heauen, to be merciful vnto the synne of thy people Israell, and bring them againe vnto the lande, whyche thou gauest vnto theyr fathers. If heauē be shutte vp, and there be no raine because they haue synned againste thee: yet if they pray in this place, & knowledge vnto thy name, and tourne from theyr sinne, thorowe thy skourgynge of them: then hear thou in heauen, and be merciull (vnto the synnes) of thy seruauntes, and of thy people Israel, that thou shewe them a good waye to walcke in, and geue raine vppon the lande that thou hast geuen to thy people to enherite. If ther be in the land, derthe, or pestilence, drought, blasting grashopper or caterpiller, or if their enemy besiege them in the lād of theyr cities, or whatsoeuer plague or sycknes chaunce: then what praiers and Esa 56.c supplication so euer bee made of anye man of all thy people Israell, whiche shall knowledge euery man the plage of his owne hart, and stretch forth his hands toward thys house. Hear thou then in heauen, euen in thy dwelling place, and be merciful, & worke, & geue euery man according to al his ways, (euen as thou that only knowest hys hart, for thou only knowest the harts of all the children of men:) that they may feare thee as long as they liue in the land, which thou gauest vnto our E fathers. And likewise, if a straunger Jhō 12.c that is not of thy people Israel, com Acts. 8.c out of a farre countrey for thy names sake, for they shall heare of thy greate name, and of thy mighty hand, and of thy stretched out arme, and shall come and pray in thys house. Therefore heare thou in heauen thy dwelling place, and do al that the straunger calleth to thee for: that all nations of the earth maye know thy name, and feare thee, as do thy people Israel: and that they may know that thy name is called vppon in thys house, that I haue buylt. If thy people goo out to battel against theyr enemy, whether so euer thou shalt sende them, and shall praye vnto the (O Lord) toward the way of the city which thou haste chosen, & Dan. 6.c towarde the house that I haue builte for thy name: (heare thou in heauen theyr prayer and Supplicatyon, and iudge theyr cause.) If they synne against thee (for there is no man that 1.Jh.1.b sinneth not) and thou be angry with them, & deliuer them into the hand of their enemies, so that they cary the awai prisoners vnto the land of their enemies, eyther farre or neare, yet if they turn again vnto their harts in that land (to the whiche they be caried awaye captiue) and returne and praye vnto thee in the land of their enemies, saying we haue sinned, we haue don wickedly

kedlye, and haue committed vngodlinesse, and so tourne againe vnto thee with al their harts, and al their soule in the land of their enemies (whyche led them away captiue) and praye vnto thee, toward the way of their land, which thou gauest vnto their fathers and toward the city which thou haste chosen, and toward the house whiche I haue builte for thy name: Then hear thou their + prayer and supplication in heauen thy dwelling place, & 1m. 9.d.
iudge theyr cause: and be merciful vnto thy people that haue sinned against thee, and vnto all their iniquityes, (wherby they haue doone wickedlye against thee) and gette thou them the fauour of those which led them away captiue, that they may haue compassion on them. For they be thy people, F
and thine enheritaunce, whyche thou broughtest oute of Egipte, euen from the middest of the fornace of yron.
And lette thine eies be open vnto the prayer of thy seruaunte, and vnto the
1.Es.1.d prayer of thy people Israell + to harcken vnto them, in all that they call for vnto thee. For thou diddest seperate them from amonge all nations of the earth, (to be thine owen enherritance) as thou saidest by the hand of Moses thy seruaunte, when thou broughtest our fathers + out of Egipt, O Lorde God. + And when Salomon hadde
Ex. 19.a made an end of praying all this pray-
2 Pa. 7.a er and supplication vnto the Lord, he arose from before the aultare of the Lord, and from kneling on his knees, and from stretching of his handes vp to heauen, and stode and blessed all the congregation of Israell with a loude voyce, sayinge: Blessed be the Lorde, that hath geuen reast vnto hys people Israel, according to all that he promised: + there hathe not failed one worde
Ie. 21. 3.d. of all the good promise which he promised by the hande of Moses his seruaunt. The Lord oure God be with vs, as he was with our fathers, and forsake vs not, neither leaue vs: but that he maye bowe oure hartes vnto him, ꝑ we may walke in al his wais, and kepe his commaundementes, hys statutes and his lawes, which he commaunded our fathers. And theese my wordes whiche I haue prayed before the Lorde, be nie vnto the Lorde oure GOD daye and nighte, that he defende the cause of his Seruaunte, and also the cause of his people Israell, (what thynge so euer chaunce at anye time) that all Nations of the earth maye knowe, that the Lorde is God, and none but he. Let your heart therfore be perfect with the Lord our God, that ye walcke in his statutes, and keepe his commaundementes, at this day. And the king and all Israel with him, offered offerings before the Lord. + And Salomon offered a sacrifice of peaceoffringes vnto the Lord, and hee offered vnto the Lorde. xxii. thousande Oxen, and an hundred and twentye thousand sheepe: And so the kinge and all the children of Israell dedicated the house of the Lorde. The same day did the king halow the middle of the courte, that was before the house of the Lorde: for there he offered burntofferinges, meatofferynges, and the fat of the peace offringes: because the brasen altare that was before the Lord, was to litle to receiue the burnt offringes, meatofferinges, and the fat of the peaceoffringes. And Salomon held that same time an hie feaste, and all Israell with him, a verye greate congregation, euen from the entringe in of Hemath vnto the riuer of Egipt, before the Lord our God, + seuen daies, and seuen dais, euen. xiiii. dais.
And the. viii. daye he sente the people De. 16.c
away. And they blessed the king, and went vnto theyr tentes ioyous and with gladde hearte, because of all the goodnesse that the Lord had doone for Dauid his seruaunte, and for Israell his people.

¶ The. ix. Chapter.

AND whē Salomon had + finished ꝑ building of ꝑ house of B 2.pa.7.c.
the lord, & the kings palace, & all ꝑ he had in his mind, & was apoynted to make: The Lorde appeared to

him agayne as he appeared vnto him at Gibeon. And the Lorde sayd vnto him: I haue hard thy prayer and thy intercession, that thou haste made before me: For I haue hallowed thys house (which thou hast built, (to put my name there for euer: and mine eies and myne harte shalbe there perpetually. And yf thou wylte walke before me (as Dauid thy father walked, in purenes of hart and in righteousnes) to do al that I haue commaunded the, and wylte kepe my statutes, and my lawes, then wyll I establysh the seat of thy kingdom vpon Israel for euer as I promysed vnto Dauid thy father, saying: ✱ Thou shalt not be wythout a man vpon the seate of Israell. But and if ye and your children turne awaye from mee, and wyll not kepe my commaundementes and my statutes, whiche I haue set before you, but go and serue other goddes, and worshyp them: then wyll I wede Israell out of the lande, which I haue geuen them: And thys house which I haue hallowed ✱ for my name, wyll I caste oute of my syghte. And Israell shall be a prouerbe and a fable amonge all nations. And thys house shalbe taken awaye: so that euery one that passeth by it, shalbe astonyed, and shall hysse, and they shall saye: ✱ why hath the Lord done thus vnto this land, and to thys house? And they shall answere: because they forsoke the Lord theyr god, which brought their fathers out of the lande of Egypt, and haue taken holde vpon other Goddes, and haue worshypped them, and serued them: therfore hath the LORD brought ye vpon them all this euyll. ✱ And it fortuned, that at the ende of twentye yeares, Salomon fynyshed the buyldynge of the two houses, that is to wete, the house of the Lorde, and the kynges palace. And Hiram the kynge of Tire brought Salomon tymber of Cedar, and firre trees, gold, and what soeuer he desyred. And Salomon agayne gaue Hiram twenty cityes in the land of Galile. And ✱ Hiram came oute from Tire to se the cities which Salomon had geuen hym, and they pleased him not. And he sayd: What cities are these, which thou hast geuen me, my brother? And he called thē the land of Cabul vnto this day. And Hiram sent the kyng syre score hundred wayght of gold. And this is the sum whiche kynge Salomon raysed for a tribute, when he builded the house of the Lorde, and hys owne house, and Mylo, & the wall of Jerusalem, and Hazoer, & Megeddo, and Gazar. For Pharao kyng of Egypt went vp, and toke Gazer, and burnt it with fire, & slue the Cananites that dwelt in the citie, and gaue it for a present vnto his daughter. Salomons wife. And Salomon builte Gazer and Bethhoron the nether. And Baalath & Thamar in the wildernes and in the land: and all the treasure cities that Salomon had, (and were vnwalled: those he made strong) and cities for hys charets, and cities for his horsmē, and all that Salomō desired, and wold build in Jerusalem, in Libanon, and in all ye land of his dominion. And all the people that were lefte of the Amorites, Hethites, Pherelites, Henites, and Jebusites, (whiche were not of the chyldren of Israell) their chyldren that were left after them in the land, whom the chyldren of Israell also were not able to destroy. Those dyd Salomon compell to bryngе tribute vnto this day. But of the children of Israell did Salomon ✱ make no bond men. But they were men of warre, his ministers, his lordes, his captaynes, and rulers of his charets and his horsemen. And these were the lordes, that were set ouer Salomons worke: euen fyue hundred were they and fyftye, and they ruled the people that wrought the worke. And Pharaos daughter came vp out of the cytye of Dauid vnto the house, which Salomon had buylt for her. And then dyd he also buylde Mylo. And thryse a yeare dyd Salomon offer burnte offerynges and peaceofferynges vpon the aultare, which he buylte vnto the Lorde, And he burnt incense vpon the aulter.

B 3 Reg. 2a

4 Re. 25a Jere. 7.b

De. 29.d Je. 22b, c

2. Pa. 8a

3 Reg. 5b

C

D Leui. 25

altare that was before the Lorde, and so hee finyshed the house. And Kynge Salomon made a nauie of shippes in Azion Gaber, which is beside Eloth, on the brinke of the red sea in the land of Edom. And Hiram sente by shyppe also of hys seruauntes, that wer shipmenne, and had knowledge of the sea, wyth the seruauntes of Salomon. And they came to Ophir and fet from thence one and twentie score hundred weyghte of golde, and broughte it to kynge Salomon.

The.x.Chapter.

AND the *Queene of Saba hearing the fame of Salomō (concerninge the name of the Lorde) came to proue hym wyth hard questions. And shee came to Jerusalem wyth a verye great traine: wyth Camelles that bare swoete odoures, and golde exceading much, and precyouse stones. And shee came to Salomon, and communed wyth him of all that was in her heart. And Salomon declared vnto her all her questions, so that there was not one thynge hydde from the kyng, whyche he expounded not vnto her. And the Quene of Saba consydered all Salomons wysedome, and the house that he had buylded, and the meat of hys table, and the syttynge of hys seruauntes, the order of hys mynysters, and their apparell, hys drynke, and hys burnt sacrifyces that he offred in the house of the Lord and she was astonied. And shee sayde vnto the kyng: It was a true worde that I heard in mine owne land of thy sayings, and of thy wysdome. Howbeit I beleued it not tyll I came, and sawe it wyth mine eyes. And behold, the one halfe was not told me: for thy wysedome and prosperitie exceadeth the fame which I heard of the. Happye are thy men, and happye are these thy seruāts, which stand euer before thee, and heare thy wysedome. Blessed be the Lorde thy God, whiche loued thee, to sette thee on the seate of Israell, because the Lorde loued Israell for euer, and made thee kynge to do equitie and ryghtwyseneſſe. And shee gaue the kynge syxe score hundreth weyghte of golde, and of swete odoures exceadynge muche, and precyouse stones. There camme nomore suche aboundance of swete odours, as the Quene of Saba gaue vnto kyng Salomon. The nauye also of the *shyppes of Hyram, that caried golde from Ophir, brought lykewise great plentye of Almuge tree and precyous stones. And the kynge made of the Almuge trees, pyllers for the house of the LORDE, and for the kinges palace, and made harpes and psalteryes for syngers. There came no more suche Almuge trees, nor were anye more seene vnto thys day. And kynge Salomon gaue vnto the Queene of Saba, accordynge to all her desyre whatsoeuer she asked: besydes that he gaue her of a free wil wyth hys own hande. And so she returned vnto her owne countrey: both shee and her seruauntes. The weyghte of golde that came to Salomon in one yeare, was syxe hundred thre score and sixe talentes of golde, besydes that he hadde of chapmen, and of marchauntes, and of Poticaryes, and of all the kynges of Arabie, and of the Lordes of the countreye. And Kynge Salomon made two hundreth buckelers of beaten golde, syxe hundreth sickles of golde went to a bouckler. And hee made three hundreth shildes of beaten gold three pound of gold went to one shield and the kyng put theim in the *house of the woodde of Libanon. And the Kyng made a greate seate of yuorye, and couered it wyth the best golde. And the seate hadde syxe steppes. And the toppe of the seate was rounde behynde, and there were pomelles on eyther syde on the place of the seate, and two Lyons stoode beside the pomelles. And there stoode twelue Lyons on the steppes syxe on a syde. There was none lyke (worke) seene in anye kyngedome. *And all Kynge Salomons drynkynge vesselles wer of golde, and lykewyse all the vesselles of the house of the woodde of Lybanor,

1 mat.12.b 2 par.9.a

3 Re.9.c.

3 Re,17.

Deu.17.d

banon, were of pure golde. And as for syluer, it was nothyng worth in the days of Salomon. For the kynges naupe of shyppes went on the sea vnto Tharsis with the naule of Hirams shyppes: euen once in thre yere went the naupe to Tharsis, & brought golde and syluer, Elephantes teethe, apes, and Peacockes. * And so kynge Salomon exceaded all the kynges of the earthe bothe in ryches and wysedome. And all the worlde resorted vnto Salomon, to heare his wysedom, whiche God had putte in his hearte. And brought him euery man his presente, vessels of syluer, and vessellles of gold, rayment, harnesse, and swete odours, and horses, and Mules, yere by yeare. And Salomon gathered together charettes and horsemen: and he had a thousande and .iiii. hunderde charettes, and twelue thousand horsmen, whome he bestowed in the charette cities, and with the kynge at Jerusalem. * And the kyng made siluer in Jerusalem, as plentuous as stones, and Cedar as plentuous as the wylde fygge trees, that grow abundauntly in the fieldes. The bryngyng of horses also oute of Egypte: and the collection of the warres, dyd the kynges marchantes take agayne, and solde the stuffe for a price. A charette came vp oute of Egypte for .vi. hundred sicles of syluer: that is, one horse for an hundred and fiftye. And euen so for all the kynges of the Hethites, and for the kynges of Siria: dydde they bryng them out, thorowe theyr handes.

D 2. par. 9. f

2. Pa. 1.

The .xi. Chapter.

A 3. re. 3. a

BVt kyng * Salomon loued many outelandyshe women: and the daughter of Pharao: and women of the Moabites Ammonites, Edomites, Zidonites, and Hethites. Where as yet (concernyng these nations) the Lord said vnto the chyldren of Israell: * Come not ye at them, nor lette them come at you: Els wyll they turne your hertes after theyr goddes. Neuertheles, Salomon claue vnto theym in loue.

Ex. 34. b

* And he had seuen hundred Quenes and thre hundred concubines, and his wyues turned away his hearte. For it cam to passe, when Salomon was olde, his wyues turned his hert after other Gods: and his hearte was not perfecte with the Lorde hys God, as was the hearte of Dauid hys father. For Salomon folowed Astaroth the GOD of the Zidons, and Milcon, the abhomination of the Ammonites And Salomon wrought wyckednes in the syght of the Lord, and folowed not the Lorde perfectely, as dyd Dauid his father. For thā did Salomon build an hie place for Chamos, the abhomination of Moab, in the hyll that is before Jerusalem, and vnto Moloch, the abhomination of the childre of Ammon. And lykewise dyd he for al his outlandish wiues, which burnt incense, and offered vnto their gods. And the Lorde was angry with Salomon, because his heart was turned from the Lord God of Israel, * which had appered vnto him twise, and gaue him a charge (concerning this thing) that he should not folow other gods. But he kepte not that, whyche the Lorde commaunded hym. Wherefore the Lord sayde vnto Salomon: For as muche as this is doon of thee, and thou hast not kepte myne appoyntement, and my statutes (which I commaunded thee) I wyll rent the kingdome frome thee, and wyll geue it to thy seruant. Notwithstanding in thy dayes I wyll not doo it, because of Dauyd thy father, but wyll take it from the hande of thy sonne. Howbeit, I will not take away all the kyngdome: but will geue one tribe to thy sonne, because of Dauid my seruant, and because of Jerusalem, whiche I haue chosen. And the Lorde steered vp an aduersarie vnto Salomon: euen one Hadad an Edomite, of the kynges seede, whyche was in Edom. For when Dauid was in Edom, & Joab the captayne of the hoste was gonne vppe to burye them that were slayn: hee smote all the men childre in Edome. For syxe Monethes did Joab remayne

Deu. 1

B

3. re. 3. and. 9. a

remayne there, and all Israel, tyll he had destroyed all the men chyldren of Edom. And this Hadad fled, and certayne other Edomites of his fathers seruaunts with him, to come into Egipt: Hadad being yet a little chylde.
And they arose oute of Madian, and
D came to Paran, and tooke men wyth them oute of Paran, and came to Egipt, vnto Pharao kinge of Egypte, which gaue him an house, and apoynted him vitailes, and gaue hym lande.
And Hadad gat greate fauoure in the sight of Pharao, so that hee gaue hym to wife the sister of his owne wife, euen the syster of Thahpenes, the quene. And the syster of Thahpenes bare him Genubath his sonne, whom Thahpenes nourished in Pharaos house. And Genubath was at Pharaos housholde amonge the sonnes of Pharao. And when Hadad harde in Egipt, that Dauid was laid to sleepe with his fathers, and that Joab the captaine of the hoost was deade also, he said to Pharao: let me depart, that I may go to mine owne countrye.
Pharao saide vnto him: what haste thou lacked here with me, that thou wouldest thus go to thine owne countrey? He answered: nothing: howbe it, let me go. And God stirred him vp another aduersarye, one Rezon, the sonne of Eliada, whiche fledde from his Lord Hodazerer king of Zoba.
And he gathered men vnto hym, and became captaine ouer the companye, when Dauid slewe them. And they went to Damasco, and dwelte there, and raigned in Damasco. Therefore was he an aduersary to Israell all the daies of Salomon. And this was the mischiefe, in that Hadad did abhorre Israel, and raigned ouer Syria. And
Jeroboam the sonne of Nebat an E
E phrathite of Zareda (whose mother was called Zeruah, whiche was a widow, and he Salomons seruaunt) lifte vp his hande againste the kynge.
But thys was the cause, that he lifte vp hys hand against the king, Salomon builte Mello, and mended the broken places of the Citye of Dauid hys father. And this fellow Jeroboam was a man of warre. And Salomon sawe the yong man, that he was able to doo the worke: he made hym ruler ouer all the charges of the house of Joseph. And it chaunced at that season, that Jeroboam went oute of Jerusalem, and the prophet Ahiah the Silonite mette him by the waye, hauing a newe mantel on him, and they two wer alone in ỹ field. And Ahiah caught the newe mantel that was on him, and rent it in twelue pieces, and
said to Jeroboam: take thee ten peces.
For this sayeth the Lord God of Is- F
rael: beholde, I will rente the kyngedome out of the handes of Salomon,
and will geue ten tribes to thee * and 2.par.7.c
he shall haue one, for my seruant Dauids sake, and for Jerusalem the city whiche I haue chosen oute of all the tribes of Israell: because they haue forsakē me, and haue worshipped vnto Astharoth the god of the Zidons, and Thamos ỹ god of the Moabites, and Milcom the god of the children of Ammon, & haue not walked in my waies (to fulfyll my pleasure, my statutes and my lawes,) as dyd Dauid hys father. I wil not take the whole kingdome out of his hand: but I wil make him chiefe all hys life longe, for Dauyd my seruauntes sake, whome I chose: because he kept my commaūdements & my statutes. * But I wil 3.re.12.c
take the kingdome out of his sonnes psa.132.b
hand, and wil geue it vnto thee, euen ten tribes of it, & vnto his son wil I geue one tribe, that Dauid my seruāt may haue a light alwaye before me in Jerusalem, the citye whiche I haue chosen me, to put my name ther. And
I wil take thee, and thou shalt raign accordynge to all that thy soule desireth, and shalte be kynge ouer Israel.
And if thou harken vnto all that I G
commaunde thee, and wilte walke in my waies, and do that is right in my sight, that thou kepe my statutes and my commaundements (as Dauid my seruaunte did) then wyll I bee wyth thee, and buylde thee a sure house that shall contynue, as I buylte for my

seruant Dauid, and wyl geue Israel vnto thee. And I wil for this offence (which Salomon hathe committed) vexe the sede of Dauid, but not for euer. Salomon sought therfore to kil Jeroboam, and Jeroboam arose, and fled into Egypt vnto Sisak kyng of Egypt, and cõtinued there in Egypt vntyll the death of Salomon. The rest of the wordes that concern Salomon, and al that he dyd, and his wisdome: are they not writen in the boke of the wordes of Salomon? The time that Salomon reigned in Jerusalem vpon al Israel, was forty yeres. And Salomon slept, and he laid him with his fathers, and was buried in the cytie of Dauid his father, and Rehoboam his sonne reigned in his stede.

¶ The xij. Chapter.

A AND * Rehoboam went to Sichem: for all Israel were com to Sichem, to make him kyng. And Jeroboam the sonne of Nabat (which was yet in Egypte) heard of it, * for he fled to Egypt frõ the presence of kynge Salomon, and dwelte in Egypte. Soo they sente and called him: and Jeroboam and all the congregation of Israel came, and spake vnto Rehoboam, sayinge: Thy father made our yoke greuous, nowe therefore, make thou the greeuous seruice of thy Father, and hys sooze yoake, whyche he putte vppon vs, lyghter, and wee wyll serue thee. And he sayde vnto theym: Departe yet for the space of thze days, and then come againe vnto me. And the people departed. And kyng Rehoboam toke
B councell with the olde men that stode before Salomon his father, while he yet liued, and said: What councel geue ye, that I may haue matter to answer this people? And they said vnto him: If thou be a seruant vnto this people this daye, and followe theyr myndes, and answere them, and speake kynde woordes vnto them: they wyll be thy seruauntes for euer. But he forsooke the councell that the old men had geuẽ him, and called vnto his councel yong men, that were growen vp with him and waited on him. And he said vnto them: What councell geue ye, that we may aunswere this people? for they haue commoned wyth mee, sayinge: Make the yoke which thy father dyd put vpon vs, lighter. And the yonge men that were growen vp with him, C
spake vnto hym, saying: Thus shalte thou speake vnto thys people (that haue said vnto thee: Thy father made our yoake heauy, but make thou it vs lyghter. (Euen thus shalt thou saye vnto them: My lyttle fynger shall be swaightier, than my father was in the loynes. And nowe where as my father dyd lade you, and put a greuous yocke vpon you, I will make it heauyer. My father also corrected you wyth scourges, but I wyll chastyse you with scorpions. And so Jeroboam and all the people came to Rehoboam the thyrd day, as the kynge had appointed, saying: come to me agayne thirde daye. And the kinge answered the people churlyshly, and left the old mens counsell (that they gaue hym) and spake to them after the councel of the yong mẽ, saying: My father made your yoke greuous, and I will make it greuouser. My father also chastised you with whyppes, but I will chas- D
tise you wyth Scorpions. And the kyng hearkened not vnto the people: for it was the ordinance of God, that he might * performe his saying, which 3.re.11.
the Lord spake by Ahia the Silonite vnto Jeroboam, the sonne of Nabat. And so, when all Israell sawe, that the king regarded thẽ not, the people answered the kyng wyth these wordes, saying: * what portion haue we 2.re.20
in Dauid? we haue no enheritaunce 2.pa.10
in the sonne of Isai. * To youre tentes, O Israelle, nowe see to thyne house Dauyd. And so Israell departed vnto theyr tentes. How be E
it, ouer the chyldren of Israell whyche dwelte in the Cytie of Juda, dydde Rehoboam reygne styll. The kynge Rehoboam sente Adoram,
the

E the receuer of the tribute. And al they of Jſraell ſtoned hym to death. But kyng Rehoboã made ſpede to get him vp to his charet, and to flee to Jeruſalem. And they of Jſraell rebelled agaynſt the houſe of Dauid, vnto thys day. And when all Jſraell harde that Jeroboam was come agayn, they ſent and called hym vnto the multitude, and made hym kyng ouer all Jſraell: and there was no tribe that folowed the houſe of Dauid, but Juda onely.

2Pa.11a *And when Rehoboam was come to Jeruſalem, he gathered all the houſe of Juda, with the tribe of Ben Jamin an hundred and foure ſcore thouſand of choſen men (which were good warriours) to fight againſt the houſe of Jſraell, and to bringe the kyngdome agayne to Rehoboam the ſonne of Salomon. And the worde of God came vnto Semaia the man of God, ſayinge: ſpeake vnto Rehoboam the ſonne of Salomon kynge of Juda, and vnto all the houſe of Juda and Ben Jamin, and to the remnaunte of

F the people, ſaying. Thus ſayeth the Lorde: Ye ſhall not goo vppe, nor yet fyght againſt your brethren, the chyldren of Jſraell, returne euery man to his houſe, for this thing is my doyng. They harkned therfore vnto ✠ word of the Lord, and returned to departe, accordynge to the word of the Lorde. Then Jeroboam buylte Sichem in mount Ephraim, and dwelt therein.

Judi.8,d And went from thence, * and buylte Penuell. And Jeroboam thought in his hert: nowe ſhal the kyngdome returne to the houſe of Dauid. For yf thys people go vp, and do ſacrifyce in the houſe of the Lord at Jeruſalem, then ſhal the hert of this people turne agayne vnto their Lorde Rehoboam kynge of Juda: and ſo ſhall they kyll me, and go againe to Rehoboam king

Tob.1.a of Juda. * Whervpon the kynge toke
Eccl.47d counſel, and made two calues of gold,
Exo.32d and ſayde vnto them. It is muche for
*Ex.32d you to go vp to Jeruſalem. * Behold

G O Jſraell: theſe are thy gods, which brought you out of the land of Egipt. And he ſet the one in Bethel, and the other ſet he in Dan. And this thyng turned to ſynne, for the people went (becauſe of the one) as farre as Dan. And he made an houſe of hyl aulters, * and made Prieſtes of the loweſt of the people, whiche were not of the ſonnes of Leui. And Jeroboam made a feaſt the .xv. daye of the eyght moneth, lyke vnto the feaſte that is in Juda, and offered on the aulter. And ſo dyd he in Bethell, to offer vnto the calues that he had made. And he put in Bethel the Prieſtes of the hyl aulters, whiche he had made. And he offered burnt offerynges vpon the aulter, which he had made in Bethel, the fyftenth daye of the eyght moneth, euen in the moneth which he had ymagyned of hys owne herte: and made a ſolempne feaſte vnto the chyldren of Jſraell, and offered vpon the aulter, and burnt incenſe.

Num.3a 3Re.17g

The.xiij. Chapter.

AND behold, there came a man I of God oute of Juda (by the worde of the Lord) vnto Bethel, and Jeroboam ſtode by the aulter to putte incenſe. And he cryed agaynſt the aulter in the worde of the Lord and ſayd: O aulter, aulter, thus ſayth the Lord: Behold a chyld ſhalbe borne vnto the houſe of Dauid, (Joſia by name) and vpon thee ſhall he offer the prieſtes of the hyl alters, that burnt incenſe vpon thee, and mennes bones ſhalbe brent vpon thee And he gaue a token the ſame tyme, ſayinge: This is the token, that the Lord hath ſpoken it: Behold, the aulter ſhal rent and the aſhes that are vpon it, ſhal fal out. And when the kynge herde the B ſaying of the man of God (which had cryed agaynſte the aulter in Bethell) he ſtretched oute hys hande from the aulter, ſayinge: holde hym. And hys hande whyche he put foorth agaynſte hym, dryed vp, and he coulde not pull it in agayne to hym: the aulter alſo claue aſunder, and the aſhes fell out from the aulter, accordynge to the token, whyche the man of God hadde

geuen by the worde of the Lord. And the kynge aunswered, and sayde vnto the man of God. * Oh pray vnto the Lord thy God, and make intercession for me, that my hande may be restored me agayne. And the man of God besought the Lord, and the kinges hand was restored agayne, and became as it was afore. And the kynge sayde vnto the man of God: Come home with me, that thou mayest dyne, and I wyl geue thee a reward. And the man of God sayde vnto the kynge: If thou wouldest geue me halfe thyne house, I wyll not go in with thee, neyther wyll I eate breade or drynke water in thys place. For so was it charged me, through the worde of the Lorde, saying: eate no breade nor drynke water, nor turne againe by the same way that thou cameit. And so he wente another way, and returned not by the waye that he came to Bethell. And there dwelte an olde prophete in Bethell, and hys sonnes came, and tolde hym all the workes, that the man of God had done that daye in Bethell, and the wordes which he had spoken vnto the kyng, tolde they their father also. And their father sayd vnto them: what way went he? And his sonnes shewed hym what waye the man of God wente, whiche came from Juda. And he sayde vnto hys sonnes: Sadle me the asse. which when they had sadled, he gat him vp thereon, and went after the man of God, and found hym syttynge vnder a tree. And he sayde vnto hym: Arte thou the man of God that cameſt from Juda? And he sayde: I am. He sayde vnto hym: come home with me, and eate bread. He answered: I may not returne with the, to goo in with thee, neyther wyll I eate bread, or drinke water with thee in thys place. For it was sayde to me in the worde of the Lord: Thou shalt eate no bread, nor drynke water ther, nor turne agayne to go by the waye that thou cameſt. He sayde vnto him: I am a prophete also as wel as thou, and an Aungell spake vnto me in the name of the Lorde, sayinge: Bryng him agayn with the into thine house, that he maye eate breade, and drynke water. And he lyed vnto hym. And so he wente agayne with hym, and did eate bread in hys house, and dranke water. And it fortuned, that as they sate at the table, the woorde of the Lorde came vnto the prophete, that brought hym agayne. And he cryed vnto the man of God that came from Juda, sayinge: Thus sayth the Lord: Because thou haſte dysobeyed the mouthe of the Lorde, and haſte not kepte the commaundemente whyche the Lord thy God commaunded thee: but cameſte backe agayne, and haſte eaten breade, and dronke water, in the place (concernynge the whych the Lorde dyd saye vnto thee: Thou shalt eate no breade, nor drynke no water) thy carkasse shall not come vnto the sepulchre of thy fathers. And so it came to paſſe, that when he had eaten bread and dronke, the prophete which brought hym agayne, sadled hym an Asse. And when he was gone, a Lyon mette hym by the waye, and slue hym, and hys carkasse was caſte in the waye, and the asse stode thereby, and the Lyon stode by the corse also. And men that passed by, saw the carkasse caſte in the waye, and the Lyon standynge thereby: and they came and tolde it in the towne, where the olde prophete dwelte. And when the prophete that brought hym backe agayne from the waye, harde thereof, he sayd: It is the man of God: He was dysobedyente vnto the woorde of the Lord, and therfore the Lorde hath deliuered hym vnto the Lyon, which hath rent hym, and slayne hym, accordynge to the woorde of the Lorde, whiche he spake vnto hym. And he spake to hys sonnes, saying: Sadle me an asse: and so they dyd. And he wente and founde hys bodye caſte in the waye, and the Asse and the Lyon stode by the coarse. And the Lyon had not eaten the carkasse, nor hurte the asse. And the prophete toke vp the bodye of the man of God, and layed it vpon the Asse, and brought it agayne: and the olde prophet

Ephe. 8 b
Nu. 21 b
Acts. 8. e

3 Re. 20

phet came to the citye to lamente, and to burye hym. And he layde hys body in his owen graue, and they lamented ouer hym. (Alas my brother.) And when he had buried hym, he spake to hys sonnes, saying. When I am dead, see that ye burye me in the sepulchre wherein the man of God is buryed: 4Re.23d laye my bones beside his bones. * For the sayinge whiche he cryed at the worde of the Lord agaynst the aulter in Bethel (and agaynst all the houses of hyll aulters whiche are in the cities of Samarye) shall come to passe. Howbeit, for all that, Jeroboam conuerted not from hys wycked waye: but turned backe, and made of the lowest of the people Prieſtes of the hyl aulters. And who so pleased hym, he fylled hys hande, and became Prieſt of the hyll aulters. And thys thynge turned to synne vnto the house of Jeroboam, euen to destroye hym, and to bringe hym to naught from of the face of the earth.

¶ The .xiiij. Chapter.

I

AT that tyme Abia the sonne of Jeroboam fell sicke. And Jeroboam sayde vnto hys wyfe: vp (I praye thee) and disguyse thy selfe, that thou be not knowen to be the wyfe of Jeroboam, and gette 3Re.11f thee to Silo. For there is Ahia the prophet which told me * that I shoulde be kynge ouer thys people. And take with thee ten loues, and crakneles, and a cruse of honey, and go to hym that he maye tell thee what shall become of the chylde. And Jeroboams wyfe did so: and arose, and went to Silo, and came to the house of Ahia. But Ahia coulde not see, for his eyes were waxen dymme for age. And the Lorde sayde vnto Ahia: Beholde, the wyfe of Jeroboam cometh, to aske a thynge of thee for her sonne, for he is B sycke. But thus shalte thou saye vnto her. And when she came in, she fayned her selfe to be another woman. But when Ahia hearde the sounde of her fete as she came in at the doze, he sayd: Come in thou wyfe of Jeroboam, why fayneſt thou thy selfe, to bee another? I am sente to thee to shewe thee heauy thynges. Go tell Jeroboam, thus sayth the Lorde God of Israell. (It repenteth me) forasmuche 3Re.12c as * I exalted thee from amonge the people, and made thee prynce ouer my people Israell, I dyd rente the kingdome away from the house of Dauid and gaue it thee: Neuertheleſſe, thou haſte not bene as my seruaunte Dauid, whiche kepte my commaundementes, and folowed me with all his herte, to do that whiche is ryghte in myne eyes: but haſte done euill, abone all that were before thee: for thou haſt gone, and made thee other goddes, and molten ymages, to prouoke mee, and haſte caſte mee behynde thy backe: therfore beholde, I wyll bringe euill vpon the house of Jeroboam, and wil C roote out from Jeroboam, euen hym 1Re.15d that * pysseth agaynſte the wall, and hym that is in pryson, and forsaken in Israell, and wyll take awaye the remnaunte of the house of Jeroboam, as a man taketh awaye donge, tyll he 3.Re.16 hath caryed oute all. * Whosoeuer (of Jeroboams houſe) dye in the towne, hym shall the dogges eate: and he that dyeth in the fielde, shall the foules of the ayre eate: for the Lorde hath sayde it. Vp therefore and get thee to thyne owne houſe. Behold, when thy foote entreth into the city, the chylde shall D dye. And all they of Israell shall mourne for hym, and burye hym: for he onely of Jeroboam shall come to the sepulchre, because in hym there is founde goodneſſe towarde the Lorde God of Israell in the houſe of Jeroboam. Moreouer, the Lord shal sterre hym vp a kynge ouer Israel, whiche shall destroye the houſe of Jeroboam in that day. But what is it now? For the Lorde shall smyte Israell, as when a reede is shaken in the water, and he shall wede Israell out of thys good land (which he gaue to their fathers) and shall scatter them beyonde the ryuer, because they haue made them groues, and angred the Lorde.

And

And he shall geue Israell vp, because of the sinnes of Ieroboam, which did sinne, and made Israell to sinne. And
E Ieroboams wife arose, and departed, and came to Thirzah, and whan she came to the threshold of the dooze, the childe was dead. And all Israell buried him, and lamented him, accozding to the wozde of the Lozde, whiche he spake by the hand of his seruaũt Ahia the prophet. And the rest of the wozdes that concerne Ieroboam, how he warred, and howe he raigned: Behold, they are wzytten in the booke of the chronicles of the kings of Israel. And the dais which Ieroboam raigned, were. xxii. yere. And whē he was layed a slepe with his fathers, Nadab his sonne raigned in his stead. Reho-
F boam the sonne of Salomon reigned in Iuda, and Rehoboam was. xli. yere old when he began to raigne, and he raigned. xvii. yere in Ierusalem (the city which the Lozd did chuse oute of all the tribes of Israell, to putte hys name there.) His mothers name was Naama an Ammonite. And Iuda wzought wickednesse in the sight of the Lozd, and angred him in mo thinges then their Fathers did, in theyr sinnes, whiche they sinned. For they also made them hill aultars, images & Idol groues on euery hie hil, and vnder euery thicke tree. And there was a stewes of male childzen in the land, and they did accozding to al the abhominations of the nations, whiche the Lozde caste oute before the childzen of Israell. And it fortuned, that in the fifte yere of king Rehoboam: Sisack king of Egipte came vp against Je-
G rusalem, and tooke away the tresures of the house of the Lozde, and the treasures of the kinges house, and spoiled all that was to be had. And he toke away the shieldes of gold, which Sa-
3 re. 10 d lomon hadde made. In whose steade king Rehoboam made brasen shields, and committed them vnto the handes of the keepinge of the captaines of the garde, whiche waited at the dooze of the kynges house. And whan ỹ king went into the house of the Lozd, they of the garde bare theim, and broughte them againe into the Garde chambze. The rest of the wozdes that concerne Rehoboam, and all that hee did, are they not wzytten in the booke of the Chronicles of the kinges of Iuda? And there was warre betwene Rehoboam and Ieroboam al their lines. And Rehoboam slepte with hys fathers, and was buried beside hys fathers in the citye of Dauid. Hys mothers name was Naama an Ammonite. And Abiam his sonne raygned in his stead.

The. xv. Chapter.

In the. xviii. yeare of kinge Ieroboam, the sonne of Nabat, reigned Abiam ouer Iuda. Three yeare raigned he in Ierusalem, and his mothers name was Maacha, the daughter of Abisalom. And hee walcked in all the sinnes of his father, which he had doone before hym, and his hearte was not perfecte with the Lozd his God, as the harte of Dauid hys father. Neuertheless for Dauids sake did the Lozd his god geue him a lighte in Ierusalem, that he sette vp his sonne after him, and to stablishe Ierusalem: because Dauid did that whyche was righte in the sight of the Lozde, and tourned from nothing that he commaunded him all the dayes of his life, saue only in the matter of Urias the Hethit. And ther
B was warre betwene Abiam and Jeroboam as longe as they lyued. The rest of the wozdes that concerne Abiam, and all that hee dyd, are they not wzytten in the booke of the Chronicles of the Kynges of Iuda? And there was warre betweene Abiam and Ieroboam. And Abiam slepte with his Fathers, and they buried him in the Citye of Dauid. And Asa his sonne raigned in his steade. In the twentye yere of Ieroboam kyng of Israell, raigned Asa ouer Iuda, one and foztye yeare raygned hee in Ierusalem, and hys mothers name was

A 1 pa. 13 i

3. Re. 3 i

2. re. 12 i

2. pa. 14 i

was Maacha, the daughter of Abi-
salom. And Asa did that semed righte
in the eies of the Lorde, as did Dauid
his father. * And he tooke awaye the 3.re. 22g
whore keepers oute of the lande, and
put away all the abhominable Idols
that his father had made. And he put 2.pa 15.d
downe * Maacha his mother, from
bearinge rule, because she had made i-
mages in groues. And Asa destroyed
her Images, and burnte them by the
brooke Cedron. But the hil aultares
were not put downe. Neuertheless
Asas hearte was perfecte with the
Lord all his daies. He brought in the
holye vessels of his father, (and that
he had dedicate) vnto the house of the
Lord: golde and siluer, and Jewelles.
And there was warre betweene Asa,
and Baasa kinge of Israell all theyr
dayes. And * Baasa kinge of Israell 15.pa.16 a
went vp against Juda, and built Ra-
ma, so that he would let none go oute
or in, to Asa kinge of Juda. Then Asa D
toke all the siluer and gold, that was
lefte in the treasures of the house of
the Lorde, and the Treasures of the
kinges house, and deliuered them vn-
to the handes of his seruauntes, and
Asa sent them to * Benhadad the sone 3.re.20 a
of Tabrimon, the Sonne of Hezion
kinge of Syria, (that dwelte at Da-
masco,) sayinge: there is a bonde be-
twene me and thee, betweene my fa-
ther and thy father. And beholde, I
haue sent vnto thee a present of siluer
and golde, that thou come and breake
the bond that thou haste with Baasa
kinge of Israell, that he maye departe
from me. So Benhadad harkned vn-
to kinge Asa, and sente the captaines of
the hostes (which he had) against the E
cities of Israel, and smote Hion, and
Dan, and Abell, Beth Maacah, and
all the Region of Cineroth, with all
the lande of Nephthali. And when
Baasa heard therof, he left buildinge
of Rama, and dwelt in Thirza. Then
kinge Asa made a Proclamation thor-
owout all Juda, that none should be
excused. And so they tooke the stones
of Ramah and the timber (wherwith
Baasa hadde builded,) and kinge Asa
builte with them the hill of Ben Ja-
min at Mizpa. The remnaunte of all
the wordes that concerne Asa, and all
his might, and all that he did, and the
cities which he builded, are they not
wrytten in the booke of the Chroni-
cles of the kinges of Juda? Neuer-
theless in his olde age, he was disea-
sed in his feete. And Asa slepte with
his Fathers, and was buried beside
his fathers in the citye of Dauid his F
father. And * Jehosaphat hys Sonne 1 pa.17.a
raigned in his steade. And Nadab the Mat.1.b
sonne of Jeroboam began to raigne
vpon Israel, the seconde yeare of Asa
king of Juda, and raigned vppon Is-
raell two yere. And he did euel in the
sight of the Lord, walking in ỹ waye
of his father, and in his sinne, wher-
with he made Israel sinne. And Ba-
asa the sonne of Ahia (which was of
ỹ house of Issachar) conspired against
him, and Baasa smote him at Gibbe-
thon, which is a city of ỹ Philistins:
for Nadab and all Israell laide siege
to Gibbethon. Euen in the third yere
of Asa king of Juda, did Baasa slaye
him, and raigned in his steade. * And 3.re.14 a
it fortuned that whan he was kinge, G
he smote all the house of Jeroboam, &
lefte him naught that breathed, vn-
till he had put him cleane oute, accor-
dinge vnto the sayinge of the Lorde,
which he spake by his seruaunt Ahia
the Selonite: because of the sinnes of
Jeroboam, wherwith he sinned, and
made Israel sinne, whan he with hys
prouocation angred the Lorde God of
Israell. The rest of the woordes that
concerne Nadab, and all that he dyd,
are they not wrytten in the booke of
the Chronicles of the kings of Isra-
ell? And there was warre betweene
Asa and Baasa, kinge of Israel, all
theyr daies. So in the thirde yeare of
Asa kinge of Juda, began Baasa the
sonne of Ahia to raigne ouer al Isra-
ell in Thirza. xxiiii. yeare. And he did
that which is euil in the sighte of the
Lord, walking in the waye of Jero-
boam, and in his sinne, whiche made
Israell to sinne.

¶ The. xvi. Chapter.

Then

A When the worde of the Lorde came to Jehu the sonne of Hanani agaynst Baasa, saying: forasmuch as I exalted thee oute of the duste, and made thee captayne ouer my people Israell, and thou hast walked in the way of Jeroboam, and haste made my people Israell to synne, to anger me with their syns: Behold, I wyl root outthe posteritie of Baasa, and the posteritie of his house, & wil make his house lyke the house of Jeroboam the sonne of
3 Re. 14c Nabat. That man of Baasa which
and. 21. f. dyeth in the citie, him shal the dogges eate: and that man of hym which dyeth in the fieldes, shall the foules of
B the ayre eate. The reste of the wordes that concerne Baasa, and what he dyd, and his power, are they not wrytten in the booke of chronicles of the kynges of Israel? And so Baasa slept with his fathers, and was buryed in Thirza. And Ela his sonne raygned in hys steade. And by the hande of the prophet Jehu the sonne of Hanani, came the worde of the Lorde agaynst Baasa, and agaynst his house, and agaynste all the wickednesse that he dyd in the syghte of the Lorde (in angrynge hym with the worke of hys owne handes) that he shoulde be like the house of Jeroboam, and becouse he kylled hym, (that is to saye Jehu the sonne of Hanani the prophete.) The. xxvi. yeare of Asa kynge of Juda, beganne Ela the sonne of Baasa to raygne ouer Israell in Thirza, two yeare. And hys seruaunte Zimri (whiche was captayne of halfe hys charettes conspired agaynste hym, as he was in Thirza drinking: and was dronken in the house of Arza steward of hys house in Thirza. And Zimri came and smote him, and kylled hym in the. xxvii. yeare of Asa kyng of Ju-
C da, and raygned in hys steade. And it
Exo. 21b fortuned that whē he was kyng, and
1. Re. 2 d sat on his seate, he slue all the house of Baasa, not leauynge thereof, one to pysse agaynste the wall: Yee, he slue hys kynsfolkes and frendes also. And thus dyd Zimri destroy all the house of Baasa, accordynge to the worde of the Lorde, whiche he spake agaynste Baasa by the hand of Jehu, the prophete, for all the synnes of Baasa and synnes of Ela hys sonne, which they synned, and made Israell to synne, and angred the Lorde God of Israell with theyr vanityes. The reste of the woordes that concerne Ela, and all that he dyd, are they not wrten in all the booke of the Chronicles of the kynges of Israell? In the seuen and twentye yeare of Asa kynge of Juda, dyd Zimri raygne seuen dayes in Thirza, and the people was then in the hooste besiegynge Gibbethon, a cytye of the Philistines. And the D people in the hooste heard one saye: Zimri hath conspired, and slayne the kynge: wherefore, all they of Israell made Amri (the captayne of the host) kynge ouer Israell, that same daye euen in the hooste. And Amri departed by from Gibbethon, and all Israell with hym, and they besieged Thirza. And when Zimri sawe that the Cytye muste nedes be taken, he wente into the palace of the kynges house, and brente hym selfe and the kinges house with fire, & so dyed, for his sinnes which he sinned, in doyng that which is euill in the sight of the Lorde, and in walking in the way of Jeroboam, and in his syns which he did, and in that he made Israel to syn. The rest of the wordes that concerne Zimri & the treason that he wrought, are they not wrytten in the booke of the Chronicles of the kynges of Is-E raell? Then were the people of Israell deuyded into two partes, for halfe the people folowed Thibni the sonne of Ginath, makyng hym king: and the other halfe folowed Amri. But the people that folowed Amri, preuayled agaynst the people that folowed Thibni the sonne of Ginath. And so Thibni dyed, and Amri raygned. In the. xxxi. yeare of Asa kynge of Juda, began Amri to raygne ouer Israell. xii. yeare. Syxe yeare raygned he in Thirza. He bought the hyll Schomron of one Schemar for two talentes

talentes of syluer, and builte in the hyll, and called the name of the Cytie whiche hee builte, after the name of Schemar, whiche had bene owner of the hil Schōron. But Amri wroght that whiche is euyll in the eyes of the Lorde, and dydde worsse then all that were before hym. For hee walked in all the ways of Jeroboam, the sonne of Nabat, and in hys syns, that made Israell synne, to anger the Lord God of Israell wyth theyr vanitytes. The rest of the wordes that concerne Amri, and all that he dyd, and hys strēgth that he shewed, are they not written in the booke of the Chronicles of the kynges of Israell? And so Amri slept with hys fathers, and was buried in Schomron, and Ahab hys son raygned in hys steade. In the thirtie and eyght yeare of Asa kyng of Juda began Ahab the sonne of Amri to reygn ouer Israell, and the same Ahab the sonne of Amri raygned ouer Israell in Samaria twenty and two yeare. And Ahab the sonne of Amri dyd euyll in the syghte of the Lorde, aboue all that were before hym. For it semed vnto hym but a syghte thynge to walke in the sinnes of Jeroboam the sonne of Nabat. He toke Jezabel also the daughter of Ethbaall kynge of the Sidonytes to wyfe, and wente and serued Baall, and worshypped hym. And he reared vp an aultare for Baall in the temple of Baall, which he hadde builded in Schomron. And Ahab made groues, and proceaded further in angringe the Lord God of Israell, then all the kynges of Israell that were before hym. In hys dayes, did Hiel of Bethell builde Jericho. And it coste hym Abyram hys eldest sonne when he layde the foundation, and hys youngest sonne Segub, whē he set vp the gates, accordyng vnto the word of the Lorde, which he spake by Josua the sonne of Nun.

The .xvii. Chapter.

AND Elia the Thesbite (whych was of the inhabiters of Gilead) sayde vnto Ahab: As truely as the Lord God Israell liueth, before whom I stande, there shall be neyther dew nor rayne these yeres but accordyng to my worde. And the woorde of the Lorde came vnto hym, sayinge: get thee hence, and turne thee eastwarde, and hide thy selfe in the brooke Cherith, that is it that lyeth before Jordan: Thou shalte drynke of the ryuer, and I haue commaunded the rauens to fede thee there. And so he wente and dydde accordinge vnto the woorde of the Lord: For he went and dwelt by the broke Cherith, that is before Jordane. And the rauens broughte him breade and flesshe in the mornynge, and lykewyse breade and flesshe in the euenynge, and hee dranke of the brooke. And it chaunced after a while, that the broke dried vp because there fell no rayne vpon the earth. And the woorde of the Lorde cam vnto hym, sayinge: Aryse and get thee to Sarphath, whiche is in Sidon, and dwell there. Beholde I haue commaunded a wydowe there to sustaine thee. So hee arose and went to Sarphath. And when he came to the gate of the Citie, the wydowe was there gatherynge styckes. And hee called to her, and sayde: fet me I praye thee a lyttle water in a vessell, that I maye drynke. And as she was going to fet it, he cryed after her, and sayde: bryng me I praye thee, a morsell of bread also in thyne hande. She sayd: As truly as the Lorde thy God lyueth, I haue no breade readye, but euen an handfull of meale in a barell, and a litle oyle in a cruse. And beholde I am gatherynge of styckes for to go in, and dresse it for me and my sonne, that we maye eate it, and dye. And Elia sayde vnto her, feare not, come and dooe as thou hast sayde: but make me therof a litle cake fyrst of all, and, bryng it vnto me: and afterward make for the and thy sonne. For thus saieth the Lorde God of Israel: the meale in the barell shal not be wasted nether shal the oile in the cruse be mynyshed, vntyll the LORD haue sente rayne vpon the earth. And she wente, and did as Elia saide, And hee and shee and her house did

deu. 11. b
2 Re. 8. b
Jaco. 5. b
B
Luke. 4. c
Judi. 4. c
C

dyd eate a good ſpace, and the meale
waſted not out of the barrell, nether
was the oyle ſpent oute of the cruſe,
accordyng to the worde of the Lorde,
which he ſpake by the hande of Elia.
And after theſe thinges, it happened,
that the ſõne of the wyfe of the houſe
fell ſicke. And his ſickeneſſe was ſo
ſore, that there was no breath lefte in
hym. And ſhe ſayde vnto Elia: what
haue I to do with thee, O thou man
of God? art thou come vnto me, to cal
my ſynne agayne to remẽbraunce, and
to ſlaye my ſonne? He ſayde vnto her:
D geue me thy ſonne. And he toke hym
out of her lappe, and caryed hym vp
into a loft, where he abode, and layde
him vpon his owne bed, and called
vnto the Lord, and ſayd: O Lorde my
God, haſte thou punyſhed alſo thys
widowe (with whom I dwell as a
ſtranger) and haſte ſlayne her ſonne?
4Reg.4f * And he ſtretched him ſelfe vpon the
Acts.23c chyld three tymes, and called vnto the
Lorde, and ſayd: O Lord my God, let
thys chyldes ſoule come into hym a-
gayne. And the Lord herde the voyce
of Elia, and the ſoule of the chyld cam
into him agayne, and he reuiued. And
Elia toke the boye, and brought hym
downe oute of the chamber into the
houſe, and deliuered him vnto his mo
ther, and Elia ſayd: behold, thy ſonne
liueth. And the woman ſayd vnto E-
lia: now I know that thou art a man
of God, and that the word of the Lord
in thy mouth is true.

The.xviii.Chapter.

A
After proceſſe of manye dayes
the worde of the Lorde came
to Elia in the third yere, ſay-
ing: Go ſhewe thy ſelfe vnto Ahab,
De.22.b and * I will ſende rayne vppon the
Iames.5c earth. And Elia went to ſhewe hym
ſelfe vnto Ahab, and there was a gret
famyſhmente in Schomron. And A-
hab called Obadia, whiche was the
gouernour of his houſe: and Obadia
feared God greatly: For when Jeza-
bell deſtroyed the Prophetes of the
Lord, he toke an hundred Prophetes
and hyd them, fyftye men in one caue,
and fyftye in another, and prouyded
breade and water for them. And Ahab
ſayd vnto Obadia: Go into the lande,
vnto al ẏ fountains of water, and vn-
to all ẏ brokes, if haply we may fynd
graſſe, to ſaue the horſes & the mules,
and that we deſtroye not ſome of the
beaſtes. And ſo they deuyded the lande
betwene them, to walke thorowe it.
Ahab went one way by hym ſelfe, and
Obadia went another waye by hym
ſelfe. And it chaunced that as Obadia B
was in the waye, Elia met him. And
Obadia knewe him, and fell on hys
face, and ſayd: arte not thou my Lorde
Elia? And he anſwered him: I am he.
Go and tell thy Lord: behold, Elia is
here. He ſayde: what haue I ſynned,
that thou wouldeſt delyuer thy ſer-
uaunt into the hande of Ahab, to ſlay
me? As truely as the Lorde thy God
liueth, ther is no nacion or kingdome,
whether my Lorde hath not ſente, to
ſeke thee. And when they ſayd: he is
not there, he toke an oth of the kyng-
dome and nacion, when he found thee
not. And nowe thou ſayeſt: go and tel
thy lord, that Elias is here. And as
ſone as I am gone from the, the ſpyrit
of the Lorde ſhall cary thee into ſome
place that I do not knowe, & ſo when
C I come and tell Ahab, and he can not
fynde thee, he ſhall ſlaye me. But I
thy ſeruaunt feare the Lorde from my
youth vp. Was it not tolde my Lord,
what I dyd, when Jezabell ſlue the
prophetes of the Lord, howe I hydde
an hundred men of the Lordes pro-
phetes, fyfty men in one caue, and fyf-
tye in another, and prouided them of
breade and water? And nowe thou
ſayeſt: Go thou nowe and ſhewe thy
Lorde, Beholde, Elia is here, that he
may ſlay me? And Elia ſayd, as truly
as the Lorde of hoſtes liueth, before
whom I ſtande, I wyll ſhewe my
ſelfe vnto him this daye. So Obadia
went to mete Ahab, and tolde hym.
And Ahab went to mete Elia. And it
fortuned, that when Ahab ſawe Elia
he ſayde vnto him: Arte thou he that
troubleth Iſrael? He anſwered: I
is not I that haue troubled Iſrael,
but

but thou, and thy fathers house, in that ye haue forsaken the commaundementes of the Lorde, and thou hast folowed Baal. Nowe therefore send and gather to me al Israel vnto mount Carmell, and the prophetes of Baall
3 Re.22.a D * foure hundred and fifty, and the prophetes of the Idols groues four hundred, whiche eate of Iezabels table.
So Ahab sent vnto al the children of Israell, and gathered the prophetes together vnto mounte Carmell. And Elia came vnto al the people and said: how long halte ye betwene two opinions? If the Lorde be God, folowe hym: but if Baall be he, then go after hym. And the people aunswered him not one worde. Then sayd Elia vnto the people againe, I onely remaine a prophete of the Lorde: but Baalles prophetes are four hundred and fifty. Let them therfore geue vs two oxen, and let theym chose the one and cutte him in peces, and laye hym on wood, and putte noo fyer vnder: and I wyll dresse the other oxe, and laye hym on woodde, and wyll put no fyer vnder. And call ye on the name of your God, and I wyll call on the name of the
E 1 Re.9.c Lorde: and then the God that answereth by fyre, let him be God. * And all the people aunswered and sayde: it is well spoken. And Elia sayde vnto the prophetes of Baal: chose you an oxe, and dresse hym fyrst (for ye are many) and call on the name of your Goddes, but put no fyer vnder. And they toke
Mat.6.a the one oxe that he dydde geue theym, and they dressed it * and called on the name of Baal from morning to noon, sayinge, O Baall heare vs. But ther was noo voyce nor one to aunswere. And they lepte vppon the aulter that they had made. And at noone, it fortuned that Elia mocked theym, and sayde: crye loude, for he is a God: peraduenture he is talkynge or occupied (in folowynge vpon hys enemyes) or is in hys iourney, or happelye hee sleepeth, and muste bee awaked wyth youre cry. And they cryed lowde, and cut them selues, as their maner was, wyth knyues and launcers, tyll the bloud folowed on them. And it chanced, that when myddaye was passed, they prophesyed vntil the tyme of the cuenyng sacrifyce, But ther was neF ther voyce nor one to aunswere, nor anye that regarded theym. And Elia sayde vnto all the folke: come to mee. And all the people came to hym. And * he repaired the aultar of the Lorde, 1 re.14.c that was broken. * And Elia tooke Ios.4.b twelue stones accordyng to the number of the twelue Trybes of the sons of Iacob (vnto whom the woorde of the Lorde came, saying. * Israell shal Gen.32.f be thy name. And wyth the stones he made an aultare in the name of the Lorde. And he made a ditch round aboute the aulter, as broade as two forowes of the corne fyelde. And he put the wood in order, and hewed the oxe in peces, and layed him on the wood, and sayde: fyll foure barels with water, and powre it on the burnte sacrifice and on the wood. And he saide: do so agayne. And they dyd so the second tyme. And he sayde agayne: doo it the thyrd tyme. And they dyd it the third time. And the water ran round about the aultar, and he fylled the pyt wyth water also. And it fortuned when the tyme came (wherin the burnte sacrifyce of the euening vsed to be offred) Elia the prophet cam and sayd: Lorde God of Abraham, Isahac, and of Israell, it shalbe knowen thys day, that thou art the God of Israell, and that I am thy seruaunte, and that I haue done all these thynges at thy cõmaundement. Heare me (O Lord) hear me that this people may know, that thou art the Lord God, and ỹ thou hast turned theyr hert again now at the laste. Iudi.6.b * And the fyre of the Lord fel, and cõ- Eccli.48.a sumed the burntsacrifice, the wodde, 1 Mac.1.c the stones and the dust, and licked vp G the water that was in the pyt. And when all the people sawe it, they fell on theyr faces, & said: The Lord he is god, The Lord he is God. And Elia said vnto them: Take the prophetes of Baal, and lette not one of them escape. And they tooke theym, and Elia brought them vnto the broke Ison,

and slue thē there. And Elia said vnto Ahab: get thee vp, eate and drynke, for there is a sounde of muche rayne. And so Ahab went vp to eate, and to drynke, and Elia went vp to the top of Carmell. And he layde hymself flat vppon the earth, and put hys face betwene hys knees, and sayd to his seruaunt: go vp (I praye thee) and looke towarde the waye of the sea. And hee went vp and loked, and sayde: there is nothyng. And he sayd: goo again. vii. tymes. And it fortuned, that at the seuenth tyme he said: beholde, there ariseth a lyttle cloude of the Sea, lyke a mannes hand. He sayde: goo, and saye vnto Ahab. Make fast thy charet, and gette thee downe, that the rain stoppe thee not. And it came to passe, that in the meane whyle, the heauen was blacke wyth cloudes and wynde, and there was a greate rayne. And Ahab gate vp and came to Jezrael. And the hand of the Lord was on Elia, and he gyrded vp hys loynes, and ran before Ahab, til he came to Jezreel.

¶ The. xix. Chapter.

A And Ahab tolde Jezabell, all that Elia had doone, and how he had slayn all the Prophets wyth the sweard. Then Jezabel sent a messenger vnto Elia, sayinge: + so 3.re.2.b. and so lette the Goddes do to me, if I make not thy soule like one of theirs, by to morowe thys tyme. When hee sawe that, he arose and went for hys lyfe, and came to Beersheba in Juda, & lefte hys seruaunt there. But he hym selfe went a dayes iourney into the wylderneſſe, and came and sate vnder a Juniper tree, and desyred for hys soule, that he myght dye, & sayd, + it is Jon.4.c. now inough (O Lord) take my soule, for I am not better then my fathers. And as he lay & slept vnder ỹ Juniper tree: behold, an angel touched him and sayde vnto hym: vp, and eate. And B whan he loked aboute hym: beholde, there was a loaffe of bryyed breade, and a vessell of water at hys heade. And he dyd eat and drincke, and layde hym downe agayne to slepe. And the angell of the Lord came againe the seconde tyme, and touched hym, & sayd: vp, and eate, for thou haste yet a great iourneye. And hee arose, and dydde eate and drincke, and walcked in the strengthe of that meate + fortye dayes Ex. 34.d and fortye nyghtes, euen vnto Horeb Mat. 4.d the mounte of God. Whan hee came thyther into a caue, he lodged therin, all nyghte. And beholde, the woorde of the Lorde came to hym, and sayde vnto hym: what doest thou here Elias? And he aunswered. I haue bene Ielous for the Lord god of Hostes sake. For the chyldren of Israell haue forsaken thy couenaunt, + broken downe thy aultares, and slayne thy prophets Ro.11.d wyth the sweard, and I am onlye lefte, and they seeke my lyfe to take it awaye. And hee sayde: come oute and stande vppon the mounte, before the Lord. And beholde + the Lorde went by, and a mighty stronge wynde that rente the mountaynes, and brake the rockes before the Lord. But the Lord was not in the wynde. And after the wynde, came an earthquake. But the Lorde was not in the earthquake. And after the earthquake, came fyre: but the Lord was not in the fyre. And after the fyre, came a small still voyce. And when Elia heerde it, hee couered hys face wyth hys mantle, and went out, and stoode in the enterynge in of the caue. And beholde, there came a voyce vnto him, and sayed, what doest thou here Elia? And he answeared: I haue beene gelous for the Lorde God of Hostes sake, because the childrē of Israell haue forsaken thy couenaunt, cast downe thyne aultares, and slaine thy Prophets wyth the sweard, and I only am lefte, and they seke my lyfe to take it awaye. And the Lorde sayde vnto hym: goo and turne thy waye vnto the wylderneſſe vnto Damasco, ỹ thou mayest annoynt + Hazael, kinge ouer Syria. And + Jehu the sonne of Nimsi, shalte thou annoynte kynge ouer Israell And Elisa the sonne of 4.re.8.d. Saphat of Abel Mitholoh shalt thou 4.re.9.d. annoynt to be Prophet in thy roume. And it shal come to passe, that who so eskapeth the sweard of Hazael, hym

shall

shal Jehu slaye: and if anye skape the sweard of Jehu, hym shall Elisa put to death. And therto • I haue left me seuen thousande in Israell, of which
3.Ki. 11.a neuer manne bowed hys knees vnto Baall, nor kyssed him vpo his mouthe.
So he departed thence, and found Elisa the sonne of Saphat plowynge, and haupnge twelue yocke of Oxen before hym, and he wyth the twelue. And Elia went by hym, and caste hys mantell vppon hym. And he lefte the oxen, and ranne after Elia, and sayde:
• let me I praye thee, kysse my father
Luk. 9.b and my mother, and then I will folowe thee. He sayde vnto hym: goo backe againe, for what is it, that I haue doone to thee? And whan hee wente backe agayn from him, he toke a couple of Oxen, and slew them, and dressed the flesh wyth the instrumēts of the Oxen, and gaue vnto the people, and they dyd eat. And then hee arose, and wente after Elia, and ministred vnto hym.

¶ The xx. Chapter.

1 And Benhadad the kynge of Syria gathered all hys hoste together, hauing .xxii. kinges wyth him, and horses and charettes: and went vp and besieged Samaria, and warred agaynste it. And he sente messengers to Ahab kynge of Israell into the Citye, and sayde vnto hym: thus sayeth Benhadad: Thy syluer and thy golde is myne, and the fayrest of thy wyues, and of thy chyldren bee myne. And the kynge of Israel aunswered and sayde: My Lorde kynge accordinge to thy sayinge, I am thine and all that I haue. And whan the messengers came agayne, they sayde: thus sayeth Benhadad. For as much as I haue sent vnto thee, saying: thou shalte delyuer me thy syluer and thy golde, and thy wyues, and thy chyldren: I wyll therefore sende my seruauntes vnto thee to morowe thys
2 tyme: and they shall serch thine house, and the houses of thy seruaunts. And what so euer is pleasaunte in thyne eyes: they shal take it in theyr hands, and bryng it away. Then the kyng of Israell sente for all the elders of the lande, and sayde: take heede, I praye you and se, how this fellowe goeth about mischefe. For he sente vnto me, for my wiues, for my children, for my syluer & for my gold: and I denied him not. And all the elders & al the people said, harken not vnto hym, nor consēt. Wherfore he saide vnto the messēgers of Benhadad: tel my Lord the kynge, al that thou diddest send for to thy seruaunt at the fyrst time, that I wil do, but this thing I may not do. And the messengers departed, and broughtan swere agayne. And Benhadad sente vnto him agayne, and sayde: thus and thus do the Gods vnto me, if the dust of Samaria be inough for all the people that folow me, to take euerye man an handfull. And the kynge of Israel aunswered, and sayde: tell hym, let not him that putteth on hys harneste bost hym self, as he that putteth it of. And it fortuned, that when Bēhadad hard that tidynges, as hee was wyth the kinges drinking wythin the pauilyons, he sayde vnto his seruaunts, put on your harneste. And they sette them selues in aray againste the citye. And
¶ behold, there came a Prophet vnto Ahab kyng of Israel, saying: thus saith the Lorde, hast thou sene al this great multytude? Beholde, I wyll delyuer it into thine hand thys daye, and thou shalt know, that I am the Lord. And Ahab sayde: By whome? hee sayde: thus sayeth the Lorde: Euen by the seruauntes of the gouernoures of the shyres. He saide againe: who shal order the battayle? And hee answeared: Thou. Then hee noumbred the seruants of the gouerners of the shires: and they wer two hundred and .xxxii. And after them also, he noumbred all the people, all the children of Israell, euen seuen thousand. And they went out at noon: but Benhadad did drink tyll he was droncken in the Pauilyons, bothe hee and the kynges: euen xxxii. kynges, that holpe him. And the seruauntes of the gouernoures of the shires went out first. And Bēhadad

sent out, and they shewed him, saying: There are men come out of Samaria. He said, whether they become out for peace, take them aline: or whether they be come oute to fight, take them yet a liue. And so those younge men of the gouernoures of the shires came oute of the citye, and the hooste after them, and they slew euery one his enemye that came in his waye. And the Syrians fledde, and they of Israell followed after them. And Benhadad the kinge of Syria scaped on a horsse, with his horsemenne. And the king of Israell went oute, and smote the horsses and charettes, and wyth a greate slaughter slue he the Syrians. And there came a Prophette to the kinge of Israell, and saide vnto hym: goo forthe and play the man, be wyse and take heede what thou doest: for when the yeare is gonne aboute, the king of Syria will come vp againste thee. And the seruauntes of the kinge of Syria sayde vnto him. The Gods of the hilles are their Goddes, and therfore they had the better of vs: but lette vs fyghte againste them in the plain, & for what ye will, we shal haue the better of them. And this doo: take the kinges away euerye man oute of his place, and putte Dukes in theyr rowmes. And do thou noumbre thee an hooste, like the host that thou hast loste, suche horses and suche charets, and we will fight against them in the plaine, and thou shalt see vs gette the
E better of them. And he harkned vnto their voice, and did euen so: and it fortuned, that after the yere was goone aboute, Benhadad numbred the Syrians, and went vp to Ephek to fight againste Israell. And the chyldren of Israel wer numbred, and with theyr whole noumbre wente they agaynste them, and the children of Israell pytched before them, lyke two little flockes of kiddes: but the Syrians fylled the country. And there came a manne of God, and said vnto the king of Israell: thus sayeth the Lorde: Because the Syrians haue sayed: the Lorde is but God of the hilles, and not God of the valeis: therefore will I deliuer this great multitude into thyne hãd, and ye shall knowe, that I am the Lorde. And they pitched one ouer against the other. vii. dayes, and it came to passe, that in the seuenthe daye, the battaile was ioyned. And the children of Israell slewe of the Syrians an hundred thousande foote men in one daye. But the rest fled to Ephek into the city. And there fell a wall vppon xxvii. thousande of the men that were left. And Benhadad fledde, and came into the citye, from chambre to chambre. And his seruauntes sayde vnto him: Beholde, we haue hard say, that the kinges of the house of Israell are mercifull kinges. We will therefore putte sacke cloth aboute oure loynes, and ropes aboute oure neckes, and go out to the kynge of Israel, if happely he will saue thy life. And so they girded sacke clothe aboute theyr loynes, and put roopes aboute theyr heades, and came to the kynge of Israell and said: Thy seruaunt Benhadad saith, I pray thee let me liue. He saide: is he yet a liue? he is my brother. And they tooke that worde for good lucke, and
F hastely caughte it out of hys mouth, and saide, yea thy brother Benhadad. He said, go, & bringe him hyther. And Benhadad came out vnto him, and he caused him to come vp into the charret. And he saide vnto him: the cityes which my father toke from thy father I will restore againe. And thou shalt make streates for thee in Damasco, as my father did in Samaria. And I will make an appoyntmente with thee, and sende thee awaye. And so he made an appoyntemente wyth hym, and sent him awaye. And there was a certaine man of the children of the Prophettes, whyche sayde vnto his neighboure in the woorde of the Lorde: smite me I praye thee. And the man would not smite him: Then said he vnto hym. Because thou haste not harkened vnto the voyce of the Lorde: beholde as soone as thou arte departed from me, a Lion shall slay thee. 3. Re. 13. G
And it came to passe, that assone as he was

3.re. 13. c was departed from him, * a Lyon
G founde him, and slewe hym. Then hee
founde a nother man and sayde: smyte
me I prayye thee. And the man smote
hym, so that in smiting hee wounded
hym. So the prophet went forth, and
wayted for the kinge by the way, and
put him selfe out of knowledge wyth
ashes, wherby he layed vpon hys face.
And when the kyng came by, he cry-
ed vnto the kynge, and sayde: thy ser-
uaunt went out in the myddes of the
battell. And beholde, ther went a way
a man, whom another man brought
vnto me, and saide: kepe thys manne.
And yf hee be milled or loste, thy lyfe
shall go for hys: or else, thou shalt pay
a talente of syluer. And as thy seruant
had here and there to do, he was gon.
And the king of Israel said vnto him:
euen so shal thy iudgement be as thou
hast defined it thy selfe. And he hasted
and tooke the ashes away from hys
face: and the kynge of Israell knewe
hym, that hee was of the Prophetes.
And he said vnto him: thus saieth the
Lorde: because thou hast let go a man
that is in my curse, thy lyfe shall goe
for hys lyfe, and thy people for hys
people. And the kyng of Israel went
to hys house, wayworde, and in dys-
pleasure, and came to Samaria.

The. xxi. Chapter.

1 AFter theese thinges, it chaunced, that Naboth the Jezrahe
lite had a vineyard in Jezra-
hel, hard by the palace of Ahab kinge
of Samaria. And Ahab spake vnto
3.Re.8 b Naboth, saying. * Giue me thy vine-
yard, that I may make me a garde of
herbs therof, because it lieth so ny my
house: and I wyll geue thee for it a
better vineyard then it is: or rather if
it please the, I wil geue the, the worth
of it in money. And Naboth sayde to
Ahab: The Lord forbid that from me,
B that I should geue the inheritaunce
of my father vnto the. And Ahab cam
into his house heauy, and euil apaide
because of the worde which Naboth
the Jezrahelite had spoken to him, for
he had said: I will not geue thee, the
enheritaunce of my fathers. And hee
laid him downe vpō his bed, and tur-
ned away his face, (to the wall) and
wold eat no bread. But Jezabell hys
wyfe camme to hym, and sayde vnto
hym: why is thy spyryte so wayward
that thou eatest noo breade? And hee
said vnto her: For I spake vnto Na-
both the Jesrahelyte: and sayde vnto C
hym: Geue me thy vyneyard for mo-
ney: or els yf it please thee, I wyll
geue thee another vyneyard for it.
And he aunswered: I wyll not geue
thee my vyneyarde. And Jezabell
hys wyfe sayd vnto hym: Doest thou
thus gouerne the kyngedome of Is-
raell? vp and eate bread, and let thyne
hearte at reste, I wyll geue thee, the
vyneyard of Naboth the Jesraelyte.
And so shee wrote a letter in Ahabs
name, and sealed it wyth hys seale,
and sente the letter vnto the elders,
and to the nobles that were in hys
citie dwellinge wyth Naboth. And
she wrote in the lettre, sayinge: pro-
clayme a fast, and set Naboth on hye
amonge the people, and set twoe vn-
thryftes before hym, to beare (false)
wytnesse agaynste hym, sayinge: thou
diddest blaspheme God and the king.
And then cary him out, and stone him D
to deth. And the men of the citie: that
is to say, which dwelt in his citie: did
as Jezabell had sent vnto them, & as
it was written in the letter, whiche
she had sent vnto them. They proclai-
med fastyng, and set Naboth amonge
the chiefe of the people, and there came
in two men (the children of Beliall)
& sate before hym. And the two vn-
thryftie persones wytnessed agaynste
Naboth, in the presence of the people
saying: Naboth did blaspheme God &
the kyng. * And they caried him oute Acts. 7.
of the citie, & stoned him with stones
that he died. And then they sente to
Jezabel, saying: Naboth is stoned to
deathe. And it fortuned, when Je-
zabell hearde that Naboth was sto-
ned to deathe: She sayde to Ahab:
Vp, and take possession of the vyne-
yarde of Naboth, the Jezraelite,
which he denyed to geue thee for mo-
ney, for Naboth is not alyue, but

deade. And when Ahab hearde that Naboth was dead, he rode vp to goe downe to the vyneyearde of Naboth the Jezraelyte, and to take possession of it. And the worde of the Lord came vnto Elia the Thesbyte, sayinge: vp and go downe to mete Ahab kynge of Israell, which is in Samaria. For lo, he is gone downe to the vyneyard of Naboth: to take possessiō of it. And therefore shalte thou saye vnto hym, thus sayth the Lorde: hast thou killed, and gotten possessiō? And thou shalte speake vnto hym sayinge: thus
F 3.re.22.f sayeth the Lorde in the place where dogges lycked the bloud of Naboth, shall dogges licke euen thy bloud also. And Ahab sayde vnto Elia: haste thou found me, O thou mine enemy? He aunswered: I haue found thee: for thou art euen solde to woorke wyckednesse in the syght of the Lord. Beholde, I wyll bryng euil vpon thee, and wyll make cleane riddance of thy
4Re.9.b. posteritie, and wyll • destroye from Ahab, euen hym that maketh water against the wal, and him that is shut vp, and lefte behinde in Israell: and wyll make thyne house, like the house of Jeroboam the sonne of Nabat, and lyke the house of Baasa the son of Ahia, for the prouocation, wherewyth thou haste prouoked and made
G Israell to syn. And of Jezabel spake
Osee.1.b the Lorde, sayinge: • dogges shall eate
4 Re.9.b Jezabell in the possession of Jezra-
3 Re,14.c hell. • And hee that dyeth of Ahab in
15.g, and the towne, him shall dogges eat: and
16.8 he that dyeth in the feldes, hym shall the foules of the ayre eate. But there was none lyke Ahab which did euen sell him selfe, to woorke wyckednes in the sight of the Lord, and that because Jezabell hys wyfe prycked hym forward. He did exceading abhominably in folowynge foule Idolles, accor-
Nu.21.f dyng to all thynges: as did the Amorites • whom the Lorde caste out before the childrenne of Israell. And it
Ge.37.d. fortuned, that when Ahab hard those wordes, • he rent his clothes, and put sackecloth about hys flesh, and fasted and laye in sackecloth, and went bare fote. And the worde of the Lord came to Elia the Thesbite, sayinge: seest thou howe Ahab humbleth him selfe beefore mee? because hee submytteth hym selfe before me, I will not bryng that euil in his dayes: but in hys sons dayes wyll I bryng that euill vpon his house. And they contynued three yeare without warre betwens Syria and Israell.

¶ The .xxii. Chapter.

AND • in the thirde yeare dyd Jehosaphat the king of Ju- A
da, come downe to the kynge 2 pa.18.a
of Israell. And the kinge of Israell sayde vnto his seruauntes, knowe ye not that Ramoth in Gilead is ours? and we sit styll, and take it not out of the hande of the kinge of Syria. And he sayde vnto Jehosaphat: wilt thou come with me to battaile against Ramoth in Gilead? And Jehosaphat sayde vnto the kynge of Israell: • I wil be as thou art and my people shal
4.re.13.a bee as thyne and my horses as thyne. And Jehosaphat said vnto the kynge of Israell: • aske councell I pray the
1 Re.2.d et the worde of the Lord to daye. And then the king of Israell gathered the
3re,18.c. prophetes together vpon • a four hundred men, and sayde vnto theym: shall I go agaynst Ramoth in Gilead to battaile, or shal I lette it alone? And they said, go vp: for the Lord shall delyuer it into the handes of the kyng. And Jehosaphat sayde: is there here neuer a prophet of the Lord more, that we myghte enquire of him? And the kyng of Israell sayde vnto Jehosa-
B phat, there is yet one manne (Michea the sonne of Jimla,) by whom wee maye aske counsayle of the Lorde: but I hate him: for he dothnot prophecie good vnto me, but euyll. And Jehosaphat sayd: let not the kyng say so. Thenne the kynge of Israell called a chamberlayne and sayde: Fet Mychea the son of Jimla hether atonce. And the king of Israel & Jehosaphat the king of Juda sat either in his seat and their aparell on theym in a boyde

place,

place beſyde the entring in of ỹ gate of Samaria, and all the prophetes prophecied before them. And Zedekias the ſonne of Canaana made hornes of yron, and ſayde: Thus ſaith the Lorde: With theſe hornes ſhalte thou puſhe the Syrians, vntyll thou haue made an ende of them. And al the prophetes prophecyed euen ſo, ſaying: Go vp to Ramoth in Gilead, and proſper, for the Lord ſhal deliuer it into the kings hande. And the meſſenger that was gone to call Michea, ſpake vnto him, ſayinge: Beholde the wordes of the prophetes ſpeake good vnto the kyng with one mouth: let thy worde therfore (I praye thee) be lyke the worde of euerye one of them, to ſpeake that which is good. And Michea ſayd: as truely as the Lord liueth, whatſoeuer the Lorde ſayth vnto me, that will I ſpeake. And ſo he came to the kynge, and the kyng ſayd vnto him: Michea, ought we to go agaynſte Ramoth in Gilead to batayle, or to bee ſtyll? He anſwered to hym. * Go and proſper, 2 Par. 28 a.b.c. the Lord ſhall deliuer it into the hand of the kynge. And the kyng ſayd vnto him: So and ſo manye tymes do I charge thee, that thou tel me nothing, but that whiche is true, in the name of the Lorde. He ſayd: I ſawe al them of Iſraell ſcattered vppon the hylles, as ſhepe that haue not a ſhepeherde. And the Lorde ſayde: Theſe haue no maſter, let euery man retourne to his houſe in peace. And the kynge of Iſraell ſayde vnto Jeholaphat: dyd I not tell thee, that he wouldе prophecye no good vnto me, but euyll? And he ſayde agayne: Heare thou therfore the woorde of the Lorde. I ſawe the Lorde ſyt on hys ſeate, and all the hoſt of heauen ſtoode aboute him on hys ryght hand and on his lefte. And the 2. Par. 18b Lorde ſayd: * Who ſhall perſwade Ahab, that he maye go and fall at Ramoth in Gilead, and one ſaide on this maner, and another on that. And there came forth a certayne ſpyrite, and ſtode before the Lord, and ſayde: I wyll perſwade hym. And the Lorde ſayde vnto hym: Wherwith? And he ſayd: I wyll go out, and be a falſe ſpyrite in the mouth of all hys Prophetes. He ſayde: thou ſhalte perſwade hym, and preuayle, go forth then, and do euen ſo. Nowe therfore behold, * the Lord Jer. 14. c hath put a lyinge ſpyrite in the mouth of al theſe thy prophetes, and the Lord hath ſpoken euyll towarde thee. But Zedekia the ſonne of Canaana went to and ſmot Michea on the cheke, and ſaid: Which went the ſpyrit of the Lord from me, to ſpeake vnto thee? And Michea ſayd: behold, thou ſhalt ſe in that day, when thou ſhalt go from chambre to chambre to hyde thee. And the kyng of Iſrael ſayd: take Michea and cary him vnto Amon the gouernoure of the citye, and vnto Joad the kynges ſonne, and ſaye: thus ſayeth the king: Put this felowe in the preſon houſe, and fede hym with bread of affliction, and with water of trouble, vntyll I retourne in peace. And Michea ſayd: If thou retourne in peace, the Lorde hath not ſpoken by me. And he ſayde: herken ye people euerye one of you. And ſo the king of Iſraell and Jehoſaphat the kynge of Juda wente vp to Ramoth in Gilead. And the kyng of Iſraelle ſayde to Jeholaphat: chaunge the, when thou goeſt to war, and put on thyne apparell. And the kynge of Iſraell chaunged him ſelfe, and wente to battell. But the kynge of Syria commaunded the two and thirtye captaynes (that had rule ouer his charettes) ſayinge: fight neyther with ſmall nor greate, ſaue onely agaynſte the kynge of Iſraell. And when the captaynes of the charettes ſawe Jeholaphat, they ſayd: Surely it is the kynge of Iſraell, and they turned to fight agaynſt him. And Jeholaphat cried. And ſo it came to paſſe, that when the captaynes of the charettes ſawe that he was not the kyng of Iſraell, they turned backe frō him. And a certayne man drewe a bowe ignorantely, and (by chaunce) ſmote ỹ kyng of Iſrael betwene the rybbes and his harneis. Wherfore he ſayd vnto the driuer of his charets: turne thy

hande, and carye me out of the hoste, for I am (sore) hurt. And the battell encreased that day, and the kyng stode styll in his charet agaynst the Syrians, and dyed at euen. And the blood ranne oute of the wounde into the middes of the charet. And there went a proclamation thorowe out the hoste aboute the goyng downe of the sonne saying: Euery manne to hys Citie, and to hys owne countreye. And so the kynge of Israell dyed, and they came to Samaria, and buryed hym there. And one washed the charet in
3.re.12.f the poole of Samaria, * and the dogges licked vp his bloode (and harlottes washed by the poole syde) accordyng vnto the woorde of the Lorde, which he spake. The rest of the worckes that concerne Ahab, and all that he dyd, and the Iuorie house whiche he made, and al the cities that he builded, are they not written in the boke of the Chronicles of the Kynges of Israell? And so Ahab slepte wyth hys fathers, and Ahazia hys sonne reygned in hys steade.

2.pa.20. * Iehosaphat the sonne of Asa beganne to reygne vppon Iuda, in the fourthe yeare of Ahab kyng of Israell, and Iehosaphat was.xxxv. yeare olde, whan he beganne to reigne, and reygned .xxv. yeare in Ierusalem. Hys mothers name was Azuba, the daughter of Silhi. And he walked in all the wayes of Asa hys father, and bowed not therfrom: but did that whiche was right in the eyes of the Lorde. Neuertheless, the hylle aultares were not taken out of the way, for the people offered and burnte incense yet in the hyll aulters. And Iehosaphat made peace with the kynge of Israell. * The rest of the worckes that concerne Iehosaphat, and the myghte that hee vsed, and howe he warred, are they not wrytten in the Boke of the Chronicles of the kynges of Iuda. And the remnaunt of the Sodomytes of the males, whyche remayned in the days of hys father, he putte cleane oute of the lande. There was then no kynge made in Edom. And Iehosaphat made tenne shyppes in the sea, to come out thorow Tharsis to Ophir for golde, but they went not, for the shyppes brake at Ezion Gaber. Then sayd Ahazia, the sonne of Ahab vnto Iehosaphat, Lette my seruauntes goe with thy seruauntes in the shyps. But Iehosaphat wold not. And Iehosaphat dyd slepe with his fathers, and was buried with his father, in the Citie of Dauid hys father. And Iehoram his soonne reigned in his stede. Ahazia the soonne of Ahab, beganne to reygne ouer Israell in Samaria, the seuententh yeare of Iehosaphat king of Iuda, and reigned two yeares ouer Israell. But he dyd euyll in the sight of the Lord, and walked in the way of hys father, and in the waye of his mother, and in the way of Ieroboam the sonne of Nabath, whiche made Israel to syn. For he serued Baal, and worshipped hym, and prouoked the Lorde God of Israel vnto wrath according vnto all that his father hadde doone.

The ende of the thirde Booke of the Kynges, after the reckenynge of the Latinistes, whyche the Hebrewes calle the fyrste Booke of the Kynges.

The fourth booke of the kynges, after the Latinistes, which boke and the thirde together: is but one with the Hebrues.

The fyrſte Chapter.

AND Moab did wickedlye agaynſt Iſraell after the death of Ahab. And Ahazia fell throughe a latteſ windowe of his vpper chamber that he had in Samaria. And whyle he was in hys ſickeneſſe, he ſent meſſengers and ſayd vnto them: Go and enquire of Beelzebub the God of Ekrom whether I ſhall recouer of thys my diſeaſe. But the Aungell of the Lorde ſpake vnto Elia the Theſbite: Aryſe, and go vp agaynſt the meſſengers of the kynge of Samaria, and ſay vnto them: Is there not a God in Iſraell, that ye go to aſke councell at Beelzebub the god of Ekrom? wherfore, thus ſayth the Lorde: thou ſhalte not com downe from the bed on which thou art gone vp, but ſhalte dye the
B death. And Elia departed. And when the meſſengers turned backe agayne vnto hym, he ſayde vnto them: why are ye nowe come agayne? They anſwered hym: there came a man vp agaynſt vs, and ſayde vnto vs: go and turne agayne vnto the kyng that ſent you, and ſay vnto him: Thus ſaith the Lord: Is there not a God in Iſraell, that thou ſendeſt to enquire of Beelzebub the God of Ekrom? Therfore thou ſhalt not come downe from the bed, on whiche thou art gone vp, but ſhalt dye the death. And he ſayd vnto them: what maner of man was that which came vp in your way, and told
Mat.3.b you theſe wordes? And they anſwered him: it was an hearye man, and girde with a girdle of leather about hys loynes. And he ſayde: it is Elia the Theſbite. Then the kynge ſente vnto him a captayne ouer fyfty (with hys fifty men) whiche came to him, & behold, he ſate on the toppe of an hill. And he ſpake vnto him: Thou man of God, the kynge hath ſayde: come downe. Elia anſwered and ſayde to the captayne ouer the fifty: If I be a C man of God, fire come downe from heauen, and conſume thee and thy fifty. And there came fire of God, and Luke.33 conſumed him and his fyfty. And the kyng ſent agayne, and ſent him another captayne ouer fyfty with his fifty. And he anſwered and ſayde vnto him: O man of God, thus hath the king ſayd: make haſt, and come down. Elia anſwered and ſayde vnto them: if I be a man of God, fire come down from heauen, and conſume thee and thy fyfty. And there came fire of God downe from heauen, and conſumed him and his fifty. And the king ſent agayn, and ſente the thirde captayne ouer fyftye with his fyfty men. And the third captaine ouer fifty went vp, and camme and fell on his knees before Elia, & beſoughte him, and ſaide vnto him: O man of God, let my lyfe and the lyfe of the fyfty thy ſeruauntes be precioule in thy ſight. Behold, D there came fire downe from heauen, and burnt vp the two fore captaynes ouer fyfty with their fifties: therfore let my lyfe nowe be precioule in thy ſyghte. And the Aungell of the Lorde ſayd vnto Elia: go downe with him, and be not afrayde of him. And he arose and went downe with him vnto the kyng. And he ſayd vnto him, thus ſayth the Lorde: for as much as thou haſt ſent meſſengers to aſke councell at Beelzebub the God of Ekrom, as though there had bene no God in Iſraell, whoſe worde thou myghteſte ſeke after: therefore thou ſhalte not come down of the bed, on whichthou art gone vp, but ſhalt dye the death. And ſo he dyed according to the worde of the Lorde, which Elia had ſpoken. And Iehoram (his brother) beganne to raygne in hys ſteade, in the ſeconde yeare of Iehoram the ſonne of Iehoſephat kinge of Iuda, becauſe he had no ſonne. The reſt of the wordes that

cōcern Ahazia, what things he did, are they not wrytten in the booke of the Chronicles of the kinges of Israell?

¶ The.ii. Chapter.

A AND it chaunsed, that when the* Lord would take vp Elia into heauen by a whyrle winde, Elia wente with Elisa from Gilgall. And Elia sayde vnto Elisa, tarye here I praye thee, for the Lorde hathe sente me to Bethel. Elisa sayde vnto him: *as surely as the Lorde liueth, and as thy soule liueth, I wyll not leaue thee. And they came downe to Bethel, and the children of the prophets that were at Bethel, came oute to Elisa, and sayd vnto him: knowest thou not, howe that the Lorde wyll take away thy master from thy heade this daye? He sayde: I know it also, holde ye your peace. And Elia sayde vnto him: Elisa tarye here, I praye thee, for the Lord hath sent me to Jericho. He said: as surely as the Lorde liueth, and as sure as thy soul liueth, I wil not leaue thee, and so they cam to Jericho. And the children of the Prophets that were at Jericho came to Elisa, and sayd vnto him: knowest thou not, that the Lorde wyll take away thy master from thy heade thys day? He aunswered: I knowe it also, hold ye your peace. And Elia said vnto him: tary I praye thee here, for the Lord hath sent me to Jordan. And he said as surely as the Lord liueth, & as thy soule liueth, I wil not leue thee. And so they two wente together.

Gen.5.c. x.re.28 d

B And fiftye menne of the sonnes of the prophets came and stode on the other syde a farre of, and they two stode by Jordan. And Elia toke hys mantell and wrapte it together, and smote the waters, and they were deuyded, parte the one waye, and parte the other, so that they two went ouer thorowe the dry land. And it fortuned, ꝑ as sone as they wer ouer, Elia said vnto Elisa: aske what I shall doo for thee, yer I be taken away from thee. And Elisa sayde: I praye thee let thy spirite bee doubled vpon me. And he saide: thou hast asked an hard thyng. Neuerthelesse, if thou see me whan I am taken away from thee, thou shalt haue it so: if thou doo not, it shall not be. And it fortuned, that as they went walking and talkinge: beholde, there appeared a charet of fyre, and horses of fire, and parted them both a sonder. * And Elia went vp thorow the whyrlewind into heauen. And Elisa saw, and cried: O my Father, O my Father: the charet of Israell, and the horsmenne therof, and he sawe him no more: and he tooke hys owne clothes, and rente them in two peeces. He tooke vp also the mantel of Elia that fel from him, and went backe agayne, and stode by Jordans side, and tooke the mantel of Elia (that fell from hym,) and smote the waters, (and they parted not a sunder,) and hee sayde: where is the Lorde God of Elia, and he hym selfe? And when he hadde smitten the waters, they parted this waye and that way, and Elisa went ouer. And whā the children of the Prophets whiche were at Jericho saw hym from a far, they sayde: the spirite of Elia doothe rest on Elisa, and they came to meete hym, and fell to the grounde before hym, and saide vnto him: See, there be with thy seruauntes fiftye stronge men, lette them goo and seeke thy master: happelye the spirite of the Lorde hathe taken hym vp, and cast him vpon some mountain, or into some valey. And he sayde. Ye shall sende none. And whan they lay vppon him til he was ashamed, he sayde. Send. They sent therfore fifty men, which sought him three dayes and three nyghtes, but founde him not. And whan they came agayne to him, which tarryed at Jericho, he sayde vnto them: dyd I not saye vnto you, that ye shoulde not go? And the men of the city said vnto Elisa, behold Syr, the dwellinge of this city is pleasaunt as thou thy selfe seest: but the water is naughte, & the ground barren. He said. Bring me a newe cruse, & put salt therin. And they brought it to him. And he went vnto ꝑ spring of ꝑ waters, & cast the salt in thither, and said: Thus saith ꝑ lord.

Ec.48.a

I

I haue healed this water, there shall not come hence forth, either dearthe or barennesse. So the waters wer healed vnto this day, accordinge to ỹ saying of Elizeus, whiche he spake. And he went vp from thence vnto Bethel. And as he was goinge vp the waye, there came litle childrē out of the city, & mocked him, and said vnto hym. Go vp thou bald heade, goo vp thou balde hed. And he turned back, and loked on them, and cursed them in the name of the Lord. And there came .ii. shr Beares oute of that woode, and tare .xlii. children of them. And hee wente from thence to mounte Carmell, and from thence he turned again to Samaria.

¶ The .iii. Chapter.

1 IEhoram the sonne of Ahab began to raigne vpon Israell in Samaria the xviii. yeare of Iehosaphat kynge of Juda, and raigned twelue yeres. And he wroughte euell in the syght of the Lord: but not like his father and like his mother, for he put away the images of Baal, that hys father had made. Neuertheless, hee cleued vnto the sinnes of Jeroboam the sonne of Nabat (whiche made Israel to sinne) and departed not ther frō. And Mesa king of Moab was a lord of shepe, and rendered vnto the kinge of Israel an hundred thousand lābes, and an hundred thousande Rammes with the wol. But whan Ahab was dead, it fortuned that the king of Moab rebelled against the kinge of Israell. And kyng Iehoram went oute of Samaria the same season, & numbred all Israell, and went and sent to Iehosaphat the kyng of Juda, sayinge: ỹ king of Moab hath offended against me, wilt thou come with me agaynst Moab to battel? He answered: I wil come vp, for as I am, so arte thou: and as my people be, so are thy people, & thi horses as mine. And he said: what way shall we go vp? And he answered. The way thorow the wildernes
B of Edom. And so the kinge of Israell toke his iourney: and the king of Juda, and the king of Edom. And when they had compassed the way .vii. dais they hadde no water for the hoste, and for the cattell that followed them.
And the kinge of Israell said: Alasse, the Lord hathe called these thre kinges together, to deliuer them ouer into the hande of Moab. But Iehosaphat sayde: Is there not here a Prophet of the Lord, that we may inquire of the Lorde, by hym? And one of the kynge of Israels seruauntes answered and saide: heare is Elisa the sonne of Saphat, whiche powred water on the handes of Elia. And Iehosaphat sayde: Is not the worde of the Lorde wyth hym? And so the kynge of Israell, and Iehosaphat and the king of Edom wente downe to him. And Elisa sayde vnto the kinge of Israell. What haue I to do with thee? Gette thee to the Prophets of thy father, & to the Prophets of thy mother. And the king of Israel said vnto him. Oh naye. For the Lord hathe called these thre kynges together to delyuer them into the hande of Moab. And Elisa sayd: as sure as the Lorde of hoostes lyueth (in whose syght I stande) and it wer not that I regard the presence of Iehosaphat the kynge of Juda, I woulde not looke towarde thee, nor yet see thee. But nowe bringe me a minstrell. And whan the mynstrell playde, the hand of the Lord came vpon hym. And hee sayd: Thus sayeth the Lord, Make thys playne grounde full of diches. For thus sayth ỹ Lord: ¶
ye shall see neyther winde nor raine, and yet the brooke shallbe fylled with water, that ye may dryncke, bothe ye, and your beastes, and your cattell.
And thys is yet but a small thynge in the sighte of the Lorde, for as muche as he wil geue ouer the Moabites also into your hands. And ye shal smite euerye stronge Towne, and euerye goodlye Citye, and shall felle euerye pleasaunt tree, and stoppe euery well of water, and marre euerye good platte of grounde wyth stoanes.
And in the morning, whan the meat offerynge was offered. It fortuned,

that there came water by the way frō Edom, and the countrye was fylled with water. And when all the Moabites heard that the kinges wer come vp to fight against them, they gathered all together, from the youngest that was able to put on harnesse, and so vp warde, and stoode in the bozder of the lande. And they were vp early in the mozning, and the Sunne shone vppon the water, that the Moabites sawe the water a farre of, as redde as bloude, and they sayde. Thys is the bloud of the slaughter: the Kyngs ar slayn, and one hath smitten another. Nowe therefoze Moab, gette thee to the spoyle. And when they came to the hoste of Israell, the Israelites stoode vp and smote the Moabites, so that they fledde befoze them, but they followed vpon them, and smote Moab. And they ouerthzewe the Cities, and on euery good parcel of land, caste euery man his stone, and filled it, and they stopte all the welles of waters, and felde all the good trees. Only in the citye of bzicke left they the stones therof, how be it they went aboute it with slinges, and smote it. And when the kinge of Moab sawe, that the battayle was sooze against him, he toke wyth him seuen hundzed menne that dzewe the swearde to haue gone thorowe, euen vnto the kinge of Edom: but they coulde not. And then he toke his eldest sonne (that shoulde haue raigned in his stead) and offered hym foz a burntofferinge vppon the wall. And there was greate indignation against Israel, and they departed from him, and returned to their owne land.

The.iiii. Chapter.

And there cried a certain woman of the wiues of the prophets vnto Elisa, saying: thy seruaunte my husbande is deade, and thou knowest, that thy seruaunte dyd feare the Lozde. And the creditoz is come, to fette my two sonnes, to be his bondmen. Elisa saide vnto her. Tell me what shall I doo foz thee: what haste thou in thine house? She saide, Thyne handmaide hathe nothinge at all in the house, saue a pytcher with oyle. He sayd vnto her: Go and bozowe vessell foz thee, of them that are wythoute, euen of all thy neighbours, emptie vessells, and that not a fewe. And when thou arte come in, thou shalt shutte the dooze after thee, and after thy sonnes, and poure oute in to all those vesselles, and sette a syde that whiche is full. And so the woman went from hym, and shutte the dooze after her, and after her sonnes. And they bzought to her, and she powzed oute. And it came to passe, that when the vesselles were full, she sayde vnto her sonne: bzynge me yet a vessell. And he saide vnto her: I haue no mo. And the oyle ceased. Then she came, and tolde the man of God. And he sayde: goo and sell the oyle, and pay them that thou arte in dette vnto, but liue thou and thy childzē of the rest.

And it fell on a daye, that Elisa came to Sunem, where was a greate woman, that tooke hym in, foz to eate bzeade. And so it came to passe, that from that time foozthe (as ofte as hee came that waye) hee tourned in thyther to eate bzead. And she sayde vnto her husbande. Behoulde, I perceyue, that thys is a holye man of God, that commeth so ofte by oure place. Lette vs make him a chambze (I pzay thee) wyth walles, and let vs set him there a bedde, and a table, a stoole and a candlesticke, that he may turne in thither when he commeth to vs. And it foztuned on a daye, that he came thyther, and turned into the chambze, and laye there in, and sayde to Gehezi hys seruant: call this Sunamite. And whan he called her, she presented her self befozehim. And again he said vnto him: Tel her. Behold, thou hast ben careful foz vs, and hast made all this prouision: what shal we now do foz thee? wouldest þ be spoken foz to the king oz to the captaine of the hoste? She answered: I dwel amōg mine owen people. And he said againe, what is to be don foz her? Gehezi answered, verely she hath no child, & her husbād is old.

And

And he saide: call her. And whan hee had called her, she stode in the dooze.
And he saide * by suche a time, and as soone as the frute can liue, thou shalte embzace a sonne. And she said: oh naye my Lozde, thou man of God, doo not lie vnto thine handmaide. And the wife conceaued, and bare a sonne that same season that Elizeus had said vnto her: as sone as the fruit could haue life. And whē the childe was grown, it fell on a daye, that he wente oute to his father, and to the reapers. And he saide vnto his Father: my heade, my head. And he said to a lad: Carye him to his mother. And whan hee had taken him, and brought him to his mother, he sate on her knees till noone, and then died. And she wente vp, and laid him on the bedde of the manne of God, and shutte the dooze about him, and went out, and called vnto her husbande and said: send with me (I pzay thee) one of the younge men, and one of the Asses. Foz I will runne to the man of God, and come agayn. And he said: wherfoze wilt thou goo to him, seinge that to daye is neyther newe moone noz Saboth day. She answered: Foz health. Then she sadelled an Asse, and saide to hir seruaunte: leade away the Asse, and make her not to go slowly (because I ride vpon her) but whan I bid thee. ✠ And so she wente and came vnto the man of GOD, to mount Carmell. And it foztuned: that when the man of God sawe her farre of, he said to Gehezi his seruaunte.
Behoolde, ponder is the Sunamite. Runne therfoze to mete her, and saye vnto her: Is all well with thee, and with thy husbande, and with the lad. And she answered. All is well. And when she came to the man of God vp to the hil, she caught him by the feete. But Gehezi wente to her, to thruste her away. And the man of God sayd: let her alone, foz her soule is vexed within her, and the Lozde hath hid it from me, and hath not told it me. Thē thee saide: did I desire a sonne of my Lozde: did I not require thee, that thou shouldeste not disceiue mee?

Then he saide to Gehezi: * gyzde vp thy loyns, and take my staffe in thine hand, and go thy way. * If thou mete anye man saiute him not. And if anye saiute thee, answere him not againe. And lay my staffe vpon the face of the childe. And the mother of the chylde sayd: * as sure as the Lozd liueth, and as thy soule liueth, I will not leaue thee. And he arose and followed her. Gehezi went befoze them, and layeth the staffe vppon the face of the childe. But there was nether voyce, noz any feeling. Wherefoze he went againe to meete him, and tolde him, sayinge: the childe is not awaked. And when Elisa was come into the house: Beholde, the childe was deade, and layde vpon his bedde. He went in therfoze, and shut the dooze to the lad and him, and pzayed vnto the Lozd. * And went vp and laye vpon the ladde, and putte his mouth on his mouth, and his eies vpon his eies, and his handes vppon his handes, and whan he so lay vpon the childe, the flesh of the childe waxed warme. And he wente agayne, and walcked once vp and downe in the house, and then wente vp, and layde himselfe vppon him againe. And then the childe gasped. vii. times, and opened his eyes. And hee called Gehezi, and sayde: Call foz this Sunamite. So he called her: whiche when shee was come in vnto him, he sayde vnto her: * take thy sonne. Therefoze she went in, and fell at his fete, and bowed her selfe to the grounde, and tooke vp her sonne, and went oute. ✠ Elisa came againe to Gilgal, and ther was a dearthe in the land, and the childzen of the Pzophetes dwelte with hym. And he saide vnto his seruaunt. Set a great pot on the fyze, and make potage foz the childzen of the Pzophets. And one wente oute into the fielde to gather herbes, and found (as it wer) a wilde vine, and gathered therof wilde Coloquintidas his lappe full, and came, and shzedde them into the potte of potage: foz they knew it not. So they poured out foz the menne to eate. And it foztuned, that when they

4.re.9.a. Luke.x.a 1.re.28.b F 3.re.17.b Act.10.c. Luk.5.c. G

tasted

tasted of the pottage, they cryed oute, and sayde: O thou man of God, there is death in the pot: and they could not eate therof. But he sayd: bring meale. And he cast it into the pot, and sayde: fill for the people, that they may eate, and there was no more harme in the pot. There came a manne from Baal Salisa, and brought the man of God breade of the fyrste fruites, euen. xx. loaues of barly, and newe corne which was yet in hys bagges. And he sayd: Geue vnto the people that they maye eate. And his minister answered: why shall I sette this before an hundreth men? Hee sayde agayne: geue it vnto the people that they mai eat. For thus
Ioh. 6. a sayeth the Lorde: they shall eate, and ther shalbe left ouer. And so he did set it before them, and they did eate, & left ouer, according to ỳ word of the Lord.

¶ The. v. Chapter. ✠

NAaman, captaine of the hoste of the kinge of Siria, was a greate man, and honorable in the sight of his master: because that by him the Lorde had geuen health vnto Siria. He was also a myghty manne and experte in war, but hee was a leper. And the Sirians had gone oute by companyes, and had brought oute of the countrey of Israel a litle maid, and she was wyth Naamans wyfe. And she saide vnto her ladye: I wold to God my Lorde were wyth the prophet that is in Samaria: for he wold deliuer hym of his leprosie. And hee went in, and tolde his Lorde, saying: Thus and thus sayde the mayd, that is of the land of Israel, and the kyng of Siria, sayde: Comme and enter in, and I wyll send a letter vnto the kynge of Israell. And he came, and toke wyth hym tenne talentes of siluer, and. vi. thousand pieces of gold, and tenne chaunge of rayments, and brought the letter to the kyng of Israell conteynyng this tenour: Nowe when this letter is come vnto thee: Behold, I haue therwith sent Naaman my seruaunt to thee, that thou mayst rydde hym of hys leprosy: and it fortuned, that when the kynge of Israel: hadde redde the letter, he rent hys clothes, and sayd: • Am I God, Deu. 32
that I should slea, and make alyue? For he doth send to me, that I shold deliuer a manne frome his leprosye. Wherfore consyder (I pray you) and see howe he seeketh a quarell against me, whyche when Elisa the man of God had herd, how that the kyng of Israell had rent his clothes, he sente to the kynge, saying: Wherfore haste thou rent thy clothes? let hym come nowe to me, and he shall knowe, that there is a prophete in Israell. and so ℭ
Naaman came with his horses, and with his charettes, and stoode at the doore of the house of Elisa. And Elisa sent a messenger vnto hym, saying: Go and washe thee in Iordane seuen tymes, and thy flesshe shal come again to thee, and thou shalt be clensed. But Naaman was wrothe, and wente awaye, and sayd: Behold, I thought wyth my selfe: he would surely come out, and stande and call on the name of the Lorde his GOD, and put his hande on the place, that he maye heale the leprosye. Are not Abana and Paraphar, Ryuers of Damasco, better than all the waters of Israell? If I washe me also in them, shal I not be clensed? And so he turned hym, & departed with displeasure. And his seruantes came, and cõmoned with him, and said: Father, If the prophet had byd thee doo some great thyng, oughtest thou not to haue doone it? Howe ℘
muche rather then, when he sayth to thee, washe, & be cleane? Then went he downe and washed hymself seuen tymes in Iordan, according to ỳ sayeng of the man of God, and his flesshe changed, lyke vnto the flesshe of a litle Luke. 4.
childe, • and he was clensed. And he turned agayne to the man of God, he and all his company, and stode before him, and saide: Behold, I know now, that there is no God in al the world, but in Israel. ✠ Now therfore, take 3. Re. 17.
blessing of thy seruãt. But he saide: • as surely as ỳ lord liueth (before whõ ℭ
I stãd) I will receiue none. And whẽ ỳ other wold haue cõstrained hym to receiue

receaue it, he wolde not. And Naaman sayd: (Euen as thou wilt, but I beseech thee) Shal there not be geuen to thy seruaunt as much of this earth as two mules may beare? For thy seruant wyl henceforth offer neither burnt sacrifyce nor offeryng vnto any other God, saue vnto the Lord. But herein the Lord be mercifull to thy seruaunt, that when my master goeth into the house of Rimmon, and doth worshipp there, and leaneth on my hand, and I also worshipp in the house of Rimmō, (when I do worshippe I say (in the house of Rimmon: the Lorde be mercyful vnto thy seruant, because of this thinge. Vnto whom he sayde: Go in peace. And when he was departed frō him, as it were a furlong of ground.

f Gehezi the seruaunt of Elisa the man of God, sayde: behold, my master hath spared Naaman this Syrian, that he wolde not receaue of his hande those thinges that be offered. As surely as the Lorde lyueth, I wyll runne after him, and take somewhat of him. And so Gehezi folowed Naaman. And when Naaman sawe him runnynge after him, he lyghte downe from the
Mc.4.d charet, to mete him, and sayd: ✠ Is all well? He answered: All is well. Behold, my master hath sent me, saying: Se, there be come to me euen nowe from mount Ephraim two yong men of the chyldren of the prophete: geue them I pray thee, one talent of syluer
G and two chaunge of garmentes. And Naamā sayd: With a good wil. Take two talentes, and he compelled him to bynde two talentes of syluer in two bagges, with two chaunge of garmentes, and layed them vpon two of his seruauntes, to beare them before him. And when he came into a secrete place, he toke them from their hande, and bestowed it in the house, and the men were let go, and they departed. But he went in, and stode before hys master. And Elisa sayde vnto hym: Whence commest thou Gehezi? He sayd: thy seruāt wēt no whether. But he sayd vnto him: Went not mine hert with thee, when the man turned a-
gaine from his charet to mete the. Is it nowe a time to receaue money, to receaue garmentes, olyue trees, bynyardes, shepe and oxen, men seruantes and mayde seruauntes? The leprosye therfore of Naaman shall cleaue vnto thee, and vnto thy sede for euer. ✠ And he went out from his presence, a leper as white as snowe. 4Re.15a 2par.26a

The.vi. Chapter.

THe chyldren of the prophetes sayde vnto Elisa: Beholde, the place where wee dwell with thee, is to lytle for vs, we wyl therfore go vnto Iordan, and take thence euerye man a beame and buylde vs a place to dwell in. And he answered: go. And one said: be content I praye thee, and come with thy seruauntes. And he answered: I will come, and so he went with them. And when they came to Iordan, they cut downe woode. But it fortuned, that as one was fellynge downe of a tree, the axe head fell into the water. And he cried, and said: Alas master, it was lente me. And the man of God sayde: Where fell it? and he shewed him the place. And he cut downe a stycke, and caste it in thyther, and immediatly the yron did swim. Therfore said he: take it vp. And he stretched out his hande, and toke it vp. But the kyng of Syria warred agaynst Israell, and toke counceil with his seruauntes, & sayd: In yonder secrete place shalbe my remaynyng. And the man of God sente vnto the kyng of Israell, saying: Beware, that thou go not ouer to such a place, for there the Syrians are lurkyng. Therfore the kynge of Israell sent to the place which the man of god tolde him, and warned him of, and saued hym selfe frome it, not once or twyse. And the herte of the kynge of Syria was troubled for this thynge: and he called for hys seruauntes, and sayde vnto them: Wyll ye not shewe me, which of our men (betrayeth me) to the kyng of Israel? And one of his seruantes sayde: None my Lorde, O kyng. But Elisa the prophet, that is

in

in Israell, telleth the kyng of Israel, yea, euen, the wordes that thou speakest in thy preuye chamber. He sayde: go, and spye where he is, that I may sende and fet him. And one tolde him, sayinge: Beholde, he is in Dothan. Therfore sente he thyther horses and charettes, and a myghty Hoste. And they came by nyghte, and compassed the citie about. And when the seruant of the man of God rose vp early to go oute: Beholde, there was an Hoste round aboute the towne with horses and charettes. And his seruaunt sayde
D vnto hym: Alas master, what shal we
2par.22a do? He answered * feare not, for they that be with vs, are mo then they that be with them. And Elisa prayed and sayde: Lorde (I beseech thee) open his eyes, that he may see. And the Lord opened the eyes of the yonge man. And beholde, the mountayne was full of horses, and charettes of fire rounde aboute Elisa. And when they came downe to hym, Elisa prayed vnto the Lorde, and sayde: Smyte this people
Gen.19c (I pray thee) with * blindnesse. And
Sap.11c he smote them with blyndnesse, according to the desire of Elisa. And sayde vnto them, this is not the way, neither is this the towne: folowe me, and I wyll bringe you to the man whom ye seke. But hee led them to Samaria. And it fortuned, that whē they were come to Samaria, Elisa sayde: Lorde, open their eyes that they
E may see. And the Lorde opened their eyes, and they sawe. And behold they were in the middes of Samaria. And the kyng of Israell saide vnto Elisa, when he sawe them: My father, shal I smyte them? And he answered: Thou shalte not smyte them. But smite those that thou hast taken with thyne owne sweard, and with thyne owne bowe. But rather sette breade and water before them, that they may eate and drynke, and go to their master. And he prepared a great refection for them. And when they had eaten and dronke, he sente them awaye and they went to their master. And so the soudiours of Syria came no more in-
to the lande of Israell. After thys it
F chaunced, that Benhadad kynge of Syria gathered all his host and went vp, and besieged Samaria. But ther was a great dearth in Samaria: and beholde, they besieged it, vntyll an Asses heade (was sold) for foure score syluer pence, and the fourth parte of a Cab of doues donge, for fyue sycles. And as the kynge of Israell was gonge vpon the wal, there cryed a woman vnto hym, saying: Help, my Lord O kyng. He sayd: If the Lord do not succoure thee: wherwith can I helpe the: with the barne, or with the wine presse? And the kynge sayde vnto her: what wylte thou? She answered: ponder woman sayd vnto me: bringe thy sonne, that we maye eate hym to day, and we wil eate mine to morow.
* And so we dressed my sonne and dyd Leu.26d
eate hym. And I sayd to her the other Deu.28
daye: bringe thy sonne that we maye Thr.4b
eate hym, and she hath hyd her sonne.
And it came to passe, that when the kyng hard the wordes of the woman, he rente his clothes, and went vp on the wall. And the people loked: and beholde, he had sackecloth vnder, vpon his flesshe. Then he said: * God do 3 Re.19
so and so to me, if the head of Elisa the sonne of Saphat shall stande on hym this day. But Elisa sat in his house and the elders sat by him, & the kinge sente a man before hym. But yer the messenger came to hym, he sayd to the G
elders: haue ye not sene howe that the sonne of this murtherer hath sente, to take away mine heade: be circumspect when the messenger cōmeth, and shut the doze, and holde him at the doze: is not the sounde of his masters fete behynd hym? Whyle he yet talked with them: Beholde, the messenger came downe vnto hym, and sayd: Beholde, this euyll is of the Lorde, and what more shall I loke for of the Lorde?

The.vii. Chapter.

Then Elisa sayd: heare ye the
A wordꝛ of the Lorde: thus sayth the Lorde * to morowe this tyme shall a bushell of fyne flours be sold for a sicle, and two bus-
shels

shelles of barley for a sycle in the gate of Samaria. Then a certaine Lorde (on whose hand the king leaned) answered the man of God, and sayd: behold, yf the Lorde would make wyndowes in heauen, myght this saying come to passe? He said: Beholde, thou shalt see it wyth thyne eyes, but shalt not eate therof. And there wer four leperous menne at the entryng in of the gate. And they sayde one to another: why syt we here vntyl we dye? If we saye, we wil enter into the citie: beholde, the dearth is in the citie, and we shall dye therein. And yf wee sit styll here, we dye also. Now therfore come, and let vs fal vpon the host of the Sirians: If thei saue our liues we shal lyue: If they kyl vs, then are wee deade. And soo they arose in the nyght, to go to the hoost of the Sirians. And when they were comme to the vtmost parte of the host of Syria: Beholde, there was no manne there. B For the Lorde had made the hoost of the Sirians to heare a noyse of charettes, and a noyse of horses, and the noyse of a greate hoost. In so muche that they sayde one to another: loe the kyng of Israel hath hyred against vs the kynges of the Hethites, and the kynges of the Egyptians, to come vpon vs. Wherfore they arose, and fled in the nyght, and left their tentes their horses, and their Asses, and the felde which they had pytched euen as it was, and fled for their lyues. And when these lepers cam to the edge of the hoost, they went into a tent, and dyd eat, and drynke, and caryed thence siluer and golde, and raymente, and went and hyd it: came again, and entred into an other tente, and carried thence also, and went and hyd it. Thē said one to another: Wee do not well thys day, forasmuch as it is a day to bringe good tidinges, and wee holde our peace. If wee tarye tyll the daye lyght, some mischefe wyll come vpon vs. Now therefore come, that wee C may go and tell the kynges household. And so they came and called vnto the porter of the citie, and tolde them, saying: we came to the pauilions of the Sirians: and se, there was no manne there, neyther voyce of man, but horses and asses tyed, and the tentes wer as they were wont to be. And so the man called vnto the porters, and they tolde the kinges house wythin. And the kinge arose in the nyght, and sayd vnto hys seruauntes. I will shewe you nowe, what the Sirians haue done vnto vs. They knowe that wee be hungry, and therfore are they gone out of the pauilions, to hide them selues in the fyelde, sayinge: whan they come out of the citie, we shall catche them alyue, and get into the citie. And one of hys seruauntes answered and sayd: Let men take (I pray you) fiue of the horses that remaine, and ar left in the multitude. Beholde, they are euen as all the multitude of Israell, that are lefte in the citie: beholde (I saye) they are euen as all the multytude of the Israelytes that are consumed, and we wyll sende, and se. They toke therfore the horses of two charettes, and the kynge sente after the host of the Syrians, sayinge: goe, and D se. And they went after them, euen vnto Iordan: and lo, al the way was ful of clothes and vessels which the Sirias had cast from them in their hast. And the messengers retourned, and tolde the kyng. And the people went out and spoyled the tentes of the Sirians. And soo it came to passe, that a bushell of fyne floure was solde for a sicle, and two bushelles of barley for 4 Re. 7. a a sicle, according to the worde of the Lorde. And the kinge appointed that lord on whose hand he leaned, to be at the gate. And the people trode vppon him in the gate, and he dyed according to the word of the man of God which he sayd, when the kyng came downe to him. And so cam the thyng to passe that the man of God hadde spoken to the kynge, sayinge: Two bushels of barley for a sicle, and a bushell of fyne floure for another: shalbe to morowe 4. Re. 7. a this tyme in the gate of Samaria.

Whereunto that lorde answered the man of God, and sayde: Yee and if the

Wac. 5. a
Esa. 13. a

Lorde made wyndowes in heauen, myght it come to passe. And he sayde: Behold, thou shalte see it wyth thine eyes, and shalte not eate thereof. And euen soo chaunsed it vnto him: for the people troade vppon hym in the gate, and he dyed.

¶ The. viii. Chapter.

A Then spake Elisa vnto the woman (whose sonne he had
4 Re. 4. a. restored to lyfe againe) saynge: vp and go thou & thine house, and soiourne whersoeuer thou canste: for the Lorde hath called for a dearth, and the same shall come vppon the lande seuen yeares: and the woman arose, and did after the saying of the man of God, and wente both she, and her housholde, and soiourned in the land of the Philistines vii. yeres. And at the seuen yeares end, it fortuned, that the woman came againe out of the lande of the Philystynes, and went out to call vppon the kynge for her house and for her lande. And the king talked wyth Gehezi the seruant of the manne of God: saying, tel me I
B pray thee, all the great dedes that Elisa hath done. He told the king how he had restored a dead manne to lyfe a gain: but in the mene time, the womā (whose son he had raised vp againe) cryed to the kinge for her house, & for her land. And Gehezi sayd: My lorde O king this is the woman, and this is her sonne whom Elisa rayled vp a gayn. And whē the king asked ỹ woman, she told him. And so ỹ king deliue red her a chamberlaine, saying: restore
C thou vnto her all ỹare hers, & all the
3 Re. 19 c fruites of the fielde, sence the day that she left the land, vnto thys tyme. And * Elisa came to Damascon: And Bēhadad the kinge of Siria was sicke. And one tolde hym saying: The man
3 Re. 14 a of God is come hither. And the king sayd vnto Hazaell: * take a present in thine hand, and go mete the manne of God, that thou mayest aske the Lorde by hym, whether I shall recouer of thys dysease, and so Hazaell wente to mete him, and toke the present wyth hym, and of euery good thing of Damasco, euen as much as fortye camels coulde beare, and came and presented hym selfe before him, and saide: Thy sonne Benhadad king of Siria hath sente me to thee: saying, shall I recouer of thys dysease? And Elisa sayde vnto him: go and saye vnto hym: thou shalt recouer, howbeit the Lord hath shewed me, that hee shall surelye dye. And he loked aside, and was ashamed and the man of God wept. And Hazael said: why wepeth my lord? He answered: for I knowe the euyll thynges that thou shalt do vnto the chyldren of Israell: for theyr strong cities shalt thou set on fyre, and theyr yonge men shalt thou slay wyth the sweard, and shalte dashe oute the braynes of theyr sucking children, and all to tear theyr wemen with child. But Hazaell sayde: what is thy seruaunt a dog, that I shoulde do thys great thynge? And Elisa answered: the Lorde hath shewed me, that thou shalt be king of Siria. And so he departed from Elisa, and came to hys master, which said to him. what said Elisa to thee? Hee answered: he told me, that thou shuldest recouer. And on the morow it fortuned, that he toke a thicke cloth, and dipte it in water, and spred it on hys face, and he dyed: and Hazaell reigned in hys stede. The fifte yere of Jehorā the sonne of Ahab kyng of Israel, Jehosaphat beyng also kynge of Juda, Jehoram the sonne of Jehosaphat kynge of Juda, beganne to reygne
2 par. 21 * xxxii. yere old was he, when he begā to reigne, and he reigned. viii. yere in Jerusalē. And he walked in ỹ waies of the Kinges of Israel, as they that wer of the house of Ahab: for ỹ daughter of Ahab was his wife, and hee did euil in the sight of the Lord. And the Lord wold not destroy Juda, and
2 Re. 7. that because of David his seruant, as E
he promised him to geue him alway a
2 Re. 8. light amonge his children. * In those
3 re. 23. 8 daies Edom did wickedly when hee
2 par. 21 was vnder ỹ hand of Juda. For they made thē a king of their own. So Jehoram went to Zair, he and all hys charettes wyth hym. And hee rose

by

by nyghte, and smote the Edomytes, whiche compassed him in, with the captaines of his Charrettes, and the people fled into their tentes. But Edom rebelled, so that hee wouldе not be vnder the hand of Juda vnto thys daye. And then Lobnah began to bee disobedient euen that same time. The rest of the wordes that concerne Joram and all that hee did, are they not wrytten in the boke of the chronicles of the kinges of Juda? And Jozam rested with his fathers, and was buried beside his fathers in the citye of
2.pa.22.g F Dauid. And Ahaziahu his Sonne raigned in his stead. In the.xii.yeare of Jozam the sonne of Ahab kinge of Israel, did Ahaziahu the sonne of Jehozam king of Juda begin to raigne. Two and twenty yere old was Ahaziahu when he beganne to raigne, and he raigned one yeare in Jerusalem, & his mothers name was Ataliahu, the daughter of Omri kinge of Israell.
G But he walcked in the waye of the house of Ahab, and did euill in ỹ sight of the Lorde, euen as did the house of Ahab. For hee was the sonne in lawe of the house of Ahab. And hee wente with Jozam the Sonne of Ahab to
4.re.9.c warre against Hazael king of Siria, in Ramoth Gilead, and the Sirians wounded Jozam. And king Jozam went backe againe to be healed in Jesrahel, of the woundes which the Sirians hadde geuen him at Ramoth, when he fought against Hazael king of Siria. And Ahaziahu the sonne of Jehozam king of Juda went downe to see Jozam the sonne of Ahab in Jesrael, because he was sicke there.

¶ The.ix. Chapter.

A
.re.4.c. And Elia the Prophet called one of the children of the prophetes, and saide vnto hym: gyde vp thy loynes, and take thys bore of oyle in thine hande, and gette thee to Ramoth in Gilead. And whē thou commest thither, looke where is Jehu the sonne of Jehosaphat, the sonne of Nimsi, and goo to hym, and make him a rise vp from amonge hys brethren, and carye him to a secreate chambre. Then take the bore of oyle, and powre it on hys heade, and saye: thus sayeth the Lorde: I haue anoynted thee to be kynge ouer Israel. And then open the doore, and flye wythout any tarynge. And so the seruaunte of the prophet gate him to Ramoth Gilead, and when he came in, behold, the captaines of the hoaste were syttinge together. And he sayde: I haue an errand to thee, O captaine. And Jehu sayde: vnto whiche of all vs? He said: to thee, O captaine. And he arose and B
swente into the house. And he poured the oyle on hys heade, and sayde vnto him: thus sayeth the Lorde God of 3.re.19.c
Israel: I haue annoynted thee to be kynge ouer the people of the Lorde, euen ouer Israell. Thou shalt smite the house of Ahab thy maister, that I may auenge the bloud of my seruāts the Prophets, and the bloud of all the seruauntes of the Lorde, of the hande of Jezabell, for the whole house of
3.re.21.f Ahab shalbe destroyed, and I wyll destroye from Ahab, euen hym that maketh water against the wall, and him that is prisoned and forsaken in Israel: and I will make the house of Ahab like the house of Jeroboam the sonne of Nabat, and like the house of Baasa the sonne of Ahia. And as for Jezabell the dogges shall eate her
4.re.19.f in the fielde of Jezraell, and there shalbe none to burye her. And he opened the doore and fledde. Jehu came C
oute to the seruanntes of hys Lorde, and one sayde vnto him, is all well? Wherefore came this madde fellowe to thee? And hee sayde vnto them: ye knowe what manner of manne it is, and what hys communication is. They sayde vnto hym agayne: it is not so, tell vs. He sayd: thus and thus spake he to me, sayinge: Thus saye'h the Lorde: I haue annoynted thee to bee kynge ouer Israell. Then they beside the horologie hasted, and tooke euerye manne hys garmente, and put it vnder hym, and blewe wyth trompettes, sayinge: Jehu is kynge. And so, Jehu the Sonne of Jehosaphat the sonne of Nimsi conspyred

againſt Jozam. Jozam kept Ramoth
Gilead, he and all Iſraell becauſe of
4.Re.8 g Hazael kyng of Siria: and + king Jo
ram returned to be healed in Jeſtaell
of the woundes whiche the Sirians
had geue hym, when he fought with
Hazaell kynge of Syria. And Jehu
D ſaid: If it be your myndes, then let no
man depart and ſcape out of the citye,
to go and tell in Jezrahel. So Jehu
gat vp into a charette, and wente to
Jezrahel, wher Jozam lay, and Ahazi-
ahu king of Juda was come dowſn
thither to ſe Jozam. And the watch-
man that ſtode on the towre in Jezra
el, ſpyed the companye of Jehu as he
came, and ſayd: I ſee a company. And
Jehozam ſayd: take an horſeman, and
ſende to mete them, that he maye aſke
whether it be peace, and ſo ther went
one on horſbacke to mete him, & ſayd:
thus ſayth the kyng: Is it peace? and
Jehu ſaid, what haſt thou to do with
peace? turne the behynd me. And the
watchman told, ſayinge: the meſſen-
ger came to them, but he commeth not
E agayne. Then he ſent out another on
horſebacke, which came to them, and
ſayde: thus ſayeth the kynge? Is it
peace? Jehu anſwered: What haſte
thou to do with peace? turne thee be-
hynd mee. And the watchman tolde,
ſaying: He came to them alſo, and cō-
meth not agayne, and the dryuynge is
lyke the dryuynge of Jehu the ſonne
of Nimſi: for he dryueth the charet as
he were madde. And Jehozam ſayde:
make redy. And the charet was made
ready. And Jehozam kynge of Iſra-
ell, and Ahaziahu kynge of Juda
went out eyther of them in hys cha-
ret agaynſt Jehu, and met him in the
furlonge of Naboth the Jezraelite.
And it fortuned, that when Jehoz-
ram ſaw Jehu, he ſayde: Is it peace
Jehu? He aunſwered: What peace
ſhould ther be, ſo longe as the whor-
domes of thy mother Jezabel, and her
witchcraftes are ſo great? And Jeho
ram turned hys handes, and fled, and
ſayd to Ahaziahu: there is falſhed O
Ahaziahu. And Jehu toke a bowe in
his handes, and ſmote Jehozam be-
twene the armes, and the arowe went
thorowe his hert. And he fell downe
flat in his charet. Then ſayd Jehu to
Bidkar a captayne, take him and caſt F
him in the plat of the ground of Na-
both the Jeſraelite. For I remember
that when I and thou rode together
in a charet after Ahab his father, the
Lord layed thys heauy burthen vpon
him. I haue ſene yeſterday the blood
of Naboth, and the blood of his ſons,
ſayd the Lord, and I wyl quite it the
in this ground ſayth the Lord. Now
therfore take him, and caſt him in the
plat of ground, according to the word
of the Lord. But when Ahaziahu the
kyng of Juda ſaw this, he fled by the
waye of the garden houſe, and Jehu
folowed after him, and ſayd: Smyte
him alſo in the charet: (& they ſmote
him) in his charet, at the goyng vp to
Gur by Ibelham, and he fled to Ma-
giddo and there died. And his ſeruan-
tes caryed him in a charet to Jeruſa-
lem, and buryed him there in hys ſe-
pulchre, with hys fathers in the citie
of Dauid. And in the .xi. yere of Jo-
ram the ſonne of Ahab, began Ahazi-
ahu to raygne ouer Juda. And when G
Jehu was come to Jezrahell, Jeza-
bel herde of it, and ſtartched her face,
and tyred her head, and loked out at a
wyndow. And as Jehu entred at ÿ
gate, ſhe ſayd: had Zimri peace which
ſlue his maſter? And he lyfte vp hys
eyes to the wyndowe, and ſayd: who
is of my ſyde, who? And there loked
out to hym two or three chamberlay-
nes. And he ſayd: Throw her down:
So they threwe her downe, and her
blood daſhed towarde the wall, and
towarde the horſes, and he trode her
vnder fote. And when he was come
in, he dyd eate and drynke, and ſayde:
Go and byſyte, I pray you, ponder
curſed creature, and bury her: + for ſhe 3.Re.16.
is a kynges daughter. And ſo when
they came to burye her, they found no
more of her then the ſkul, and the fete
and the palmes of her handes. wher-
fore they came agayn, and tolde hym.
And he ſayde: this is the worde of the
Lord, which he ſpake by the hande of
his

his seruaunt Elia the Thesbite, sai-
3 Re. 21 f yng:• in the feelde of Jezrahel, shal dogges eate the flesh of Jezabel. And so the carkas of Jezabell was euen as donge vpon the earth, in the feelde of Jezrahell: soo that no man myghte saye: This was Jezabell.

¶ The .x. Chapter.

A Josu. 8 g Ahab had .lxx. sonnes in Samaria. And Jehu wrote letters, & sente to Samaria vnto the rulers of Jezraell, to the elders, and to them that brought vp Ahabs children, saying: nowe whan this letter commeth to you, yre that haue with you youre masters sonnes, yee haue with you, both charettes and horses: a stronge citie haue ye also: and harnes: loke which of youre masters sonnes is best and most meete, and set him on his fathers seate, and fight for your lordes house. But they wer exceedingly afrayd, and sayd: se, two kinges were not able to stand before him howe shall we then be able to stand? And he that was gouerner of Ahabs house, and hee that ruled the citie, the elders also, and the tutoures sente to Jehu, saying: we are thy seruauntes: and wyll do al that thou shalt bid vs: we will make no man kyng therfore, do thou what semeth good in thyne eyes. Then hee wrote another letter to them saynge: Yf yee bee myne, and wyll herken vnto my voyce, then take the heades of the men that are youre masters sonnes, and comme to mee to Jezrahell by to morowe thys tyme. And the kynges sonnes were .lxx. persons, and they were with the greate men of the citie, which brought them vp. And whē the letter cam to them, they toke the kinges children, and slu theym, euen .lxx. personnes, and layed theyr heades in baskettes, and sente them to hym to Jezrahell. And there came a messenger, and tolde hym, saying: they haue brought the heades of the kynges sonnes. And he sayde, let them laye them on two heapes in the entryng in of the gate, vntyll the morning. And whan it was day, he went out, and stode, and said to all the folke: ye be righteous. Behold, I conspired C
against my master, and slue him. But who slue all these? Learne here, that there shall fal vnto the earth nothing of the worde of the Lorde, whiche he spake concerning the house of Ahab. For the Lorde hath brought to passe the thynges that he spake by the hand of hys seruaunt Elia. And so Jehu 3 Re. 21 f
slue all that remayned of the house of Ahab, in Jezrahell: and all that were great with hym, and hys kinsfolkes, and his prestes, so that he let nothing of hym remain. And he arose, and departed, and came to Samaria. And whanne Jehu was in the way to the house where the shepherdes bid shere theyr shepe, he met with the brethren of Ahaziahu kyng of Juda, and said, what are ye? They answered: the brethren of Ahaziahu are wee, and goe downe to salute the childrenne of the king and of the quene. And he sayde: take thē alyue. Whom when they had takē them alyue, they slue thē at the well, whiche was beside the house where the shepe are shoren, euen two and fortie menne, neyther lefte he any of them. And when he was departed D
thence, he mette with Jehonadab, the Jer. 25. a
son of Rechab comyng againste him. And he blessed him and said to him, is thine hert ryght, as mine hert is true with thine. And Jehonadab answered: yea that it is, (yf it be saieth hee) then geue me thyne hand. And when he had giuē him his hand he toke him vp to him into the charette, and sayde: come with me, and se the zeale that I haue for the Lord: and soo they made hym ryde in his charet. And when he
camme to Samaria, he slewe all that 2 Re. 16,
remayned vnto Ahab, in Samaria, tyll he hadde wyped hym oute, according to the sayinge of the Lorde, whiche hee spake to Elia. And Jehu gathered all the people together, and said vnto them: • Ahab serued Baal a little: But Jehu shal serue him more Nowe therefore call vnto me all the E
prophetes of Baal, all suche as serue hym, and al hys prestes, and let none be lacking. For I haue a great sacry-

kice to Baal, and therfore whosoeuer is mysled, he shal not liue. But Jehu dyd it for subtiltye, to the intent that he myghte destroye the seruauntes of Baal. And Jehu said: Proclaime an holy conuocation for Baal, and Jehu sente vnto all Israel. And all the seruauntes of Baall camme, that there was not a manne lefte behynde, that cam not. And they cam into the house of Baal, & the house of Baal was ful from one ende to another. And he sayd vnto hym that was the keper of the vestrye: bryng forth garmentes for all the seruauntes of Baal. And he brought them out garments. And when Jehu wente with Jehonadab the sone of Rechab into the house of Baall, he sayde vnto the seruauntes of Baal: search, and loke, that there bee here with you, none of the seruauntes of the Lorde, but the seruauntes of Baal onely. And when they went in to offer sacrifyce, and burnteoffe-rynge: Jehu appoynted foure score men without, and sayd: If any of the men, whom I haue brought vnder your hande escape, he that letteth him go, shall dye for hym. And it fortuned, that assone as he had made an ende of offerynge the burntesacrifyce, Jehu sayde to the men of warre, and to the captaynes: Go in, and sley them, lette none come out. And they smote them with the edge of the sweard. And the men of warre, and the captaynes caste them out, and went vnto the citye of the temple of Baal, and set the ymages oute of the temple of Baall, and burnt them. And they brake the image of Baal, and brake the house of Baal, and made a draft house of it vnto this daye. And so Jehu destroyed Baall out of Israell. But from the synnes of Jeroboam the sonne of Nabat, whiche made Israell to synne: Jehu departed not, neyther from folowyng of them (neyther forsoke he) the golden calues that were in Bethel and in Dan. And the Lord saide vnto Jehu, because thou hast done ryght wel, in bryngyng to passe the thynge that is ryght in myne eyes, and hast done vnto the house of Ahab accordynge to al thinges that are in myne hert, therfore shal thy childzen vnto the fourth generacion syt on the seate of Israell. 4Re.15
But Jehu cared not for this, to walk in the lawe of the Lorde God of Israell with all hys herte: for he departed not from the sinnes of Jeroboam, whiche made Israell to synne. In G
those dayes the Lorde beganne to cut 3.Re.22
Israel, shorte: * And Hazaell smote them in all the coastes of Israel, from Jordan eastewarde, euen all the land of Gilea, the Gadithes, the Rubenites, and them that were of Manasses, from Aroer vnto the ryuer of Arnon, euen Gilead and Basan. The reste of the wordes that concerne Jehu, and all that he dyd, and all hys power, are they not wrytten in the boke of the Chronicles of the kynges of Israell? And Jehu slept with his fathers, and they buryed hym in Samaria: and Jehoahaz his sonne reigned in hys steade. And the tyme that Jehu reygned vpon Israell in Samaria, is. xxviii. yeres.

The. xi. Chapter.

AND Athalia the mother of Ahaziahu when she saw that her sonne was dead, she arose, and destroyed al the kinges sede. But Jehosaba the daughter of kynge Joram, and sister of Ahaziahu, toke Joas the sonne of Ahaziahu, and stale hym from among the kynges sonnes that were slayne, and hys nource with him, out of a sleping chamber, and hid hym from Athalia, that he was not slayne. And he was with her hyd in the house of the Lorde sixe yere. And Athalia dyd reigne ouer the land. And the. vii. yere Jehoiada sent and fette the rulers ouer ỹ hundzeds, with the captaynes and them of the garde, and toke them to him into the house of the Lorde, and made a bonde with them, and toke an oth of them in the house of the Lord, and shewed them the kings sonne. And commaunded them saying: Thys is it that ye muste do, one thyrde parte of you, whose dewtye is to come on the Sabboth daye, shall kepe

B kepe the watch of the kynges house.
And another third parte shal kepe the
gate of Sur: and another third parte
shall kepe the gate which is behynde
them of the garde: and so shall ye kepe
the watch of the house of Messiah, and
two partes of you, that is, all that go
out on the Sabboth day, shal kepe ỹ
watch of the house of the Lord about
the kynge, and ye shall compasse the
kynge rounde aboute, and euery man
shall haue his weapon in his hande.
And whosoeuer commeth within the
ranges, let hym be slayne. And se that
ye bee wyth the Kyng, as he gooeth
out and in. And the captaynes ouer
2par.24a the hundredes dyd accordynge to all
thynges that Jehoiada the Priest
commaunded: and they toke euery man
hys men, that were to come in on the
Sabboth day, with them that should
go out on the Sabboth, and came to
Jehoiada the priest. And to the cap-
taynes ouer hundredes, dyd the priest
geue kyng Dauids spearres and shyl-
des, that were in the temple. And
they of the garde stode, and euery man
had hys weapon in his hande rounde
about the king, from the right corner
of the temple to the left, a long by the
C alter and the temple. And he brought
De.17.d out the kings son, and put the crowne
vpon him: and deliuered him the wit
4.pa.23d nes, and made him kyng, and annoyn-
ted hym. And they clapt theyr handes,
and sayde: God saue the kynge. And
when Athalia heard the noyse of the
runnyng of the people, she came to the
people into the temple of the Lorde.
And when she loked, behold, the king
stode by a pyllar as the maner was, ℰ
the syngers, and the trompets by the
kynge, and all the people of the lande
reioyced, and blewe with trompettes.
And Athalia rent her clothes, ℰ cryed:
Treason, treason. But Jehoiada the
priest commaunded the captaynes of
the hundredes that had the rule of the
hoost, and saide vnto them: Haue her
oute without the temple, that shee
may be within the ranges, and yf any
folowe her, kyl him with the sword:
for the priest had sayde: she maye not
be slayne in the house of the Lorde.
And they layd handes on her, till she
came into the way, by the which the
horses went into the kynges palace: D
and there was she slayne. And Je- 2.pa.23c
hoiada made a bond betwene the lord
and the king, and the people, that they
should be the Lordes people, and also
betweene the kynge and the people.
And all the people of the lande went
into the house of Baal, and destroyde
it, his aultars also, and his images
brake they downe lustily, and slewe
Mathan the priest of Baal before the
aulters. And the priest set watche o-
uer the house of the Lorde, and tooke
the rulers ouer hundreds, the captai-
nes, and them of the garde, and all the
people of the lande. And they brought
the kynge frome the howse of the
Lorde: and came by the waye of the
gate of them of the garde to the kyn-
ges palace. And he satte hym downe
on the Seate of the kynges. And all
the people of the lãde reioyced, and the
citie was in quiete. And they slewe
Athalia with the swearde, beside the
kynges palace. Seuen yere olde was
Jehoas, when he began to reigne.

¶ The. xii. Chapter.

AND he began to reigne in the B
vii. yeare of Jehu. xl. yeare
reigned he in Jerusalem: and
hys mothers name was Zebiah, of
Beersheba. And he dydde that whiche
was good in the syght of the Lorde,
as long as Jehoiada the priest enfor-
med hym. But the hyll aultars was
not taken away, for the people offred
and burnt incense, yet vpon the hyll
aultares. And Jehoas sayde to the
Priestes: all the syluer of the dedi-
cate thynges that be brought vnto the
house of the Lorde in currant money,
that is to say, the moneye that euery
man is set at, and all the money that
euery man with a willyng heart ge-
ueth and bringeth into the house of ỹ
Lord, let the priestes take it to thē eue
ry man of his aquaintance, to repaire
the broken places of the house, where

so euer any decay is founde. And so it came to passe, that vnto the .xxiii. yere of kinge Iehoas, the Priestes hadde mended nothynge, that was decayed in the temple. Then kynge Iehoas B called for Iehoiada the bishop, and ỹ priestes, and sayde vnto them: Whye repayre ye not the brokē places of the temple? Now therfore, see that ye receyue no more mony of your acquaintaunce, except ye deliuer it to repayre the temple wythall. And the priestes consented to receiue no more mony of the people: except to repair the decayed places of the temple. But Iehoiada the priest tooke a chest, and bored a whole in the lid of it, and set it beside the altare on the righte side, as euerye man commeth into the Temple of the Lorde. And the priestes that kept the vessels, put there in all the mony that was broughte into the house of the Lord. And it fortuned, that whē they sawe there was muche money in the chest, the kynges scribe and the hye 4.re.22.a priest came vp, and told the mony that C was found in the house of the Lorde, and put it into a bag. And they gaue the monye sealed, into the handes of them that executed the woorke, and that had the ouer syghte of the house of the Lord: and they broughte it oute to the carpenters and builders (that wrought vpon the house of the Lord) and to masons, and hewers of stone: And they bought timbre and fre stone to repayre the decaye in the house of the Lord, and to all that went oute to mende the temple: how be it ther was not made for the house of the Lorde, bolles of syluer, instrumentes of musicke, basens, trompettes or anye vesselles of golde: or vessellles of siluer, of the money that was brought into the house of the Lorde: But they gaue that to the woorke men, and repayred therwith the house of the Lord. Moreouer, they reckened not with the men into whose handes they deliuered the money to be bestowed on worckemen: for they did theyr businesse faithfully. Howbe it, trespasse mony, and sinne mony was not brought into ỹ house of the Lorde, for it was the priestes. Then came Hazaell kinge of Syria vp, and foughte agaynste Geth, and tooke it, and Hazael set his face to goe vp to Ierusalem. And Iehoas kyng D of Juda toke all the halowed things that Iehosaphat, Iehoram and Haziahu his fathers kinges of Juda had dedicate, and that he hymselfe had dedicated, & all the golde that was fōud in the Treasures of the house of the Lorde, and in the kinges house, and sente it to Hazael kinge of Syria, and so he departed from Ierusalem. The remnaunte of the woordes that concerne Iehoas, and all that hee dydde, are they not wrytten in the booke of the Chronicles of the kinges of Juda? And hys owne seruauntes arose, and wrought treason, and slewe Iehoas in the house of Millo, whan he came downe to Silla. Iehozabar the sonne of Semeath & Iehozabad, the sonne of Somer his seruaunts, smote him, and he died. And they buried him with his fathers in the Citye of Dauid. And Amaziahu his sonne raigned in his stede.

¶ The .xiii. Chapter.

IN the .xxiii. yere of Ioas the sōne of Ahaziahu kynge of Juda, Ie- I hoahaz the sonne of Iehu, began to raigne ouer Israell in Samaria .xvii. yere. And he wrought ỹ whiche was euel in the syghte of the Lorde, and followed the sinnes of Ieroboam the sonne of Nabat, which made Israell to sinne, and departed not therfrom. And the Lord was angry with Israell, and deliuered them into the hand of Hazael king of Syria, and into the hande of Benhadad the sonne of Hazael all theyr daies. And Iehoahaz besoughte the Lorde: and the B Lord herd him. For he considered the trouble of Israell wherby ỹ kinge of Syria troubled them. And the Lorde gaue Israell a deliuerer, so that they wēt out frō vnder the subiection of ỹ Syrians. And the children of Israell dwelt in theyr tentes as before time.

Neuer-

Neuertheleſſe they departed not frō the ſynnes of the houſe of Ieroboam, whiche made Iſraell ſinne, but walked in them. And there remayned an Idols groue ſtil alſo in Samaria.

Nether did he leaue of the people to Iehoahaz, but fifty horſmen, ten charets, and ten thouſand footemen: * for
4.kr.8.b. the king of Syria deſtroyed them, and made them lyke threſhed duſte. The reſt of the woordes that concerne Iehoahaz, and all that hee dyd, and hys power, are they not wrytten in the boke of the Chronicles of the kinges of Iſraell? And Iehoahaz ſlept wyth hys fathers, and they buried hym in Samaria, and Ioas his ſonne raigned in his ſtede. In the .xxxvii. yeare of Joas king of Juda, began Iehoas the ſonne of Iehoahaz to raigne ouer Iſrahell in Samaria .xvi. yeare, and did that which is euell in the ſight of the Lorde, and departed not from all the ſinnes of Ieroboam the ſonne of
C Nabat, (that made Iſrael to ſin,) for he walcked therein. The remnaunte of the woordes that concerne Joas, and all that hee dyd, and hys power wherwith he fought againſte Amaziahu king of Juda, are they not wrytten in the Chronicle boke of the kynges of Iſrael? And Joas ſlepte with his fathers, and Ieroboam ſate vpon hys ſeate. And Joas was buryed in Samaria amonge the kynges of Iſraell. When Eliſa was fallen ſicke of hys ſickneſſe (wherof he dyed) Joas the king of Iſraell came downe vnto him, and wepte before him: and ſayde: O my father, my father, the charet of Iſraell, and the horſmen of the ſame. Eliſa ſayde vnto him: take bowe and
4.kr.2.c. arowes. And he toke vnto him bowe
D and arrowes. And he ſaid to the king of Iſraell: put thyne hande vpon the bowe, and he put hys hande vppon it. And Eliſa put hys handes vpon the kinges handes, and ſaid: open a wyndowe Eaſtward, and whan he hadde opened it, Eliſa ſayde: ſhote, & he ſhot. And he ſayde: the arowe of healthe of the Lorde: and the arowe of healthe againſt Syria: for thou ſhalt ſmite Syria in Aphek, tyll thou haue made an end of them. And he ſaid, take the arowes, and he toke them. And he ſaid vnto the kynge of Iſraell: ſmyte the grounde, and he ſmote it thryſe, & ceaſed. And the man of God was angrye wyth him, and ſaide: thou ſhouldeſt haue ſmitten .v. or .vi. tymes (or .vii. times,) and then thou haddeſt ſmytten Syria, tyll thou haddeſt made an end of them, where nowe thou ſhalte ſmite Syria but thryſe. And ſo Eliſa dyed, and they buried him, and the ſouldiers of the Moabites came into the land, the ſame yeare. And it chaūced as ſome of them were buryinge a man, and ſpied the ſouldyers, they caſt the mā into the ſepulchre of Eliſa. And whan the mā was rolled down, and touched the body of Eliſa, he reuiued, and ſtode vpon hys feete. But Ec. 48.a
Hazaell vexed Iſraell, al the dayes of Iehoahaz. And the Lorde had mercye on them, and pitied them, and hadde reſpect vnto them, becauſe of hys appoyntment made wyth Abraham, Iſahac and Jacob, and woulde not deſtroy them, nether caſt he them from hym as yet. So Hazaell, the kynge of Syria died, and Benhadad his ſonne raigned in his ſtead. And Iehoas the ſonne of Iehoahaz wente agayne, and tooke oute of the hande of Benhadad the ſonne of Hazaell, the cities which he had taken away out of the hand of Iehoazah his father, in warre: for .iii. times did Joas beate him, and reſtored the citees vnto Iſrael agayne.

¶ The .xiiii. Chapter.

THe ſeconde yere of Joas, ſonne of Iohoahaz kinge of Iſraell I
raigned Amaziahu, the ſonne of Joas kyng of Juda: * he was .xxv. 2.pa.25.a
yeare olde, whan he began to raigne, and raigned .xxix. yeare in Ieruſalem, and his mothers name was Iehodan, of Ieruſalem. And hee dyd that whyche is good in the ſyghte of the Lorde, yet not like Dauid his father: but did, accordinge to all thinges, as Joas his father dyd.

Nether

B Nether were the hyll aultares taken
awaye: For as yet the people dyd sa-
4.re.12 d crifice and burnte incense on the hyll
aultares. And assone as the kingdome
was setteled in his hande • it came to
passe, that he slue his seruantes whi-
che had killed the kinge hys father.
But the childzen of those murtherers
he slewe not, accozding vnto it that is
Deu.4.b wzytten in the booke of the lawe of
2.pa.25a Moses: wherin the Lozd commaun-
Je.31.c. ded, saying: • lette not the fathers dye
Eze.18e for the childzen, noz let the chyldzen be
2 pa.25c slayne for the fathers: But let euerye
manne be put to deathe for his owne
sinne. He slewe of Edom in the salte
valey, • ten thousande, and tooke the
castel on the rocke in the same battell,
C and called the name of it Jokthеel vn
to this daye. Then Amaziahu sente
messengers to Jehoas the sonne of
Jehoahaz sonne of Jehu kyng of Is-
rael, saying: come, let vs se eche other.
Jud.9.c. And Jehoas the king of Israel sente
4.Es.4.b to Amaziahu kinge of Juda, sayinge:
• did not a thistle that is in Libanon,
sende to a Cedze tree that is in Liba-
non, saying: gene thy daughter to my
sonne to wife: And the wylde beaste
that was in Libanon, went and trode
downe the thistel. Thou hast smitten
Edom, thine harte hathe made thee
prond: Enioy this glozy, and tarye at
home. Why dost thou prouoke to mis-
chefe, that thou shouldest bee ouer-
throwen, and Juda with thee? But
Amaziahu wolde not heare. And Je-
hoas the king of Israel went vp, & he
and Amaziahu kynge of Juda sawe
eche other at Bethsames whych is in
Juda. And Juda was putte to the
D wozse before Israell, and they fledde
euerye man to theyr tentes. And Je-
hoas king of Israell tooke Amaziahu
kynge of Juda, the sonne of Jehoas,
the sonne of Ahaziahu, at Bethsames
and came to Jerusalem, and brake
downe the wall of Jerusalem from ẏ
gate of Ephzaim to the cozner gate,
foure hundzed cubites. And hee tooke
all the golde and syluer, and all the
vesselles that wer found in the house
of the Lozde, and in the treasures of
the kinges house, and the childzē toke
he to be hys wardes, and returned to
Samaria againe. The rest of the acts
of Jehoas whiche he did, and his po-
wer, and how he fought wyth Ama-
ziahu kynge of Juda, are they not
wzytten in the Chzonycle boke of the
kynges of Israel? And Jehoas slepte
wyth his fathers, and was buryed at
Samaria amonge the kynges of Is-
raell: and Jeroboam his sonne rayg-
ned in hys stead. Amaziahu the sonne E
of Joas king of Juda, lyued after the
deathe of Jehoas sonne of Jehoahaz
king of Israel. xv. yeare. And the rē-
naunte of the wozdes that concerne
Amaziahu, are they not wzytten in
the boke of the Chzonicles of the kin-
ges of Juda? But thei cōspired a tre-
son againste hym in Jerusalem: and
when he fledde to Lachis, they sente
after him to Lachis, and slewe hym
there. And they brought him on hoz-
ses, and he was buryed at Jerusalem
with hys fathers in the citye of Da-
uid? And all the people of Juda toke 2.pa.26a
Azaria, whiche was. xvi. yeare olde,
and made hym kynge for hys father 4.re.16b
Amaziahu. He buylte • Elath, and
broughte it againe to Juda, after that
the king was laid to rest with his fa-
thers. In the. xv. yeare of Amaziahu F
the sonne of Joas kynge of Juda,
was Jeroboam the sonne of Joas
made kynge ouer Israell in Sama-
ria, and raigned. xli. yeare, and wzou-
ghte that whyche was euyll in the
syghte of the Lozde. Neyther turned
he away from all the synnes of Jero-
boam the sone of Nabat, which made
Israel to sinne. He restozed the coaste
of Israell from the enterynge of He-
math vnto the sea of the wyldernesse,
accozdynge to the wozde of the Lozde
God of Israell, whyche he spake by
the hande of hys seruaunte • Jonas Jon.1.d
the sonne of Amithay the Prophette,
which was of Geth Hepher. For the
lozd sawe how ẏ the affliction of Isra-
el was exceding bitter, in so muche ẏ
the pzisoned and the forsaken were at
an end. And ther was none to help Is-
rael, • And the Lozd saide not, that he 4.re.13d
would

woulde put oute the name of Israell from vnder heauen, but he helped thē by the hande of Jeroboam the sonne of Joas. The rest of the wordes that concerne Jeroboam, and all that hee did, and his strength, which he executed in the warres, and howe he restored Damasco, and Hemath to Juda in Israel, are they not written in the booke of the Chronicles of the kynges of Israell? And Jeroboam slept with his fathers, euen with the kinges of Israel, and Zacharia his sonne reigned in hys steade.

¶ The. xv. Chapter.

2 par. 15 a. IN the twentie and seuen yere of Jeroboam king of Israell, beganne Azaria sonne of Amazia kynge of Juda to reygne. Syrtene yeare olde was he when he was made king, and he reygned two and fyftie yeare in Jerusalem, and his mothers name was Jecholeiahu of Jerusalem. And he did that which was ryght in the syghte of the Lorde, accordynge to all thynges as dyd hys father Amaziahu: saue that the hil alters were not put away, for the peo- B ple offred, and burned incense still on Leui. 14 a the hylaultares. And the Lorde smote the kyng, and he was a leper vnto the day of hys death, and dwelt in a seuerall house at libertie, and Jotham the kynges sonne gouerned the pallace and iudged the people of the land. The rest of the wordes that concerne Azaria and all that he didde, are they not written in the boke of the Chronicles of the kinges of Juda? And so Azaria slepte wyth his fathers, and they buryed hym with his fathers in the Citie of Dauid, and Jotham hys sonne reygned in hys steade. In the xxxviii. yere of Azaria kinge of Juda did Zacharia the sonne of Jeroboam reygne vpon Israell in Samaria. vi. monethes: and wrought that whiche was euill in the syghte of the Lorde as did his fathers: and tourned not awaye from the sinnes of Jeroboam the sonne of Nabat, which made Israell to sinne. And Sallum the son of Jabes conspyred against him, and smote him in the syght of the people, and kylled hym, and reygned in his steade. The reste of the woordes that concerne Zacharia, beholde, they are written in the booke of the Chronicles of the kynges of Israel. These be also the wordes of the Lord: whiche he spake vnto Jehu, sayinge: thy sonnes shall sitte on the seate of Israell in the fourth generation after the. And it came so to passe. Sallum the sonne of Jabes beganne to raygne in the. xxxix. yere of Azaria king of Juda: and hee raigned a monthe in Samaria. For Menahem the sonne of Gadi went vp from Thirza, & came to Samaria, and smote Sallum the sonne of Jabes in Samaria, and slue hym, and raigned in hys steade. The rest of the wordes that concern Sallum, and the treason whyche hee conspired, beholde, they are wrytten in the booke of the chronicles of the kinges of Israel. The same time Menahem destroyed Thipsah, and all that were therein, and the coastes thereof from Therzahi. And (because they opened not to hym) hee smoote it, and rypt vp all theyr wemen withchilde. The. xxxix. yeare of Azaria kinge of Juda began Menahem, the sonne of D Gadi to raygne vppon Israel. x. yere in Samaria. And he dyd euell in the syghte of the Lorde, and tourned not awaye all hys dayes from the synne of Jeroboam the Sonne of Nabat, whyche made Israell to synne. And Phul the kynge of Assiria came vpon the lande. And Menahem gaue Phul a. M. talentes of syluer that his hāde myght be with hym, and stablishe the kyngdome in his hande. And Menahem made a proclamation for the money in Israell, that all menne of substaunce shoulde geue the kyng of Assiria fifty sicles of siluer a peece. And so the king of Assiria turned backe a- E gain, and taried not there in the land. The rest of the woordes that concern Menahem, and all that hee dyd, are they not wrytten in the booke of the chronicles of the kings of Israel? and Menahem slepte with hys Fathers,

and

and Pekahia his son dyd in hys stede succede hym in the kingdome. In the fiftieth yeare of Azaria kyng of Juda, began Pekahia the sonne of Menahem to raigne ouer Israell in Samaria two yere, and dyd that which was euyll in the syght of the Lozde: and left not of from the sinnes of Jeroboam the sonne of Nabat, whyche made Israell synne. But Pekah the sonne of Remaliahu, whyche was a captayne of hys, conspired agaynste hym, and smote hym in Samaria, euen in the palace of the kynges house wyth Argob and Aria: and with him were fyfty men of the Gileadites: & he kylled hym, and raygned in his roome. The rest of the woozdes that concerne Pekahia, and al that he did: behold, they are wzitten in the booke of the Chzonicles of the Kynges of Israell. In the.16. yeare of Azaria kyng of Juda, began Pekah the son of Remaliahu, to raigne ouer Israel in Samaria.xx. yere, and dyd euyl in the sight of the Lozd, and turned not away from the synnes of Jeroboam, the sonne of Nabat, that made Israel syn. In the dayes of Pekah kyng of Israel, came Thiglath Peleser kyng of Assiria, and toke Jion, Abel, Beth maacha, Janoah, Kedes, Hazoz, Gilead, Galile, & all the land of Nephthali, and caryed thē away to Assiria. And Hosea the sonne of Ela conspired treason againſt Pekah the sonne of Remaliahu, and smote hym, and slew him: and reigned in his stede in the xx. yeare of Jotham the sonne of Uziahu. The rest of the woozdes that concerne Pekah, and all that he dyd, beholde, they are wzitten in the boke of the chzonicles of the kinges of Israel. The second yeare of Pekah the sonne of Remaliahu king of Israel, beganne Jotham, the sonne of Uziahu king of Juda to reigne. Fiue and twentie yeare olde was he, when he began to reigne: and he raigned syxtene yeare in Jerusalem. Hys mothers name was Jerusa, the daughter of Zadok. And he dyd that which is ryghte in the syght of the Lozde: euen accozdynge to all as dyd his father Uziahu, so dyd he. But the hyll aulters were not put away: foz the people offered, and burnt incense stell in the hyll aulters: he built the hither dooze of the house of the Lozde. The rest of the woozdes that concerne Jotham, and all that he dydde, are they not wzitten in the boke of the Chzonicles of the kynges of Juda. In those dayes the Lozde began to sende into Juda Rezin, the kyng of Siria, and Pekah the sonne of Remaliahu. And Jotham slept with his fathers, and was buryed with his fathers in the citie of Dauid his father, & Ahaz his sonne raygned in hys stede.

The.xvi.Chapter.

The.xvi.yere of Pekah the son of Remaliahu king of Israel, Ahaz the son of Jotham king of Juda, began to raygne. Twentye yere olde was he, when he was made kynge, and raygned sixtene yeare in Jerusalem, and dyd not that whyche was right in the eyes of the Lozd his God, lyke Dauid hys father: But walked in the waye of the kynges of Israel: yea, and made his sonne to go thozowe the fyre, after the abhomynations of the Heythen, whome the LORDE caste out before the chylderne of Israell. And he offered, and burnt incense in the hyll aulters, and on the hylles, and vnder euerye thycke tree. Then Rezin kynge of Siria, and Pekah sonne of Remaliahu kyng of Israel came vp to Jerusalem, to fyghte. And they fought agaynst Ahaz, but coulde not ouercome hym. At the same tyme Rezin king of Siria, bzought Elath agayn to Siria, and ryd the Jewes thence, And the Sirians came to Elath, and dwelte therein vnto thys daye. So Ahaz sente messengers to Thiglath Peleser kyng of Assiria, saying: I am thy seruant and thy sonne, come vp and deliuer me out of the hād of the kinge of Siria, and out of the hande of the kyng of Israel, whiche

2.pa.28.

deu.18.d
4.re.21.f

Esa.7.b

4.re.16.c

rise

rise vp agaynste me. And Ahaz tooke the syluer & the gold, that was fonde in the house of the Lorde, and in the treasures of the kynges house, and sent a reward to the kyng of Assiria.
Esai. 8. b • And the kynge of Assiria consented vnto hym. For the kynge of Assiria went vp against Damasco. And whē he had taken it, he caried awaye the people to Kyr, and slue Rezin. And kyng Ahaz went to Damasco, to mete Thiglath Peleser kynge of Assiria. And when kyng Ahaz saw an aultar
C that was at Damasco, he sent to Uria the priest, the patern of the aultar and the fashion of it, and all the worke manshyp therof. And Uria the priest made an aultar in all pointes like to the paterne which kynge Ahaz hadde sente from Damasco: euen so dydde Uria the priest make it, agaynst kyng Ahaz came from Damasco. And so, when the kyng was come from Damasco, he sawe the aulter, and ỹ kyng went to it, and offered thereon. And he burnt his burntofferyng, and hys meate offring, and powred his drinkofferyng: and sprinkeled the blood of his peaceoffrynges, beside the aultar that was by the brasen aulter, which was before the Lord, and set it without the temple betweene the aultare, and the temple of the Lord, and put it on the northside of the aultare. And kyng Ahaz commaunded Uria, the priest, and sayd: Upon the great aulter sette on fyre in the mornynge, the burnteoffrynge, and in the euen, the
D meatofferyng, and the kynges burnte sacrifice and his meat offeryng, with the burnt offryng of all the people of the lande, and their meatoffryng, and their drynkoffrynge: and poure therby, all the blood of the sacrifice offerynges. But the brasen aultar wyll I come and see. And Uria the priestе dyd accordyng to all thynge as kynge
4. Re. 7. d Ahaz commaunded hym. • And kyng Ahaz brake the sydes of the bottoms and toke the lauer from of them, and tooke downe the lauatorie from of ỹ brasen oxen that were vnder it, and putte it vpon a pauement of stones.

And the bayle for the Sabboth (that they had made in the house) and the kynges entrie without tourned he to the house of the Lord for (feare of) the kyng of Assiria. & the rest of the wordes that concerne Ahaz, what he did, are they not writen in the boke of the chronicle of the kinges of Iuda. And Ahaz slept with his fathers, and was buried with his fathers in the Citie of Dauid: and Hezekia hys soonne raygned in hys steede.

¶ The. xvii. Chapter.

A
In the. xii. yeare of Ahaz kynge of Iuda, began Hosea the sonne of Ela to reigne in Samaria vpon Israel. ix. yere, & dyd that which was euyll in the syght of the Lorde, but not as the kynges of Israel, that were before hym. And Salmanasar kyng of Assiria came vp agaynst him, and Hosea became his seruaunte, and gaue hym presentes. And the kyng of Assiria found treason in Hosea: for he hadde sent messangers to Sua kyng of Egypt, and brought no present vnto the kyng of Assiria frome yeare to yeare: and therfore the king of Assiria
4. Re. 18. toke hym, & put hym in prison. • And then the kyng of Assiria came vp thorowe out all the lande, and gat vp agaynst Samaria, and besieged it thre yeare. In the nynthe yeare of Hosea,
3. Es. 13 the • kyng of Assiria toke Samaria, and caryed Israell awaye vnto Assiria, and put theim in Hala, in Habor, by the riuer of Goza, and in the cities of the Medes. For it came to passe, that the chyldren of Israel synned agaynst the Lorde theyr God, whyche had brought them out of the lande of Egypte, frome vnder the hande of Pharao kynge of Egypt, and feared other goddes, and they walked in the ceremonies of the Heathen, whome the Lorde cast out before the children of Israel, and in the ceremonies whiche the kynges of Israell, had made. And the chyldren of Israell wente aboute to hyde those thinges that were not well, from the Lorde theyr God. And they buylte the hylle aulters in all theyr cities, bothe in the towres,

where

where they kepte watche, and also in the stronge townes. And they made them ymages and groues in euerye hye hyll, and vnder euery thicke tree. And there they burnte incense in all the hyll aulters as dyd the heathen, (whom the Lorde caryed awaye before them) and wroght wicked thynges to anger the Lorde withall: for they serued moste vyle ydoles, wherof the Lorde hadde sayde vnto them: * Ye shall do no suche thyng. And the Lorde testifyed in Israell and in Juda by all the prophetes, and by all the sears sayinge: * Turne from youre wycked wayes, and keepe my commaundementes and my statutes, accordynge to all the lawe whiche I commaũded your fathers, and which I sente to you by my seruauntes the prophetes. Notwithstandynge, they wolde not heare, * but rather hardened theyr neckes lyke to the stubburnesse of their fathers that dyd not beleue in the Lorde their God. For they refused his statutes, and his appointment that he made with their fathers, and the wytnesses (wherewith hee witnessed vnto them:) and they folowed vanitye, and became vayne, and wente after the heathen that were
¶ round about them: concerning whom the Lorde had charged them, that they shuld not do lyke them. But they lefte the commaundementes of the Lorde their God, and made them y-
3 Re. 12 f mages of metal, * euen two calues: f made ydoll groues, and worshypped all the hoolte of heauen, and serued
Deu. 18. Baal. * And they sacrificed theyr sonnes and their daughters in fire, and vsed witchcrafte and enchauntmentes, euen sellyng them selues to worke wickednesse in the syght of the Lord, and to anger him. And the Lorde was exceadyng wroth with Israell, and
3 re. 12. d put them out of hys sight, * that there was lefte but the trybe of Juda only. Neuertheles, Juda also kept not the commaundementes of the Lord their God, but walked in the ceremonyes
D of Israell, which they made. And the Lorde caste by all the seede of Israel, and vexed them, and delyuered them into the handes of spoylers, vntyll he had caste them out of his syght. For Israell deuided them selues from the house of Dauyd, and made them a kynge, euen Jeroboam the sonne of Nabat. And Jeroboam drew Israel away, (that they shoulde not folowe the Lorde) and made them syn a great synne. For the chyldren of Israell walked in all the synnes of Jeroboam which he dyd, and departed not there from, vntyll the Lorde put Israell awaye oute of hys syght, as he had sayde by all hys seruauntes the prophetes. And so was Israell caried away out of their owne lande, to Assiria, euen vnto thys daye. And the kynge of Assiria broughte men from Babilon, from Cutha, from Ana, frõ Hanath, and from Sepharuaim, and put them in the cityes of Samaria, in stede of the chyldren of Israell. And they possessed Samaria, and dwelt in the cities therof. And it fortuned, that at the begynnynge of their dwellyng
E there, they feared not the lord. And ỹ Lorde sent lyons among them, which slue them. Wherfore, men sayde to the kyng of Assiria: The nacions which thou hast translated, and put in the cities of Samaria, know not the lawe of the God of the lande, therefore he hath sente lyons vpon them: and behold they slay thẽ, because they know not the maner of worshipping of the God of the lãd. Then the kyng of Assiria commanded saying: Carye thither one or twayne of the Priestes, whom ye brought thẽce, and let them go, and dwell ther, and teach them the fashion howe to serue the God of the countrey. And then one of the priestes whiche they had caryed thence came, and dwelte in Bethell, and taughte theym howe they shoulde feare the Lorde. Howebeit euery nacion made
F theym Goddes of their owne, and put them in the houses of the hil aulters, whyche the Samarians hadde made, euery nacion in their cities wher in they dwelt. The men of Babilon made Socoth, Benoth: and the men

of

of Cutha, made Nergal: and the men of Hamath made Aſima. The Auites made Nibbaz and Tharthak. And the Sepharnites burnt their childzē in ẏ fyre for Adramelech, and Anamelech, the Gods of Sepharuaim. And ſo they feared the Lozd, & made theim Prieſtes of the Hyll aulters, whiche ſacrificed for thē in the houſes of the hyl aulters. And ſo they feared ẏ lozd and ſerued theyr owen Gods after the maner of the people, whome they caried thenſe. And vnto this daye they doo after the olde maner: and neyther feare God, neither doo after their ordināces and cuſtomes, & after the laſw and commaundement which the lozd
G commaunded the chyldzen of Jacob, Ge. 32.c • whome he called Iſraell. And the Lozde made an appoyntemente with Iud. 6.b them, & charged them, ſaying: • Feare Ier. 30.a none other Gods, noz bowe your ſelues to them, noz ſerue them, noz ſacrifice to them: but fear the Lozd which brought you out of the land of Egypt with great power and a ſtretched out arme: him feare, and to him bowe, and to him doo ſacrifice. The ſtatutes, ordinaunces, laſwe, and commandement which he wzote for you, ſe that ye be diligent to doo for euermoze, and fear nat any other godddes. And the appoyntmente that I haue made with you, ſee ye forget not, and feare none other goddes: but the Lozde youre God ye ſhall feare, and he ſhall deliuer you out of the handes of all your enemies. Howbeit, they did not herken, but dyd after their olde cuſtome. And ſo theſe nations feared the lozd, and ſerued theyr images alſo, lyke as dyd theyr chyldzen, and theyr childzēs childzen. Euen as dyd theyr fathers, ſo do they vnto this day.

I

The.xviii. Chapter.

IN the third yere of Hoſea ſonne of Ela kynge of Iſrahel, it came to paſſe, that Hezekia, the ſoonne 4.29a of Ahaz kynge of Juda dyd reygne. • Twentie and fiue yere old was he, whan he began to reigne, and reigned xxix. yere in Ieruſalem. His mothers name alſo was Abi, the daughter of Zacharia, and he dyd that whiche is right in the ſyght of the Lozde, accozdyng to all as dyd Dauid his father. • He put awaye the hyll aulters, and Deu. 7.a 4.re.23.b brake the ymages, and cut downe the • Nu. 21 groues, and all to brake the • braſen E ſerpent that Moyſes had made. For vnto thoſe dais the chyldzen of Iſraell dyd burn ſacrifice to it, and he called it Nehuſtan. He truſted in the Lozde God of Iſraell, ſo that after hym was none lyke hym amonge all the kynges of Juda, neyther were there any ſuche beefore hym. For he claue to the Lozde, and departed not from hym, but kepte his commandementes, which the Lozde commaunded Moyſes: And the Lozde was wyth hym: ſo that he proſpered in all thynges whyche he toke in hand. And he rebelled agaynſt the kyng of Aſſiria, and ſerued hym not. He ſmote the Philiſtines euen vnto Aza, and ẏ C coſtes therof, both caſtels where they 4.re.27.a kepte watches, and ſtronge cities. • And in the fourth yere of kyng Hezekia, which was ẏ ſeuēth yere of Hoſea, ſonne of Ela kyng of Iſraell) it foztuned, that Salmanazar kyng of Aſſiria came vp agaynſte Samaria, and beſieged it. And after thze yeres they toke it euen in the ſyxte yeare of Hezekia: that is to ſay, the nynth yere of Hoſea kynge of Iſrael. And Samaria was wonne. And the kyng of Aſſiria, dyd cary away Iſraell vnto Aſſira, and put them in Halah, and in Habor by the ryuer of Gozan, and in the cities of the Medes: becauſe they would not hearken vnto the voice of the Lozd their God: but tranſgreſſed his appointment, and all that Moſes the ſeruaunt of the LORD commanded, and wold neither heare them 2.pa.32.a noz do theim. • Therfore in the. xiiij. Eſa.36.a yere of kyng Hezekia did Sennacherib kyng of Aſſiria come vp agaynſt Ecc.48.d all the ſtronge cities of Juda, & toke theym. And Hezekia kynge of Juda ſent to ẏ kyng of Aſſiria to Lachis, ſayeng: I haue offended: depart from me, and all that thou puttеſt on me,

that

that wil I beare. And the king of Assiria appoynted vnto Hezekia kynge of Juda thre hundred talentes of syluer, and thirty talentes of gold. ✱ And
4.re.11 d D Hezekia gaue him all the syluer that was found in the house of the Lorde, and in the treasures of the Kynges house. At the same season did Hezekia rent the doores of the Temple of the Lord, and the pillers (which the sayd Hezekia king of Juda had couered ouer) and gaue theym to the kynge of Siria. And the king of Assiria sente Tharthā and Rabsaris and Rabsake from Lachis to king Hezekia wyth a great holte againste Jerusalem. And they went vp, and came to Jerusalē, and gat them vppe, and stoode by the conduit of the vpper poole, whiche is in the way of the fullers fielde. And whan they hadde called to the kynge,
Nat. 1.b there came out to them. ✱ Eliakim the sonne of Elkia which was steward of houshold, and Sobna the Scribe, and Joah the sonne of Asaphe, the recorder. And Rabsake said vnto them: Tell ye Hezekia I praye you: thus sayeth the great king, euen the king of Assiria: what confidence is thys that thou haste? Dost thou speake such a light worde in dede? By councell and power, I will be ready to make war.
E On whome then doest thou truste,
Esa.36 a that thou rebellest against me? ✱ doest
Eze.29 a thou trust in the staffe of thys broken rede of Egipt, on which if a mā lean,
2.pa.32 c it wil go into hys hand, and pearse it. Euen so is Pharao king of Egypte, vnto all that trust on him. ✱ If ye say vnto me, we truste in the Lorde oure God: Is not that hee, whose hill aultares, and hys other aulters, Hezekia hath put downe, and hath said to Juda and Jerusalem, ye shall worshippe before this aultare here in Jerusalē. Now therfore deliuer the wardes vn to my Lord the king of Assiria, that ye rebell not, and I wil deliuer the two thousand horses, if thou be able to set ryders vpon them: why thinkest thou scorne at the presence of one of ☩ least Dukes of my masters seruaunts, and trustest to Egipt for charets and horsmenne? Moreouer, am I come now wythout the biddinge of the Lorde to this place, to destroy it? the Lorde sayd to me: goo vp to this land, and destroy it. And Eliakim the sonne of Helkia F and Sobna, and Joab said vnto Rabsake: speake (I praye thee) to thy seruaunts in the Sirians language, for we vnderstand it: and talke not with vs in the Jewes tounge, in the eares of this people that are on the wall.
And Rabsake sayde vnto them: hathe my master sente me to thy master & to thee, to speake these wordes? Hath he not sent me because of the men whych sytte on the wall, that they maye eate theyr owne donge, and drincke theyr owne pisse wyth you? And so Rabsake stode, and cried with a loud voice in the Jewes language, and spake, saying: heare the sayinge of the greate king of Assiria. Thus sayth the king: let not Hezekia begyle you, for he shal not be able to deliuer you out of mine hande: neyther let Hezekia make you to trust in the Lorde, saying: the Lord shall surely deliuer vs, and this citye shall not be geuen ouer into the hand of the king of Assiria. Harkē not vnto Hezekia: for thus sayeth the kynge of Assiria. Deale kindlye wyth me, & come oute to me. And then eate euerye man of his own vine, and of his own fygge tree, and drincke euerye man of the water of hys owne well, tyll I come, and fet you to as good a land as youres is: a land of corne and wine, a land of bread and vineyardes, a lande of oyle, of Olyue trees, and of honye: that ye may liue, and not die. And harken not vnto Hezekia, for he begileth you, saying: the Lord shall deliuer vs.
✱ Hathe euery one of the Gods of the Esa.20
nacions deliuered his land, out of the hand of the king of Assiria? where is the God of Hamath, and of Arphad? and where is the God of Sepharnaim, Hena and Jua? did they delyuer Samaria out of myne hand? & what God is among al the gods of the nacions that hath deliuered his lande out of myne hand. Shal the Lord delyuer Jerusalem oute of mine hande? But

Esa.36.c

par.32 d

they

But they that wer of the people held theyr peace, and aunswered hym not a woorde: for the kinge had commaunded, sayinge: answere him not. Then Eliakim which was the stewarde of the household, and Sobna the scryde, and Joah the sonne of Asaph the recorder, came to Hezekia wyth theyr clothes rent, and tolde him the woordes of Rabsake.

¶ The. xix. Chapter.

AND it camme to passe, that when kynge Hezekia heard it, he rente hys clothes and put on sacke, and came into the * house of the Lord, and sent Eliachim which was the stewarde of his housholde, and Sobna the scribe, and the elders of the Prystes clothed in sacke, to Isay the prophete the sonne of Amoz: And thei said vnto him, thus sayth Hezekia: This day is a day of tribulation, and of rebuke and blasphempe. For the childzen are come to the byrth, & ther is no strēgth to bee deliuered. Peraduenture the Lorde thy God wyll heare all the woordes of Rabsake, whom the king of Assiria hys master hath sent, to rail on the lyuynge God, and to rebuke him wyth woordes, which the Lorde thy God hath heard: And lift thou vp thy prayer for the remnaunt that are left. So the seruauntes of kynge Hezekia came to Isay. And Isay sayde vnto them: So shall ye saye to youre master: Thus sayth the Lord: be not afrayde of the woordes whiche thou haste hearde, with whiche the ponge men of the kinge of Assiria haue rayled on me. Beholde, I wyll put hym in another mind, and he shal heare tidinges, and so retourne to his owne lande: * And I wyll bringe to passe, that he shall fal vppon the swearde, * euen in hys owne land. And Rabsake went backe againe, and found the king of Assiria fighting against Libna: for he had heard, how that he was departed from Lachis. And when he heard men say of Thirhaka kyng of the blacke Moores: Beholde, hee is come oute to fyghte againste thee, he departed, and sente messengers vnto Hezekia, sayinge: Thus speake to Hezekia kyng of Juda, saying: Lette not thy GOD dysceaue thee, in whom thou trustest, saying: Jerusalem shall not bee delyuered into the hand of the kyng of Assiria. Behold thou hast heard, what the kynges of Assiria haue done to all landes, howe they haue vtterly destroyed thē. And shalte thou (alone) escape? Haue the Gods of the heathen deliuered them, which mine aunsetries haue destroyed? As Gozan, and Haran, Rezeph, and the childzen of Eden which wer in Bithlasar? where is the kynge of Hamath, and the kinge of Arphad, the king of the citie of Sepharuaim, and of Hena and Jua? So Hezekia receiueth the letter of the hand of the messengers, and red it: And Hezekia went vp into the house of the Lorde, and layde it abroade before the Lorde. And Hezekia prayed before the Lord. and sayde: O Lorde God of Israell, whyche dwellest betweene the Cherubs, thou art God alone ouer all the kyngedomes of the earth, thou haste made heauen and earth: Lorde, bowe downe thyne eare, and heare: Open Lorde thyne eyes) I beseche the, and se: and heare the woordes of Sennacherib whiche hath sente this man to rayle on the liuing God. Of a trueth Lorde, the kinges of Assiria haue destroyed nations and theyr landes, and haue set fyre on theyr gods. For they were no Gods, but the worke of the handes of man: euen of woodde and stone. And they destroyed thē. Now therefore, O Lorde oure God, I beseech thee, saue thou vs out of his hand that all the Kingedomes of the earth may know, that thou only art ỳ Lord God. And Isai the son of Amoz sente to Hezekia, saying: thus saith the lord God of Israell: that which thou hast prayed me concerninge Sennacherib king of Assiria, I haue herd it. This is therfore the worde that the Lorde hath sayde of hym: The byrgyn euen the daughter of Sion hath despysed

thee, & laughed the to scorne (O thou kyng of Assiria) the daughter of Ierusalem hath shaken her head at thee.
mat.23,d * whom hast thou rayled on, & whom zacha.2.b hast thou blasphemed? Agaynst who Acts.9.a hast thou exalted thy voyce, and lyfted vp thyne eyes so hye? Euen agaynst the holy of Israell. By the hande of thy messengers thou haste rayled on the Lord and sayd: with the multitude of my charettes, I am come vp to the toppes of the mountaines, euen along by the sides of Libanon, and I wyll
E cut downe the hye Cedar trees, and the lusty fyr trees therof: and I wyll go into the lodgyng of his nest, & into the wood of his playn. I haue digged and dronke stronge waters, and with the step of my goyng wil I dry all the water pooles that are besieged. Haste thou not herd, how I haue ordeyned such a thyng a great whyle a go, and haue prepared it from the beginning? And shall I not nowe bryng it forth, that it maye destroye, and to brynge ✝ stronge Cityes into wast heapes of stones? And the enhabitoures of them shalbe of litle power, and faint herted,
Psal.37a and confounded, and * shalbe lyke the grasse of the field, or grene herbe, or as the haye on the toppes of the houses, or as the corne that is vnrype, & smitten with blastyng. I know thy dwelyng, thy comynge out, and thy goyng in, (and thy waye) and thy furye
I agaynste me. And because thou rageste agaynst me, and thynkste thy selfe so blessed: this is come vppe vnto myne eares, and I will put my hoke in thy nostrels, and my byt in thy lippes, and wyl bryng the backe agayne, the same waye thou camest. And thys shalbe a signe vnto the (O Hezekia.) Ye shal eate this yere of such things as growe of them selues, and the next yere such as come vp of those that dyd growe of theyr owne accorde. And the thirde yere sow ye and reape, plant vineyardes, and eate the frutes therof. And it that is escaped and lefte of the daughter of Juda, shall yet agayne take rotynge downe warde, and beare frute
G vpwarde. For out of Ierusalem shal go a remnaunt, and a number that shal escape out of mount Sion: the zele of the Lord of hoostes shall brynge thys thyng to passe. Wherfore, thus sayeth the Lorde, concernynge the kynge of Assiria: he shall not come to this citie, nor shoote an arrowe into it, nor come before it with shylde, nor caste bancke agaynst it: but shal go backe agayne the waye he came, and shall not come into this citye, sayth the Lorde. For I wyll defend this citye, to saue it, for myne owne sake, and for Dauid my seruantes sake. And so it came to passe, that the selfe same night, the angell of the Lorde went out, and smote in the hooste of the Assirians an hundred, foure score and fyue thousande. And when the remnaunte were vp early in the morynyng: they sawe, they Tob.1.b were all dead coarses. * And so Sennacherib kyng of Assiria auoyded and departed, and went againe, & dwelt at Niniue. And it fortuned, that as he was in a temple worshippyng Misroch his god, Adramelech and Sarasar his owne sonnes smote him with the sweard. And they escaped into the land of Armenia, and Asarhaddon his sonne raygned in his steade.

¶ The .xx. Chapter.

I 2par.32 Esa.38

A Boute that time * was Hezekia sicke vnto the death. And the prophet Isay the sonne of Amoz came to him, and sayd vnto him: Thus sayth the Lord: put thine houshold in an order, for thou shalte dye, and not lyue. And Hezekia turned his face to the wall, and prayed vnto the Lord, saying: I beseech the nowe, O Lord: remember how I haue walked before thee in the trueth, and with a perfect hert, & haue done that whiche is good in thy syghte, and Hezekia wept sore. And it fortuned that afore Isay was gone out into the middle of the court, the worde of the Lord came to hym, sayinge: Turne agayne, and tell Hezekia the captaine of my people: Thus saith the Lorde God of Dauid thy father: I haue herde thy prayer, and sene thy teares. And beholde, I wyll heale thee, so that on the thirde
E day

daye thou shalte go vp into the house of the Lorde. And I wyll adde vnto thy dayes yet fyftene yeare, and wyll deliuer thee and thys citye out of the hande of the kyng of Assiria, and will defende thys Cytye for myne owne sake, and for Dauyd my seruauntes sake. And Isay sayde: Take a lompe of fygges. And they toke and layed it on the sore, and he recouered. And Hezekia sayde vnto Isay: what shall be the sygne, that the Lorde wyll heale me, and that I shall go vppe into the house of the Lorde the thirde day? Isay answered: thys sygne shalte thou haue of the Lorde, that the Lorde will
Eccl.48c do that he hath spoken. * Shall the shadowe go forwarde ten degrees, or go backe agayne ten degrees? Hezekia answered: it is a lyght thynge for the shadow to go downe ten degrees. (nether is ỳ my desyre) but if the shadow now go backeward ten degrees, it is no lyght thynge. And Isay the
Eccl.48c prophete called vnto the Lorde, * and he brought the shadowe ten degrees
C backeward, by whyche it had gone
Esa.38a downe in the dyall of Ahaz. * The same season Berodach Baladan the sonne of Baladan kyng of Babilon sent letters and a present vnto Hezekia, for he had heard howe that Hezekia was sick. And Hezekia was glad of them, and shewed them al his treasure house, syluer, golde, odoures, precioule oyntement, all the house of hys armory, and all that was found in his treasures: ther was nothynge in hys house, and in al his realme, that Hezekia
D shewed them not. And Isay the prophet came vnto king Hezekia, and sayd vnto him: what said these men, & from whence came they to thee? And Hezekia sayd: they be come from a far countrey, euen from Babylon. And he sayde agayne: what haue they sene in thy house? Hezekia answered: all the thynges that are in my house, haue they sene: there is nothynge among my treasures, that I haue not shewed thē. And Isay sayd vnto Hezekia: heare the worde of ỳ Lord: Behold the dayes come, that al that is in thy house, and what soeuer thy fathers haue layde vp in store vnto this daye, * shalbe carted into Babylon, and nothyng shalbe left, sayth the Lord. And of thy sonnes (that shall procede oute of the, and whiche thou shalt beget) shall they take awaye, and they shall bee chamberlayns in the palace of the kyng of Babylon. And Hezekia said vnto Isaye: welcome be the woorde of the Lorde, whyche thou haste spoken: And he sayde: Shall there not be peace and truthe in my dayes? The remnant of the wordes that concerne Hezekia, and all his power, and how he made a poole, and a conduite, and brought water into the citie, are they not written in the boke of the Chronicles of the kynges of Juda? * and Hezekia slepte wyth hys fathers, * and Manasse hys sonne reygned in hys steade.

4.re.14a and. 25.b Jer.20.b

2.pa.32 Mat.1.a

C The.xxi. Chapter.

A

Manasse * was.xij. yeare olde when he began to reign, and reigned. lv. yeare in Jerusalem: hys mothers name also was Hephziba. And he dyd euyll in the syghte of the Lorde, euen after the abhomynations of the Heathen, whom the Lorde caste out before the childzen of Israell. For he went and buylt vp the hill aulters, * which Hezekia his father had destroied. And he reared vp aultars for Baal, and made Idolgroues (as did Ahab kyng of Israel) & worshipped al the host of heauen, & serued them. And he buylte alters in the house of the Lord, of which the Lord said: * In Jerusalem wil I put my name. And he buylt aulters for all the hooste of heauen, euen in two courtes of the house of the Lorde. * And he offered his sons in fyre, and gaue hede vnto wytchcraft & sorcerie, and mainteyned workers with spirites, and tellers of fortunes, & brought muche wyckednesse in the syghte of the Lord to anger hym. And he putte an ymage of a groue) that hee hadde made euen in the Temple, of whyche the LORDE hadde layde

2.pa.32a Deu.18.

4.re.18.a

2.Re.7.a 3.re.9.b

Leu.20.d deu.18.b 4.re.16.a

to Dauid & to Salomō his sonne + in
3 Reg.9a this house and in Ierusalem (which
I haue chosen out of all trybes of Is-
rael) wil I put my name for euer. Ne-
ther wyll I make the fete of Israell
moue any more out of the land, which
I gaue their fathers: so that they wyl
obserue and do all that I haue com-
maunded them: and accordynge to all
the lawe that my seruaunte Moyses
commaunded them. But they herke-
ned not: and Manasse led them out of
the waye, to do more wickedlye then
did the heathen people, whō the Lord
destroyed before the chyldren of Is-
rael. And the Lorde spake by his ser-
uauntes the prophetes, sayinge: Be-
cause Manasse kynge of Juda hath
done such abhominacious, and hath
wrought more wickedly then all that
the Amorites (whiche were before
him) dyd: and hath made Juda synne
also with hys ydoles. Therfore thus
Jer.19.a sayth the Lorde God of Israel. + Be-
C holde, I wyll brynge such euyll vpon
Ierusalē and Juda, that who so hea-
reth of it, both his eares shall tyngle.
And I wyll stretch ouer Ierusalem
the squarynge lyne of Samaria, and
the plōmet of the house of Ahab. And
I wyll wype oute Ierusalem, as a
man wipeth a dysh, and when he hath
wiped it, tourneth it vpsyde downe.
And I wyll leaue the remnaunte of
myne enheritaunce, and delyuer them
into the hande of their enemyes, and
they shalbe robbed and spoyled of all
their aduersaryes: euen because they
haue done euyll in my syghte, and
haue angred me, sence the tyme their
fathers came out of Egypt vnto this
daye. And Manasse shedde innocent
blood exceadyngly much, tyl he reple-
nyshed Ierusalem from corner to cor-
ner, beside hys synne wherewith he
made Juda to synne, and to do euyll
D in the syght of the Lorde. The reste of
the wordes that concerne Manasse,
and all that he dyd, and his synne that
he synned, are they not wrytten in the
booke of the chronicles of the kynges
of Juda? And Manasse slepte with
hys fathers, and was buryed in hys
owne house, euen in the garden of Vz-
za: and Amon his sōne reygned in his
steade + Amon was .xxii. yeare olde 2par.33b
when he beganne to reygne, and he
reygned two yere in Ierusalem. His
mothers name also was Meshulemeth
the daughter of Harum of Jotha. And
he dyd euyll in the sighte of the Lorde
(as hys father Manasse dyd,) and
walked in all the waye that hys fa-
ther walked in: and serued the ydoles
that hys father serued, and worshyp-
ped them. And he forsoke the Lorde
God of hys fathers, and walked not
in the waye of the Lorde. And the ser-
uauntes of Amon conspired agaynste
hym, and slue the kynge in hys owne
house. And the people of the land slue
all them that had conspired agaynste
kynge Amon, and the people made
Josia hys sonne kynge, in hys steade.
The rest of the wordes that concerne
Amon, what thinges he dyd, are they
not wrytten in the Booke of Chro-
nycles of the kynges of Juda? And
they buryed hym in hys sepulchre in
the garden of Vza: and Josia hys son
reygned in his steade.

The .xxii. Chapter.

IOsia was + eyght yeare olde 2par.34a
when he began to reygne, and
he reygned .xxxi. yeare in Je-
rusalem. His mothers name also was
Jedida the daughter of Adaia of Boz-
cath. He dyd that which is ryght in
the syght of the Lorde, and walked in
all the wayes of Dauid hys father,
and bowed neyther to the right hand,
or to the lefte. + And it came to passe, 2.pa.34b
that in the .xviii. yere of the reygne of
kynge Josia, the kynge sent Saphan
the sonne of Azalia the sonne of Me-
sulam the scrybe, to the house of the
Lorde, saying: + Go vp to Helkia the 4Re.12b
hye Priestе, that he maye summe the
syluer, whiche is brought into the
house of the Lorde, which the kepers
of the porch haue gathered of the peo-
ple, and lette them delyuer it into the
hande of them that do the worke, and
that haue the ouersyghte of the house
of the Lorde: And let them gene it to
them

them that wozke in the house of the Lozde (to repayze the decayed places of the temple, euen vnto carpenters and mrsons, and wozkers vppon the walles, and foz to bye timber, and free stone to repayze the temple. Howbeit, let no rekening be made with them of the money that is delyuered into their hande, foz their vse is to deale faythfully. 2par.34c * And Helkia the hye priest sayde vnto Saphan the scrybe: I haue founde the booke of the lawe in the house of the Lozde, and Helkia gaue the booke to Saphan, and he redde in it. And Saphan the scrybe came to the kynge, and brought hym woozde agayne, and sayde: Thy seruauntes haue bestowed the money (that was founde in the temple) and haue delyuered it vnto them that do the woozke, and that haue the ouersyghte of the house of the Lozde. And ℭ Saphan the scrybe shewed the kyng, saying: Helkia the Prieste hath delyuered me a booke. And Saphan red in it before the kynge. And it foztuned, that when the kynge had harde the wozdes of the booke of the lawe, he rente hys clothes. And the kynge commaunded Helkia the Prieste, and Ahikam the sonne of Saphan, and Achbor the sonne of Michaia, and Saphan the scrybe, and Asahia a ser- Ier.21.a uaunt of the kynges, sayinge: * Go ye and enquire of the Lozde foz mee, and foz the people, and foz all Juda, concernynge the wozdes of this boke that is founde. Foz greate is the wzath of the Lozde that is kyndled agaynste vs, because oure fathers haue not herkened vnto the woozdes of thys booke, to do accozdynge vnto all that, whiche is wzytten therein foz vs. So Helkia the hye Prieste, and Ahikam, Achbor, and Saphan, and Asahia wente vnto Hulda the prophetysse, the wyfe of Sullam the son of Thikua the sonne of Harham keper of the wardzope: whiche prophetisse dwelt in Jerusalem in the house of the doctryne, and they commoned D with her. And shee answered them: Thus sayeth the Lozde God of Israell: Tell the man that sente you to me: thus sayeth the Lozde: Beholde, I wyll bzynge euyll vpon this place, and on the inhabitoures thereof: (euen all the wozdes of the boke which the kynge of Juda hath red) because they haue forsaken me, and haue burnt incense vnto other goddes, to anger me with all the wozkes of their handes. My wzathe also shalbe kyndled agaynste thys place, and shall not be quenched. But to the kynge of Juda (which sente you to aske councell of the Lozd,) so shall ye saye: thus sayeth the Lozde God of Israell, as touchynge the wozdes whiche ye haue hearde: Because thyne herte did melt, and because thou haste humbled thy selfe before me, the Lozde, when thou heardest what I spake agaynste thys place, and agaynste the enhabitoures of the same (howe that they should be destroied and accursed:) and hath rent thy clothes and wepte before mee: of that also haue I hearde, sayeth the Lozde. Beholde therefore, I wyll receyue thee vnto thy fathers, and thou shalte be put into thy graue in peace, and thyne eyes shall not see all the euyll, whiche I wyll bzynge vppon this place. And they brought the king wozde agayne.

ℭ The. xxiii. Chapter.

AND then * the king sente, and A gathered vnto him all the elders of Juda and of Jerusalem. 2par.34f And the kynge wente vppe into the house of the Lozde, with all the men of Juda, and all the enhabitours of Jerusalem, with the Prieste and Prophetes, and all the people bothe small and greate. And he red in the 2 Esd.8a eares of them * all the wozdes of the booke of the couenaunt, whiche was founde in the house of the Lozde. And the king stode by a piller * and made a Jos.24,f couenaunt before the Lozde, that they shold walk after the Lozd, & kepe his commandements, his witnesses, and his statutes with all their herte, and

all their soule, & make good the wordes of the sayde appoyntmente that were wrytten in the forsayde booke. And all the people consented to the appoyntmente. And the kynge commaunded Helkia the hye Priest, and the inferiour Priestes and the kepers of the ornamentes, to bringe out of the temple of the Lorde, all the vessels that were made for Baall, for the ydole groues, and for all the hoost of heauen. And he burnt them without Jerusalem in the fieldes of Cedron, and caryed the asshes of theym into Bethel. And he put downe the ministers of Baal, whom the kynges of Juda had founded to burne incense in the + hill aulters and cities of Juda, that were rounde aboute Jerusalem, and also them that burnte incense vnto Baall, to the sunne, to the moone, to the planettes, and to all the host of heuen. And he brought out the ydols groue from the temple of the Lorde without Jerusalem vnto the brooke Cedron, & burnte it there at the broke Cedron, and stampt it to pouder, and cast the duste therof vpon the graues of the childzen of the people. And he brake downe the celles of the male stues that were by the house of the Lorde, where the women woue hangyngs for the ydoles groue. And hee brought all the priestes oute of the cityes of Juda, and defyled the hyl aulters, where the priestes had burnt incense, euen from Geba to Beersheba, and destroied the aulters of the gates, that were in the enterynge in of the gate of Josia, the gouerner of the citye whiche were (as a man goeth in) on the left hand of the gate of the citie. Neuertheless the priestes of the hill aulters came not vp to the aultare of the Lord in Jerusalem, saue only they dyd eate of the swete breade amonge their brethren. And he defiled + Tophet which is in the valey of the childzen of Hinnom, no man should offer his sonne or hys daughter in fire to Moloch: he putte downe the horses that the kynges of Juda had genen to the Sunne at the entrynge in of the house of the Lorde, by the chamber of Nathanmelech, the chamberlayne which was ruler of the suburbes, and burnt the charettes of the sunne with fire. And the aulters that were on the toppe of the parlour of Ahaz (whiche the kynges of Juda had made) and the + aulters whiche Manasse hadde made in the two courtes of the house of the Lorde, dyd the kynge breake downe, and ranne thence, and cast the duste of them into the broke Cedron. And the hyaulters that were before Jerusalem on the ryght hande of the mounte Oliuet + (whiche Salomon the kynge of Israell had buylded for Astaroth the Idoll of the Zidonnes, and for Chamos the Idol of the Moabites, and for Milchom the abhominable Idoll of the chyldzen of Ammon) those the kynge defyled: and brake the ymages, and cut downe the Idoll groues, and fylled their places with the bones of men. Moreouer + the aulter that was at Bethel, the hyaulter made by Jeroboam the son of Nabat (which made Israel sinne) bothe the aulter and also the hyll, he brake downe, and burnt the hyaulter and stampt it to pouder, and burnt the ydole groue. And as Josia turned hym selfe, he spyed the graues that were in the mount, and sent and fette the bones out of the graues, & burnte them vpon the aulter, to polute it, according to the woorde of the Lorde that the man of GOD pzoclaymed, + whyche tolde the same woordes. Then he sayde: what graue stone is ponder that I see? And the menne of the Cytye tolde hym: It is the sepulchre of the man of God, which came from Juda, and tolde the selfe same thynges that thou haste done to the aulter of Bethel. And he sayd: let him be: see that no man moue hys bones. And so hys bones were saued, with the bones of a Prophete that came out of Samaria. And all the houses of the hyaulters in the cityes of Samaria, which & kynges of Israel had made, to angre (the Lorde) withall: those Josia put oute of the waye, and hys

4.re.28 a

Jere.7.b

4.re.21.b

2.re.11.b

3.re.13.b

3.re.13.b

did to them accordinge to all the actes that he had doone in Bethell. And he sacrifised all the Priestes of the hyll aulters that were ther euen vpon the aulters, and burnt mennes bones vpon them, and returned to Jerusalem. And the kynge commaunded all the
E people, sayinge: * keepe the feaste of
2.Par.35.a passeouer vnto the Lorde your God,
1.Esd.1.a * as it is wrytten in the boke of thys
De.16.a couenaunt. * There was no Passeo-
2.Esd.1.c uer holden like that, from the dayes of the iudges that iudged Israell, and in all the dayes of the kynges of Israell, and of the Kynges of Juda. In the.xviij. yere of king Josia was this passeouer holden vnto the Lorde in Jerusalem. And there to worckers with spyrites, and southsayers, Images, ydols, and all the abhominatiõs that were spied in the lande of Juda, and in Jerusalem, those did Josia put out of the way, to perfourme the wordes of the lawe, which were wrytten in the booke, that Helkia the priestе founde in the house of the Lord: Lyke vnto him, was there no kynge before hym, that turned to the Lord with all hys hearte, wyth all hys soule, and all hys myght, accordyng to all the lawe
F of Moses, nether after him arose ther any suche as he. Notwithstandynge the Lord turned not from the fearcenesse of his great wrathe (wherwyth he was angry agaynst Juda) because of all the prouocations that Manasse had prouoked him wythall. And the
4.Re.24.a Lord said: I I wil put Juda also, out
3.Re.13.b of my sight, as I haue done away Israel, and wil cast of this city Jerusalem, whiche I haue chosen, and the house of which I saide: my name shal be there. The rest of the wordes that concerne Josia and all that he did, are
2.Pa.25.b they not wrytten in the booke of the chronicles of the kynges of Juda?
* In his dayes Pharao Necho kyng of Egipt went vp against the king of Assiria to the riuer of Euphrates. And king Josia wente against e hym, and was slaine of him at Magiddo, when he had seene him. And hys seruauntes caryed hym deade from Ma-
G gidds, and brought hym to Jerusalem, and buryed hym in his owne sepulchre. And the people of the lande tooke Jehoahaz the sonne of Josia, & annoynted him, and made him kynge in his fathers steade. Jehoahaz was xxiii. yeare olde when hee beganne to raygne, and raigned thre monthes in Jerusalem. His mothers name also was Hamiel, ẏ daughter of Jeremis of Libna. And he did euil in the sight of the Lorde, accordyng to all thinges, as his fathers hadde done. And Pha-
G rao Necho put him in bonds at Ribba in the lande of Hamath, that hee shoulde not raigne in Jerusalem, and put the land to a tribute of an hundred talentes of siluer, and a talent of gold. And Pharao Necho made Eliakim the sonne of Josia kyng in the roume of Josia his father, and tourned hys name to Jehoakim, and toke Jhoahaz awaye, whyche when hee came to Egipt, dyed there. And Jehoakim gaue the syluer and the gold to Pharao: and taxed the lande, to geue the money accordinge to the requeste of Pharao: requiring of euery man, (according to theyr habilitye) syluer and golde: euen of the people of the lande, to geue vnto Pharao Necho. Jehoakim was.xxv. yeare olde when he began to raign, and he raigned a.xi. yere in Jerusalem. His mothers name also was Zebuda the daughter of Pedaia of Ruma. And hee did that whiche was euyll in the syghte of the Lorde, accordyng to al things as his fathers hadde done.

¶ The.xxiiij. Chapter.

In his dayes came Nabuchodonosor kinge of Babilon vppe, and
H Jehoakim became his seruaunte thre yeare, and then turned, and rebelled against him. And the Lorde sente vpon him men of war from amõg the Caldeis, frõ amõg the Siriãs, out of ẏ moabites, and from the childzen of Ammon, and sent them against Juda,

to destroye it, accordyng to the saying of the Lorde, whiche he spake by his seruauntes the prophetes. Onely, at the byddyng of the Lord happened it so to Juda, to putte them oute of hys sight, for the synnes of Manasse, accordyng to all that he did: and for the innocent blood that he shed, and filled
B Jerusalem with innocent blood: and the Lorde wolde not be reconciled. The rest of the wordes that concerne Iehoakim, and all that he dydde, are they not written in the Booke of the Chronicles of the kynges of Juda?
Mat.1.b And so Iehoakim slepte with his fa-
Jer.22.f thers: and * Iehoachin his sonne reigned in his steade. And the kynge of Egypt came no more out of his land: for the kyng of Babylon had take frō the ryuer of Egypte, vnto the ryuer of Euphrates, all that pertayned to the kyng of Egypt. Iehoachin was xviij. yere old, and reigned in Hierusalē three monthes. His mothers name also was Nehusta, the daughter of Elnathā of Jerusalem. And he dyd that which was euil in the sight of ỹ Lorde, accordyng to all as his father
Dan.1.a had done. * In that tyme cam the seruauntes of Nabuchadnezar kynge of Babylon vp against Jerusalem, and the Citie was besieged. And Nabuchadnezar, the kyng of Babylon cam
C against the Citie: and his seruauntes
Hest.2.a dyd besiege it. * And Iehoachin the kyng of Juda came out to the kynge of Babylon, he and his mother, hys seruauntes, his lordes, and his chāberlaines. And the king of Babylon
4.Re.20 tooke hym in the eighte yeare of hys
Esa.39.b reigne. * And he caried oute thense all the treasures of the house of ỹ Lord, and the treasures of the kynges house: & brake all the vessels of gold, which Salomon kyng of Israell had made in the temple of the Lord, as the lord hadde sayde. And he caryed away all Jerusalem, and all the Lordes, and all the stronge men of warre, euen ten thousande into captiuitie: and all craftes men, and kepers, none remai-
D nynge saue the poore] common peo-
Deu.28.b ple of the lande. * And he caried away Iehoachin to Babylon, and the kynges mother, and the kynges wyues, Jer.24
his chamberlayns, and them that wer mightie in the land: those caried he away into captiuitie from Jerusalem to Babylon. And all the actiue men of war, euē. vii. thousand: & craftsmen and porters, a thousand. All that wer strong and apt for warre, did the king of Babylon bryng to Babylon captiue. * And the kyng of Babylon made 2.pa.36.
Mathama his fathers brother, kyng Jer.37.a
in his steede, and chaunged his name to Zedekia. * Zedekia was. xxi. yeare olde when he began to reigne, and he reigned eleuen yeare in Jerusalem. His mothers name also was Hamital, the daughter of Jeremia of Libna. And he dyd euyll in the syghte of the Lorde, accordyng to all as Iehoachim had don. For the wrath of the Lorde was moued agaynste Jerusalem and Juda, vntill he caste theym oute of his syghte. And Zedekia rebelled agaynst the kyng of Babylon.

¶ The. xxv. Chapter.

AND it fortuned, * that in the A
nynth yeare of his reigne, the Jer.39
tenth day of the tenth month: and.52.b
Nabuchadnezar kynge of Babylon came, he & all his host agaynst Jerusalē: & pitched agaynst it, and made engins agaynst it on euery side. And the citie was besieged vnto the eleuenthe yere of kyng Zedekia. * And the ninth Ezr.3.b
day of the moneth, there was so great and.4.a.
honger in the citie, that there was no breade for the people of the land. And the citie was broken vp: and all the men of armes fledde by nyght away, thorow a gate which is betwene two walles, by the kynges gardeyne: the Chaldees lyeng about the citie. And B
the kyng wente the way toward the plain. And the fourdiors of the Chaldees folowed after the king, and toke hym in the playne of Jericho, and al hys armye were scattered away from hym, and (lefte hym.) So they toke the kyng, and broughte hym to Nabuchadnezar, the kynge of Babylon
to

to Ribla, where they reasoned with hym. And they slue the sonnes of Zedekia before his eyes: and he put oute the eyes of Zedekia, and fettered hym with two chaynes, and caryed hym
C to Babilon. And ỳ seuẽth day of the fyfth moneth, which is the nyntenth yere of kynge Nabuchadnezer kynge of Babilon, came Nabusaradan a seruaunte of the kynge of Babilon, and chiefe captayne of the men of warre, vnto Jerusalem: and burnt the house of the Lorde, and the kynges house, and all the houses of Jerusalem, and al ỳ great houses burnt he with fire. And all the soudioures of the Chaldees that were with the chiefe captaynes of the menne of warre, broke downe the wals of Jerusalem round about. But the rest of the people that were lefte in the cytye, and them that were fled to the kynge of Babilon, with the remnaunte of the commen people, dyd Nabusaradan the chyefe captayne of the men of warre, carye away: but the captayne of the soudyoures lefte of the poore of the lande, to
D dresse the vines, and to til the ground.
2.Re.7b · And the pyllers of brasse that were
Jer.52.c in the house of the Lorde, and the soc-
1par.18b kettes, and the brasen lauatorye that was in the house of the Lorde dyd the Chaldees breake, and caryed all the brasse of theym to Babilon. And the pottes, shouelles, dressynge knyues, spones, and all the vesselles of brasse that they ministred in, toke they awaye. And the fier pannes, and basens, and suche thynges as were of golde, and of syluer, them toke the chief captain away, euen two pillers, one lauatory, and the sockettes which Salomon had made for the house of the Lorde. The brasse of all these vesselles was without wayght. The heyghth of the one pyller was .xviii. cubites, and the heade thereof was brasse, and three cubites hye, and vpon the head was there a swethen worke, and pomgranates round about, all of
E brasse. And of the same sorte was the second pyller with a swethen worke. And the chiefe captayne of the men of warre toke Sarata the chiefe preiste, and zephoniah the nyest Preiste saue one, and the three kepers of the holye thinges. And out of the citie he toke a chamberlayne, that hadde the ouersyght of the men of warre, and .v. mẽ of them that were euer in the kyngs presence, whiche were founde in the citie: and hym that was scrybe to the captaine of the hoste, which brought out the people of the lande to warre, and three score mẽ of the people of the lande, that were founde in the Citie. And Nabusaradan the chiefe captain of the men of warre tooke these, and brought them to the kynge of Babylon to Ribla. And the kynge of Babylon smote theym, and slue theym at F
Ribla in the hand of Hamath. And so Juda was caried away out of theyr land. Howbeit, there remained people in the lande of Juda, whom Nabuchadnezar kyng of Babylon lefte, and made Gedalia, the sonne of Ahikam, the sonne of Saphan, ruler ouer them. And al the captains of the souldiors, and other men hearde, that the kinge of Babilon had made Gedalia gouerner: and there came to Gedalia Mazphah: Ismael the son of Nethania, Johannan the soonne of Karra, Sarata the son of Thanhumeth, the Netophatite, and Jezaania, the son of Maachati, and their men. And Gedalia sware to them, & to the mẽ whō they had with thẽ, & said vnto them: Feare not ye, because ye are the seruantes of the Chaldees: dwell in the G
land, and serue the king of Babylon and ye shalbe wel. But it chanced in the seuenth moneth, that Ismael the son of Nathania, the son of Elisama, of the kynges bloud, came, & ten men with him, and smote Gedalia, that he dyed: and so did he the Jewes and the Chaldees, ỳ wer with him at Mizpa. And al the people, bothe small and great, and the captains of warr arose, and came to Egypt: for they were afrayde of the Chaldees. Not withstandyng yet in the seuen and thirtye yeare after Jehoachin kyng of Juda was caried away the seuen and twen-

tye

tye day of the twelueth moneth, Euilmerodach kyng of Babilon, the same yeare that he beganne to raygne, dyd lyfte vp the heade of Jehoachim king of Juda oute of the prison, and spake kyndlye to him, and set his seat aboue the seat of the kinges that were with hym in Babilon: and chaunged hys prison garmentes. And he dyd euer eate breade before hym, all the dayes of hys lyfe. His porcion was a continuall porcion that was assigned him of the kyng, euery day a certaine as longe as he lyued.

¶ The ende of the fourth booke of the Kynges.

¶ The firste booke of the Chronicles called in Latin, Verba dierum: or after the Grekes, Paralipomenon: whiche the Hebrues call Dibre Hajamin, and recken both the bokes but for one.

¶ The fyrste Chapter.

A Gen. 5.a

ADam • Seth, Enos Kenan, Malalehel, Jareth, Henoch, Methusalah, Lameth, Noah, Sem, Ham, and Japheth.

Gen. 10e • The sonnes of Japheth, Gomer, Magog, Madai, Jauan, and Thubal, Meshech, and Thiras. The sonnes of Gomer, Aschenaz, Diphath & Thogarma. And the sonnes of Jauan, Elisa, and Tharsila Citim, and Dodanim. The sonnes of Ham, Chus, and Mizraim, Phut, and Chanaan. The sonnes of Chus, Saba, and Hauila, Sabbetha, and Regma and Sabtheca. And the sons of Regma, Seba, and Dedan. And Chus begatte Nimrod and he began to be myghtye vppon the earth. Mizraim begat Ludim, and Anamim, Lahabim, and Naphthuim, Phathrusim, and Casluim, of which came the Philistines and the Caphthorites. Canaan begat Zidon hys eldest sone, and Heth, Jebusi, also and Amorie, and Giagasi, Heui, Araki, and Sini, and Aruadi, Zamari and Hemathi. The sonnes of Sem, Elam and Assur, Arphacsad, Lud and Aram, and Uz, Hul, and Gether, and Malech. Arphacsad begat Selah, and Selah begatte Eber. And vnto Eber were borne two sonnes, the name of the one was Peleg, because that in hys dayes the lande was deuided. And his brothers name was Joktan. Joktan begatte Almodad, and Saleph, Hatzermaneth and Jerah, Haboram also and Usal, and Dikla, Ebal and Abimaell, and Seba, and Ophir, Hauila and Jobab. All these were the sonnes of Joktan, • Sem Arphacsad, Selah, Eber, Peleg, Rehu, Serug, Nahor, Therah, Abram otherwyse called Abraham. The sonnes of Abraham, Isahac and Ismael. And these are theyr generacions: • The eldest sonne of Ismaell was Nabaioth, then Kedar, Abdeel, and Mibsam, Mysma, and Dumah, Massa, Hadad, and Thema, Jetur, Naphis and Kedma. These are the sons of Ismael. The chyldren of Ketura Abrahams concubine: she bare Zimram, JokSan, Medan, Madian, Isbok, and Suah. The chyldrē of JokSan, Seba and Dedan. (The children of Dedan, Assurim and Latussim, and Laomin.) The chyldren of Madian, Epha and Epher, Henoch, Abida and Eldaa. • All these are the chyldren of Ketura. And so Abraham begat Isahac. The sonnes of Isahac, Esau and Israell. The sonnes of Esau, • Eliphaz, Reguel, Jehus, Jaelam, and Korah. The children of Eliphaz, the man Omer, Zephi, and Gathan, Kenas, Thimna and Amalek. The chyldrē of Reguel: Nahath, Zerah, Sam-

Gen. 11.b

Ge. 25.b

Gen. 25.f

Ge. 36.b

ma-

ma, and Mifa. ✠ The ſonnes of Seir:
Ge. 36. d. Lotan, Sobali, Zibeon, and Ana, Diſon, Ezer, and Diſan. The chyldren of Lotā: Hori, and Homan: and Thimna was Lotans ſyſter. The children of Sobali: Alian, Manahath, Eball, Hephi, and Onam. The ſoonnes of Zibeon: Aia, and Ana. And the ſonnes of Ana: Diſon. The ſoonnes of Diſon: Hamran, Eſban, Jithran, and Cheran. The ſonnes of Ezer: Bilhan, Zaeuan and Zakan. The ſonnes of Diſan: Uz, and Aran. ✠ Theſe ar
Gen. 36. e. D the kinges that reygned in the lande of Edom, before anye kynge reygned ouer the children of Iſraell: Bela the ſoonne of Beor, and the name of hys citie was Dinhoba. And Bela dyed, and Jobab the ſonne of Zerah of Bozra reygned in his ſteade. And when Jobab was alſo deade, Huſam of the lande of the Themanytes reygned in hys ſteade. And whan Huſam was deade, Hadad the ſon of Bedad which ſmote Midian in the fielde of Moab, reigned in his ſtead: and the name of hys Citie was Auith. So Hadad dyed, and Samla of Maſreka reygned in hys ſteade. And Samla dyed, and Saul of Rehoboth by the ryuer ſyde, reigned in his ſteade. And whan Saul was deade, Baalhanan the ſon of Achbor reigned in hys ſteade. And Baalhanan dyed, and Hadad reigned in hys ſteade, and the name of hys citie was Phai, and his wyues name was Methetabeell, the daughter of Matred the daughter of Meſaphab. Hadad dyed alſo, and ther wer dukes in Edom: Duke Thimna, Duke Aliah, and Duke Jethethy, Duke Apholibama, Duke Ela, Duke Pinon Duke Kenaz, Duke Themam, duke Mibſar, Duke Magdiell, and Duke Iram. Theſe are the Dukes of Edom.

¶ The. ij. Chapter.

¶ THeſe are the ſonnes of Iſrael: Ruben, Simeon, Leui, Juda, Iſachar, and Zabulon, Dan, Joſeph, Beniamin, Nephthali, Gad,
Ge. 38. a and Aſſer. ✠ The ſonnes of Juda: Er Onan, and Sela. Theſe three were borne vnto hym of Bath Sua the Cananiteſſe. And Er the eldeſt ſonne of Juda was euill in the ſyght of the Mat. 1. a Lorde, and he ſlue hym. And ✠ Thamar his daughter in lawe bare hym Pharez, and Zara: and ſo all the ſons of Juda wer fyue. ✠ The ſonnes of Ruth. 4. Pharez, Hezron & Hamul. The ſons of Zarah, Zimri, Ethan, Hemā, Chalchol, and Dara: whiche were fiue in all. And the ſonnes of Charmi, ✠ Achan that troubled Iſrael, tranſgreſſyng in the thyng that was damned. The ſonnes of Ethan, Azaria. The ſons alſo of Hezron that were borne vnto hym: Jerhemeell, Ram, and Chelubai. ✠ And Ram begat Aminadab: and Aminadab begate Nahſon, a lorde of the chyldren of Juda. And Nahſon begate Salma, and Salma begat Boaz: Boaz begate Obed: and Obed begate Iſai. ✠ And Iſai begat his eldeſt ſonne Eliab: and Aminadab the ſecond, and Simaa the thyrde, Nathanaell the fourthe, and Radai the fyfte, Ozem the ſyxte, and Dauid the ſeuenthe. Whoſe ſyſters were Zeruia, and Abigail. The ſonnes of Zeruia, Abiſai, Joab, and Aſahel, three. And Abigail bare Amaza: ✠ the father of whyche Amaza was Jether an Iſmaelite. And Caleb the ſonne of Hezron begat Aſuba, of his wyfe Aſuba, and Jerihoth, whoſe ſoonnes are theſe: Jeſer, Sobab, and Ardon. And whan Aſuba was dead, Caleb toke Ephzata, whyche bare hym Hur. ✠ And Hur begatte Uri, and Uri begat Bezaleel. Afterwarde came Hezron to the daughter of Machir the father of Gilead, and toke her when he was three ſcore yere olde. And ſhe bare hym Segub: and Segub begat Jair, whiche had three and twentie cities in the land of Gilead. And he ouercam Geſſur & Aram & toke the townes of Jair from them, whiche dwelte in them: and Kenath, and the townes therof: euen three ſcore townes. All theſe were the ſons of Machir, the father of Gilead. And after that Hezron was dead at Caleb in Ephza-
1. re. 16. b C
2. re. 17. c
Ex. 32. a

1par,4.a. Ephrata, Abia Elroms wyfe, bare
D hym Hur, father of Thekoa. And
the ſonnes of Jerhameell, the eldeſt
ſon of Hezron were: Ram the eldeſt,
Buna, Oren, Ozem, and Ahia. And
Jerhameel had yet another wife na-
med Atara, which was the mother of
Onam. And the ſonnes of Ram the
eldeſt ſonne of Jerhameell wer: Ma-
az, Jamin, and Ekar. The ſonnes of
Onam wer: Sammai, & Jada. The
E ſonnes of Sammai: Nadab and Abi
ſur. And the wife of Abiſur was cal-
led Abithail, and ſhe bare him Ahban
and Molid. The ſonnes of Nadab:
Seled and Appaim. And Seled dyed
without children. The ſonne of Ap-
paim: Jeſei. And the ſonne of Jeſei:
Selan. And the ſonne of Selan: Ah-
lai. And the ſonnes of Jada the bro-
ther of Samai: Jether and Jonathã.
And Jether dyed withoute children.
The ſons of Jonatham: Peleth and
Zaza. Theſe were the ſonnes of Jer-
hameell. Selan hadde no ſonnes, but
daughters. And Selan had a ſeruant
that was an Egiptiã named Jarha:
to whom hee gaue hys daughter to
wyfe: and ſhee bare him Athai. And
Athai begatte Nathan. And Nathan
begat Zabad. And Zabad begat Aphlal.
And Aphlal begat Obed. Obed be-
gat Jehu. And Jehu begat Azaria.
Azaria begat Helez. And Helez begat
Elaſa: Elaſa begatte Siſamai. And
Siſamai begatte Sallum. Sallum
begatte Jecamia: Jecamia begatte
F Eliſamah. The ſonnes of Caleb the
brother of Jerhameel: Maſa hys el-
deſt ſonne, whiche was the father of
1.re.2.d •Ziph. And the ſonnes of Mareſa the
father of Hebron. The ſonnes of He-
bron: Corah, and Tapuah, Rekem,
and Hama. Hama begat Rahem the
father of Jerkoam. And Rekem be-
gat Sammai. The ſon of Sammai
was Maon. And Maon was the fa-
ther of Bethzur. And Epha a concu-
bine of Calebs bare Haran, and Mo-
ſa, and Gazez. Haran begatte Gazez.
The ſonnes of Jahdai wer: Regem,
Jothan, Gelan, Pellet, Epha, and
Saaph. And Maacha was Calebs
concubin, of whom he begat Semer
and Thirhana. And ſhe bare alſo Sa
aph the father of Madmanna, and
Sena the father of Machbena, and Ioſ.15b
the father of Gibea. • And Achſa was Iudi.1.f
Calebs daughter. Theſe were the
ſons of Caleb, the ſonne of Hur, the
eldeſt ſonne of Ephrata: Hobali the
father of Kariath Jearim. Salma ŷ
father of Bethlehem, and Hareph the
father of Beth Gader, and Hobali
the father of Kiriath Jearim had ſon
nes: and he ſaw the halfe of the coun-
trey of the manſions. The kinredes
of Kiriath Jearim are theſe, the Ji-
thrites, the Happuthites, the Hallu-
mathites, and the Hamiſraites. And
of them came the Zarathites, and the
Eſthaulytes. The ſonne of Salma:
the Bethlehemites & Nethophatites
the glorye of the houſe of Joab, and
halfe the country of the manſions gat
the Zaraites. The kinredes of the
writers dwelte at Jabes, the Thi-
rathites, ŷ Simeathites, ŷ Sucha-
thites, • which are the Kenytes, that Iudi.1.d
cam of Hemath the father of the hous
of Rechab.

J

The.iii. Chapter.

These wer the ſonnes of Da-
uid which were borne vnto 2 Re.3.d
him in Hebron • the eldeſt,
Ammon of Ahinoam the Ja-
raelitelle. The ſeconde Daniell of Ab-
igail the Carmelitelle. The thyrde
Abſalom the ſonne of Maacha daugh
ter of Thalmai kinge of Geſur. The
fourth Adonia the ſonne of Haggith.
The fyfte Sephatia of Abital. The
ſixte Jethream by Egla hys wyfe.
Theſe ſyx were borne vnto hym in
Ebron, and there hee reygned ſeuen
yeare and ſixe monethes. And in Je-
ruſalem he reygned thyrtye and three
K yere. • And theſe wer borne vnto him 2 Re.5.f
in Jeruſalem: Simea, Sobab, Na-
than and Salomon. iiii. of Bathſua
the daughter of Ammiell, Ibhar al-
ſo and Eliſama, Elipalet, Noga,
Nepheg, and Japhia, Eliſama, E-
liada, and Eliphelet, nine in nomber.
These are all the ſonnes of Dauid,
beſide

beyde the sonnes of the concubynes, and Thamar was their sister. Salomons sonne was Rehoboam, whose sonne was Abia: and Asa was hys son, and Iehosaphat his sonne: whose sonne was Joram: and hys son was
C Ahazia: and Joas was his sonne. Amazia his sonne, Azariah hys sonne, and Jotham his sonne. Ahaz was hys sonne, Hezekia his sonne, & Manasse his sonne. And Amon was hys sonne, and Josia was his soonne.
And the sonnes of Josiah were: the eldest sonne Johanan, the second Iehoakim, the thirde Zedekia, and the fourthe Sallum. The sonnes of Iehoakim were, Jeconiah his sonne, and Zedekiah hys sonne. The sonne of Jeconia, Assir, and Schealthiel his
D sonne. Malchiram also and Phedaia, Senazer, Jecamia, Hosama and Nedabia. The sonnes of Pedaia were: Zorobabel and Simehi. The sonnes of Zorobabel, Mesulam, Hanania, & Selumith their sister, and Hasubah, Ohel, Berechia, Hasadia, and Jusabhesed five in numbre. The sonnes of Hanania: Pelatia, & Jesaia, whose sonne was Rephaah, and hys sonne Arnan, and his sonne was Obadia, & his sonne Sechania. The sonnes of Sechaniah was Semaiah. And the sonnes of Semaia were Hatus, Igeal, Bariah, Naariah and Saphat, & Sesa, sixe. And the sonnes of Naariah, wer Elioenai, Hezezia, and Azricam, three. And the sonnes of Elioenai were Hodaiah, Eliasib, Peeleia, Akub, Johanam, Dealaia, and Anani, seuen.

The .iiii. Chapter.

The sonnes of Juda: Pharez. Hezrom, Carmi, Hur and Sobali. And Raia the sonne of Sobali begate Jahath. And Jahath begat Ahumai and Lahad: and theese are the kinredes of the Zorathites. And of theese came the father of Etham, Jezraell, Jisma and Jidbas, & the name of theyr sister was Hazlelponi. Penuel was the father of Gedor. And Eser the father of Husa.
And these are the sonnes of Hur the eldest sonne of Ephrata the father of Bethlehem. And Hur the father of Thekoa had two wiues: Heleah and Naara. And Naara bare hym Ahusam, Hepher, Themni and Hahastari. These wer the sonnes of Naarah. And the sonnes of Heleah were Zareth, Jezoar and Ethnan. And Coz begat Anub and Zobeba, and the kynred of Aharhell the sonne of Harum. And Jabes was more honourable then his brethren. And his mother called his name Jabes, saying: because I bare hym with sorowe. And Jabes called on the God of Israel, saying: If thou wylte blesse me in dede, and enlarge my coastes, and shalte let thine hand be with me, and wilt kepe me from euil, that it hurte me not:
And God graunted him hys desire. C
Chelub the brother of Suah begatte Mehir, which was the father of Esthon. And Esthon begatte Bethrapa and Paseha, Thehima the father of the citye of Nahas: theese are the men of Recha. The Sonnes of Kenas: Othniel and Saraia. And ẏ sonnes of Othniel wer Hathath. And Meonothi begat Ophran. And Seraia begat Joab the father of the valley of craftes menne (so called) because they were craftes men. And the sonnes of Caleb the sonne of Jephune were: Iru, Ela and Naan. And the sonne of Ela was Kenas. And the sonnes of Jehaleiel were Ziph, and Ziphah, Thiria and Asareel. And the sonnes of Ezra were Jether and Mered, Epher, Jalon, Thahar, and Miriam, & Sammai, and Isbah the father of Esthemoa. And hys wife Jehudia bare Jared the father of Gedor, and Heber, the father of Socho and Jeruthiel the father of Zanoah. And D
theese are the sonnes of Bithiah the daughter of Pharao, whyche Mered tooke. The Sonnes of the wyfe of Hodia the sister of Nathan the father of Keilah were Barmi and Esthemoia the Maachathite. The sonnes of Simeon wer: Ammon and Rimna, Benhanan and Thilon. And the sonnes of Jisi were: Zoheth, and Ben-

Benzoheth. The ſonnes of Selah, the ſonne of Iuda were: Er the father of Lecha, and Laada the father of Mareſa, and the kynreds of the houſholdes of them that wrought lynnen in the houſe of Aſbea. And Iokim & the men of Chozebah, and Joas and Saraph, which had the dominion in Moab, and Jaſubi Lethem. Theſe alſoo are woozdes of olde. Theſe were potters, and dwelte amonge trees and hedges, ny vnto the king, becauſe of hys woozke. The ſonnes of Simeon were: Nemuel, Jamin, Jarib, zerah and Saul: whoſe ſonne was Sallum: and the ſonne of him was Mibſam, and hys ſonne was Miſma. And the ſonne of Miſma was Hamuel, and hys ſonne was zachur, and the ſonne of him was Semehi. Semehi had ſyxtene ſonnes, and ſyxe daughters. But hys brethren had not many children, neyther was all the kynred of them lyke to the children of Iuda in multitude. And they dwelte at Barſebe, Molada, and at Hazar Suall, at Bilha, at Ezem, and at Tholad, at Bethuel, and Hozma, at ziklag, at Bethmarcaboth, Hazer, Susim, at Bethbire, and at Saarym. Theſe wer theyr cities vnto ẏ reigne of Dauid. And theyr vyllages were Eram, and Ain, Rimmon, Cothen, and Aſan, fiue townes, and theyr villages that werround about ẏ ſame cities vnto Baall. This is the habitation of thẽ, and their genealogy. Moſabab, and Jamelech, and Joſa the ſon of Amaſia: and Joell, and Jehu the ſonne of Joſibia, the ſonne of Saraia the ſonne of Aſiell, and Elioenai, and Jaakoba, Jſohaia, and Aſaiah, Adiel, Jſimiel and Benaia: and ziza the ſon of Chibhi, the ſonne of Allon, the ſon of Jedaia, the ſon of zemri, the ſon of Semaia. Theſe are ẏ famous captaines in their kynredes, ſetting vp gret lye the houſe of theyr fathers. And they went to the entring in of Gedor, euen vnto the eaſtſyde of the valley, to ſeeke paſture for their ſheepe. And they founde fat paſture and good, and a wylde land, quiete and fruitfull: for they of Ham had dwelte there before. And theſe now we afore wrytten by name, came in the dayes of Hezekia king of Juda, and ſmote the tentes of theim, and the habitations that were founde there, and deſtroyed them vterly vnto this day, and dwelt in their roumes: becauſe there was paſture there for their ſhepe. And ſome of the children of Simeon wente to mount Seyr, euen fiue hundred men, hauing for theyr captaynes, Phelathia, Nearia, Raphaia, and Uziell the ſonnes of Jſi: and ſmote the reſt of the Amalekytes, that were eſcaped, and they dwelt there vnto thys day.

The. v. Chapter.

The ſonnes of Ruben, the eldeſt ſonne of Jſraell: for almuche as hee was the eldeſt and had defyled hys fathers bed, hys birthryght was geuen vnto the ſonnes of Joſeph the ſoonne of Jſraell. Howbeit the genealogy is not reckened after hys byrthryght. For Juda, he preuayled aboue hys brethren, and of hys Tribe came the chiefe, and the byrthryghte was geuen to Joſeph. The ſonnes then of Ruben the eldeſt ſonne of Jſraell were: Henoch Phalu, Hezron and Charmi. The ſonnes of Joell: Samaiah hys ſonne, Gog hys ſonne, and Sembi hys ſonne, Micah hys ſonne, Reaia hys ſonne, and Baali hys ſonne, Beera his ſon, whom Thigiath Pilneſer kynge of Aſſiria, caryed awaye: for hee was a greate Lorde amonge the Rubenites. And when hys brethren in their kinredes, reckened the genealogye of theyr generations: Jeiel, and zachariah were the chyefe. And Baali the ſonne of Azan, the ſoonne of Sema, the ſoonne of Joell, dwelte in Aroer: and ſoo foorthe vnto Nebo, and Baalmeon. And eaſteward, hee enhabyted vnto the entrynge of the wyldernelle, from the ryuer Euphrates: for they had much cattel in the land of Gilead. And in the dayes of Saule, they

Ge. 49.d Exo. 6.b Nu. 26.

they warred with the Agarits, which were ouerthrowne into their hande. And they dwelte in theyr tentes thorow out all the East land of Gilgal. And the childzen of Gad dwelte ouer againste them in the lande of Basan, euen vnto Salcha. And in Basan, Johel was the chiefest, and Sapham the next, then Janai, and Saphai.

And their brethren of the houshold of their fathers, wer Michael Meosuesam, Seba, Jozai, Jahcan, Zia, Eber Heuen. These are the childzen of Abihail, the sonne of Huri, the sonne of Jeroah, the sonne of Gilead, the sonne of Michael, the sonne of Jesisai, the sonne of Jahds, the sonne of Buz.

Ahi (the sonne of Abdiel, the sonne of Guni) was a captain of the houshold of their fathers. And they dwelte in Gilead, in Basan, and in her townes, and in al the suburbes of Saron, and in theyr borders. All these wer reckened by kinreds in the dais of Jotham kyng of Juda, and in the daies of Jeroboam kinge of Israell. The sonnes of Ruben, and of Gad, and of half the tribe of Manasse, were fighting men, and hable to beare shield and sweard, and to shote with bowe, exercised in warre, euen foure and fourtye thousande, seuen hundzed and three scoze, that went out to the warre. And they fought with the Hagarites, with Jethur, Nephis and Nodab. And they wer helped of the Lozd against them, and the Hagarites wer deliuered into their hand, and so were al that wer with them. For they cryed to God in the battayle, and hee hearde them, because they put theyr trust in him. And they tooke of theyr cattell and of their camels, fifty thousande and two hundzed, and fifty thousād shepe, and two thousande asses, and of the soules of men, an hundzed thousande: and there fel many wounded, because the warre was of God. And they dwelt in their steades, vntil the time that they were caried awaye. And the childzen of the halfe tribe of Manasse dwelte in the land, from Basan vnto Baal Hermō, and Semir, and vnto mount Hermō: for they were growen to a great multitude. And these were the heades of the housholdes of theyr fathers: Epher, and Jesi, & Eliel, & Azriell, Jeremia, and Hodauia, and Jaohdiell, stronge men and valiaunte, famous men, and heades of the housholdes of theyr fathers. And they transgressed agaynste the God of theyr fathers, & went a whoring after the Goddes of the people of the lande, whome God destroyed before them: and God stirred vp the spirite of Phul king of Assiria, and the spirit of Thigiath Pilneser king of Assyria, and caryed them away: euen the Rubenites, the Gaddites, and the halfe tribe of Manasse, and broughte them vnto Halah, Habor, Hara: and to the riuer Galan vnto this day.

¶ The. vi. Chapter.

The sonnes of Leui: Gerson, Cahath and Merari. * The sonnes of Cahath: Amram, Izahar, Hebzon and Uziell. The childzen of Amram: Aaron, Moses and Miriam. The sonnes also of Aaron: Nadab, Abihu, Eleazar and Ithamar. Eleazar begat Phineches. Phineches begat Abisua. Abisua begatte Boki. Boki begat Uzi. Uzi begatte zarahia. zarahia begatte Meraioth. Meraioth begate Amaria: and Amaria begate Ahitob. Ahitob begate zadoc: and zadoc begate Ahimaaz. Ahimaaz begat Azaria: and Azaria begate Johanam. Johanam begate Azaria, whyche minystred in the Temple, that Salomon builte in Jerusalem. * Azaria begate Amaria. Amaria begate Ahitob. Ahitob begate zadoc: and zadoc begat Sallum. Sallum begate * Helkia: and Helkia begate Azaria. Azaria begate Saraia: and Saraia begate Jehozedech. And Jehozedech departed, when the Lozde caryed awaye Juda, and Jerusalem by the hande of Nabuchadnezer.

* The Sonnes of Leui: Gerson, Cahath, and Merari. And theese be the

A Ge. 46. b

2. pa. 26. c

B 4. Re. 22. 4. Re. 25

the names of the sonnes of Gerson: Libni and Shimhi. And the sonnes of Cahath were: Amram, Izachar, Hebron and Uziel. The sonnes of Merari: Mahli and Musi, and theese are the kinreds of Leui, concerning their fathers. The sonne of Gerson was Lobni, whose sonne was Iohath, and his sonne Zemma, and his sonne Joah, and his sonne Iddo, and his sonne
B Zerah, and his sonne Jeathzai. The sonnes of Cahath: Aminadab, and his sonne Korah, and his sonne Assir, and his sonne Elkana, and his sone Ebiasaph, and his sonne Assir, and Thahath was his sonne, and Uriell his sonne, and Uzia his sonne, and Saule was his soonne. The soonnes of Elkana: Amasai, and Ahimoth, and Elkana. The soonnes of Elkana, Zophai, whose sonne was Nahath, and his sonne Eliab, and Jeroham his sonne, and Elkana his sonne, and Samuell the sonne of hym. And the sonnes of Samuell: the eldest Vasni and Abia. The sonnes of Merari: Mahli, and his sonne Libni, and hys sonne Shimhi, and his sonne Uza, and his sonne Shimha, and his sonne Hagia, and his sonne Asaia. And theselbe they, whome David set for to singe in the house of the Lorde, after that the Arke had rest. And they ministred before the dwellinge place, and the Tabernacle of witnesse with synginge, vntill Salomon had builte the house of the Lorde in Jerusalem. And then they waited on their offices, according to the order of them. Theese are they that waited with theyr children, of the sonnes of Cahath: Heman a singer, which was the sonne of Joel, the sonne of Samuell, the sonne of
1.Par.1.a. Elkana, the sonne of Jeroham, the sonne of Eliell: the sonne of Thoah, the sonne of Zuph, the sonne of Elkana, the sonne of Mahath, the sonne of Amasai, the sonne of Elkana, the sonne of Joell, the sonne of Azaria, the sonne of Zephania, the sonne of Thahath, the sonne of Assir, the sonne of Ebiasaph, the sonne of Korah, the sonne of Izachar, the sone of Cahath, the sonne of Leui, the sonne of Israell. And his brother Asaph stoode on his righthande, and Asaph was the sonne of Barachia, the sonne of Shimha, the sonne of Michael, the sonne of Baasaia, the son of Melchia, the sone of Atham, the sonne of Zarah, the sonne of Adaia, the sonne of Ethan, the sonne of zima, the sonne of Shimhi, the sonne of Jahath, the sonne of Gerson, the sonne of Leui. And theyr brethren the sonnes of Merari stoode on the left hand: euen Ethan ✠ sonne of Kysi, the soonne of Abdi, the sonne of Maluch, the sonne of Hazabia, the sonne of Amazis, the sonne of Helkia, the sonne of Amzi, the sonne of Bani, the sonne of Samer, the sonne of Mahli, the sonne of Musi, the sonne of Merari, the sonne of Leui. Theyr D brethren also the Leuites were appoynted vnto all manner of seruice of the tabernacle of the house of God.

But Aaron and his sonnes burnt incence vppon the aulter of burntoffring, and on the aulter of incense (and were appoynted) for all that was to doo in the place moofte holye, and to make an attonemente for them of Israell, according to all that Moses the seruaunte of God had commaunded. Theese are the sonnes of Aaron: Eleazar whose sonne was Phinehes, E his sonne Abisua: and his sonne Boki, whose sonne was Uzi, and hys sonne zerahiah: and the sonne of hym Merarioth, and his son Amaria, and the sonne of him, Ahitob: and zadoc his sonne, and Ahimaaz hys sonne.

And theſe are the dwellyng places of them (throughoute theyr townes and coostes) euen of the sonnes of Aaron throughoute the kinred of the Caathites: for so the lot fell for them. And they gaue vnto them * Hebron in the Jo.14. land of Juda, and the suburbes therof and.21. rounde about it. But the fielde of the Citye, and the villages pertaynyng E there to, they gaue to Caleb the sonne of Jephune. And to the sonnes of Aaron they gaue the cities of refuge: euē Hebron and Libna, with their Suburbes: Jathir and Esthemoa with

theyr

their ſuburbes: and Hilen with her ſuburbes, and Dabir, wyth her ſuburbs: Alan and her ſuburbes. Bethſemes and her ſuburbes. And oute of the trybe of Ben Jamin: Geba, and her Suburbes. Alemeth and her ſuburbes. Anathoth and her ſuburbes, all their cityes throughout their kinredes were thirtene. And vnto the ſonnes of Cahath the remnaunte of the kinne of the trybe, were cities geuen out of the halfe trybe of Manaſſe by lot, euen ten cities. And the ſonnes of Gerſon, throughout the kynredes, had out of the trybe of Iſſachar, out of the trybe of Aſſer, and out of the trybe of Nephthali, and oute of the trybe of Manaſſe in Baſan, thirtene cytyes. And vnto the ſonnes of Merari was geuen by lot throughoute their kynredes out of the trybe of Ruben, and oute of the trybe of Gad, and oute of the trybe of Zabulon, twelue cities.

f And the chyldren of Iſraell gaue the Leuites cities with theyr ſuburbes, and that by lotte, oute of the trybe of the chyldren of Juda, and oute of the trybe of the chyldren of Symeon, and out of the tribe of the children of Ben Jamin, theſe cityes whiche they called by their names. And they that were of the kynredes of the ſonnes of Cahath, had cities and theyr coaſtes
k21.a oute of the trybe of Ephraim. * And they gaue vnto them cityes of refuge: Sichem in mounte Ephraim and her Suburbes, Gaſer and her Suburbes, Jocmeam and her Suburbes, Bethhoron, and her Suburbes, Aialon and her Suburbes, Geth Rymmon and her Suburbes. And oute of the halfe trybe of Manaſſe, Aner and her Suburbes, and Bileam and her ſuburbes for the kinred of the remnaunt
G of the ſonnes of Cahath. And vnto the ſoonnes of Gerſon were geuen out of the kynrede of the halfe trybe of Manaſſe: Golon in Baſan and her Suburbes, and Aſtharoth and her Suburbes. Out of the trybe of Iſſachar, Kedes and her Suburbes, Dabrath and her Suburbes, Ramoth alſo and her Suburbes. Anem and her Suburbes. And out of Aſſer, Maſal and her ſuburbes, Abdon and her ſuburbes, Hukock, and her ſuburbes, Rehob and her Suburbes. Out of the trybe of Nephthali, Kedes in Galilea and her ſuburbes, Hammon and her Suburbes, Kiriathaim and her Suburbes. And vnto the reſte of the chyldren of Merari were geuen out of the tribe of Zabulon, Rimmon and her ſuburbes, Thabor and her ſuburbes. And on the otherſyde Jordan by Jericho, euen on the eaſte ſyde of Jordan, were geuen them oute of the tribe of Ruben: Bezer in the wilderneſſe with her Suburbes, Jahzah with her ſuburbes: Kedemoth with her ſuburbes, Mephath with her ſuburbes. Oute of the trybe of Gad, Ramoth in Gilead with her ſuburbes, Mahanaim with her ſuburbes, Heſbon with her ſuburbes, and Jazer with her ſuburbes

C. The. vii. Chrpter.

THe ſonnes of Iſſachar: Thola, A Phua, Jaſub, Simron, foure. And the ſonnes of Thola: Vzi, Rephaia, Jeriel, Jamai Jebſam and Sehmuel, which were heades in the houſholdes of their fathers of Thola, men of myghte in their kynredes: * whoſe number was in the dayes of 3.reg4.a
Dauid, two and twentye thouſande and ſixe hundred. The ſonnes of Vzi: Izrahia. The ſonnes of Izrahia, Michael Obadia, Joel, and Jeſiah, fyue men, all captaines. And with them, in their generations after the houſholde of their fathers, were ſixe and thirtye thouſande ſouldiers, and valiaunte men of war: for they had many wiues and ſonnes. And their brethrē among al their kynreds of Iſſachar, were valiaunt men of warre, reckened in all: foure ſcore and ſeuen thouſande. The ſonnes of Ben Jamin: Bela, Becher and Jediel: three. The ſonnes of Bela: Ezbon, Vzi, Vzied, Jerimoth and Iri, fyue heades of the houſholde of their fathers, men of might, and were reckened by the genealogyes .xxii. thouſande, and .xxxiiii. The ſonnes of Becher: Zemira, Joas, Eleazer,

W Elionai, Omri, Jeremoth, Abia, Anathoth, and Alamath. All these are the chyldren of Becher: and the number of them after their genealogie and generacions, & captaynes of the housholdes of their fathers, men of myght twenty thousande and two hundred. The sonnes of Jediel: Bilhan. The sonnes of Bilhan: Jeus, Ben Jamin Ehud, and Canaana, Zethan, Tharsis and Ahilahaar. All these are the sones of Jediel, auncient heades, and men of warre. xvii. thousand and two hundred, that wente out harnessed to battayle. And Suppim, and Hupim C were the childzen of Jr. And the Husites were the childzen of Aher. The sonnes of Nephthali: Jahziel, Guni, Jezer and Salum, the childzenne of Ge. 30.b • Bilha: The sonnes of Manasse: Azriel, whom (his wife) bare vnto him. But Aramiah hys concubyne bare Machir the father of Gilead. And Machir toke wyues for Hupim, and Suppim (his sonnes.) And the name of hys syster was Maaca. And the name of an other sonne was Zelophahad. Nu. 26 d and. 36. a And zelophahad had daughters. D And Maaca the wife of Machir bare a sonne, and called his name Pherez, and the name of his brother was Seres, and his sonnes were Ulam and Reken. The sons of Ulam: Bedam. These are the sonnes of Gilead, the sonne of Machir, the son of Manasse. And his syster Molecath bare Iesthud, Abieser and Mahelah. And the sonnes of Semida were: Ahiam, Sechem Likeht and Aniham. The sons of Ephraim: Suthalah, whose sonne was Bered, and Thahah his sonne, and his sonne Eladah, and Thahath his sonne, and Sabad his sonne, and Suthelah his sonne, and Eser, and Elead. And the mē of Gath that were borne in that lande, slue them, because they were come downe to take away their cattell. And Ephraim their father mourned many a day, and his brethren came to comfort him. And when E he went into his wife, she conceyued and bare him a sonne, and he called the name of it Beria, because it went euil with his housholde. And hys daughter was Sheera, which buylte Bethhoram the nether, and also the vpper, and Uzan Sheera. And Raphah was his sonne: whose sonne was Reseph: and Thelah, whose sonne was Thahan, and his sonne Ladan, and his son Ammihud, and hys sonne Elisama, and his sonne Nun, and his sonne Jehosua. Their possessions and habitacions was in Bethel, and the townes that longed therto, and vnto the easte of Naeram, and on the westeside of Gazer with the townes therof, Sechem and the townes thereof, Ahaia and the townes therof, and a longe by the borders of the chyldzenne of Manasse, Bethsean and her Townes, Thaanach and her townes, Magiddo and her townes, and Dor and her townes. In those dweit the childzen of Joseph the sonne of Israell. The F sonnes of Aser: Jimna, Jesua, Jsui, and Beria, and Serah their syster. The sonnes of Beria: Jeber & Melchiel, which is the father of Birsaith. And Hepher begat Japhlet, Somer, Hothan, and Sua was their syster. The sōnes of Japhlet: Pasah, Bimhal and Asuah. These are the chyldrē of Japhlet. The sonnes of Semer: Ahi, Rohga, Jehubba and Aram. And the sonnes of his brother Helem: G Zophah, Jimna, Seles & Amal. The sonnes of Zophah, Suah, Harnepher Suai, Beri, and Jimrah, Bezer, Hod, Samma, Silsa, Jethran and Beera. The sonnes of Jether, Jephune, Pispa, and Ara. The sonnes of Ola: Areh, Haniel & Rezia. All these wer the chyldzen of Aser, and heades of their fathers houses, noble men, and myghtye heade captaynes. The number throughout the genealogy of them, that were apte to the warre and battell was. xxvi. thousand men.

The. viij. Chapter.

BEn Jamin begat Bela his eldest sonne. Asbel the seconde, & Aharath the third, Nohah the fourth, & Raphah the fyfthe. And the sonnes of Bela were: Adar, Gera, Abihud,

Abihud, Abisua, Naamã, and Aboha,
Gera, Sephuphan, and Huram. And
these are the sonnes of Ehud, and
these are auncient heades among the
inhabiters of Geba: and they caryed
them to Manahath: Naaman, Ahia,
and Gera, which Gera caryed theym
away, and begate Uza and Ahihud.
And he begat Saharaim in the fielde
of Moab, after he had sent thē away.
Husim also & Baarah were his wyues. And he begat of Hodes his wife,
Jobab, and Zibia, Mesa, and Malchan, Jeuz, and Sachia and Mirma.
These were his sonnes and auncient
fathers. And of Husim he begat Ahi-
B tob and Elpaal. The sonnes of El-
paal were, Eber, Misaham, and Sa-
med, which built Ono, Lod, and the
townes thereof. Beria and Sema
were auncient fathers among the in-
habiters of Aialon, and they draue a-
waye the enhabiters of Geth. And
Aio, Sasac, and Jerimoth, Sebadia,
Ared, and Ader, Michael, and Jispa,
and Joha, the sons of Beria, zebadia,
Mesullam, Hezeki, and Heber, Isme
rai also and Jesliah, and Jobab, the
sons of Elpaal. Jakim, and zicri, and
Sabdi, Elienai, zilthai, and Eliel,
Adam, and Beraia, and Zimreth the
sonnes of Simhi, Jispan, Eber, and
Eliel, Abdon and Zicri, and Hanan,
Hanania, Elam, and Anthothia,
Jephdeia, and Phenuell, the sons of
Sasac. And Samserai, Seharia and
Athaliah, Jaresiah, Elia, & Zicri the
sonnes of Jeroham. These were an-
cient fathers and Captaynes in theyr
kynredes, and these dwelt in Jerusa-
lem. And at Gibeon dwelt Ahi Gi-
beon, whose wyfe was called Maa-
cah. And his eldest sonne was Abdon,
then Sur, Cis, Baal, and Nadab. Ge
dor, Ahio, and zachir. And Mikloth
begat Simea. And these also dwelte
with their brethren in Jerusalem o-
C uer agaynst them. Ner begat Cis, &
1. Sa. 9. a Cis begat Saul, and Saul begate
Jehonathas, Malchisua, Abinadab &
Esbaal. And the son of Jehonathan,
was Meribbaal, & Meribbaal begat
micah. & Sons of Micah wer Pithon,
Melech, Charea and Ahaz. And A-
haz begatte Jehoiada. And Jehoiada
begat Alemeth, Asmaneth and zim-
ri: zimri begat Moza, Moza begatte
Binea, whose sonne was Rapha, and
hys sonne was Elasa, and his soonne
Azel. And Azel had syre sonnes, whose D
names are these: Esricam, Bochri,
Ismaeli, Scaria, Obadia, and Hanã.
All these were the sonnes of Azeli.
And the sonnes of Esek hys brother
were: Ulam hys eldest, Jehus the se-
conde, and Elipheiet the thirde. And
the sonnes of Ulam were myghtye
men and stronge archers and ha've-
men, and had many sonnes and sõnes
sonnes, an hundred and fiftie. All these
are of the sonnes of Ben Jamin.

¶ The ix. Chapter.

AND so al Israel numbred by
kinredes: beholde, they are A
written in the booke of the
kinges of Israel, and of Iu-
da, and wer caried away to Babilon,
for their transgression: Euen the olde
enhabiters that dwelt in theyr owne
possessions, and cityes, the Israelites
the priestes, Leuites & Nethineites.
And in Jerusalem dwelt of the chyl-
dren of Iuda, of the children of Ben
Jamin, and of the children of Ephra-
im and Manasse. Athai the sonne of
Amihud, the sonne of Omri, the sõne
of Imri, the sonne of Beni, * of the 1 Esdras
childrē of Pharez, the sonne of Juda. 11. 8
And of Siloni, Asaia the eldest, and
his sons. And of the sonnes of zerah,
Jehuel and their brethrē. vi. c. xc. And
of the sons of Ben Jamin: Salu the E
son of Mesullam the son of Hodauia,
the sonne of Senua: and Ibneia the
son of Jeroham. And Ela the son of
Uzi, the sonne of Michri. And Me-
sullam the sonne of Sephatia, the
sonne of Reuuel, the sonne of Ibnia.
And theyr bretherne, accordynge to
theyr kynredes, nyne hundred syxtye
and syre. All these wer principall men
and aunciente in the householdes of
theyr fathers. And of the Priestes:
Jedaia: Jehoiarib and Jachin: Aza-
ria the soonne of Helkya, the soonne
of Mesullam the soonne of Sadock,

the sonne of Maraioth, the sonne of Ahitob the chefest in the house of god. And Adaiahu the sonne of Ierobam the sonne of Phashur, the sonne of Melchia. And Maasi the sonne of Adiel, the sonne of Iehezrah, ꝑ sonne of Mesullam, the sonne of Mesillomith, the sonne of Immor. And theyr brethren whiche were heades of the auncient houssholdes of their fathers, a thousande seuen hundred and three score actiue men, for the worke of the
C seruice of the house of God. And of the Leuites: Semeia the sonne of Hasub, the son of Africam, the sonne of Hasabaia of the sonnes of Merari. And Bacbakar and Heres and Galal. And Mathania the sonne of Micah, the sonne of Zicri, the sonne of Asaph. And Obadia the sonne of Semeia, the sonne of Galal, the sonne of Iduthū. And Berechia the sonne of Asa, the sonne of Elcana that dwelte in the villages of the Nethophatites.

2.Es. 11 • The porters were Sallum, Acub, Talmon and Ahiman and their brother Sallum was the chief. For they watched hitherto, euen vnto the kinges gate Eastwarde, thorowoute the tentes of the children of Leui. And Sallum the sonne of Core, ꝑ sonne of Abiasaph, the sonne of Core, and his brethren the Corahites (of the house of theyr father) had theyr businesse and office to keepe the porches of the tabernacle: and theyr fathers the hoste of the Lorde, kept the entrynge. And Phinehes the sonne of Eliazar
D was theyr foreguide, and the Lorde was wyth hym. And Zacharia the sonne of Meselemia kept the watche beefore the doore of the Tabernacle of witnesse. All theese were chosen menne, to keepe the threesholdes, euen two hundred and twelue, and thorowoute all the genealogy were they nūbred in theyr villages. And them dyd Dauid and Samuell the sear inskytute, because of theyr fidelity. So thei and theyr children had the ouersyght of the gates of the house of the Lorde, euen of the Tabernacle to kepe them.

Nu. 3.d. • In foure quarters did they keepe the watche: toward the Easte, west, E
North and South. And their brethrē remained in the countrey, and came after seuen dayes from tyme to tyme wyth them. For the Leuites (whych had the ouersight of the vestrymes and treasures of the house of God,) were vnder the custody of four notable porters: and they laye rounde aboute the house of God: because the keepynge thereof pertayned to them, and they had the keies to open euery morning. And certen of them hadde the rule of the ministringe vessels, and broughte them in and out by tale. Some of thē wer appoynted to ouersee the vessels, and all the ornaments of the sanctuary, and the floure, wine, oyle, frankensence and swete odoures. And certen
F of the sonnes of the Priestes made oyntmentes of the sweete odoures. And Mathathia one of the Leuites whiche was the eldest sonne of Sallum the Corathite, had the ouersyght of the thinges that were made in the frying panne. And other of theyr brethren the sonnes of Cahath hadde the ouersight of the Shewbread, whych they prepared euery Saboth. Theese are the singers, euen auncient fathers of the Leuites, which dwelt in separate chambers: and were free, for they had to do in the temple both daye and night. Theese were auncient fathers of the Leuites in theyr generations, & dwelt at Ierusalem. And in Gibeon dwelt Abi Gibeon and Iehiel, whose wife was called Maacha, hys eldest sonne was Abdon, then Zur, Cis, Baal, Ner and Nadab: Gedor, Ahio, zacharia and Mikloth. And Mikloth G
begat Simean. And they also dwelte with theyr brethrē at Ierusalem, euē harde by them. And Ner begat Cis, &
• Cis begat Saul. And Saule begat 1.rr.9.c
Iehonathan, Malchisua, Abinadab & 1.pa.10.a
Esbaal. And the son of Iehonathan, was Meribaal. And Meribaal begat Micah. & the sonnes of Micah were, Pithon, Melech and Thaphrea. And Ahaz begat Iehza. Iahza begate Almaneth, Almaneth, zimri, zimri begat Moza. Moza begatte Benia, whose

sonne

sonne was Rephaia, and hys sonne was Elasa, and hys sonne Azel. And Azel had syxe sonnes, whose names are these: Azricam, Bochru, Ismaell, Searia, Obadia and Hanan. These are the sonnes of Azel.

¶ The.x. Chapter.

A 1Re.31a and.b. AND the Philistynes foughte agaynst Israell. And the mē of Israel fled before the Philistines, and were ouerthrowen and wounded in mount Gilboa. And the Philistines followed, and were fierce after Saule and hys sonnes, and the Philistines smote Jehonathan and Ibinadab and Malchisua the sonnes of Saule: And the battell wente sore against Saul, and the archers founde him, and he was woūded of shoters.

Iud. 9.g 1Re.31d B Then sayd Saul to hys wepon bearer: drawe thy swerde, and thrust me throughe therwith, that these vncircumcysed come not, and do me shame. But hys weapon bearer wolde not, for he feared exceadingly. So Saule caught a sweard, and fell vpon it. And when hys harnesbearer sawe that Saule was deade, hee fell on another swerd also, and died. And thus Saul and his thre sonnes, and al they of his house died together. And when al the men of Israel that were in the valley sawe howe they fled, and that Saul and hys sonnes were deade, they forsoke theyr cities and ranne away, and the Philistines camme and dwelte in

C theym. And it fortuned that on the 1Re.31c morowe when the Philistines came (to strip the dead bodies) they found Saule and hys sonnes ouerthrowen in mounte Gilboa. And when they had stripte him, they toke hys heade, and hys harnesse, and sente them into the lande of the Philistines round about to shewe them vnto theyr idols, and to the people. And they putte hys harnesse in the house of their GOD, and sette vp his heade in the temple of

D Dagon. And when all they of Jabes in Gilead heard all that ỹ Philistins had done to Saule: they arose (all the strongest of theym) and fet awaye the bodye of Saule, and the bodies of hys sonnes, and brought theym to Jabes, and buryed the bones of theym vnder an oke in Jabes and fasted vii. dayes. So Saule dyed for his trespace that he trespaced against the Lorde, in that he kept not the worde of the Lord, and in that he sought and asked councel of a woman that wrought wyth a spirit, and asked not the Lord. And therfore he slue him, and turned the kingdome vnto Dauid the sonne of Jsai.

¶ The.xi. Chapter.

A 2Re.5.a. THen all Israell gathered them selues to Dauid vnto Hebron, saying: Beholde, wee bee thy bones and thy flesh. And more ouer in time paste, euen whenne Saull was kyng, thou leddest Israell out and in. And the Lord thy God saide vnto the: thou shalt fede my people Israel, and thou shalt be captaine ouer my people Israell. Therefore came al the elders of Israell to the king to Hebron, and Dauid made a couenaunt with theim in Hebron, before the Lorde. And they annoynted Dauid king ouer Israel, 1Re.16a according to the worde of the Lorde by the hande of Samuel. And Dauid and all Israell wente to Jerusalem, which is Jebus: whereas were the Jebusites, enhabiters of the lande. And the inhabiters of Jebus sayde to Dauid: thou commest not here. Neuertheless Dauid wan the castle of B Sion, whiche is called the Citye of 2Re.5.b Dauid. And Dauid said, whosoeuer smiteth the Gebusytes first, shall bee the principall Captayne and a Lord. So Joab the sonne of Zaruia went first vp, and was made the chefe captayne. And Dauid dwelt in the castle Sion, and therefore they called it the citye of Dauid. And he built the Citie on euerye syde, euen from Mitlo rounde about, and Joab repayred the reste of the Citie. And Dauid prospered and waxed great, and the Lord of hoostes was wyth hym. These are the principall men of power whom Dauyd hadde, and that claue to hym C in hys Kyngedome wythall Israell 2Re.23a

to make him kynge, accordyng tothe worde of the Lorde vnto Israel. And this is the number of the mighty men whom Dauid had: Iosobeam the son of Hachmoni, the chiefe among thirtye, he lyft vp his speare agaynst three hundred, and wounded them at one tyme. After him was Eleazar his vncles sonne an Ahothite, whiche was one of the three myghtiest. He was with Dauid at Pasdammin, e there the Philistines were gathered together to battell. And there was there a parcell of ground full of barley, and the people fled before the Philistines. And they, the three aforesayd, stept forth into the myddes of the field, and saued it from burnynge, and slue the
D Philistines. And the Lorde gaue a great victory. And thei three of the thirtye chiefe captaynes went to a rocke to Dauid, into the caue Adullam. And the hoofte of the Philistines abode in the valey of Rephaim. And when Dauid was in the holde, the Philistines watch was at Bethle-
2 Re. 23 hem that same tyme. And Dauid longed, and sayde: * Oh that one wolde geue me drynke of the water of the wel that is at the gate at Bethlehem. And the three brake thorowe the hoft of the Philistines, and drewe water oute of the well, that was by the gate at Bethlehē: and toke it, and brought it to Dauid. Neuertheleſſe, Dauid wolde not drynke of it, but rather offered it to the Lord, and sayd: my God forbid it me, that I shoulde doo thys thynge. Shall I drynke the blood of these men, that haue put their liues in ieopardye? (for with the ieopardy of their lyues they brought it) therfore
E he wolde not drynke it. And this dyd these three myghtiest. And Abisai the brother of Joab, he also was captaine amonge three: for he lyft vp his speare agaynst three hundred, and wounded them, and had a name among the three: Yea among three, he was more honorable then the two, for he was their captayne. Howbeit, he attayned not vnto the (firſte) three. Banaia the sonne of Iehoiada the sonne of a ve-

rye stronge man) dyd greater actes then Cabzeel: for he slue two stronge Lions of Moab, and went downe, and slue a Lyon in a pyt in time of snowe. And he slue an Egyptian, whose stature was euen fiue cubites longe, and in the Egiptians hande was a speare lyke a weauers beame. And the other went downe to him with a waster, and plucked the speare oute of the Egyptians hande, and slue hym with
F his owne speare. Suche thynges did Banaia the sonne of Iehoiada, and had the name among the three myghtiest, and was honorable among .xxx. but attayned not vnto the first three. And Dauid made hym of hys counsayle. The other men of armes were these: Asahel the brother of Joab, Elhanam his vncles sonne of Bethlehem: Samoth the Harodite. Helez the Pelonite, Ira the sonne of Ikes the Thekoite, Abiezer the Anatothite: Sibacai the Husathite, Ilai the Ahohite, Maharai the Nethophathite, Heled the sonne of Boana the Nethothathite, Ithai the sonne of Ribai of Gibea that pertayneth to the children of Ben Jamin: Banaia the Pirathonite, Hurai of the ryuers of Gaas: Abiel the Arbathite, Azmaneth the Baharumite, E-
G liahba the Saalbonite. The sonnes of Hassem the Gezonite, Jonathan, the sonne of Sage, an Araite, Ahiam the sonne of Sacar the Haraite. Eliphal the sonne of Ur, Hepher the Mecherathite, Ahia the Pelonite, Hezro the Carmelite. Naari the son of Ezbai, Joell the brother of Nathan, Mibhar the sonne of Hari, Zelegam the Ammonite, Maharai a Berothite, the bearer of the harneſſe of Joab the sonne of Zeruia, Ira the Ithrite, and Gared a Iethrite, Uria the Hethite, and Zabad the sonne of Ahlai, Adina, the sonne of Siza, a Rubenite, a captayne of the Rubenites, and thirtye with hym, Hanan the sonne of Maacah, and Iosaphat a Mithanite, Uzzia an Astherathite, Sama and Jehiel the sonnes of Hotham an Aroerite: Jediel the sonne of

Zimri,

Zimri, and Joha his brother an Hathizite, Eliel a Mahanyte, Jeribai and Josaia the sonnes of Elnaan, and Jithma a Moabit, Eliel and Obed, and Jasiel a Mesobaite.

¶ The .xii. Chapter.

A THese are they that came to Dauid to Zikleg, whyle he yet kept hymselfe close, because of Saule the son of Cis, and they were very stronge helpers in battell. They were weaponed with bowes, and coulde hurle stones with the ryghte hande, and wyth the lefte, and shoote arowes oute of a bowe, and were of Sauls brethren euen of Ben Jamin. The chiefest were Abiezer, and Joas the sonnes of Simaa, a Gibeonite, and Jeziel and Pelet the sonnes of Asmaneth. Beracah and Jehu of Anathoth, and Ismaia, a Gibeonite, a myghty man among thirtie, and more then the thirty, Jeremiah, Jehaziel, Johanan, and Josabad of Gedor. Eleusal, Jerimoth, Bealia, Semaria, and Seaphatia, the Haraphites, Elcana, Jesia, Azarael, Joezer, Josebeam, Hakyzim, Joela and Zebadiah the sonnes of Jeroam of Gedud. And of the Gadites there separated them selues, some vnto Dauyd into the holde of the wilderues, men of might and men apt for warre. and that could handle shylde and speare, whose faces were like the faces of Lions, and they were as swifte as the Roes in the mountaynes, Ezer the firste, Obdia the second, and Eliab the third, Masmana the fourth, Jeremia the fyfth, Atthai the syxte, Eliell the seuenth, Johanan the eyghte, Elsabath the ninth, Jeremia the tenth, and Machbanai the eleuenth. These were of the sonnes of Gad, and were captaynes ouer the men of warre, the smale pursued an hundred, and the greatte a thousand. These are they that went ouer Jordan in the firste moneth, whē he had fylled ouer all hys banckes. And they put to flyght all them of the baley, bothe towarde the Eastc and weste. And there came of the childzen of Beniamin and Juda to the holde vnto Dauid. And Dauid went oute to mete them, and answered, and sayd vnto them: if ye be come peasably vnto me, to helpe me, myne herte shalbe knyt vnto you. But and if you come to betraye me to myne aduersaryes, (seynge there is no wyckednesse in myne handes) the God of our fathers loke theron, and rebuke it. And the spirite came vppon Amasai, whiche was the chiefe amonge thirtye, and he said, Thyne are we Dauid, and on thy syde thou sonne of Jsai: Peace, peace be vnto thee, & peace be to thine healpers, for thy God is thyne helpe. Then Dauyd receyued theym, and made them heades of companyes of the men of warre. And there fell some of Manasse to Dauid, when he came with the Philistines agaynst Saul to battell, but they helped them not. For the Lordes of the Philistines toke aduisement, and sent hym away agayne, sayinge: he wyll fall to hys master Saul, to the ieopardy of oure heades. As he went to Zikleg, there fell to hym of Manasseh: Adna, Jozadad, Jediel, Michael, Jozabad, Elihu and Zilthai, heades of the thousandes that were of Manasse. And they holp Dauid agaynst the rouers. For they were all myghtye men of warre, and captaynes in the hoost. For at that tyme there came one or other to Dauid, daye by daye, to helpe hym: vntyl it was a great host, like the host of God. And thys is the nūber of the chief captains that wer prepared to battayle, and came to Dauid to Hebron, to tourne the kyngdome of Saul to hym, accordyng to the word of the Lorde. The chyldzen of Juda that bare shylde and speare, were sixe thousande and eyghte hundred ready prepared to the war. Of the childzen of Simeon, men of myght to warre, seuen Thousande and one hundred. Of the chyldzen of Leui, foure thousand and sixe hundred. And Jehoiada was the chiefe of them of Aaron, and with hym three thousande and seuen hundred. And Zadock a ponge man, strong & valeaunt, and of hys fathers

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2. Re. 29 a

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houlhold. xxij. captaynes. And of the chyldren of Ben Jamin the brethren of Saul, thre thousand. And a greate part of thē did (vnto that time) folow the houle of Saul. And of the chyldren of Ephraim. xx. thousande and eight hundred mighty men of warre, and famous men in the houlholde of theyr fathers. And of the half tribe of Manalleh. xviij. thousande, whyche were appointed by name to come and make Dauid kyng. And of the chyldren of Jlachar, which were menne that had vnderstanding in the ryghte tyme, to knowe (how to cōmaunde) what Jlrael ought to doo. The heades of them were two hundred, and all their brethren were at their wyll. And of Zabulon that went out to the battaile, and proceeded forth to the warre, with all maner of instrumentes of warre, fifty thousande ỳ were prepared to the warre, without any doublenes of hert. And of Nephthali, a thousand captains, & with thē with shield and speare) .xxxvij. thousande. And of Dan prepared to battayle, xxviij. thousande, and syxe hundred. And of Asser, that wente oute to the warre, and kept the forefront of the battaile forty thousande. And of the other syde of Jordan, of the Rubenites and Gaddites, and of the halfe tribe of Manalle, with all maner of instrumentes of warre, an hundred and twentie thousand. All these wer men of warre keepyng the forefront of the battaile with perfect heart, and came to Hebron to make Dauid king ouer all Jlrael. And al ỳ reste of Jlrael was of one accorde, to make Dauid king. And there they were with Dauid. iij. days eating and drinking: for their brethren had prepared for them. Moreouer, they that were nye them, vntyl Jlachar, Zabulō, & Nephthali, brought bread on asses, camels, mules, and oxen, and meate, flowre, figges, reasyngs, wyne, and oyle, oxen, and sheepe aboundauntly. For there was ioye in Jlrael.

¶ The .xiij. Chapter.

AND Dauid counsailed with the captaynes of thousandes and hundredes, and with all the lordes, and said vnto all the congregation of Jlrael: If it seeme you good and to be of the lord our God, we will take and send vnto oure brethren that are lefte in all the lande of Jlrael, and with theym also, to the prieftes and Leuites, whiche are in their cities and subburbes, to gather theym togyther vnto vs. And wee wyll bryng agayne the Arke of the lorde to vs: for wee regarded it not in the days of Saul. And all the congregation was content that he should do so, for the thyng semed good in the eyes of all the people. So Dauid gathered all Jlrael togyther frō Sihor in Egipt, vnto ỳ entring of Hemath, to bryng the arke of the lord from Kariath Jarim. And Dauid wente vp, and all Jlrael to an hye place toward Kyriath Jarim, that was in Juda, to fette thence the arke of the lorde God, that dwelleth betwene the Cherubes: where his name is called on. And they caryed the Arke of God in a newe carte, out of the houle of Abinadab. And Uza and hys brother guyded the carte. And Dauid and all Jlrael plaied before the ark of god with all their might, with syngyng & harpes, psalteries, and timbrels, and trōpets. And when they cam to the threshynge flooze of Chidon, Uza putte forth his hand to holde the Arke, for the oxen (being a lyttle wylde) stombled. And the Lord was wrothe with Uza, & smote hym, because he put his hand to the Arke. And there he died before God. And Dauid was oute of quiete, because the Lord had rent a rēt in Uza, and he called the name of that place, the rentynge of Uza vnto this day. And Dauid was afrayd of God that day, saying: How shal I bring ỳ Arke of God home to me? And so Dauid brought not ỳ ark home to him to the citie of Dauid: But caried it into the houle of Obed Edom, a Gethyte. And the Arke of God remained with Obed Edom, euen in his houle three

monthes. And the Lorde blessed the house of Obed Edom, & all ỳ he had,

¶ The. xiiii. Chapter.

A SO Hyram the king of Tire sent messengers to Dauid, and timbre of Cedre trees, with masons and carpēters, to build him an house. And Dauid perceiued that the Lorde had confirmed him king vpon Israel, and that his kingdom was lyft vp on hie, because of his people Israell. And Dauid tooke yet mo wiues at Jerusalem, and begat mo sonnes and daughters. Theese are the names of his children, whiche were borne vnto him at Jerusalem: Samua, Sobab, Nathan and Salomon Jibhar, Elisua, and Eliphalet, Noga, Nepheg, & Japhia, Elisama, Beeliada, and Eliphalet. And whē the Philistins hard that Dauid was annoynted king vpon al Israel, all the Philistins wēt vp to seke Dauid. And Dauid heard of it, and went out against them. And the Philistines came in, and praūsed thorowe the valey of Rephaim. And Dauid asked counsaile at God, saying: shall I go against ỳ Philistines, and wilte thou deliuer thē into myne hand? And the Lorde saide vnto hym: goo vp, for I will deliuer them into thyne hande. And so they came vpto Baal Perazim, and Dauid smote thē there. And Dauid said: God hath deuided mine enemies with mine hād, as a man woulde deuide water. And therefore they called the name of that place Baal Perazim. And when they had lefte theyr Goddes there, Dauid gaue a commaundement, & they were burnt with fire. And the Philistines came together againe, and rushed into the valley. And Dauid asked agayne at God. And God sayd to him: go not vp after them, but turne awaye from them, that thou mayest come vppon them, ouer against the peartrees. And when thou hearest a sound goo in the toppes of the peretrees, then goo oute to battaile: for God is gone forthe before thee, to smite the hoost of the Philistines. Dauid therefore did as God commaunded hym, & they smote the host of the Philistines, from Gibeon to Gazer. And the fame of Dauid went oute into all landes, and the Lord made all nacions fear him.

¶ The. xv. Chapter.

AND Dauid made him houses in the city of Dauid, and prepared a place for the Arke of God, and pitched for it a tente. Then Dauid sayde: The arke of God ought not to be caried but of the Leuites. For them hathe the Lorde chosen to beare the Arke of the Lorde, and to minyster vnto hym for euer. And Dauid gathered all Israell together to Jerusalem, to fetche the Arcke of the Lorde, vnto his place, which he hadde ordayned for it. And Dauid brought together the children of Aaron and the Leuites. Of the sonnes of Cahath was Uziel the chiefe, and of his brethren there were an hundred and. xx. Of the children of Merari, Asaia the chefe: and of his brethren two hūdred and twentye. Of the sonnes of Gerson, Joel the chefe: and of his brethrē an hundred and thirtye. Of the childrē of Elizaphan, Semmaia ỳ chefe: and of hys brethren, two hūdred. Of the sonnes of Hebron: Eliel the chefe: and of his brethren eightye. Of the sonnes of Uziel, Aminadab the chefe: and of his brethren and. C. and. xii. And Dauid called Sadock and Abiathar the Priests & the Leuites, Uziel, Asaia, Joel, Samaia, Eliel, and Aminadab, and said vnto them: Ye that are the principall fathers of the Leuites se that ye be holy with your brethren, that ye may bryng in the Arke of the Lorde God of Israell, vnto the place that I haue prepared for it. For because ye were not there at the first, the Lord our God made a rent among vs for that we sought him not, as the fashion ought to be. So the priests and the Leuites sanctified them selues: to fette the Arke of the Lord GOD of Israel. And the children of the Leui-

tes bare the arke of God vpon theyr
shoulders wyth staues thereon, as
Moyses commaunded, accordynge to
C the worde of the Lorde. And Dauyd
spake to the chyefe heades of the Le-
uytes, that they should appoynte cer-
tayne of their brethren to synge with
instrumentes of musicke, psalteryes,
harpes and symballes that they might
make a sound, and to sing on hie with
ioyfulnesse: And the Leuytes appoin-
ted Heman the sonne of Joell: and (of
his brethren) Asaph the sonne of Be-
rechia: And of the sonnes of Merari,
and of theyr brethrē, Ethan the sonne
of Cusaiahu: And wyth theym theyr
brethren of the seconde degree: zacha-
ria, Ben Jaazell: Semiramoth, Je-
hiel, Unni, Eliab, Benaiahu, Maa-
siah, Mathathiahu, Eliphalehu, Mi-
kneiahu, Obed, Edom, and Jeiell,
porters. So Heman, Asaph, and E-
than the syngers made a sounde wyth
symballes of brasse. And zacharia, A-
ziel, Semiramoth, Jehiel, Unni, E-
liab, Maasiahu and Banaiahu, playd
wyth Psalteries on an Hamoth. Ma
thathiahu, Eliphalehu, Mikneiahu,
Obed Edom, Jeiel and Azaziah play
ed vpon harpes, an eight aboue wyth
courage. And Chenaniahu the chiefe
of the Leuites, was master of the sōg
for he taught other to synge, because
D he was a man of vnderstanding. Be-
rechia and Elcana kepte the doore of
the arcke. And Secaniahu, Jehosa-
phat, Nethaniell, Amasai, zacharia-
hu, Banaiahu and Eliezer the prye-
stes dyd blowe wyth trompettes be-
fore the arke of God. And Obed E-
dom and Ithai were keapers of the
2Re. 6.c doore of the arke. * And Dauid and the
elders of Israel, and the captaynes o-
uer thousandes went to fet the arcke
of the appointment of the Lord out of
the house of Obed Edom with glad-
nes. And when God healped the Le-
uites that bare the arke of the apoint-
ment of the Lord, they offred seuen ox
en, and seuē rammes. And Dauid had
on him a linnen garment, like as had
also al the Leuytes that bare the arke,
and so had the syngers, and Chanania
the ruler of the song, with the singers
And Dauid had vpon him an Ephod
of linnē. And al thei of Israel brought
the arke of the Lordes couenant with
showting: and blowing of ỹ sha wme
and trompettes, making a noyse with
symballes, psalteries and harpes. And
as the arke of the appointment of the
Lorde came into the citie of Dauyd,
Michol the daughter of Saule, loo-
king out at a windowe, sawe kynge
Dauid daunsing and playing, and she
despysed him in her heart.

The.xvi. Chapter.

A SO they brought in the arcke of
God and sette it in the middes of
the tente that Dauid pitched for
it. And they offered burnte sacrifices
and peace offeringes before GOD.
And when Dauid had made an ende
of offeringe the burntofferynges and
peaceoffrynges, hee blessed the people
in the name of the Lord, And he dealt
to all Israell (both man and woman)
a crackenel of breade, and a good pece
of flesshe, and a flacket of wyne, And
he apoynted certayne of the Leuytes
to mynyster before the Lorde, and to
repete, and to thanke and prayse the
Lord God of Israel, And Asaph was
the chyefe, and nexte to him zacharia,
Jeiel, Semiramoth: Jehiel, Mathathia, Eliab, Benata, * Obed Edom, 2Re.6.b
and Jeiel with psalteries and harpes
But Asaph made a sounde with sim-
bales. Banaiahu & Jahaziel priestes
blewe wyth trompettes continually
before the arcke of the couenaunt of
God. And that same time Dauid did
B apointe chiefelye to thanke the Lord, Psa.104
by Asaph and his brethren. * O gene Esa.12.b
thankes vnto the Lorde, call vpon his
name, make hys actes knowē among
the people. Sing vnto him and playe
vnto him, talke of all hys wonderful
dedes. Reioice in his holy name: lette
the heartes of theym that seeke the
Lorde be gladde. Seeke the LORD
and hys strengthe: Seeke hys pre-
sence alway. Remembre his marue-
les whych he dyd, and hys wonders,
and the iudgementes of hys mouthe.

The

The sede of Israell are his seruaunts: the children of Jacob are his chosen. He is the Lorde our GOD: in all landes are his iudgementes. Thinke on his appointement for euer, and on the worde which he commaunded to a thousand generations.) Whiche he made with Abraham, and of his oth to Isahac: whiche he set before Jacob for a decree, and to Israel for an euerlasting couenant, saying: To the wil I gene the land of Canaan, to be the portion of your enheritaunce. When you were fewe and small in numbre, and soiorners therin. And they walked from nation to nation, and frome one kyngdome to an other people. He suffred no man to do them wrong: but
℣ rebuked, euen kynges for their sakes.
Touche not myne annointed, and do
Ps.95.a. my prophets no harme. Syng vnto the Lord all the earth: and shew from day to day his saluation. Tell of hys glory among the heathen: his wonderfull dedes among all nations. For great is the Lorde, and worthy to be prayed excedyngly: he is to be feared aboue all Gods. For all the gods of the people are of no value: But the Lorde made heauen. Prayse and honnrare in his presence: strength and gladnes are in his place. Ascribe vnto the Lord ye kynreds of people, Ascribe to the Lord, glory and dominion Ascribe vnto the Lord, the glory due vnto his name: Bryng sacrifices, and come before him, and worship the lord with holye honor. Let all the earthe feare hym, although the compasse of the earth be so established, that it can not be moued: let the heauens reioyce and let the earth be glad, and let men tell among the nations, that the lorde is kyng. Let the sea thunder, and the fulnes therof, let the fieldes reioyce, and all that is therin. Then shall the trees of the wodde reioyce at the presence of the Lord, because he commeth to iudge the earthe. O geue thankes vnto the Lord, for he is good, for hys mercy endureth euer: and say ye, saue
℣ vs (O god) of our saluation, gather vs together, and deliuer vs frome among the heathen, that we may gene thankes to thy holye name, and triumphe in the prayse of thee. Blessed be the Lorde God of Israell for euer and euer, and let all people say Amen, and prayse the Lorde. And so, he lefte there before the Arcke of the Lordes couenaunte, Asaph and hys brethren to minyster before the arcke contynually, in suche thynges as were to be doone daye by day, (and that by theyr courses.) And Obed Edom and hys brethren, three score and eight, and Obed Edom the son of Jeduthun, and Hosa were appoynted to bee porters. And Sadocke the Priest, and hys brethren the priestes, were before the tabernacle of the Lorde, in the hye place that was at Gibeon, to offer burnte offerynges vnto the Lorde, vppon the burntofferyng altare perpetually, in the mornynge and euening, according to all that whyche is wrytten in the lawe of the Lorde, whyche hee commaunded Israell. And wyth them were Hemā and Jeduthun, and other that were chosen (whose names were expressed) to gene thankes to the lord, that his mercy lasteth euer. And with them did Heman and Jeduthun, syng wyth the Trumpets and symballes, making a swete melody wyth instrumentes of musicke and godly songes. And the sonnes of Jeduthun were porters. And all the people departed, euery manne to his house, and Dauid returned to bidde his house.

¶ The .xvii. Chapter.

AND it fortuned that whē Dauid dwelt in hys house, he sayd to Nathan the prophet: loe, I dwel in an house of Cedar tree: but 2.Re.7.a.
the Arcke of the Lordes couenaunte remayneth vnder curtayns. And Nathan sayde vnto Dauid: doo all that is in thyn hart, for God is wyth thee. And the same nyght it fortuned, that the woorde of GOD came to Nathan, sayinge: goo and tell Dauyd my seruaunte, thus sayeth the Lorde: Thou shalt not buylde me an house

to dwell in. For I haue dwelt in no
house sence the daye that I brought
out the chyldren of Israell, vnto this
daye: but haue gone from tent to tent,
and from one habitacion to another.
And where soeuer I haue walked
with all Israell, spake I euer one
word to any of the Iudges of Israel,
(whom I commaunded to fede my
people) saying: why haue ye not built
me an house of Ceder tree? Nowe
therfore, thus shalt thou saye vnto my
seruaunt Dauid: thus sayth the Lord
B of Hostes: I toke the out of the pas-
tures whē thou wentest after shepe,
that thou shouldest be captayne ouer
my people Israell. And I haue bene
with thee whether soeuer thou haste
walked, and haue weded out all thine
enemyes oute of thy syghte, and haue
made thee a name, lyke the name (of
one) of the greatest men that are in
the earth. And I haue ordeined a place
for my people Israel, and made it fast:
so that nowe they may dwell in their
place, and moue no more. Nether shal
the chyldren of wickednes vexe them
any more as at the begynnyng. And
sence the tyme that I commaunded
Iudges to be ouer my people Israel,
I haue subdued all thyne enemyes,
and I tolde thee, that the Lord wolde
C buylde thee an house. C This also shall
came to passe: when thy dayes be ex-
pired, that thou muste go vnto thy fa-
thers, I wyll rayse vp thy seade after
thee, which shalbe of thy sonnes, and
I wyll prepare for hym the kynge-
dome. He shall buyld me an house, and
I wyll stablyshe hys seate for euer. I
wylbe hys father, and he shall be my
sonne, and I wyll not take my mercy
away from him, as I toke it frō hym
that was before thee. But I will set
him in myne house and in my kynge-
dome for euer: and hys seate shalbe
sure for euermore. Accordynge to all
these wordes: and according to al this
vision, dyd Nathan tell kynge Da-
uid. And Dauid the kynge came and
sat before the Lorde, & sayd: what am
I (O Lord God,) and what is mine
housholde, that thou haste promoted
me thus farre? And yet thys semed
litle in thine eyes, O God: But thou
haste spoken also of thy seruauntes
house for a great whyle to come: and
haste loked vppon me as vpon a man
of hye degree (O Lorde God.) What
shal Dauid desire more of thee for the
honoure of thy seruaunte? For thou
haste knowen thy seruaunt: O Lord,
for thy seruauntes sake, euen accor-
dynge to thyne owne herte haste thou
done all this magnificence, to shewe
all great thynges. Lord, there is none D
lyke thee, neither is ther any god saue
thou, accordynge to all that we haue
heard with our eares. Moreouer,
what nacion on the earth is lyke the
people Israell, to whom God hath
vouchsafed to come and redeme them
to be his owne people, and to make
thee a name of excellencye and terri-
bienes, with castyng out nacions frō
before the people, whom thou haste de-
liuered out of Egypt? Thy people of
Israell diddest thou make thyne own
people for euer, and thou becamest
their God. Therfore nowe Lorde, let
the thyng that thou haste spoken con-
cernyng thy seruaunt, and his house,
be true for euer, that thou do as thou
haste sayde: let it come to passe, that thy
name may be magnified for euer, that
it maye be sayde: the Lorde of Hostes
is the God of Israell (euen the God
of Israell) and the house of Dauid
thy seruaunte endureth stable before
thee. For thou (O my God) haste told
thy seruaunt, that thou wylte builde
hym an house. And therfore thy ser-
uaunte hath founde in hys herte to
praye before thee. And nowe Lorde,
thou art God, and haste promysed this
goodnes vnto thy seruaunte. Nowe
therfore, let it be thy pleasure to bless
the house of thy seruaunt, that it may
continue before thee for euer. For
whō thou blessest (O Lord) the same
is blessed for euer.

C The. xviij. Chapter.

And after this it fortuned, that
Dauid smote the Philistines,
and subdued thē, & toke Geth
and the townes that longed therto,
out

out of the handes of the Philistines. And he smote Moab, & the Moabits became Dauids seruauntes, and paid him tribute. And Dauid smote Hadarezer king of zoba vnto Hanath, as he went to stablish his dominion by the riuer Euphrates. And Dauid tooke from him a thousand charets, and vii. M. horsmen, and xx. M. fotemen, and lamed all the charrets horses, and reserued of them an. C. charrettes. And when the Sirians of Damasco came to helpe Hadarezer king of zoba, Dauid slue of the Sirians xxii. M. and Dauid subdued Siria & Damasco: And the Sirias became Dauids seruauntes, and brought him trybute. And the Lord preserued Dauid in all that he went to. And Dauid toke the shieldes of golde that were on the seruauntes of Hadarezer, and brought them to Ierusalem. And from Tebhath, and from Chun (cities of Hadarezer) brought Dauid exceding much brasse. wherwith Salomon made ỹ 3.re.7.b. brasen lauatorye: - the pillers, and the Je.52.c. vessels of bras. And whē Thou king of Hemath, heard howe Dauid had beaten all the strengthe of Hadarezer kinge of zoba: hee sente Hadoram his sonne to kinge Dauid, to make peace with him, and to blesse him, because he had fought against Hadarezer, and beaten him (for Thou had war wyth Hadarezer,) and Dauid brought all manner of iewels of gold, syluer, and brasse wyth him. And king Dauid dedicated them vnto the Lord, with the siluer and gold that he brought from all nations: from Edom, from Moab, from the childzen of Ammon, from the Philistines and from Amelec. And Ibisai the sonne of zeruia slew of the Edomits in the salt valley. xviii. M. and putte souldiers in Edom, and all D the Edomites became Dauyds seruauntes. Thus the Lord kept Dauid in all that he tooke in hand. And Dauid raigned ouer al Israel, & executed iudgement and righteousnesse among all his people. And Joab the sonne of Zaruia was ouer the host, and Iehosaphat the sonne of Ahiud Recorder, & zadock the son of Ahitob and Abimelech the sonne of Abiathar wer the priestes: and Sauesa was scribe, and Banaiahu the sone of Iehoiada was ouer the Crethites, & the Phelethites and the eldest sonnes of Dauid were next vnto the king.

¶ The. xix. Chapter. A

AFter thys, it chaunced, that * Nahas the kynge of the childzen of Ammon dyed, and his sonne raigned in his steade. And Dauid sayde: I wil shewe kindnesse vnto Hanon the sonne of Nahas: because hys father dealt kyndelye wyth me. And Dauid sente messengers to comforte him ouer the deathe of hys father. And the seruauntes of Dauid came into the lande of the chyldzen of Ammon to Hanon, to comforte hym. But the Lordes of the chyldzen of Ammon sayd to Hanon: thinkest thou that Dauid doeth honoure thy father in thy sight: that hee hathe sente comforters vnto thee: Are not his seruāts come to searche, to looke and espy oute B the land. Wherfore Hanon toke Dauids seruauntes, (and polde them,) & shaued them, and cut of theyr coates hard by theyr buttockes, and sent thē away. And there wēt certayn, & tolde Dauid, how the mē wer serued. And the king sent to mete them (for the mē wer excedingly ashamed) & the kyng said: tary at Iericho, vntil your berds be grown: and then return. And whē the childzen of Ammon saw that they stanke in the sight of Dauid: Hanon, & the childzen of Ammon sente a. M. talentes of siluer to hire them charets & horsmen, oute of Mesopotamia, and out of Siria, Maacha and out of zoba. And they hired. xxxii. M. charets, and the king of Maacha and his people, whyche came and pitched before Medeba. And the chyldzen of Ammon gathered them selues together from theyr cityes, and came to battayl. And when Dauid hearde of it, he sent Joab and all the people of stronge men.

And

And the childrē of Ammon came out, and putte them selues in aray to battayle before the gate of the citye. And the kings that were come: kept them by them selues backe in the fyelde.

¶ When Joab also sawe that the fronte of the battaile was agaynste hym before and behinde: he chose oute of all the chosen menne of Israel, and putte them in aray against the Sirians.

And the reast of the people he delyuered vnto ẏ hād of Abisai his brother, and they putte them selues in aray agaynst the chyldren of Ammon. And he sayde: If the Sirians be to strong for me, thou shalt succoure me: and if the chyldren of Ammon preuayle agaynst thee: I will help thee. Plucke vp thyne hearte, and lette vs play the men: for our peoples sake, and for the cities of our God, and the Lorde shall doo that whiche is good in his owne syghte. So Joab and the people that were wyth hym, drewe nie before the Sirians vnto the battayle, and they fledde before hym. And when the children of Ammon sawe that the Syrians were fled, they ranne away likewise before Abisai hys brother, and gate them into the citye. And Joab came to Jerusalem. And when ẏ Sirians sawe that they were put to the worse before Israell, they sent messēgers and fet out the Siriās that were beyonde the riuer, and Sophach the captaine of the host of Hadarezer wēt before theym. And it was tolde Dauid: and he gathered all Israell, and wente together ouer Jordan, & came and set vppon them. And when Dauid had put hym selfe in aray againste the Sirians: they foughte with him. But the Sirians fled before Israell. And Dauid destroyed of the Sirians seuen thousand charets, and .xl. thousande footemen, and killed Sophach the captayne of the hoste. And when the seruants of Hadarezer, sawe ẏ they were put to the worse before them of Israell: they made peace with Dauid: and became his seruauntes. Neither wold the Sirians help the children of Ammon any more.

¶ The .xx. Chapter.

And it came to passe, that after the yere was expyred, (• about the tyme that kynges go oute a warrefare:) Joab caryed out the armye of the hooste: and • destroyed the countrye of the childrē of Ammon, & cam and besieged Rabba, and destroied it. • But Dauid taryed at Jerusalem, whyle Joab smote Rabba, & destroied it. And Dauid toke the crowne of their kynge, from of his heade, and founde that it hadde the wayghte of a talent of golde, and there were precyous stones in it: and it was ordayned for Dauids head. And he brought also excedynge muche spoyle oute of the citye. And he brought oute the people that were in it: and tormented them with sawes and harrowes of yron, ¶ and wyth other sharpe instruments, and so dealt Dauid with all the cities of the childrē of Ammon. And Dauid and all the people came agayne to Jerusalem. • After this it fortuned, ẏ there arose warre at Gazer with the Philistines. At whiche time Sobokai the Husathite slewe Sappai, that was of the childrē of • Rephaim: and they were subdued. And there was a battaile again with the Philistines: & Elhanam the sonne of Jair, slewe Lahemi: the brother of Goliah the Gethite, wyose spere was like a wеuers beame. And there chanced yet agayne warre at Geth, whereas was a man of a greate stature, with .xxiiii. fyngers and toes, fyue on euery hand, and fyue on euery foote, & was the son of Raphah. But when he defied Israell, Jehonathan the sonne of Simea, Dauids brother slue him. These were borne vnder Raphah at Geth, and were ouerthrowen in the hande of Dauid: and in the hande of his seruauntes.

¶ The .xxi. Chapter.

And Satan stode vp agaynste Israel, and prouoked Dauid to noumbre Israel. And Dauid sayd to Joab, and to the rulers of the people: Go ye and numbre Israel from Beer Seba to Dan, and bringe

it

it to me, that I may knowe the numbre of them. And Ioab answered: the Lord make his people an. C. times so manye mo as they be. But my Lorde, O kynge, are they not all my Lordes seruauntes? why then doth my Lorde require thys thinge? whye will my Lord be a cause of trespasse to Israel? Neuertheless, the kynges word preuayled agaynste Ioab. And Ioab departed and walcked thorowoute all them of Israell, and came to Ierusalem agayne, and gaue the numbre of ꝑ count of the people vnto Dauid.

And all they of Israell were a thousand thousande, and a hundred thousand men that drue sweard: and Iuda was. cccc. lxx. thousande menne that drue sweard: But the Leuites & Ben Iamin counted he not amonge them. For the kynges word was abhominable to Ioab. And the Lord was displeased wyth this thynge: and smote Israel. And Dauid sayd vnto God: I haue synned exceedingly e in doynge thys thing. And now (I beseche the) do away the wickednesse of thy seruaunt, for I haue done very folishly.

¶ And the Lorde spake vnto Gad Dauids sear, saying: goo, and tell Dauid, saying. Thus sayth the Lord: I geue thee the chopse of thre thinges: chose the one of them, that I maye do vnto thee. And Gad came to Dauid, & sayd vnto hym: Thus sayeth the Lorde: Chose thee, either thre yeres fampishment, or thre monthes to be destroyed before thyne aduersaryes, and that the sword of thine enemies may ouertake the, or els the sweard of the Lord, and pestilence in the lande thre dayes: and the aungell of the Lorde destroyinge thorowout all the coastes of Israell. And now aduise thy self, what worde I shal bringe againe to him that sente me. And Dauid sayde vnto Gad, I am in an exceding strait: Lette me fall nowe into the hande of the Lorde, for passynge greate are his mercyes: but let me not fall into the hande of men.

¶ So the Lord sent pestilence vpon Israell, and there were ouerthrowen of Israel, lxx. thousande men. And God sent the aungel into Ierusalem to destroy in it. And as he was about to destroy, the Lorde beheelde, and had compassion on the euil, and sayd to the angell that destroyed: it is inough, lette nowe thyne hande cease. And the aungel of the Lord stode by the threshing floze of Ornā the Iebusite. And Dauid lift vp his eies, and saw the angel of the lord stand betwene the earth & heauen, hauing a drawen sweard in his hand, stretched out toward Ierusalem. Then Dauid and the elders of Israel which wer clothed in sack, fel vpon their faces. And Dauid said vnto God: is it not I that cōmaunded ꝑ people to be noumbred? It is not I ꝑ haue sinned and done euil in dede, and what haue these shepe done? let thyne hand (O lord my God) be on me and on my fathers house, but not on thy people, that they should be punished.

And the aungel of the Lord cōmaunded Gad to say to Dauid, that Dauid shuld go vp, and set vp an aulter vnto the Lord, in the threshing floze of Ornan the Iebusite. And Dauid wente vp, accordinge to the sayinge of Gad, whiche hee spake in the name of the Lord. And Ornan turned aboute, and saw the aungel, and hys foure sonnes were with hym, and hid them selues: But Ornan, was threshing wheate. And as Dauid came to Ornan, Ornan loked and saw Dauid, and went out of the threshinge floze, and bowed hym self to Dauid, wyth hys face to the ground. And Dauid said to Ornā geue mee the place of the threshynge floze, that I may build an aulter therin vnto the Lord. Thou shalt geue it me for as much monye as it is worth, ꝑ the plage may cesse from the people. And Ornan said vnto Dauid: take it to thee, and let my Lorde the kyng do that whyche semeth good in his eyes. Lo, I geue thee Oxen also for burntsacrifyces, and the threshinge sleades for woode, and wheate for meate offerynge: I geue it all. And kynge Dauid sayde to Ornan: not so, but I will bye it for as muche moneye as it is worth. For I wil not take ꝑ whych is

is thine for the Lord, nor offre burnt-
D offerynges without cost. And so Da-
uid gaue to Ornan for that place sy-
cles of golde. vi. hundred by wayght.
And Dauid built ther an aulter vnto
the Lorde and offred burntofferinges
and peaceofferinges, and called vppon
the Lord, and he heard him from hea-
uen in fyre vpon the aulter of burnt-
offrtng. And when the Lorde had spo-
ken to the angel, he put vp hys swerd
againe into the sheath of it. At that
time when Dauid saw that the Lord
had heard him in the threshing floore
of Ornan the Jebusyte, he vsed to of-
fre there. For the Tabernacle of the
Lord, which Moses made in the wil-
dernesse, and the aulter of burntoffe-
ryng were at that season in the hyll
of Gibeon. And Dauid coulde not
go before it, to aske counsayle at God,
for he was afrayd of the swearde of the
aungell of the Lord.

¶ The. xxii. Chapter.

A And Dauid sayde: thys is the
house of the Lorde God, and
B this is the altar for the burnt-
offerynge of Israell: And Dauyd
commaunded to gather together the
strangers that were in the land of Is-
raell, and hee set masons to hewe free
stone for the building of the house of
God. And Dauid prepared plentie of
iron for nailes: and dores of the gates,
and to ioyne wythall, and aboun-
daunce of brasse without waight, and
Cedre trees wythoute numbre: For
the zidons and they of Tyre brought
muche Cedre woodde to Dauid. And
Dauyd sayde: Salomon my sonne is
ponge and tender, and the house that
is to be built for the LORDE, must
excede in greatnes, that it may be spo-
ken of and praysed in all lands. I wyl
therefore make ordeynaunce for it.
And so Dauyd prepared manye thin-
ges before hys death. And hee called
Salomon hys son, and charged him
to builde an house for the Lorde God
C of Israell. And Dauid sayde to Sa-
2 Re. 7. b lomō: my son, I thought (as it was
2 Re. 4. a in myne heart) to build an house vn-
to the name of the Lorde my God.
But the worde of the Lorde came to
me, saying: Thou haste shed muche
blood, and haste made greate battay-
les: thou shalt therfore not buylde an
house vnto my name: for thou haste
shed much blood vpon the earth in my
sight. Behold, a sonne is born to thee,
and he shalbe a man of reste, for I
wyll geue hym rest from all hys ene-
mies rounde about. For his name is
Salomon, and I will sende reste and
peace vpon Israell in his dayes. He
shall buyld an house for my name, and
he shalbe my sonne, and I wylbe hys
father, and wyll prepare the seate of
hys kyngdome vpon Israell for euer.
Nowe therfore my sonne, the Lorde
be with the, and prosper the, and thou
shalt buylde the house to the name of
the Lorde thy God, as he hath sayd of
thee. And the Lorde shall geue thee C
wisedome and vnderstandynge, and
shal geue thee commaundementes for
Israell, that ye maye kepe the lawe of
the Lorde thy God. For then thou
shalt prosper: euen when thou takeste
hede and fulfyllest the statutes and
lawes, which the Lord charged Mo-
ses with for Israel. Plucke vp thyne
herte therefore, and be stronge, dreade
not, nor be discouraged. Beholde, in
myne aduersitye haue I also prepared
for the house of the Lorde, an hundred
thousande talentes of golde, and a
thousande thousande talentes of syl-
uer, and as for brasse and yron, it can-
not be numbred, for it is very muche.
And I haue prepared tymber & stone,
and thou mayest prouide more therto.
Moreouer, thou hast workmen with
thee ynowe, and masons, and carpen-
ters to worke in stone and tymber:
and many men that be actiue for euery
worke. And of gold, syluer, brasse and
yron, ther is no number. Up therfore
and be doynge, and the Lorde shalbe
with thee. And Dauid commaunded
all the Lordes of Israel to helpe Sa-
lomon hys sonne, saying: Is not the
Lorde your God with you? and hath
he not geuen you reste on euery syde?
for he hath geuen the enhabitoures of
the

the lande into my hande, and the land is subdued before the Lord, and before his people. Nowe therefore set your hertes & your soules to seke the Lord your God. Up, and buyld ye the temple of the Lord God, to bring the arke of the couenaunt of the Lord, and the holy vessels of God into the house, so built for the name of the Lord.

¶ The .xxiij. Chapter.

A 3 Reg. 1c

SO whenne Dauid was olde, and ful of dayes, * he made Solomon his sonne kynge ouer Israell. And then he gathered together all the lordes of Israell, with the Priestes. and the Leuytes. And the Leuytes were noumbred frome the age of xxx. yeare and aboue: and the number and summe of them was. xxxviii. thousande men. Of whiche. xxiiii. thousande were sette to further the worke of the house of the Lorde. And sixe thousand were officers and Judges. Foure thousande were porters, and foure thousand praysed the Lorde with such instruments, as was made B to prayse with all. And so Dauid put an order amonge theym, deuydynge them in partes. Of the chyldren of Leui: Gerson, Cahath, and Merari. Of the Gersonites was Laadan and Semei. The sonnes of Laadan, the chiefe was Iehiel, Zethan and Joel three. The sonnes of Semei: Selomith, Haziel and Haran three. These were the auncient fathers of Laadan. And the sonnes of Semei, were Jahath Zina, Jeus and Beria: These foure wer the sonnes of Semei. And Jahath was the chiefe, Zina the second. But Jeus & Beria had not many sons, therfore thei wer in one reknyng according to their fathers household, reckened for one auncient household. The sonnes of Cahath: Amram, Izahar, Hebron and Uziel foure

ro .6.c
Pa.6 a

* The sonnes of Amran: Aaron and Moyses. And Aaron was separated to haue the rule of the holy thinges in the place moost holye, he and his sons for euer, and to burne incense before the Lorde, and to minister vnto him, and to bleste in hys name for euer. Moyses also the man of God, and his children, were named with the trybe of Leui. The sonnes of Moyses: Gerson and Eliezer. Of the sonnes of Gerson: Sebuel was the chiefe. The sonnes of Eliezer: Rchabia the chefe. And Eliezer had none other sonnes. But the sonnes of Rchabia were very many. The sonnes of Izahar, Salomith the chiefe. The sonnes of Hebron: Jeriahu the firste, Amaria the seconde, Jahaziel the thirde, and Jecamean the fourth. The sonnes of Uziel: Micha the first, and Jesia the seconde. The sonnes of Merari: Mahli, and Musi. The sonnes of Mahli: Eleazar and Cis. And Eleazar died, and had no sonnes, but daughters: and their brethren the sonnes of Cis toke them. The sonnes of Musi: Mahli, Eder, and Jeremoth three. These are the chyldren of Leui after the housholde of their fathers, euen the auncient of the Fathers, accordynge to their offices, and after the number and summe of the names of them that dyd the worke in the seruice of the house of the Lorde, from the age of twentye yeres and aboue. And Dauid sayde: The Lord God of Israell hath geuen reste vnto his people, that they maye dwell in Jerusalem for euer. That the Leuites also should nowe nomore beare the tabernacle and all the vessels for the seruice thereof: for accordyng to the all last workes of Dauid, the Leuites were numbred frō twentye yeare and aboue, and their office was vnder the hande of the sonnes of Aaron: for the seruice of the house of the Lorde, in the courtes of the celles, D and in the purifyinge of all holy thinges, and in the worke of the seruice of the house of God. In the shewbread, in the fine floure, in the meat offering, in the wafers of swete breade, in the frying panne, in the gridyron, and in all maner of measures and sise, and to stande euery day in the mornynge to thanke and prayse the Lorde, and soo lykewyse at euen. And to offer all burntsacrifices vnto the Lorde, in the Sabbothes, in the newe mones, and

on the feastfull dayes, by numbre and custome continually (as they were commaunded) before the Lorde. And that they shoulde wayt on the tabernacle of witnesse, and on the holye place, and on the sones of Aaron theyr brethren, in their seruice of the house of the Lorde.

¶ The .xxiiii. Chapter.

A THese are deuisions of the sones of Aaron. The sonnes of Aaron, Nadab, Abihu, Eleazar,
Leu.16.a and Ithamar. a Nadab also, and Abihu died before their father, and had no children. But Eleazar and Ithamar executed the priestes office. And Dauid ordered them on this maner: Sadoc of the sonnes of Eleazar, and Ahimeleck of the sonnes of Ithamar wer according to theyr offices in their ministration. And there were mo ancient men founde amonge the sonnes of Eleazar then the sons of Ithamar. And thus wer they ordred together a mōg ȳ sons of Eleazar, ther wer .xvi rulers according to the housholde of theyr fathers, & eight among the sons of Ithamar, according to the housholde of theyr fathers. And thus were they put in order by lotte, the one sorte from the other: and so were these rulers in the sanctuarye and Lordes before God, as well of the sonnes of Ithamar, as of the sonnes of Eleazar.

And Shmeia the sonne of Nathanael the Scribe, of the kinred of the Leuites: wrote them before the kynge and the Lordes, and before Sadoc the Priest, and Ahimelecke the sonne of
B Abiathar, and before the auncyent fathers, before the priestes and the Leuites, one principall housholde beinge reserued for Eleazar, & one for Ithamar. And the first lot fel to Iehoiarib, and the second to Iedaia. The thyrde to Harim, and the fourth to Seborim: The fifte to Melchia, and the syxte to Miamin. The seuenth to Hakos, and the eyght to Abia. The ninth to Iesua, and the tenth to Secaniahu. The eleuēth to Eliasib, and the twelfth to Iakim. The thirtenthe to Hupa, and the fourteenth to Iesebeab. The fyftenth to Bilga, & the sixtenth to Immer. The seuententhe to Hezir, and the eightenthe to Happzez. The .xix. to Pathahia, and the .xx. to Iehezke. The .xxi. to Iachin, and the .xxii. to Gamul. The .xxiii. to Delaiahu, and the .xxiiii. to Maasiahu. These are ¶
the ordinaunces of them in theyr offices, when they came into the house of the Lorde, accordyng to their manner vnder Aaron theyr father, as the lord God of Israel had commaunded him.

The reaste of the sonnes of Leui, are these: Of the sonnes of Amram, Subael: of the sonnes of Subael, Iehediahu. Of the sonnes of Rehabia: the fyrste Iesia. Of the Iezaharites Selomoth. Of the sonnes also of Selomoth, Iahath. His sonnes Ieriahu the fyrste, Amariahu the seconde, Iahaziel the thyrde, and Iekamtam the fourth. Of the sonnes of Vziell Micha. Of the sonnes of Micha, Samir. The brother of Micha was Iesia. Of the sonnes also of Iesia: Zechariahu. The sonnes of Merari wer Mahli, and Musi. The sonnes of Iahasiahu Beno. The sonnes of Merari by Iahasiahu, Beno, Sohem, Zacur, and Ibri. Of Mahali came Eleazar, and he hadde no sonnes. Of Kis the sonnes of Kis Ierahemeel. The sonnes of Musi, Mahli, Eder, and Ierimoth. These are the children of the Leuites after the housholde of their fathers. And theese cast lottes next to theyr brethren the sonnes of Aaron, in the presence of Dauid the kinge, and Sadoc and Ahimeleck, and the auncient fathers, the priestes, and Leuites euen the principall fathers before the yonger brethren. The lot made equall distribution amonge them all.

¶ The .xxv. Chapter.

And so Dauid, & the captaines of the hoste appoynted oute to
I Asaph, Heman, and Iedithum, when they dyd Prophecye with Harpes, Psalteries and Cimballes: and there was a multytude of the menne that were appoynted to the seruyce and mynystratyon. Of the Sonnes of

Iagh

of Aſaph: zacur, Joſeph, Nathania, and Aſarela that waited on Aſaph, whiche prophecied by the kinge. Of Jeduthum: the ſonnes of Jeduthum. Gedeliahu, zeri, Jeſaiahu, Haſabiahu, and Mathathiahu, ſixe, vnder the handes of their father Jeduthū whiche prophecied with a harpe, for to geue thankes and prayſes vnto the Lorde. Of Heman: the ſonnes of Heman, Bukiahu, Mathaniahu, Uziel, zebuel, Jerimoth, Hanania, Hanani, Eliatha, Gedalthi, Romanthi, Ezer, Joſbekaſa, Malothi, Hothir, and Mahazioth. All theſe wer the ſonnes of Heman which was the kings ſear in the woordes of God to lyft vp the horn (of the regal dignitie.) And God B gaue to Heman. xiiii. ſonnes, and thre daughters. All theſe were at the hande of theyr father ſingyng in the houſe of the Lorde wyth ſimballes, pſalteries and harpes, when Aſaph, Jeduthum, and Heman executed the ſeruice in the houſe of GOD, at the kinges hande. And the multitude of theym with theyr brethren that were inſtruct in the ſonges of the Lord, euē all that were conning, wer two hundred, foure ſcore and eyghte. And they 1.Par.26.d caſt lottes among them ſelues (how they ſhould wait) aſwel for the ſmall as for ꝑ great, for ꝑ ſcholer, as wel as for ꝑ ſchole maſter. And the firſt lot in Aſaph fel to Joſeph. The ſeconde to Gedeliahu (with his brethren and ſonnes) which men were twelue.

The thirde fell to zaccur wyth hys ſonnes and brethren, beynge twelue perſonnes. The fourth, to Izri with his ſons & brethren, twelue perſons. C The fifte to Nathaniahu wyth hys ſonnes and brethren, twelue perſons. The ſixt to Bukiahu wyth hys ſonnes and brethren, twelue perſonnes. The ſeuenth to Jeſarela wyth hys ſons and brethren, twelue perſons. The eight to Jeſaiahu with his ſons and brethren, twelue perſonnes. The ninth to Mathaniahu with his ſonnes and brethren twelue perſonnes. The tenth to Semei wyth his ſons and brethren, twelue perſonnes. The eleuenth to Azarael with his ſonnes and brethren, twelue perſons. The twelueth to Hazabia with his ſons and brethren twelue perſonnes. The thirteenth to Subaeli, wyth hys ſons and brethren, twelue perſonnes. The fourteenth to Mathathiahu. wyth his ſons and brethren twelue perſonnes. The fiftenth to Jeremoth wyth hys ſonnes and brethren twelue perſons. The ſyxtenth to Hananiahu wyth hys ſonnes and brethren, twelue perſonnes. The ſeuententh to Jebekaſa wyth hys ſonnes and brethren. xii. perſones. The eightenth to Hanani with his ſonnes and brethren twelue perſons. The .xix. to Maloth with D his ſonnes and brethren. xii. perſons. The. xx. to Eliathath with his ſons and brethren, twelue perſonnes. The xxi. to Hothir with his ſonnes and bretherne twelue perſons. The. xxii. to Gedalthi with his ſonnes and brethren, twelue perſons. The. xxiii. to Mahazioth with his ſonnes and brethren. xii. perſons. The. xxiiii. to Romanthi, Azer with hys ſonnes and brethren twelue perſons.

¶ The. xxvi. Chapter.

THeſe are the deuiſions of the E porters. Among the Corethites. Meſelemiahu: the ſonne of Kore of the children of Aſaph. And ꝑ ſonnes of Meſelemiahu were theſe: zachariahu the eldeſte, Jedihell the ſecond, zebadiahu the third, and Jahniell the fourth, Elam the fifte, Jehohanan the ſyxt, and Eleonai the ſeuenth. The ſonnes of Obed Edom, Semeia the eldeſt, Jehoſabad the ſeconde, Joah the thirde, Sacar the fourth, and Nathanael the fifth, Ammiel the ſyxth, Iſachar the ſeuenth, Peulthai the eight, for God bleſſed him And vnto Semeia his ſon were ſonnes borne, that ruled in the houſe of their father, for they wer mē of might The ſons of Semeia: Othni, Raphael, Obed & Elzabad and his brethren wer ſtrong mē, Elihu & Samahiahu All theſe wer of the children of Obed Edom, they and their childerne and their brethren actiue mē & of ſtrength

to do seruice, euen .xxii. of Obed Edom. And Meshelemiah had sonnes and brethren, actiue men, xviij. The sonnes of Hosa, of the children of Merari: Simri the chiefe, and thoughe hee was not the eldest, yet his father sette him in ꝑ chiefest place. Hilkiahu ꝑ seconde. Tebaliahu the thirde, and Zechariahu the fourth: al the sonnes and brethren of Hosa were .xiii. Amonge
B these was deuided the office of the portership, that they should be auncient men, to wait with their brethrē whē they mynistred in the house of the Lorde. And they caste lottes betwene the greate and small after the householde of theyr fathers for euerye gate. And the lot on the Eastside fell vpon Selemeiahu. And for zachariahu hys sonne (which was a wyse counsayler) they caste lottes and hys lotte came out toward the North. And Obed Edōs lot fell to the South. And for his sonnes fel the houses of Assuppim. For Suphim and Hosa toward the west, with the gate that standeth toward the higher waye: one watche beynge ouer against an other. In the east were syxe Leuytes, and towarde the North .iiii. a day, and toward the South .iiii. a day, and toward Assuppim two and two. In Pharbar toward the west two at the goinge vp, and twoe in Pharbar. These are the deuysions of the porters amonge the sonnes of Korah, and among the sonnes of Merari. And of the Leuytes:
C Ahiah had the ouersyghte of the treasure of the house of God, and of the treasure of the dedicate thinges. As cōcerning the sons of Laadan, which were the children of the Gersonytes. Of Laadan came auncient fathers: Euen of Laadan there cam Gersumi and Jehieli. The sonnes of Jehieli: zethan and Joel hys brother, whych wer ouer the treasures of the house of the Lord. Of the Amramits also, and Izaharites, Hebronytes and Vzielites, was Sabuel the sonne of Gerson the sonne of Moyses, a ruler ouer the treasures. And of his brethren the sonnes of Eliezer, was Rahabiahu, whose sonne was Jsaiahu, whose sonne was Joram, whose sonne was zichri, whose sonne was Selomith, whiche Selomith and his brethren were ouer all the treasures of the dedicate things which Dauid the king, and the auncient fathers, the captaynes ouer thousandes and hundredes, and the captaines of the host, and dedicated oute of the spoyles wonne in battailes: they did dedicate theym to maintaine the house of the Lorde: and al that Samuel the Seer, and Saul the sonne of Cis, and Abner, the son of Ner, and Joab the sonne of Zaruia had dedicated, and whosoeuer had dedicate any thinge, it was vnder the hand of zelomith and of his brethren.
D Of the Izaharites was Chenaniahu and his sonnes, appointed to the businesse without forth ouer Jsrael: for they wer officers and iudges. And of the Hebronites, Asabiahu and his brethren, men of actiuitie a thousande and seuen hundred were officers among them of Jsraell beyonde Jordan westeward, in all busines belonging to God, and seruice of the kyng. Amonge the Hebronites was Jedea the chiefest, euen a prince amonge the Hebronytes and fathers of hys kynred. And in the fourtie yeare of the kyngdom of Dauid, they wer sought for. And there were founde amonge them mē of actiuitie at Jazer in Gilead. And his brethren were men of actiuitie euen two thousand and seuen hundreth, auncient fathers whom kinge Dauid made rulers ouer the Rubenytes, Gaddites, and ouer the halfe tribe of Manasse, for euery matter pertaining to GOD, and for the kynges businesse.

¶ The .xxvii. Chapter.

THe childre of Jsrael: after ꝑ numbre of them, the auncient hedes and captaines of thousandes and hundredes, and their officers that serued the kinge by diuerse courses which cam in and went oute, moneth by moneth, throughout al the monethes of the yeare. And in euerye course were .xxiiii. thousande, Ouer

the

the firste course for the firste moneth, was Jasoboam the sonne of zabdiel. And in his course were four & twenty thousande. And the chefest of all the captaines of the host, for the first moneth was of the children of Pharez. Ouer the course of the second month was Dodai an Ahohite, and in hys course was Mickloth a ruler: (hys helper.) And in the course wer. xxiiii. thousande. The chefe captayne of the third host for the thirde moneth was
2 Re. 22c 1 par. 11e *Banaiahu, the sõne of Iehoiada the hye Priest, and in his course were xxiiii. thousande. This is that Banaiahu, which was most myghtye among thirtie and aboue thirtie. And
B in his parte was Amizadad his son. The fourth captaine for the fourthe month was Asael, the brother of Joab, and zabadaia his sonne after hym. And in his course were. xxiiii. thousande. The fifth captayne for the fifth moneth was Samhut the Jezrahite: and in his course were. xxiiii. thousande. The sixth captain for the syxth moneth, was Ira the sonne of Ickes a Thecknyte: and in hys course were xxiiii. thousande. The seuenth captain for the seuenth moneth was Helez the Pelonite, of the childrẽ of Ephraim: and in his course wer. xxiiii. thousãd. The eight captaine for the eight moneth, was Sibechai an Husathite of the kinred of zarhi: and in his course were. xxiiii. thousande. The nynth captaine for the nynth moneth was Abiezer an Anathothyte of the sons of Jemini: & in his course were. xxiiii thousande. The tenth captaine for the tenth moneth, was Mahari the Netophatyte of the zarahytes: and in his course were. xxiiii. thousande: The eleuenth for the eleuenth moneth was Banaiah Pirathonite of ye childrẽ of Ephraim: & in his course wer. xxiiii. thousande. The twelfthe captain for the twelueth month, was Haldai the
C Nethophathite, with Othoniel: and in his course were. xxiiii. thousande. And the rulers ouer the tribes of Israell were these: Amonge the Rubenytes was Eliezer the sonne of Zichri. Amonge the Simeonites also, was Saphathiahu the sonne of Maacha. Amonge the Leuytes: Hasabia the sonne of Kemuel. Among the Haronytes: Zadock. Among them of Iuda, Elihu of the brethren of Dauid. Among them of Isachar, Omri the sonne of Michael. Among them of zabulon, Jesmaiahu the sonne of Obadiahu. Amonge theym of Nephthali, Jerimoth the sonne of Azriel. Among the children of Ephraim: Hosea the sonne of Azariahu. In the halfe trybe also of Manasse: Joel the son of Pedaiahu. Of the halfe trybe of Manasse in Gilead: Iiddo the sonne of Zachariahu. Among theym of Ben Jamin: Jaaziel the sonne of Abner. Among them of Dan: Azarel the sonne of Jehozam. These are the lordes of the Trybes of Israell. But Dauyd tooke not the number of theym vnder xx. yeare: because the Lorde sayd: hee would encrease Israel lyke vnto the 1 Pa. 21g
starres of the skye. And * Joab the sonne of zaruia began to numbre: but he finished it not, because that ther fel wrath for it against Israell, nether was the numbre put into the Chronicles of king Dauid. Ouer the kynges tresures was Azmaneth the son of Adael. And ouer the tresures of the fieldes, in the cities and villages, and ca-
D stels, was Jehonathan the sonne of Uziahu. And ouer the woorkemen in the fields that tilled the ground, was Ezri the sonne of Chelub. And the ouersight of the vyneyardes had Shemei the Ramathite. Ouer the increse also of the vyneyardes, and ouer the wynesellers was Sabdi, the Hasiphunite. And ouer the olive trees and mulbery trees that were in the valleyes, was Baal Hanam the Gederyte. And ouer the treasure of oyle, was Joas: Ouer the oxen that fed in Saron, was Setari the Saronyte. And ouer the oxen that were in the valleis was Saphat the son of Adlai. Ouer the camelles, Obil the Ismaelite. And ouer the asses was Jehadiahu the Meronothyte. Ouer the
sheepe was Jazes the Hagaryte. All

theſe were the rulers of the ſubſtance of kynge Dauid. And Jehonathan Dauids vncle, a manne of counceil, and of vnderſtanding was a Scribe: and Jehiel, the ſonne of Hachmony was wyth the kynges ſoonnes (enſtructyng them.) And Ahithopheil was of the kynges counceil. And Huſai the Arachite was the kynges companion. And nexte to Ahitopheil was Jehoiada, the ſonne of Banaiahu, and Abiathar. And the captayne of the kynges warre was Joab.

The .xxviij. Chapter.

AND Dauid gathered togyther all the lordes of Iſraell: the lordes of the trybes, the lordes of the companies, that mynyſtred to the kyng by courſe, the Captaines ouer Thouſandes, and ouer hundredes, and the Lordes that hadde the ouerſyght ouer all the ſubſtaunce and poſſeſſion of Dauid, hys ſonnes wyth the chamberlains: all the mightie and baliant, and all actiue men vnto Jeruſalem. And king Dauid ſtode vp vppon his feete, and ſayde: Heare me my brethren and my people. * I had in myne heart to buyld an houſe of reſt for the arke of the couenaunte of the Lord, and for the foote ſtole of our God, and had made ready for the buyldyng. But God ſayde vnto me: * Thou ſhalt not buyld an houſe for my name, becauſe thou haſt ben a mā of war, & haſt ſhed blood. Nore ouer the Lorde GOD of Iſraell, * choſe me before all the howſe of my father to be kyng ouer Iſraell for euer: for in Juda wolde he chooſe a captayne: and of the houſholde of Juda is the houſe of my father, and amonge the ſonnes of my father, he hadde a luſte to me, to make me kyng ouer all Iſraell. And of all my ſonnes (for the Lorde hath geuen me many ſoonnes) he hathe choſen Salomon my ſonne, to ſyt vpon the ſeat of the kyngdome of the Lord in Iſraell. And he ſayde vnto me: * Salomon thy ſonne, he ſhall buylde me an houſe and courts, I haue choſen hym to bee my ſonne, and I wyll be hys father. I wil ſtabliſhe hys kyngdome for euer. If hee wyll be ſtronge to doo my commaundementes, and my lawes, as it goeth this day. Now therefore, in the ſight of all Iſraell the congregation of the LORDE, and in the audience of oure God: keepe and ſeeke for all the commaundementes of the Lord your God, that ye may enioye a good lande, and leaue inheritaunce for your chyldren after you for euer. And thou Salomon my ſonne, knowe thou the God of thy Father, and ſerue hym wyth a pure hart, and wyth a ſwete courage. * For the Lorde ſearcheth all hartes, and vnderſtandeth all the ymaginations of thoughtes. And if thou ſeeke him, he will be founde of thee: But if thou forſake him, he will caſte thee of for euer. Take heede nowe, for the Lorde hath choſen thee, to builde hym an houſe of a Sanctuary. Be ſtronge therefore, and play the man. And Dauid gaue Salomon his ſonne the patern of the porche (of the temple alſo) and of the houſes that longed thereto, of the ſtooze houſes, vpper chambers, inner parlours, and of the houſe of the mercy ſeat: and the example of all that he had in his mynde: for the courts of the houſe of the Lorde, and for all the celles rounde aboute, for the treaſures of the houſe of God, and for the treaſures of the dedicate thynges, and for the deuiſions of the prieſts & Leuites that wayted by courſe, and for all the worckmanſhip, that ſhould ſerue for the houſe of the Lord, & for all the veſſels that ſhoulde ſerue in the houſe of the Lord. For gold, and for the waight of gold, for al veſſels of ſondry miniſtrations: for all maner of veſſels of ſiluer in waight, and for all veſſels, what ſo euer purpoſe they ſerued vnto. The waight of gold for the candelſticks, and the gold for their lāpes, wyth the waight for euery candelſticke, and for the lamps therof. And for the candelſtickes of ſiluer by waighte, bothe for the candelſticke, & alſo for her lampes accordyng to the diuerſitye of the vſe of euery candelſtick. And by waight

(he

2.reg.7.a

3.reg.5.a
1.pa.22b

3.re.16.a

1.pa.17a
2.pa.6.d.

Pſal.7.

(he gaue) gold for the tables of shewbread, euen for euery table: and lykewyse syluer for the tables of syluer. And golde for fleshhokes, cuppes, and dzinckyng pottes. And pure golde in swayghte for basons, euen for euerye basen. And likewise siluer by swaight for euery basen of syluer. And for the alter of incense, pure gold by swaight. And golde for the paterne of the charet of ✠ Cherubes that stretched oute their winges, and couered the Arke of the couenaunt of the Lozde. All (sayd he) was geuen me by wzytyng of the hande of the Lozde, whiche made me vnderstande all the wozkemanshippe of the paterne. And Dauid sayde to Salomon hys sonne: be stronge, and do manfullye, feare not, noz be sayute harted. Foz the Lozde God, euen my God, is with thee, and he shall not sayle thee, noz forsake thee, vntil thou haste finished al the wozke that muste serue foz the house of the Lozde. Beholde the pzieستes and Leuites are deuyded in companyes, foz all maner of serupce that pertayneth to the house of God: they are with thee foz all maner of wozkemanshippe, and so are all that excell in wisdome foz any maner of seruice. Thou haste also the lozdes, and all the people foz euerye thynge that thou haste nede of.

¶ The. xxix. Chapter.

1.Re.5a

AND Dauid the kynge sayde vnto all the congregacton: * God hath specially chosen Salomon my son which is yet yonge and tender, and the wozke is great: foz the house shall not be foz man, but foz the Lozde God. Mozeouer I haue prepared with all my myghte, foz the house of God, golde foz vessellies of golde, syluer foz them of syluer, bzasse foz thynges of bzasse, yzon foz thynges of yzon, & wood foz thynges of wood, and Onix stones, and stones to be set, glysterynge stones and of dyuerse colloures, and all maner of pzecioule stones, and marble stones in greatte aboundaunce. And because I haue luste to the house of my God: I haue of myne owne proper good, of golde and syluer whiche I haue seueralye geuen to the house of my God, besyde all that I haue pzepared foz the holye heuse, euen thzee thousande Talentes of golde, of Ophiz, and seuen B thousande talentes of tryed syluer to ouerlaye the walles of the house with all: the golde foz thynges of gold, syluer foz things of syluer, and foz all maner of wozke by the handes of artificers. And whosoeuer is wyllynge, may this day consecrate his hand vnto the Lozde. And so the auncient fathers, and the lozdes of the trybes of Israell, the captaynes of thousandes and hundzedes, with the lozdes that were rulers ouer the kynges wozke, were wyllyng, and gaue foz the seruyce of the house of God, fyue thousande talentes of golde, and ten thousande peces of gold, and ten thousand talentes of syluer, and .xviii. thouland talentes of Bzasse, and one hundzede thousande talentes of yzon. And they with whom pzecious stones were founde, gaue them to the treasure of the house of the Lozde, by the hand of Iehiel the Gersonite. And the people C reioysed, when they were so wyllyng to geue their goodes, & with a perfect herte they offered vnto the Lozd. And Dauid the kyng reioysed with great gladnes. And Dauid blessed the Lozd before all the congregacton, and sayd: Blessed be thou Lozde God of Israel oure father, from euer and foz euer. Thyne (O Lozde) is greatnesse, and power, glozy, victozye, and pzayse: foz all that is in heauen and in earthe is thine, and thine is the kyngdome (O Lozde) and thou excellest aboue all, euen as the heade of all. And rychesse and honoure come of thee, and thou reygnest ouer all, and in thyne hande is power and strength, and in thyne hand it is to make greate, and to geue strength vnto al. And now our God, we thanke thee, & pzayse thy glozious name. But who am I? & what is my people: ỹ we should enforce ourselues to geue these thynges so wyllyngly?

D But all thynges comme of thee: and
Ge.47.b of that whyche we receyued at thyne
Pſ.39.c hande, wee haue geuen thee. * For
Heb.11c we bee but ſtraungers beefore thee:
and ſoiourners, as were all oure fa-
thers. Oure dayes on the earthe al-
ſo are but as a * ſhadowe, and there
Sa.2.b is none abydyng. O Lorde our god,
all thys ſtuffe that we haue prepared
to buylde theee an houſe for thy holy
name commeth of thyne hande, and
is all thyne. I (wote alſo my God)
that thou tryeſt the heartes, and haſte
pleaſure in vnfaynednesſe. And in
the vnfaynednesſe of my hearte: I
haue willingly offered all theſe thin-
ges. And nowe haue I ſeene the
people, whyche are founde heere,
do offer vnto thee wyllyngely, and
wyth gladneſſe. O Lorde GOD
of Abraham, Iſahac, and of Iſraell
oure fathers, keepe thys for euer, as
the begynnynge of the thoughtes of
the hearte of the people, and prepare
theyr heartes vnto thee. And geue
vnto Salomon my ſonne, a perfecte
hearte to keepe thy commaundemen-
tes, thy teſtimonies and thy ſtatutes,
and to do all, and to buyld the houſe,
for the whyche I haue made prouy-
E ſyon. And Dauyd ſayd to all the con-
gregation: Now bleſſe the Lorde your
God. And al the congregation bleſſed
the Lorde God of their fathers, and bo-
wed downe theyr heades, and wor-
shypped the LORD, and the king.
And they offered offerynges vnto the
Lorde. And on the morowe after the
ſayde daye, they offered burnte offe-
rynges vnto the Lord, euen a thou-
ſand yonge oxen, a thouſande ram-
mes, and a thouſande ſheepe, wyth
theyr drynke Offerynges. Many ſa-
crifices offered they for all Iſraell,
and dydde eate and drynke before the
Lorde the ſame day: with greate glad
nes. And they made Salomon the F
ſoonne of Dauyd kynge, the ſeconde
tyme, and annoynted hym prince be-
fore the LORDE, and Sadocke
to be the hyghe Prieſte. * And Sa- 3.R.2.1
lomon ſatte on the ſeate of the Lorde,
and was kyng in ſtede of Dauid his
father, and proſpered, and all they of
Iſraell obeyed hym. And all the lor-
des and menne of power, and all the
ſonnes of kynge Dauid, ſubmytted
theym ſelues, and were vnder kynge
Salomon. * And the Lord magnified 2.R.4.1
Salomon in dignitie, in the ſyghte
of all them of Iſrael, and gaue hym
ſo glorious a kyngdome, as no kinge
hadde before hym in Iſraell. And ſo G
Dauid the ſonne of Iſai reigned o-
uer all Iſraell. And the ſpace that he
reigned ouer Iſreal, was forty yere:
ſeuen yeare reygned hee in Hebron,
and xxxiij. yeare raygned he in Je-
ruſalem. And he dyed in a good age:
full of dayes, rycheſſe, and honour.
And Salomon hys ſonne reygned in
hys ſtrade. The Acts of Dauyd the
kynge, fyrſte and laſte, Beholde,
they are wrytten in the booke of Sa-
muell the Sear, and in the Boke of
Nathan the Prophete, and in the
Booke of Gad the Sear, wyth
all hys kyngdome, power,
and tymes, that went
ouer hym, and o-
uer all Iſra-
ell, and
ouer
all
the kyngedo-
mes of the
earthe.

The ende of the fyrſt Booke of the Chro-nicles: Otherwyſe called the fyrſte Booke of Paralipomenon.

The seconde booke of the Chronicles: which in the Hebrue is one with the firste.

¶ The first Chapter.

AND Salomon the sone of Dauid waxed stronge in hys kyngdome: and the * Lord his god was 3 Re.3.a with him, and magnified him in the dignitye. And Salomon spake vnto all Israel, to the captains ouer thousandes, and to the captaynes ouer hundredes, to the Iudges, and to euerye officer in all Israell, and to the auncient fathers. And so Salomon and 3 Re.3.a all the congregacion with him * went to the hye place that was at Gibeon: 1.pa.21d * for there was the tabernacle of wit- *Ex.36. nesse of God * which Moyses the ser- 37.38. uaunte of the Lorde made in the wil- *2.re.6.a dernesse. But the Arke of God * had Dauid brought from Kiriath Iearim, into the place which Dauid had prepared therfore. For he had pytched a tent for it at Ierusalem. Moreouer Ex.38.a the brasen aulter * that Bezaleel the sonne of Uri, the sonne of Hur had made was there, before the tabernacle of the Lorde. And Salomon and the congregacion went to visite it. And Salomon gate vp there before the Lorde to the brasen aulter, that was 3.Re.3.c before the tabernacle of witnesse, and * offered a thousande burntsacrifices vpon it. And the same nyght dyd God appeare vnto Salomon, and sayd vnto hym: Aske what I shall geue thee. And Salomon sayde vnto God: thou haste shewed greate mercy vnto Da- Deu. 9.a uyd my father, and * haste made me to *3.re.3.a reygne in his steade. * Now therfore, O Lord God, let thy promysse which thou madest vnto Dauid my father, 3 Re.3.a be true. * For thou haste made me kynge ouer a people, whiche is lyke the dust of the earthe in multitude: Wherefore, geue me nowe wisdome and knowledge, that I maye be hable to go in and oute before this people: for who els (worthelye) can iudge thys people that is so greate? * And 3 Re.3.b God sayd to Salomon: Because this C was in thyne herte, and because thou haste not asked treasure and rychesse, and honoure, and the lyues of thyne enemyes, neyther yet longe lyfe: but haste asked wisdome and knowledge for thy selfe, to iudge my people, ouer which I haue made thee kynge: wisdome and knowledge is graunted vnto thee, and I wyll geue thee treasure and rychesse, and glory: so that amonge the kynges that haue bene before thee, or after thee, none was or shall be lyke thee. And so Salomon came from the hylauiter (that was at Gibeon) to Ierusalem, from the tabernacle of witnesse, and reigned ouer 3.re.10.b Israell. * And Salomon gathered D charettes, and horsemen: and he had a thousand and foure hundred charets: and twelue thousande horsemen, whom he bestowed in the charet Cytyes, and with the kynge at Ierusalem. * And the kynge made syluer and 3.re.10.d golde at Ierusalem as plenteous as stones: and Cedre trees made he as plentye as the mulberye trees, that growe in the valleyes. And the horses whyche Salomon hadde, were brought hym oute of Egypte by the kynges marchauntes, that were together, whiche beynge of one companye, toke them oute at a pryce. They came also and brought out of Egypte a charet for sixe hundred peces of syluer: euen an horse for an hundred and fiftye. And so brought they horses for all the kynges of the Hethites, and for the kynges of Siria, by theyr owne hande.

¶ The.ii. Chapter.

AND Salomon determined to B builde an house for the name of the Lorde, and an house for his kyngdome: And Salomon tolde oute threescore and ten thousande men to beare burthens, and foure score thousand men to hewe stones in the mountayne

tayne: and thre thousand and six hun-
3 Reg. 5 dred to ouerse them. And Salomon
sent to Hirom the kynge of Tyre, say-
2 Re. 5 yng: As thou dyddest deale with Da-
uid my father, and dyddest send hym
Cedar wood, to build him an house to
dwel in, euen so deale with me. For
I am about to builde an house for the
name of the Lord my God, to offre vn
to him holye thinges, and to burne
sweete incense, and to set shewbreade
before him continually: to offre burnt
sacrifyce of the mornynge and eue-
ninge: on the Sabboth daies, in the
first day of euerye newe moone, and in
the solempne feastes of the Lorde oure
God: for it is an ordinaunce to be con-
B tinually kept of Israel. And the house
which I build shalbe great: for great
is oure God aboue all Goddes. But
whoe is able to builde him an house:
seyng that heauen, and heauen aboue
all heuens is not able to receiue him:
what am I then that I shold builde
him an house: nay, but euen to burne
sacrifice before hym, shall this buyld-
ing be: send me nowe therfore a cun-
ning man, that can worke in gold and
siluer, in brasse and yron, in purple cre
mosin and yealowe silke, and that can
skil to graue, with the cunning men,
that are wyth me in Juda and Jeru-
salem, whom Dauid my father didde
prepare. Sende me also Cedar trees,
Pyne trees, and Almuge trees, out of
Libanon. For I wotte that thy ser-
uauntes can skill to hewe tymbre in
Libanon. And beholde my men shalbe
with thine, that they may prepare me
tymbre inough. For the house which
I am determined to build, shalbe wō-
derfull great. And beholde, for the vse
of thy seruantes, the cutters and hew-
ers of timbre: I haue geuen. xx. thou-
sande quarters of beaten wheate, and
. xx. thousande quartes of barley, and
C. xx. thousande bates of wyne, and. xx.
thousande bates of oyle. And Hiram
the king of Tyre aunswered in wryt-
inge, whiche hee sente to Salomon:
Because the Lord hath loued his peo
ple; therefore hath he made thee kyng
ouer them. And Hiram sayde moreo-
uer: blessed be the Lorde God of Is-
rael, whiche made heauen and earth,
and that hath geuen Dauid the kyng
a wyse sonne, and one that hath discre
tion, prudence and vnderstanding, to
build an house for the Lord, and a pa-
lace for hymselfe. And nowe I haue
sent a wyse man, and a man of vnder-
standinge (whom my father Hiram
did vse) * the sonne of a woman of the 3 Re. 7.b
daughters of Dan, and hys father
was a man of Tyre, and hee can skyll
to worke in gold and siluer, in brasse,
and yron, in stone and timbre, in pur-
ple, and yealowe silke, in fyne whyte
and cremosin: and can graue sondrye
maner of grauynges, and to find oute
diuerse maner of subtil woorke that
shalbe set before hym, with thy cun-
ning men, and with ỹ cunning mē of
my Lorde Dauid thy father. Nowe
therefore, the wheat, and barley, oile,
and wine, whych my Lorde hath spo-
ken of, let hym sende vnto his seruan-
tes. And we wyll cut wood in Liba-
non, as much as thou shalt nede, and
we wil bring it to thee, in shyps by sea
to Japho from whence thou mayest
carie them to Jerusalem. And Salo-
mon numbred all the straungers that
were in the land of Israell, after the
numbre of theym, whom hys father
Dauid had numbred. And they were
found an hundred and three and fyftie
thousand and fyue hundred. And he set
lxx. thousand of them to bear burthēs
and. lxxx. thousande to hewe stones,
in the mountaine: and thre thousand,
and fyue hundred officers, to sette the
people a worke.

¶ The. iii. Chapter.

AND Salomon began to build A
the house of the Lord at Jeru- 1 par. 21
salē in mount Moria * where
(the Lorde) appeared vnto Dauid
his father, euen in the place that Da-
uid prepared in the threshynge floore Acts. 7.d
of Ornan the Jebusite. And he begā 2 Re. 6.a
to builde in the seconde daye of the
second month the fourth yeare of hys
rygne. And these are the patternes
where-

whereby Salomon was instructe to builde the house of God. The lengthe was three score cubites after the olde measure, and the breadthe .xx. cubites. The porche, that was in bredthe as large as the temple, hadde .xx. cubites: and the heigthe was an hundred and
B xx. cubites: And he overlayde it on the inner syde with pure golde. And the greater house he siled with firre tree, which he overlaid with the best gold, and graued therto Palme trees and chaynes. And he overlayde the house with precious stone beautifully. And the gold was gold of Paruaim. The house (I saye) the beames, poostes, walles and doores therof, overlayde he with golde, and made grauen worke vppon the walles. And hee made the house moste holy, whose length was twenty cubites, like to the breadthe of the house, and the bredthe thereof, was also twenty cubytes. And hee overlayd it with good gold, euen with vi. hundred talentes. And the waight of the nayles of golde was fiftye sycles. And he overlayd the vpper chambers with golde. * And in the house moost holy, he made two Cherubins
C of ymage worke, like children, and o-
Ex. 25.b uerlayed them with golde. And the wynges of the Cherubs were .xx. cubites long. The one wynge was fyue cubites, reachinge to the wall of the house, and the other wynge was lykewise fiue cubites reaching to ỹ wyng of the other Cherub. And euen so the one winge of the other Cherub was fiue cubites reachinge to the wall of the house, and the other wynge was fiue cubites also, and reached to the wynge of the other Cherub. So that the wynges of the sayde Cherubes were stretched oute twentye cubites. And they stode on theyr feete, and loked inwardes. And hee made a fore hanginge of yelowe silke, purple, cremosin, and fine white, and caused the pictures of Cherubs to be broudered theron. And he made before ỹ house, two Pyllers of .xxv. cubites hyghe. And the heade that was aboue on the toppe of euery one of them was fyue cubites, and he made chaines of wrethen wooorke for the quere, and putte them on the heades of the pyllers, and made an hundred pomegranates, and put them on the chaynes. And he reared vp the pillers before the Temple: one on the ryght hande: and the other on the left: and called the right Jachin and the left, Boaz.

¶ The .iiii. Chapter.

AND he made an alter of brasse
A xx. cubites long, and .xx. cubites broade and ten cubytes hie. * And he caste a brasen Lauatorye 3.re.7.d.
of ten cubits from brim to brym, roūd in compasse, and fiue cubites hie: and a line of thirty cubits did compasse it rounde aboute. And vnder it was the fashyon of Oxen which did compasse it round about: with ten cubites dyd they compasse the Lauatorye rounde about, and there were .ii. rowes of oxen whiche were caste of lyke molten worke. And it stode also vpon twelue oxen: thre loked towarde the Northe, thre toward the West, three towarde the South, and thre toward the East: and the Lauatory was set vpon them, and all theyr backes were toward the Lauatory. And the thickest of it was an hand bredth, and the brym lyke the brim of a cuppe with floures of lilies. And it receyued and held three thousand bates. * And he made ten lauers,
B and put fiue on the ryghte hande, and 3.re.7.e.
fiue on the lefte, to washe and clense in them, suche thynges as they offred for a burnt offring. But ỹ great Lauatory was for the priestes to washe in. And he made ten candlestickes of gold (according to ỹ patern that was geuen of them) and putte them in the temple: fiue on the righthand, & .b. on the lefte. And he made also .x. tables, & put them in the temple .b. on the right side, and fiue on the left. And he made an C. basynes of golde. And he made the court of the priestes, and the great court and doores to it: and overlaid the doores of them with brasse. And he set the great lauatory on the right side of
the

C the East end, ouer against the southe. And Hiram made pottes, shouelles, and basens, and finyshed the woorke that hee was appoynted to make, for kynge Salomon in the house of god. The two pillers, the couerynges, or two heades, on the toppe of the pyllers: and the two wreathes to couer the two scalpes or heades that were on the toppes of the pillers: and foure hundred Pomegranettes on the two wrethes, two rowes of pomegranets on one wrethe, to couer the two tops, or heades that were on the pyllers.

And hee made two bottomes, and lauers made he vppon the bottomes: the greate Lauatorye, and twelue Oxen vnder it. Pottes also and shouelles, flesshokes, and all these vessels did Hiram (hys father) make to kynge Salomon for the house of the Lorde of bryghte brasse. In the playne of Jordan did the kynge caste them, euen in the clay ground that is betwene Socoth and zaredatha. And Salomon D made all theese vessellesin greate aboundaunce, for the wayght of brasse could not be reckned. And Salomon made all the vessels that were for the house of God: the golden aulter also & the tables to set the shewbread vpon. Moreouer, the Candelstickes wyth their lampes (to burne after the manner before the queere) and that of precyous golde: and the flowres and the lampes, and the snoffers made hee of golde, and that perfecte golde: and the drestinge knynes, basens, spones, and sencers of pure golde. And (he made) the doore of the temple, and the inner dores wythin the place mooste holye, and the inner dores of the temple wer gylted. And so was all the woorke that Salomon made for the house of the Lord finyshed.

C The.v. Chapter.

3

AND so al the woorke that Salomon made in the house of the Lorde was fynyshed, and
8.Reg.7 * Salomon brought in al the thinges that Dauid hys father had dedicated, wyth the syluer and golde, and all the iewels, and put them among the treasures of the house of God. Then Salomon * gathered the elders of Israell together, and al the heades of the tribes and auncient fathers of the chyldren of Israell, vnto Jerusalem: to bryng the Arke of the couenaunte of the Lorde oute of the citye of Dauid: whiche is in Zion. Wherefore, all the men of Israel resorted vnto the king in the feaste, euen in the seuenth moneth. And all the elders of Israell came, and the Leuites tooke vppe the Arke. And the priestes and the Leuites broughte awaye the Arke and the tabernacle of witnesse, and all the holy vessels that were in the tabernacle, E and they bare them. And kinge Salomon, and all the congregation of Israell that were assembled vnto hym before the Arke, offred shepe and Oxen, so manye, that they coulde not bee tolde nor noumbred for multitude.

And the priestes brought the Arke of the appoyntmente of the Lorde vnto hys place, euen into the queere of the Temple, wythin the place moste holy, and set it vnder the wynges of the Cherubs, that the Cherubs stretched out theyr wynges ouer the place of the Arke, and the Cherubs couered bothe the Arcke and her barres aboue on hye. And the barres of the Arcke were so longe, that the heades of the barres were seene wythout the Arke wythin the queere, but not wythout. And there the Arcke remayned vnto thys day. But there was nothyng in C the Arcke, * saue the twoo Tables 3.Reg.8 whiche Moses put therein at Horeb, when the Lorde made a couenaunte with the chyldren of Israel, after they were come out of Egypte. And it fortuned, that when the Prestes were come oute of the holy place (the sanctuarye was fylled wyth smooke) for all the Priestes that were presente, were sanctyfyed, and dydde not then wayte by course, that boothe the Leuytes, and the syngers vnder Asaph, Heman and Jeduthun, wer appoynted to sundrye offices, with their chil-

dren

childzen and bzethzen, and were arayed in fine whyte, haupnge Symbals, Psalteries, and harpes, and stoode at the East end of the aulter: and by thē an hundzed and twenty pzieſtes blowinge with Trompettes. And the trompet blowers and the ſyngers ſo agreed, that it ſemed but one voyce in pzaiſynge and thanckynge the Lozde. And when they lyfte vp their voyce wyth the Trompettes, Cimballes, and other Inſtrumentes of muſycke: and when they pzaiſed ỹ Lozd (and ſaid:) how that he is good, and that his mercy laſteth euer: the houſe of God was filled with a cloud: ſo that the pzieſtes coulde not endure to miniſter, by the reaſon of the clonde. For the maieſty of the Lozde hadde filled the houſe of God.

¶ The. vi. Chapter.

3.re.8.b. THen Salomon ſayd: • the lozd hathe ſpoken, how that he wil dwel in ỹ cloude. And I haue builte an habitation for thee, & a place for thy dwellynge for euer. And the kynge turned hys face, and bleſſed the holecongregation of Iſraell, and all the congregation of Iſrael ſtode. And he ſayde: bleſſed be the Lozde God of Iſrael, which hath with hys handes fulfilled it, that hee ſpake wyth hys mouthe to my father Dauid, ſayinge:

2.re.7.a. • ſynce the daye that I brought my
3.re.13.b people oute of the lande of Egipte, I chose no city amonge all the trybes of Iſrael to builde an houſe in, that my name might be there, neither chose I anye man to be a ruler ouer my people

2.pa.7.d Iſrael: ſaynge that • I haue chosen
and.12.d Ieruſalem, that my name myghte be
B there, and haue chosen Dauid to be o-
1.re.7.a. uer my people Iſrael. • And whan it
3.re.8.d. was in the harte of Dauid my father
1.pa.22.b to builde an houſe for the name of the Lozd God of Iſrael: the Lozde ſayde to Dauid my father: forasmuche as it was in thyne hart to builde an houſe for my name, thou dyddeſt well that thou ſo thoughteſt in thyn hert. Notwithſtandinge, thou ſhalt not buylde the houſe, but thy ſonne whych is pzoceaded out of thy loynes, he ſhal build an houſe for my name. The Lozd therfore hathe made good his ſaying that he hath ſpoken, and I am riſen vp in the roume of Dauid my father, and am ſette on the ſeate of Iſrael, as the Lozde pzomiſed, and haue buylte an houſe for the name of the Lozde God of Iſrael. And in it haue I putte the Arke, wherein is the couenaunte of the Lozde that he made with the childzen of Iſrael. And the kynge ſtoode before the aulter of the Lozde, in the preſence of al the congregation of Iſrael, and ſtretched out his handes. For nowe Salomon hadde made a bzaſen pulpit of fine cubites longe, and fyue cubites bzoade, and thze of heigth, and had ſette it in the middes of the great court, and vpon it he ſtode and kneled downe, vpon hys knees, before all the congregation of Iſrael, and ſtretched out hys handes towarde heauen, and ¶
ſayd: • O Lozde God of Iſrael, there 3.re.8.e.
is no God like the in heuen & in earth whyche kepeſt couenaunt, and ſhewest mercye vnto thy ſeruauntes that walk before thee with al their harts. Thou which haſt kepte with thy ſeruaũt Dauid my father, the thynge ỹ thou pzomiſedſte hym: thou ſaydeſt it wyth thy mouth, and haſt fulfylled it wyth thine handes, as it is to ſe thys day. And nowe Lozd God of Iſrael, keepe with thy ſeruaunte Dauid my father, the thynges that thou pzomyſedſt hym, ſayinge: • thou ſhalte in my ſyghte, not be wythe out a manne: that ſhall ſyt vppon the ſeate of Iſrael: ſo that thy childzen take heede to theyr wayes, to walke in my lawe, as thou haſte walcked before mee. And nowe Lozde God of Iſrael. let thy ſayinge be true whych thou ſpakeſt vnto thy ſeruaunte Dauid. And will God in very deede, dwel wyth men on earth? Beholde, • heauen and heauen aboue 3.re.8.b.
all heauens doo not contain thee: how eſa.66.a.
muche leſſe the houſe whyche I haue Actes.7.k
builded? Let it be thy pleaſure therefore to tourne to the prayer of thy ſeruaunte, and to his ſupplicatyon (O Lozde my God) to harcken vnto the

3.re.2.a. and.9.b. 2.pa.7.d.

voyce

boyce and prayer which thy seruaunt prayeth before thee, and let thyne eyes be open towarde thy house daye and nyght ouer thys place, wherein thou haste sayde, that thou woldest put thy name, to harke vnto the prayer which
D thy seruaunte prayeth in thys place: herken vnto the prayers of thy seruaunte, and of thy people Israell, whiche they praye in this place: heare thou, (I saye) oute of thy dwellynge place, euen oute of heauen: heare, and
3 Re. 8. d be merciful. * If a man synne agaynst hys neyghboure, and take an othe agaynst him, and make hym to sweare, and they both come before thyne aulter in thys house: then heare thou frō heauen, and worke, and iudge thy seruauntes, that thou rewarde the vngodly, and recompence him hys waye vpon hys heade, and iustifye the righteous, and geue hym accordynge to hys ryghteousnes. And yf thy people Israell be put to the worse before the enemye, because they haue synned agaynste thee: Yet yf they tourne and geue thanks vnto thy name, and make intercession, and praye before thee in this house, then heare thou from heauen, and be merciful vnto the synne of thy people Israell, and bryng them agayne vnto the lande whiche thou
E gauest to them and to their fathers.
De. 10. b * When heuen is shut vp, and there be
3 Re. 17 a no rayne, because they haue synned agaynste thee: yet yf they praye in thys place, and confesse thy name, and repente from their synne, for the which thou chastnest them: then heare thou in heauen, and be mercyfull vnto the sinne of thy seruantes, and of thy people Israell, and guyde thou them into the good waye, to walke in, and sende rayne vppon thy lande, whiche thou haste geuen vnto thy people, for an enherytaunce. And yf there bee dearth in the lande, or pestilence, corruption, or blastynge of corne, gresshoppers, or caterpyllers, or that their enemyes beseege them in the cityes of their lande (and destroye the countreys) or whatsoeuer plage or sickness it be: Then what supplicacions and prayers soeuer shalbe made of anye man, and of all thy people Israell, whiche shall knowe euerye man hys owne sore, and hys owne griefe, and shal stretch out their handes towarde this house, thou shalt heare from heauen, euen from thy dwellynge place, and shalt be mercifull, and geue euery man accordynge vnto all hys wayes, euen as thou doest knowe euerye mannes hearte: for thou onelye knoweste the heartes of the chylderne of men: that they maye feare thee, and walke in thy wayes as longe as they lyue in the lande, whiche thou gauest
F vnto oure fathers. * Moreouer, the 3 Reg. 8
straunger whiche is not of thy people Ioh. 11
Israell, yf he come from a farre lande Actes. 8
for thy greate names sake, and thy myghtye hande, and thy stretched out arme: If they come (I saye) and praye in thys house: thou shalt heare from heauen, euen frome thy dwellynge place, and shalte do accordynge to all that the straunger calleth to thee for. That all people of the earthe maye knowe thy name, and feare thee, as doeth thy people Israell: and that they maye knowe, howe that in thys house which I haue buylte, thy name is called vpon. If thy people go oute to warre agaynste their enemyes, by the waye that thou shalte sende them, and they praye to thee, in the way towarde thys citye, whiche thou haste chosen, euen toward the house which I haue built for thy name: then heare thou from heauen their supplicacion and prayer, and helpe them in theyr ryght. If they synne agaynst thee, as G
* there is no man but he doeth synne, 3 Reg. 8
and thou be angrye with them, and 1 Joh. 1
delyuer them ouer before theyr enemyes, and they take theym and leade them away vnto a lande far or neare: yet if they repent in their heart in the lande where they be in captiuitie, and tourne, and praye vnto thee in the lande of their captiuitie, sayinge: we haue synned, we haue done euyll and wickedlye, and turne agayne to thee with all their herte and al their soule, in the lande of their captiuitie, where
Deu. 6. l
they

they kepe theym in bondage, and so
praye towarde the lande whiche thou
gaueste vnto their fathers, euen to-
ward the city which thou hast chosē, &
toward the house which I haue built
for thy name: Then heare thou from
heauen, euen from thy dwelling place
their supplicacion and their prayer,
and iudge their cause, and be merciful
vnto thy people which haue sinned a-
gaynst thee. Nowe my God, let thine
eyes be open, and thyne eares attente
vnto the prayer that is made in thys
Ps.132a place. Nowe vp • O Lorde God into
thy restynge place: thou and thy arke
of thy strength. O Lord God, let thy
priestes be clothed with health: and
let thy sayncte reioyce in goodnesse.
O Lorde God turne not awaye the
face of thyne annoynted. Remember
the mercyes which thou haste promi-
sed to Dauid thy seruaunt.

¶ The.vii. Chapter.

I
3 Reg. 8 f
Leui. 9.d
2. re. 8 g
AND • when Salomon had
made an ende of praying • ther
came downe fyre from heauen,
and consumed the burntofferyng, and
the sacrifices. And the house was fyl-
led wyth the glorye of the Lorde, and
the Priestes coulde not goo into the
house of the Lorde, because the glorye
of the Lorde had fylled the Lordes
house. And when all the chyldren of
Israell sawe howe the fyre, and the
glory of the Lorde came downe vpon
the house, they fell downe flatte vpon
their faces to the earth vpon the paue
ment, and worshipped, and confessed
B vnto the Lorde that he is gracious,
and that his mercye lasteth euer. And
the kyng and all the people offered sa-
crifices before the Lorde. And kynge
Salomon offered a sacrifice of .xxii.
M. oxen, and an hundred and twenty
thousand shepe. And so the kyng & all
the people dedicated the house of god.
And the priestes wayted on their of-
fices, and the Leuites had the instru-
mentes of musike of the Lorde, which
kyng Dauid had made to confesse vn-
to ỹ Lord, that his mercy lasteth euer:
playing a psalm of Dauid with their
hand. And the Priestes blewe wyth
trompets before them: and all they of
Israel stoode. Moreouer, Salomon
halowed the myddle of the court, that
was before the Lord: for ther he offred
burnt offerings, & the fat of the peace
offrings, because ỹ brasen altar which
Salomon had made, was not able to
receiue the burnt offrings, & the meat
offrings & the fat. So at ỹ same time,
Salomon kept a • feast of seuen days C
and all they of Israell with hym, an 1.Ma. 3
excedynge greate congregation, euen
from the entryng in of Hamath: vnto
the riuer of Egypt. And in the eight
day they made a gatheryng. For they
kept the dedication of the aulter seuē
days, and the feast seuen dayes. And
the .xxiiij. day of the seuenth moneth,
he lette the people departe, into their
tents glad and mery in hearte: for the
goodnesse that the Lorde had shewed D
to Dauid and to Salomon, and to Is 3. re. 9.a
raell his people. • And so Salomon
fynyshed the house of the Lorde, and
the kynges house: and all that cam in
his heart to make in the house of the
Lorde, and in hys owne house, went
prosperously forewarde. And the
Lorde appered to Salomon by night
and sayde to hym: I haue heard thy
petition, and • haue chosen this place 2.pa. 6.a
for my selfe to bee an house of sacry-
fice. If I shut vp heauen that there
bee no rayne: or if I commaunde the
Locustes to deuoure the lande: or yf
I sende pestilence amonge my peo-
ple: And yf they that are of my
people, amonge whome my name is
called vppon, doo humble theym sel-
ues, and make intercession, and seeke
my presence, and tourne frome their
wycked wayes: then wyll I heare
from heauen, & be merciful vnto their
synne, and wyll heale theyr lande.
And from henseforth myne eyes shal E
be open, and myne eares attent vnto 2.pa. 6.a
the prayer that is made in this place.
And therefore nowe • I haue cho-
sen and sanctifyed thys howse, that
my name maye bee there for euer:
and myne eyes and myne heart shalbe
there

there perpetually. And if thou wylte walk before me, as Dauid thy father walked, to do all that I haue cõmanded thee, and shalt obserue my statutes and my lawes: then wil I stablish the seate of thy kyngdom, accordynge as I made the couenant with Dauid thy father, saying: * Thou shalt not
1.re.2.a. and.20.b 2.pa.6.c. be without a man to be ruler in Israel. But and if ye turne awaye, and forsake my statutes, and my commandementes whiche I haue sette before you, and shall goo, and serue other goddes, and worshyppe them: then wyll I plucke them vp by the rotes, out of my land, which I haue geuen them, and this house whiche I haue sanctified for my name, wil I cast out of my syght, and will make it to be a prouerbe and a iest among all natiõs. And euery one that passeth by, shalbe astonyed at this house, whiche belonged to the most hye God, and shal say:
deu.29.d 3.re.9.b. Je.22.c. * Why hath the Lord dealt of this fashion wyth this land, and with this house? And they shall answere: because they forsoke the Lorde GOD of their fathers, which brought them out of the land of Egypt, and caught holde on other gods, and worshypped them, and serued them: euen therefore hath he brought all this euyll vppon them.

¶ The.viij. Chapter.

A 3.re.9.b. AND * it fortuned, that after twentie yere when Salomõ had built the house of the lord and his owne house, he buylte the cities that Hiram gaue hym, and put of the children of Israell in them. And Salomon went to Hamathzoba, and strengthed it. And he buylte Thadmor in the wyldernesse, and repayred all the store cities which were in Hamath. And he builte Bethhoron the vpper, and Bethhoron the nether, stronge cities, hauyng walles, gates, and barres. And Baalah, and all the store cities that Salomon had, and al the charet cities, and the cities of the horsemen, and euery pleasaunte place that Salomon had lust to buylde in Jerusalem and Libanon, and thorow out all the land of his dominion. And B all the people that wer left of the Hethites, Amorites, Pherezites, Hewits and Jebusites, whyche were not of the children of Israell: but were the chyldren of them, whyche were lefte after them in the lande, and were not consumed of the children of Israell, them did Salomon make to paye tribute, vntil this day. But of the chyldren of Israel did Salomon make no bondmen for hys worke: but they wer men of warre, and rulers, and greate Lordes with him, and captaines ouer hys charets and horsemen. And king Salomons officers that ouersaw and ruled the people, were two hundred and fifty. And Salomon brought the C daughter of Pharao oute of the citye of Dauid, into the house that hee had builded for her. For he sayd: my wife shall not dwell in the house of Dauid kyng of Israel, for it is holye: because that the arke of the Lord is come vnto it. Then Salomon offred burnt offerynges vnto the Lorde, on the aultare of the Lorde, whyche he had built before the porche, doing euerye thyng in hys due time, and offeryng accordyng to the commaundement of Moses, in the Sabbothes, newe Moones, and
Ex.23.d De.16.c solempne feastes, * three tymes in the yeare, that is to saye: in the feaste of swete bread, in the feast of wekes, and in the feast of Tabernacles. And Salomon set the sortes of priests to their offices, as Dauid his father had ordered them, & the Leuites in theyr watches, for to prayse and minyster before the priestes daye by daye, and the porters by course, at euery gate. * For so
1.par.9 D had Dauid the man of God commaunded. And they omitted not the commaundemente of the kynge vnto the priestes and the Leuites, concernynge any manner of thing, and concernyng the treasures. For Salomon made prouisyon for the charges, from the fyrste daye that the foundatyon of the house of the Lorde was layed: tyll it was fynyshed, that the house of the Lorde was perfect. Then went king Salomon to Ezion Gaber, and to

Eloth

Eloth at the red sea syde in the lande of Edom. And Hiram sente hym by the handes of hys seruauntes, shippes, and seruauntes that had knowledge of the sea: and they camme wyth the seruantes of Salomon to Ophir, and caried thence foure hundred and fiftie talentes of gold, and brought it to kyng Salomon.

The. ix. Chapter.

3 Re. 10a
at. 12. d
luk. 10b

AND when the Queene of Saba herd of the fame of Salomon, she cam to proue hym in hard questions at Jerusalem with a very greate companye wyth camels that bare spyces and plentie of golde, and precious stones. And when shee was come to Salomon, she communed with him of al that she had in her hearte. And Salomon soyled her all her questions, and there was not one word hyd from Salomon, which he tolde her not. And when the Queene of Saba had sene the wisdom of Salomō: and the house that he had built: and the meate of his table: the sittyng of his seruauntes, and the standing of his wayters, theyr apparell, his butlars, their apparell, his goinge vp, by the whych he wente into the house of the Lorde, there was no more spirite in her. And she said to ꝑ king: the saiinge, whiche I heard in myne owne lande, of thine actes, and of thy wisedome, is true. I beleued not the wordes of them, vntill I came, and myne eyes had sene it. And beholde, the one halfe of thy wysedome was not tolde me: for thou exceadest the fame that I herd. Happy are thy men, and happye are these thy seruauntes which stand before thee alway, and heare thy wisdome. Blessed be the Lorde thy God, which had lust to thee, to set the king on his seate, that thou myghtest bee king: ordeined by the Lorde thy God: Because thy God loueth Israel, and hath delite to make them continue euer: therfore made he thee king ouer theim: to doe ryghte and equitie. And she gaue the king an hundred and .xx. talentes of golde, and of spyces exceading great aboundance, and precious stones: neither was there anye more such spice, as the quene of Saba gaue kyng Salomon. And the seruauntes of Hiram and the seruauntes of Salomon which brought gold from Ophir brought also almuge wood and precious stones. And the kinge made of the almudge wood steppes in the house of the Lorde, and in the kinges palace, and harpes and psalteryes for singers. And ther was no such wood sene before in the lande of Juda. And kynge Salomon gaue to the Quene of Saba euery pleasaunte thing that shee asked, but not soo muche as shee brought vnto the Kynge. And so shee turned and went awaye to her owne land with her seruātes. The weight of golde that cam to Salomon in one yeare, was syxe hundred. lxbi. talentes of golde, beseydes that which chapmen and marchauntes brought, and al the kinges of Arabia, and rulers of that countrey brought gold and siluer to Salomon. And Kynge Salomon made two hundred buckelers of beaten golde, and syxe hundred sicles of beaten golde were spente vppon one buckler, and three hundred shieldes made he of beaten gold, and one shield cost three hundred peces of golde: and the kinge put theym in the house that was in the forest of Libanon. And the kynge made a greate seate of Iuorye: and ouerlayed it with pure gold. And there were syxe steppes to the seate, wyth a fotestole of golde fastened to the seate: and pommelles on eche syde of the sittting place, and twoe Lyons standing by the pōmels. And twelue lions stoode on the one side and on the other vppon the sixe steppes, soo that there was no suche worke made in any kyngdome. And all the drynking vesselles of kynge Salomon were of gold, and al the vesselles of the house that was in the forest of Libanon were of precious gold: for siluer was counted nothyng worth, in the daies of Salomon. For the Kynges shyppes wente to Tharsis wyth the seruauntes of Hyram: euerye three yeare

once cam the shippes to Tharsis, and
F brought gold, siluer, Iuory, and apes,
3 K. 10. d and peacockes. * And king Salomon
passed al the kinges of the earth, in ri-
ches and wisedome. And al the Kin-
ges of the earth sought the presence of
Salomon, to heare his wisdome that
God had put in his hearte. And they
brought euery mā his present, vessels
of siluer, and vessels of gold, rayment,
harnesses, spyces, horses & mules, &
whatsoeuer might be gotten yeare by
3 Re. 4. d yere. * And Salomon had four thou-
sand stalles for horses, and charettes,
and twelue thousand horsemen, whō
he bestowed in the charet cities, and
some wer with the king at Ierusalē.
G And he raygned ouer all the kinges
that were from Euphrates vnto the
lande of the Philistynes: and to the
2 Ch. 10. d borders of Egypte. * And the kynge
2 para. 1. d made siluer in Ierusalem as plente-
ous as stones, and Cedar trees as
plenteous as the mulberye trees that
grow in the vallies: and they brought
vnto Salomon horses out of Egipt,
3 Re. 11 g and oute of all landes. * The rest of
the actes of king Salomon fyrst and
last, are they not written in the say-
inges of Nathan the prophete, and in
the prophecie of Ahiah the Silonite,
and in the visions of Iddo the seer of
visions agaynst Ieroboam the son of
Nabat: And Salomon reygned in
Ierusalem vppon all Israell fourtye
yeres. And Salomon slept with hys
fathers, and they buried him in the ci-
tie of Dauid hys father: and Rehobo-
am his sonne reygned in his steade.

The. x. Chapter.

A
3 Re. 12 a AND * Rehoboam went to
Sichem, for to Sichem wer
all Israell come together to
make him kinge. And when Jerobo-
3 Re. 12 g am the sonne of Nabat (which * was
fled into Egypte from the presence of
Salomon the kyng) heard it, he re-
turned out of Egypt. And they sente
and called hym. And so Ieroboam and
al they of Israel came and communed
with Rehoboam, saying: Thy father
layd a greuous yocke vpon vs: nowe
therfore remit thou somewhat of the
greuouse seruice of thy father, and of
his heauy yoke that he put vpon vs:
and we will serue thee. And he sayde
to theym: come agayne vnto me after
three dayes. And the people departed.
And kynge Rehoboam councelled B
with the elders that had stand before
Salomon his father, while he yet li-
ued, and he sayd: what counsaile geue
ye me, to aunswere this people again.
And they tolde him, sayinge: If thou
be kinde to this people, and shew thy
selfe louelye to theim, and speake lo-
uynge wordes to them, they wyll bee
thy seruauntes for euer. But hee lefte
the counsaile whyche the elders gaue
him, and toke councel with the yong
men that were growen vp with him,
and that stode in his presence. And he
sayd vnto them: what aduise geue ye,
that we maye aunswere thys people,
which haue communed with me, say-
yng: Abate somwhat of ye yoke which C
thy father did put vpon vs. And the
younge menne that were growen vp
wyth hym, spake vnto hym, say-
inge: Thus shalte thou aunswere
the people that spake to thee, sayinge:
Thy father made oure yoke heauye:
but make thou it somewhat lyghter
for vs. Thus shalte thou saye vnto
theym: my little finger shall bee hea- 3 Re. 12 c
uyer then my fathers loynes. * For
where my father putte a heauie yoke
vppon you, I wyll putte more to
youre pocke: my father chastysed you
wyth whyppes, but I wyll chastise
you wyth Scorpions. And so Iero-
boam and all the people came to Re-
hoboam the thyrde daye, as the kynge
badde, sayinge: Come me agayne to me
the thyrde daye. And the kynge an-
swered theym cruellye: and kynge
Rehoboam lefte the counsayle of the
aged menne, and aunswered theym
after the aduyse of the younge menne,
sayinge: My father made youre yoke
greuous, and I wyll adde therto: my
father chastised you with whyppes,
but I wil chastise you with scorpiōs. D
And so the kynge harckened not vnto
the people, but the occasion came of
God, that the Lord might make good

hys

his sayinge, • whiche he spake, by the hande of Ahia the Silonite to Ieroboam the sonne of Nebat. And when all they of Israell sawe that the king would not agre vnto them, the people answered the king, saying: What part haue we with Dauid, or enheritaūce wyth the sonne of Isai? let euery mā
3.re.12 d of Israel go to his tente. • And nowe Dauid, see to thine house. And so all Israel gat them to theyr tents, so that Rehoboam raigned ouer no mo of the children of Israell, then dwelte in the cities of Iuda. Then kinge Rehoboam also sent Haduram that was ruler ouer the tribute, and the chyldren of Israel stoned him with stones that he died. But kinge Rehoboam made spede to get him vppe to his charet, to flie to Ierusalem. And they of Israell rebelled againste the house of Dauid vnto this daye.

¶ The.xi. Chapter.

A And when Rehoboam was come to Ierusalem • he gathe
3.re.12.e red of the house of Iuda and Ben Iamin, nine scoze M. chosē men of warre to fight againste Israel, and to bring the kingdome againe to Rehoboam. And the woord of the Lozde came to Semeiahu the man of God, saynge: speake vnto Rehoboam the sonne of Salomon, kynge of Iuda, & to all them of Israell that are in Iuda and Ben Iamin, and say: thus sayeth the Lozde: Ye shall not goe vp noz fyght agaynst your brethren: retourne euery man to his house, for this thyng is doone of me. And they obeyed the wordes of the Lozde, and returned frō goinge againste Ieroboam. And Rehoboam dwelt in Ierusalem, & builte
B strong cities in Iuda. He buylded vp Bethlehem, and Etham, and Theko: Bethzut, Socho, and Aduliam: Gath & Marela, and Ziph, Aduraim, Lachis and Azecha: zozea, Aialon, & Hebzon, which is in Iuda and Ben Iamin, stronge cityes. And hee repayred the stronge holdes, and put captaines in them, and store of vitaile, and wyne and oyle. And in all Cityes hee putte shieldes and speares, and made theym exceadynge strong, hauinge Iuda and Ben Iamin on his side. And the priestes and the Leuites that were in all Israell, resozted to hym out of al their coastes. For the Leuites left their su- C
burbes and theyr possessyon, and came to Iuda and Ierusalem: • for Ieroboam and his sonnes had caste them out 2.pa.13 b
from ministring vnto the Lozd. • And 3.re.12 g
he ordayned him Priestes for the hyll aultares, for the Deuyles, and for the calues whyche he had made, and after the Leuites there went of al the tribes of Israell, suche as submytted theyr hartes to seke the Lozd God of Israell, and came to Ierusalem, to offer vnto the Lozde God of theyr fathers. And so they strengthed the kyngdome of Iuda, and made Rehoboam the sonne of Salomon, mighty thze yeare longe, for thzee yeare they walcked in the waye of Dauid and Salomon.
And Rehoboam toke hym Mahalath D
the doughter of Ierimoth, the son of Dauid to wyfe, & Abiahil, the daughter of Eliab the sonne of Isai, whiche bare him children Ieus, Samaria, & zaha. And after her he tooke • Maaca,
the daughter of Absalon, whiche bare 3.re.15 a
him Abia, Athai, Ziza, and Helomith. And Rehoboam loued Maacah the daughter of Absolon aboue all his wiues and concubines, for hee tooke xviii. wiues and thze skoze concubins and begate .xxviii. Sonnes, and thzee skoze daughters. And Rehoboā made Abiah the sonne of Maacah the chiefe ruler amonge hys brethzenne, and to haue the ouerspght of the kyngdome. And he played wiselye, and scattered all hys chyldren thozowe oute all the Countries of Iuda, and Ben Iamin vnto euery stronge citye. And he gaue them aboundaunce of vitayle, and obtayned manye wyues.

¶ The.xii. Chapter.

A And it came to passe, that whē R
Rehoboam had stablished the kingdome, & became mighty,

he forsoke the lawe of the Lorde, and
3.Re.13 all Israell with him. * And it fortuned, that in the fyfth yeare of kynge Rehoboam, Sesac the king of Egipt came vp agaynste Jerusalem, because they had trãsgressed agaynst the Lord with .xii. C. charets, and .lx. M. horsmen. And the people were without number, that came with hym oute of Egypt, Lubim, Sukkim, and the blackmores. And thei toke the strong cities in Juda, and came to Jerusalẽ. Then came Semeia the Prophete to Rehoboam, and to the lordes of Juda, that were gathered together within
B Jerusalem for Sesac and sayde vnto them: thus sayth the Lord: ye haue left me, and therfore haue I also lefte you in the hands of Sesac. Wherupon the lordes of Israell, and the kyng humbled them selues, and sayd: the Lord is righteous. And when the Lord sawe that they submitted them selues, the worde of the Lorde came to Semeia, saying: They submit thẽ selues, therfore I will not destroy them. But I will deliuer them somewhat, and my wrath shall not burne vpon Jerusalẽ by the hande of Sesac. Neuertheles, they shalbe his seruauntes, to knowe what differẽce is betwene my seruice, and the seruice of the kingdome of the
C worlde. And so Sesac kyng of Egypt came to Jerusalem, & toke awaye the treasures of the house of the Lord, and the treasures of the kinges house: he toke euen all. And he caryed awaye
3Re.10d the shildes of gold * which Salomon made. In steade of which, kyng Rehoboam made shildes of brasse, & committed them to the handes of the captaines which had the ouersight of the fotemen, and that kept the entraunce of the kynges house. And it came to passe, that when the kynge entred into the house of the Lorde, the garde came and fet them, and brought them agayne vnto the garde chamber. And when he humbled him self, the wrath of the Lord turned from hym, that he woulde not destroye altogether. And in Juda all was well. And so kynge
D Rehoboam waxed mighty, and raygned in Jerusalem. And Rehoboam was .xli. yere olde, when he began to reygne, and he reygned .xvii. yeares in Jerusalem, the citie which the Lorde had chosen out of al the trybes of Israel to put hys name there. And hys mothers name was Naama, an Ammonitesse. * And he dyd euyll, because 3Re.14f
he prepared not hys herte to seke the Lorde. The actes also of Rehoboam, first and laste, are they not written in the sayinge of Semeia the prophet, & Iddo the sear which noted the genealogy: and ther was warre alway betwene Rehoboam & Jeroboam. And Rehoboam slept with his fathers, & was buried in the citie of Dauid, and Abia his sonne reygned in his stead.

¶ The .xiii. Chapter.

THe .xviii. yere of kynge Jeroboam * began Abia to reygne 4.Re.15
ouer Juda, and he reigned three yere in Jerusalẽ. Hys mothers name also was Michaiahu, the daughter of of Uriel of Gibea. And ther was war betwene Abia & Jeroboam. And Abia made prouision for ẏ war, hauing baleaunt and expert men of warre, euen foure hundred thousand chosen men. And Jeroboam set him selfe in araye to fight against him, with eyght hundred thousand pickt men which were strong and men of armes. And Abia stode vp vpon zemaraum an hil which is in mount Ephraim, and sayd: heare me thou Jeroboam and all Israell: Do not you knowe howe that the Lorde God of Israel gaue the kingdome, ouer them of Israell, to Dauid for euer, euen to him and to his sõnes with a salted couenaunte? And Jeroboam the sonne of Nebat the seruante of Salomon, the sonne of Dauid is risen vp, and hath rebelled against his Lorde. And there gathered to hym B lewde men, the chyldren of Belial, and preuayled agaynste Rehoboam the sonne of Salomon when Rehoboam was yonge and tendre hearted and coulde not stande before theym. And nowe ye saye, that ye be able to

greuayle

preuayle agaynst the kingdome of the Lord, which is in the hand of the sonnes of Dauid, and ye be a greate multitude: and haue the golden calues
3 Re.12f which Jeroboā made you for gods.
2 Pa.11c And haue ye not cast out the priestes of the Lord, the sonnes of Aaron, and the Leuites, and haue made you priestes after the maner of the nacions of other landes: so that whosoeuer commeth, and consecrateth his hand with a yonge ore and seuen rammes, the same maye be a priestе of them that are no goddes. But we belonge vnto the Lorde our God, whom we haue not forsaken, and the priestes are the sonnes of Aaron which minister vn-
C to the Lorde, and the Leuites waite vpon their office. They burne vnto the Lorde euerye mornynge and euenynge, burnte sacrifyces and sweete encense: the shewbreade set they in order vpon a pure table: and prepare the candelstycke of golde with the lampes of the same, to burne euer at euen. And truely we kepe the watch of the Lorde oure God, but ye haue forsaken him. And beholde, God hym selfe is our captayne, and his priestes
Nom.10.a blowe with the trompettes, and cry alarum agaynst you. O ye chyldren of Israel, fyght not agaynst the Lord God of your fathers: for it wyll not prosper with you. But for all that, Jeroboam conuayed men priuely about, to come behind them, and so they were before Juda, and the layers in wayte were behynde them. And whē they of Juda loked about: beholde the battell was before and behynde, and they cryed vnto the Lorde, and the priestes blewe with the trompettes,
D and the men of Juda gaue a showte. And as the men of Juda showted, it came to passe, that God smote Jeroboam, and all Israell before Abia and Juda. And the chyldren of Israel fled before Juda, and God deliuered them into their hande. And Abia and hys people slue a great slaughter of them: there fell downe wounded of Israell fyue hundred thousande chosen men. Iud so the chyldren of Israell were brought vnder at that tyme, and the chyldren of Juda preuayled: because they leaned vnto the Lorde God of
E their fathers. And Abia followed after Jeroboam and toke cityes from him: Bethel, with the townes belongyng therto. Jesana with the towns that belonged thereto, and Ephron with her townes. And Jeroboam recouered no strength agayne in the dayes of Abia, And the Lorde plaged hym, and he dyed. But Abia waxed mightye, and maryed. xiiii. wiues, and begat. xxii. sonnes, and. xvi. daughters. The rest of the actes of Abia, his customes and sayinges are written in the story of the prophete Iddo.

¶ The. xiiij. Chapter.

A SO Abia slept with his fathers, and they buryed him in the citye of Dauid, and * Asa hys sonne Mat.1.b reygned in his stead. In whose dayes the lande was in quietnes ten yeare.
3 Re.15a And * Asa dyd that was good and right in the eyes of the Lord his God: for he toke awaye straunge aulters, and the hyaulters, and brake downe the images, and cut down the groues, and commaunded Juda to seke the Lorde God of their fathers, and to do accordyng to the lawe and commandement. And he put awaye out of all the cities of Juda the hyaulters and the ymages: and the kyngedome was quiet before hym. And he buylt strong cityes in Juda: because the lande was in reste, and he had no warre in those yeres. For the Lord had geuen him
B reste. Therfore he sayde vnto Juda: let vs buyld these cityes, and make about them walles, towres, gates, and barres, for the lande is yet in reste before vs, because we haue sought the Lorde our God: we haue sought him, and he hath geuen vs reste on euerye syde: and so they buylte, and it prospered with them. And Asa had an armye of menne that bare shyldes and speares, oute of Juda, three hundred thousande: and oute of Ben Jamin that bare shyldes, and drue bowes,

two hundred and foure score thousand, all these were valiant men. And there cam out against them Zarah, the blacke C Mozian, • with an hoost of. x. hundred thousande, and three hundred charettes, and came as farre as Maresa. 2.pa.16 c And Asa went out before him, & they ioyned the battell in the valey of Zephata beside Maresa. And Asa cried 1.re.14 b vnto the Lord his god, and said: Lord • It is no harde thynge with thee to helpe, either many, or them that haue no power, helpe vs therfore, O Lord our God: for we truste to thee, and in thy name we go agaynst this multitude. Thou art the Lord our God, & no man shall preuaile agaynste thee. D So the Lord smote the blacke Moores before Asa and Juda, & the blacke Moores fled. And Asa and the people that was with hym, folowed after them vnto Gerar. And the blacke Moores host was ouerthrowen, that there was none of them left, but wer destroyde before the Lord, and before hys hoste. And they caryed awaye a myghty great praye. And they smote all the cities round about Gerar. For the feare of the Lorde cam vpon them And they spoyled all the Cities, and ther was exceding much spoil in thē. They smote alse the tentes of cattel, and caryed away plentie of shepe and camels, and returned to Jerusalem.

The. xv. Chapter.

A And the spirite of God cam on Azaria the sonne of Obed. And he went out to mete Asa and sayde vnto hym: Heare me Asa, and all Juda, and Ben Jamin. The Lord is with you, while ye be with hym, and when ye seke hym, he wyll be founde of you: and agayne when ye forsake hym, he also wyll forsake you. And truely for a long season in Israell no man sought the true God, no mā regarded the priest that taught them, no man cared for the lawe. And when any man in hys trouble dydde turne vnto the Lord God of Israell, and sought him, he was found of them And in that tyme there was no peace to hym, that dydde go out and in: but great sedition was there amonge all the inhabiters of the earth. And nation was destroyed of nation, and citie of citie: for God dyd moue all aduersitie amōg them. Play ye therfore the men, and let not your handes slacke for youre woorke shall be rewarded. B And when Asa heard those woordes, and the prophecy of Azaria the sonne of Obed the Prophete, he tooke courage, and put away the abhominable ydoles out of all the lande of Juda and Ben Jamin, and out of the cities whyche he wanne in mount Ephraim, and renued the aultar of the Lorde, that was before the porche of the Lord. And he gathered all Juda and Ben Jamin, and the strangers with them oute of Ephraim, Manasse, and Simeon. For there fell many to hym out of Israell, whenne they sawe that the Lorde hys God was wyth hym. So they assembled C at Jerusalem the thirde moneth, the fiftenthe yeare of the reigne of Asa. And they offered vnto the Lorde the same tyme of the spoyle whych they hadde brought. vii. C. oxen, and. vii. thousande sheepe. And they made a couenaunt to seke the Lorde God of their fathers, with all their hart, and and all their soule. And who so euer would not seke the Lorde God of Israel, shuld dye for it: whether he wer small or greate, man or woman. And they sware vnto the Lorde wyth a loude voyce, shouting and blowynge with trompets and shaulmes. And al they in Juda reioyced at the othe, for they had sworne vnto the Lord wyth all their hart, and soughte hym with all their luste, and he was founde of them. And the Lord gaue them reste D rounde aboute on euerye syde. And kynge Asa put Maacha hys mother out of auctoritie, because she had made an abhominable ydol (of Priapus) in a grone: and Asa brake downe her ydoll, and stamped it, and burnte it at the brooke Cedron. But all the hyll aulters were not taken awaye out of Israell, though the herte of Asa was per-

perfect all his dayes. And he brought into the house of God, the things that hys father had dedicate, and that hee hym selfe had dedicate: euen syluer, and gold, and Jewels. And ther was
Judi.3 b nomore warre vnto the *. xxxv. yere of the reygne of Asa.

¶ The. xvi. Chapter.

A
Reg.15c IN the. xxxvi. yere of the reigne of Asa, came * Baasa kynge of Israell vp agaynst Juda, and buylte Rama, to that entente he woulde lette none passe oute or in (safelye) to Asa kynge of Juda. And Asa set out golde and syluer, out of the treasures of the house of the Lord, and of the kynges house, and sent to Benhadad kynge of Siria that dwelte at Darmesec, and sayd: There is a confederacion betwene me and thee, be-
B twene my father and thyne. Beholde I haue sente thee syluer and golde, that thou wilt come and breake thine appoyntmente with Baasa kynge of Israell, that he maye departe from mee. And Benhadad graunted vnto kynge Asa, and sente to the captaynes of hys armye to the cities of Israell. And they smot Jion, Dan, and Abelmain, and the strong cities of Nephthali. And when Baasa heard thys, he lefte buyldynge of Rama, and let hys worke cease. And then Asa the kynge toke all Juda, and caryed awaye the stones and timber of Rama, wherwith Baasa was a buyldynge, and he buylt therwith Geba & Miz-
C pa. At that time, Hanani the sear came to Asa kynge of Juda, and sayd vnto hym: Because thou haste trusted in the kyng of Siria, and not rather put thy truste in the Lorde thy God, therfore is the hoste of the kynge of Si-
Reg.14c ria escaped out of thyne hande. * Had not the blacke mores and Lubim an exceadyng greate hooste, with manye charettes and horsemen? And yet because thou trustedst in the Lord, he deliuered them into thyne hande. For the eyes of the Lorde beholde all the earth to strength them that are of perfecte hearte towarde hym. * Herein thou hast done folyshlye, and therfore from henceforth thou shalt haue war. D
Ge.31.b
1.re.13.c
And Asa was wrothe with the sear, and put him into a prison house, for he was displeased with him, because of this thyng. And Asa destroyed certayne of the people the same season. And beholde these dedes of Asa, firste and laste, are wrytten in the booke of the kinges of Juda and Israell. And Asa in the. xxix. yeare of hys reygne fell sicke in his fete, and that hys displeasse continued very long. And in his sickenes he sought not the Lorde, but phisicions. And Asa slepte with hys fathers, and died in the. xli. yere of his raygne. And they buryed hym in hys owne sepulchre, which he had made for hym selfe in the citye of Dauid, and laied him in the bed which he had filled with dyuerse kyndes of spyces and swete odours, made by the crafte of the poticaryes. And they burnt berye much spyce about him.
Eccle.38

¶ The. xvii. Chapter.

AND Ioshaphat his son reigned in his stead, and preuayled
A
Mat.1.b
agaynste Israell. And he put souldiers in all the stronge cytyes of Juda, & set rulers in the land of Juda, and in the cities of Ephraim, whiche Asa his father had wonne. And the Lorde was with Iehoshaphat, because he walked in the olde wayes of his father Dauid, & sought not Baalim. But sought the Lord God of his father, and walked in his commaundementes: and not after the doinges of Israell. And the Lord stablyshed the kyngdome in hys hande, and all they that were in Juda, brought him presentes, so that he had aboundaunce of riches and honour. And he lift vp hys
B herte vnto the wayes of the Lord, and he put downe yet more of the hylaulters and groues out of Juda. In the third yere of his raygne he sent to his lordes, euen to Benhail, Obadia, Zacharia, Nathanel, & to Michaahu that they should teach in the cities of Juda, and with thē he sent Leuites, euen Semeiahu, Nethaniahu, zabadiahu,

Asael, Semiramoth, Jehonathan, Adontahu, Tobiahu, and Tubadonia and wyth them Elisamah and Jehoram prieſtes. And they taught in Juda, and hadde the booke of the lawe of God wyth theym, and wente aboute throughout al the cities of Juda, and D taughte the people. And the feare of the Lorde fell vpon all the kingdoms of the landes that were round aboute Juda, and they fought not againſt Iehosaphat. And ſome of the Philiſtins brought Iehosaphat gyftes, and tribute ſiluer, and thereto the Arabians brought hym cattel: euen. vii. M. and vii. hundred ramines, and vii. M. & vii. hundred hegotes. And ſo Iehosaphat proſpered and grue vppe an hye. And hee builte in Juda, caſteles and ſtrong cities: and hee had greate ſubſtance in ỳ cities of Juda, but the mē of armes and ſtrongeſt ſoudyers wer in Jeruſalem. And theſe are the offices of them in the houſes of theyr father, the captaines ouer the thouſandes in Juda. Adna the captaine, and wyth him of fyghting men. iii. C. M And nexte to hys hand was Iehohanan a captaine and with him. ii. C. and lxxx. M. And next him was Amazia the ſon of Zichri, which of his owne good will offered hymſelfe vnto the Lord, and wyth him. ii. C. M. mightie men of warre. And of the children of Bē Jamin, Eliada a mā of might & had with him armed mē with bow and ſhielde. ii. C. M. And nexte hym was Iehoſabad, and with him an. C and. lxxx. M. that were prepared for the war. Theſe wayted on the King, beſides thoſe whiche the kinge put in the ſtrōg cities throughout al Juda.

¶ The. xviii. Chapter.

A AND Iehosaphat had abounDaunce of riches and honoure, and ioyned affinitie with A- 2 Re. 22 a hab. And after certen yeres he wēt downe to Ahab to Samaria. and Ahab ſlue many ſhepe and oxen for him, and for the people that hee had with him, and entreated him to go vp with him vnto Ramoth in Gilead. And Ahab kyng of Iſraell ſayde vnto Iehosaphat Kinge of Juda: wilte thou goe with me to Ramoth in Gilead? And he aunſwered him: I will be as thou, B and my people ſhall bee as thyne, and we wil go with thee to the war. And Iehosaphat ſaid vnto the king of Iſrael: aſke councel I praye thee, at the woorde of the Lorde, this ſame daye. Therefore the kyng of Iſrael gathered together of prophetes. iiii. C. men and ſayde vnto them: ſhall wee goe to Ramoth in Gilead to fight, or ſhould I ceaſe? And they ſayde: goe vp, and God ſhall deliuer it into the kinges hande. But Iehosaphat ſaid: is there yet here neuer a prophete more of the Lordes that we mighte aſke of hym? And the king of Iſrael ſayd vnto Iehosaphat: there is yet one manne, by whom we maye aſke the Lorde. But I hate him: for he neuer prophecieth me good, but alwaye euell, & the ſame is Michea the ſon of Jimla. And Iehosaphat ſayde: let not the kinge ſaye ſo. And the king of Iſrael called one of his chamberlaines, and ſaid: fetche hether quickely Michea the ſonne of Jimla. And the kyng of Iſrael and Iehosaphat king of Juda ſate either of them on his ſeate in theyr apparell, in a threſhyng flooze beſyde the gate of Samaria, and all the Prophetes prophecied before them. And one Zedekia the ſonne of Chanana had made him hornes of yron, and ſayde: thus ſaieth the Lord: wyth theſe ſhalt thou ouerthrowe Siria, vntill they bee brought to naught. And all the prophetes prophecied euen ſoo, ſaynge: Go vp to Ramoth in Gilead, and it C ſhall proſpere wyth thee: for the Lord ſhall delyuer it into the hande of the kynge. And the meſſenger that wente to call Michea, ſpake to him, ſaynge: behold, the woordes of the prophetes ſpeake good to the Kinge wyth one aſſent, let thy woordes therfore be like one of theirs, that thou ſpeake that whiche is pleaſaunte. And Michea ſayd: as truely as the Lord liueth, euē what my god ſaith, that wil I ſpeke.

And

And whan he was come to the king, the kynge sayde vnto hym: Michea, shall wee goo to Ramoth in Gilead to fighte, or leaue of? And he sayd: goe vp, and all shalbe wel: and they shalbe deliuered into your hande. And the kinge sayde to him: So and so many times do I charge thee that thou saye nothinge but the truthe to me, in the D name of the Lord. Then he said: I did see all them of Israell scattered in the mountaines, as sheepe that haue no shepherd. And the Lorde sayde: theese haue no mayster, let thē returne euery manne therfore to his house in peace. And the king of Israel said vnto Iehosaphat: did I not tell thee, that hee woulde not prophetye good vnto me, but euel? But he sayde againe: therefore heare ye the woorde of the Lorde, 3.re.12 d • I saw the Lorde sit vpon hys seate, Esai.6.a and all the company of heauen stoode on his right hand, and on hys lefte. And the Lord sayd, who shall deceyue Ahab king of Israel, that he may goo vp and be ouerthrowen at Ramoth in Gilead? And he sayed: one sayth this, another that. And there came oute a E spyrite, and stode before the Lorde, and said: I wil deceiue him. And the Lord sayd vnto him: wherin? And he sayd: I wil go out, and be a lying spyrite in the mouthe of all his Prophets. And the Lord said, thou shalt deceiue him, and shalt preuayle, go out, and do euen 2.re.22 d so. And nowe therefore: beholde, • the Iob.12 d Lord hathe put a lyinge spyrite in the Ezc.14 e mouthes of all these thy Prophetes, & the Lorde hathe spoken euill againste thee. And Zedekia the sonne of Chanana went to, and smote Michea vpon the cheke, and sayd: by what way went the spyrite of the Lorde from me, to speke with thee? And Michea said: thou shalt se the day when thou shalt goo from chambre to chambre, for to hide thy self. And the king of Israell said, take ye Michea, and bryngе hym to Amon the gouerner of the city, and to Joas the kinges sonne, and ye shal say, thus sayeth the king: put this fe-low in the prison house, and fede hym with bryeade of affliction, and water of trouble, vntill I come agayne in peace. And Michea sayd: if thou come agayne in peace, then hathe not the lord spokē vnto me. And he said, harkē to, ye people euery one of you. And F so the king of Israel, and Iehosaphat the kinge of Juda went vppe to Ramoth in Gilead. And the king of Israell sayde vnto Iehosaphat: I muste chaunge me, when I go to the battel: but see that thou haue thyne own apparel vpon thee. And the kyng of Israell chaunged himself, and they came to ẏ batel. But the king of Siria had commaunded the Captaynes of the charets that were with hym, saying: see that ye fight not againste small or great, saue against the kyng of Israel only. And when the captaines of the charettes saw Iehosaphat, they said: G It is the kyng of Israel, and therfore they compassed aboute him to fyghte. But Iehosaphat cried oute, and the Lord deliuered him, & God chased thē away from him. For it came to passe that when the captaynes of the charettes perceiued, that it was not the kinge of Israell, they returned backe agayne from hym. And a certain man drew a bowe with all hys might, and smote the kynge of Israell betweene the ioyntes of his habergin. And hee sayde to hys charet man: tourne thine hand, that thou mayest cary me out of the hoste: for I am wounded. And the battel ceased that day. Howe be it the kinge of Israell caused his charette to stand stil against the Sirians vntyll euen. And about the time of the Sun goinge downe, he died.

¶ The .xxb. Chapter.

B

AND Iehosaphat the kynge of Juda, came home agayne in peace to Jerusalem. And Jehu the sonne of Hanani the sear, wente oute to meete hym, and sayde to kyng Iehosaphat. Wouldest thou helpe the vngodlye, and loue them that hate the Lorde? Therefore is wrathe come downe vppon thee, from before the Lorde, Neuertheless there are some

good actes found in thee, in that thou
haste hewen downe the Groues oute
of the lande, and haste prepared thyne
hart to seke God. And so Iehosaphat
dwelte at Ierusalem: and turned and
went out to the people from Beersa-
ba to mounte Ephraim, and broughte
them agayne vnto the Lorde God of
theyr fathers. And hee sette iudges in
the land throwout all the stronge ci-
ties of Iuda, citye by citye: and sayde
to the iudges: take heede what ye doo,
for ye execute not the iudgementes of
man but of God, whiche is with you
in the iudgement. Wherfore nowe, let
the feare of the Lorde bee vppon you:
and take hede, and be doing the thyng
that pleaseth him. For there is no vn-
righteousnesse with the Lorde our
rom. 2.b. god: • that he should haue any respect of
Act. 10.e persons, or take rewardes. Moreouer
Eph. 6.b in Ierusalem did Iehosaphat sette of
Col. 3.d. the Leuites, and of the priestes and of
the aunciente fathers ouer Israell, in
the iudgement and cause of the Lorde.
And they returned againe to Ierusa-
lem. And hee charged them, sayinge:
Thus shall ye doo in the feare of the
Lord, with the truth and a pure hart:
What cause so euer comme to you of
your brethren that dwel in theyr Ci-
tyes, betweene blonde and blonde, be-
tweene lawe and commaundemente,
betwene statutes and ordinaunces, ye
shall warne theym, that they trespasse
not agaynste the Lorde, and so wrathe
come vppon you, and youre brethren.
Thus do, and ye shal not offende. And
beholde Amaria the hie priest is among
you in all matters of the Lorde, and
zebadia the sonne of Ismael, a ruler of
the house of Iuda, hee is ouer suche
businesse as concerne the kinge: there
be officers of the Leuites also before
you. Take courage to you therefore,
and be doing manfully: and the Lorde
shalbe with suche as be good.

The. xx. Chapter.

After this also, it fortuned that
the chyldren of Moab and the
children of Ammon, and with
them other of the Ammonites came a-
gainst Iehosaphat to battel. And ther
came some that told Iehosaphat, say-
ing: there commeth a great multytude
agaynst thee from the other side of the
sea, and oute of Siria. And beholde,
they be in Hasason, Thamar, whyche
is Engadi. And Iehosaphat feared,
and set himselfe to seeke the Lord, and
proclaymed fastynge throwoute all
Iuda. And they that were in Iuda,
gathered themselues together, to aske
counsell of the Lorde. And they came
oute of all the cities of Iuda, to make
intercession to the Lord. And Iehosa-
phat stode betwene the congregatyon
of Iuda and Ierusalem in the house
of the Lord before the newe court, and
said: O Lord God of our fathers, art
not thou God in heauen, and raignest
not thou on all the kyngdomes of the
Hethen? And in thine hand is power
and might, and there is no man that is
able to wythstande thee. Art not thou
our God, whyche diddest caste out the
inhabiters of this land before thy peo-
ple Israel, and gauest it to the seede of
Abrahã thy louer for euer? And they
dwelt therin, and haue built thee a tẽ-
ple therin for thy name, saying: • If e- 2. par. 9.
uel come vppon vs, as the swearde of
iudgement, pestilence or honger: then,
if we stande before thys house in thy
presence, for thy name is in this house
and cry vnto thee in oure tribulation,
heare thou and healpe. And nowe be-
holde, the childrẽ of Ammon & Mo-
ab, and mount Seir, by whome thou
wouldest not let them of Israell goo,
when they came out of the land of E-
gipt: but they departed from them, and
destroyed them not. Se, how they re-
ward vs, to come for to cast vs oute of
the possession, which thou hast geuen
vs to inherite. O our God, wilt thou
not iudge them: for we haue no might
agaynst this great company that com-
meth agaynste vs. Neyther wot we
what to do: but our eyes be vnto thee.
And all Iuda stoode before the Lorde
with theyr yonge ones, their wyues
and theyr children: and ther was Ie-
haziel the sonne of zacharia the sõne of
Banaia the sonne of Iehiell, the sõne
of Mathania, a Leuyte of the sonnes
of

of Asaph, and vpon him came the spirite of the Lorde, euen in the myddes of the congregacion. And hee sayde, herken all Juda, and yee inhabiters of Jerusalem, and thou king Iehosaphat: Thus saith the Lord vnto you: be not afrayd, nor faynte hearted by reason of this greate multitude: for the battell is not youres but Gods.
D To morow go ye downe against thē: for they come vp at Ziz, & ye shal finde them at the ende of the brooke before the wyldernes of Jeruel. Ye shal not nede to fighte in this battell: but stey forth and stand, and behold the helpe of the Lord which is wyth you: feare not, nor let your heartes fayle you: O ye of Juda and of Jerusalem. To morow go out against them: for the Lord wyl bee wyth you. And Iehosaphat bowed hys face to the earthe, and all Juda and the inhabiters of Jerusalem fel before the Lorde worshipping the Lord. And the Leuites of the childrenne of the Cahathytes, and of the childrē of the Corathytes stode vp, to prayse the Lorde God of Israell wyth a loude voyce on hye. And whā they arose early in the morning, they gat them out vnto the wildernesse of Thekoa. And as they went out, Je-
E hosaphat stoode and sayd: heare me, O Juda, and yee inhabiters of Jerusalem. Put your trust in the Lord your God, that ye maye be founde faithful. Geue credence to his prophetes, and so shall ye prosper. And hee gaue the people councell, and set some to synge vnto the Lorde, and to praise him in the bewtie of holines, and to goe oute before the armie, as they went, and to say: praise the Lorde for his mercye lasteth euer. And what time as they beganne to laude and praise, then the Lorde stered vp certaine of the childrē of Ammon and Moab, whiche layed waite for thē that wer of mount Seir which wer come against Juda. And thei wer ouerthrowē with strokes among thē selues. For the childrē of Ammon & Moab rose against the inhabiters of mount Seir. And they slue and destroyed them. And when they had made an ende of the inhabiters of Seir, euery one helped to destroye another among them selues. And whē
F Juda came to the edge of the wilderne, they loked vnto the multitude. And behold, they were dead carcalles fallē to the erth, and none escaped. And whē Iehosaphat and his people came to take away the spoyle of them, they founde amonge them aboundaunce of goods, rayment and pleasant iewels, which they toke for them selues, more then they coulde carye awaye: so that they were thre dayes in gatheryng of the spoyle, it was so muche. And the fourth daye they assembled in the valley of blessing: for ther they blessed the Lorde. And therfore they called the name of the same place, the valey of blessyng vnto thys day. And so all the men of Juda and Jerusalem returned with Iehosaphat their heade, for to go agayne to Jerusalem with gladnesse: for the Lord had made them to reioyce ouer their enemyes. And they came to Jerusalē with psalteries and harpes, and shawmes, euen vnto the house of the lord. And the fear of god. fell on the kyngdomes of all landes, when they had harde that the Lorde fought against the enemies of Israel.
And so the realme of Iehosaphat was G
in tranquillitye: and hys God gaue 2.re.12.k
them reast on euery side. And Iehosaphat raygned vpon Juda, and was xxxv. yere old when he began to raign, and raigned. xxv. yeare in Jerusalem. And his mothers name was Abusa the daughter of Silhi. And hee walked in the waye of Asa his father, and bowed not there from, doynge that whiche was ryghte in the syghte of the Lord. How be it the hyll aultares were not taken awaye, for the people had not yet prepared theyr hartes vnto the God of theyr fathers. The rest of the actes of Iehosaphat fyrst and last: beholde, they are wrytten among the sayinges of Jehu the sonne of Hanani, whyche noted them in the booke of the kynges of Israell. After thys dyd Iehosaphat kynge of Juda ioyne hym selfe wyth Ahaziahu kynge of

Israel,

Israel whose minde was to do wickedly. He coupled himself with him, to make shyps to goo to Tharsis, and they made the shippes in Ezion Gaber. And Elieser the sonne of Dodanah of Maresa prophecyed agaynste Iehosaphat, saying: because thou hast ioyned thy selfe with Ahaziahu, the Lord hath broken thy workes. And the shyps were broken that they were not able to go to Tharsis.

¶ The .xxi. Chapter.

A 3.re.2.g. IEhosaphat also ✱ slepte wyth hys fathers, and was buried with hys fathers in the cityе of Dauid, and Iehozam his sonne raigned in hys stede: and he had brethren which were the sōnes of Iehosaphat, Azaria, Iethiel, Zacharia, Asaria, Michael, and Sephatiahu All these wer the sōnes of Iehosaphat kynge of Juda. And theyr father gaue them manye greate gyftes of golde, and siluer, and other specyal substaunce, with strong cities in Juda: but the kyngdome gaue hee to Iehozam, for he was the eldest.

And Iehozam roose vp agaynste the kingdome of his father, and preuailed Judi.9.a and ✱ slew all his brethren wyth the sweарde, and diuers of the Lordes of 4.reg.8.e Israel. ✱ Iehozam was .xxxii. yeare old whan he began to raigne, and hee B raigned .viii. yere in Ierusalem. And he walked in the way of the kings of Israell, lyke as dyd the house of Ahab, for he had the daughter of Ihab to wife, and he had wrought euell in the eyes of the Lord. Howe be it the Lord would not destroy the house of 4.Regū. Dauid because of the ✱ couenaunt that 2 a.ℭ.9 b he had made wyth Dauid, as he pro- 2.pa 6.c. mysed to geue a lyghte to him, and to and.7.d. hys sonnes for euer. ✱ In hys dayes 2.re. 8.c. the Edomites rebelled whē they wer 3.re.22 g bnder the dominion of Juda, & made 4.re, 8.e. them selues a kynge. And Iehozam wente forthe wyth hys Lordes, and all hys charets were wyth hym: and he rose vppe by nyghte, and smote the Edomites, whych compassed him in, and the captaines of the charets. But Edom rebelled stil, so that they wold not be vnder the hande of Juda vnto this daye. That same tyme also dyd Libna departe from being vnder hys hande, because Iehozam had forsaken the Lorde God of his fathers. Moreouer, he made hil aulters in the cities of Juda, and caused the enhabiters of Ierusalem to committe fornicatyon, and prouoked Juda to Idolatry. And there came a wrytinge to hym from Elia the prophet, saying: Thus sayth the Lorde God of Dauid thy father: because thou haste not walcked in the wayes of Iehosaphat thy father, and in the wayes of Asa kynge of Juda, but walkedst in the waies of the kinges of Israell, and haste made Juda and the dwellers of Ierusalem to goe a whoringe, lyke to the whordome of the house of Ahab, and haste slayne thy brethren, euen thy fathers house, whyche were better then thou: Beholde, wyth a greate plague wyll the Lorde smite thy folke, thy childrenne, thy wiues, and thy goodes. And thou shalte suffer greate payne: euen a dysease of thy bowels, vntill thy guttes fall out by reason of thy sickneslе, day by day. And so the Lord stirred vp against Iehozam the spryte of the Philistines, and the Arabians that were beside the blacke Moores. And they came vp into Juda, and wasted it, and caried away all the substaunce that was founde in the kynges house, and hys sonne, and his wyues: so that there was neuer a sonne left him, saue Iehohahas, which was the yongest among his sonnes. And after all theese things, the Lord smote him in his bowels with an incurable disease: And it came to passe, ỹ in processe of tyme, euen after thend of .ii. yeres his guts fel out in his sickneslе: & so he dyed of very cuel diseases. And they made no burning for him like the burnynge of his fathers. When he began to raigne he was .xxii. yeare old, and raygned in Ierusalem .viii. yere, and liued wretchedly: howbeit they buried hym in the city of Dauid, but not among the sepulchres of the kynges.

The

¶ The.xxii.Chapter.

A 4.reg.8.a AND the enhabiters of Ierusalē made Ahaziahu his yonge sonne kyng in hys stead. For 2.pa.21.d the men of warre that came with the hoste of the Arabians, had slayne all hys eldest sonnes. And so Ahaziahu the sonne of Iehoram kyng of Iuda, was made kyng. ¶ Two and fourty yere olde was he, whan he begā to raign, and he raigned one yeare in Ierusalē: His mothers name was Athaliahu the daughter of Amri. And he walked also in the wais of the house of Ahab, for his mother (by her counsell) entysed hym to do wickedly. Wherfore he dyd that which was euel in the sight of the Lorde, as did they that were of the house of Ahab: for they were hys B counceilers after the deathe of hys father to hys destructyon. And he walked after theyr councel, and wēt with Iehoram ẏ son of Ahab kyng of Israell, to fyght agaynst Hazael kyng of Siria at Ramoth in Gilead: and the Sirians smote Iehoram. And he returned to be healed in Iezrel, of the woundes whyche were geuen hym at Rama, when he foughte with Hazael kynge of Siria. And Hahaziahu the sonne of Iehoram kinge of Iuda, C went downe to see Iehoram the sōne of Ahab at Iezrel, because he was diseased. And it came of God, that Ahaziahu should be dispised for his commyng to Iehoram: for whan he was come, he went out with Iehoram a- 4.re.9.b. gaynste Iehu the sonne of Nymsi, whome the Lorde had annoynted to destroye the house of Ahab. And so it came to passe, that whan Iehu was executinge iustice vppon the house of Ahab, and hadde found the Lordes of Iuda, and the sonnes of the brethren of Ahaziahu that wayted on Ahazia- 4.reg.9.k hu, he slew them. And he soughte Ahaziahu, and they caughte hym where he was hid in Samaria, and brought hym to Iehu. And when they hadde slayne hym, they buried him: because (sayde they) he is the sonne of Iehosaphat, whyche sought the Lord with D all hys hart. And the house of Ahaziahu, hadde no power to keepe styll the kyngdome. But when Athaliahu the mother of Ahaziahu sawe that her 4.reg.9. sonne was dead, she arose and destroied all the kinges seede in the kinred of the house of Iuda. And Iehosabeth the daughter of the king tooke Ioas the sonne of Ahaziahu, and stale hym from amonge the kynges sonnes that were slaine, and putte hym and hys nourse in a preuye Chambre. And so Iehosabeth the daughter of king Iehoram, the wife of Iehoiada ẏ prīest, and the syster of Ahaziahu hydde hym frō Athaliahu, that he was not slain. And so he was with them hyd in the house of God. vi. yeare. And Athaliahu raigned ouer the lande.

¶ The.xxiii.Chapter.

A AND in the seuenth yeare Iehoiada beinge bolde, tooke the 4.re.11.a captains of hundreds. Azariahu the sonne of Iehoram, and Ismael the sonne of Iehohanam, Azariahu the sonne of Obed, Maaziahu the son of Adaiahu, and Elisaphat the sonne of Zichri, and made a bond wyth thē. And they wente aboute in Iuda, and gathered the Leuites out of all the cities of Iuda and the ancient fathers of Israel: and they came to Ierusalē. And all the congregatyon made a bōd wyth the kynge in the house of God. And he sayde vnto them: beholde, the kynges sonne muste raygne, as the 3.re.11.a Lord hath sayd of the children of Da- and.9.b. uid. Thys is it therefore that ye shall 2.pa.6.c. do: The third part of you shal (on the 7.d. and Sabbath) come to the Prestes, Le- 21.b. uites, and keepers of the porches. And another third part shalbe by the kynges house, and another third part shal be at the gate of the foundation, and all the people shalbe in the courtes Ex.27.d of the house of the Lorde. But there shall none come into the house of the Lorde, saue the prestes, and they that minister vnto the Leuites. They shal goo in, for they are holye: but all the people shall keepe the watche of the Lorde, and the Leuites shall compasse

hys

the kyng round about, and euery man shall haue his weapon in his hande: and what other man soeuer doth come into the house of the Lord, he shall be slayn: and let them be with the kyng, whan he commeth in, and whan he goeth oute. And the Leuites and all Juda dyd accordyng vnto all thinges that Jehoiada the priest had commanded, and toke euery man his men, that cam in on the Sabboth, with thē that went out on the Sabboth daye: neyther dyd Jehoiada the priest lette the companies depart. And Jehoiada the priest deliuered to the captains of hūdredes, speares, shieldes, and bucklers that had pertayned to kynge Dauid, and were in the house of God. And he set al the people euery man hauing hys weapon in hys hande frome the ryghte syde of the temple, to the lefte syde of the temple, along by the aulter and the temple, rounde aboute the kyng. And they brought out the kynges sonne, and putte vppon hym the crowne, and * the testimonie, (and they gaue hym in hys hand, the lawe that was to be kepte) and made hym kyng. And Jehoiada and his sonnes annoynted hym, and sayde: God saue the kyng. When Athaliahu heard the noyse of the people, runnyng and praising the kyng, she came to the people into the house of the Lorde. And she looked, and beholde, the kyng stoode in his place at the entryng in, and the Lordes and the trompettes were by the Kynge: and all the people of the lande reioyced, blowyng with trompets, and dyd playe with instrumentes of musyke, and taught to syng and prayse. But Athaliahu rent her clothes, and sayd: Treason, treason. And Jehoiada the priest went oute to the captains of hundredes, that were gouerners of the host, and sayd vnto thē: Haue her oute without the dooze of the temple: and who so folowyth her, let hym be slayne with the swearde. For the priest sayde, that they shoulde not slea her in the house of the Lord. And they layd handes on her, tyll she was come tothe entryng of the horse gate, beside the kynges house, & there they slew her. * And Jehoiada made a bonde betwene hym and al the people and the kyng, that they shoulde be the Lordes people. And all the people went to the house of Baal, and destroyed it, and brake his aulters, and his ymages, and slewe Mathan the priest of Baal before the aulters. And Jehoiada put the offices for the house of the Lord vnder the hād of the prieste and Leuites, * as Dauid hadde distributed theim in the house of the Lorde, to offer burnte offerynges vnto the Lorde, * as it is written in the lawe of Moyses, with reioycyng and syngyng, as it was ordeyned of Dauid. And he set porters by the gates of the house of the Lorde, that none whyche was vncleane in any thyng, shoulde enter in. And he toke the captaynes of hundredes, and all the nobles, and the gouernours of the people, and all the folke of the lande, and caused the kyng to come downe out of the house of the Lorde, and they came thorowe the hye gate of the kynges house, and set the kyng vpon the seate of the kyngdome. And all the people of the land reioyced: and the citie was in tranquilitie, after that they hadde slayne Athaliahu with the swearde.

4.Kin.9.b

1.Par.15.b

Num.28.a

Deu.7.d

D

¶ The .xxiij. Chapter.

Joas was seuen yeare olde when he began to reygne, * he reigned fortye yeare in Jerusalem. Hys mothers name also was Zibia of Beer Seba. And Joas dyd that whyche was ryght in the syght of the Lorde all the dayes of Jehoiada the Priest. And Jehoiada toke hym two wyues, and he begate sonnes and daughters. And it chaunced after this, that Joas was mynded to renewe the house of the LORD, and he gathered together the Priestes and the Leuites, and said to them: Go out vnto the cities of Juda, and gather of all Israell moneye to repayre the house of youre God frome yeare to yeare, and see that ye haste the thing: howbeit the Leuites wer slack And the kynge called Jehoiada that

4.Kin.11.d

was

was the chiefest, and sayde vnto hym. why requirest thou not of the Leuites to bryng in, out of Juda and Jerusalem, * the collection of money, accordyng to the commaundement of Moses the seruaunte of the Lorde, and the congregacion of Israell shoulde offer it for the tabernacle of wytnesse. For wycked Athaliahu and her chyldren brake vp the house of God, and all the thynges that were dedycate for the house of the Lorde dyd they bestowe for Bealim. And at the kynges commaundement, * they made a chest, and set it without at the gate of the house of the Lorde: and made a proclamacion throughe Juda and Jerusalem, to bryngе into the Lorde * the taxacion of money, that Moyses the seruaunte of God set vpon Israell in the wyldernesse. And the lordes and all the people reioyced, and brought in, and caste into the chest, vntyll it was ful.

And it fortuned, that at the same time they brought in the chest (vnto them which were in the kynges busynesse) by the hande of the Leuites. And whē they saw that ther was much money, the kynges scribe (and one appoynted by the hye prieste) came, and emptyed the chest, and toke it, and caryed it to his place agayne: thus they dyd daye by daye, and gathered muche money.

And the kynge and Jehoiada gaue it to such as dyd the laboure and worke in the house of the Lorde, and hyred masons and carpenters to repayre the house of the Lord, and so dyd they artificers in yron and brasse, to mende the house of the Lorde. And so the workemen wrought, and the worke mended throughe their handes, and they made the house of god as it ought to bee, and strengthed it. And when they had finished it, they brought the reste of the money before the king, and Jehoiada: and therwith were made vesselles for the house of the Lorde, euen vesselles to minister withal, and to serue for burntofferings, chargers, and spones, vessels of golde and syluer. And they offered burntofferinges in the house of the Lorde continually

all the dayes of Jehoiada. But Jehoiada waxed olde, and dyed full of dayes. For an hundred and thirtye yere olde was he when he dyed. And they buryed him in the citie of Dauid E amonge the kynges, because he delte well with Israel, and with God, and with his house. And after the death of Jehoiada, came the Lordes of Juda, and made obeisaunce to the king. And the kyng herkened vnto them. And so they lefte the house of the Lorde God of their fathers, and serued groues and ydoles. And then came the wrath of God vpon Juda and Jerusalem, for thys their trespaces sake. And he sent prophetes to them, to bryng them agayne vnto the Lord. And they testified vnto them: But they would not heare. And the spyrete of God came vpon F Zacharia the sonne of Jehoiada the prieste, which stode by the people, and sayde vnto them: Thus sayeth God: why transgresse ye the cōmaundementes of the Lord, that ye can not prosper? For because ye haue forsaken the Lorde, he also hath forsaken you.

And they conspired against him, and stoned hym with stones at the com- mat.23.d maundement of the kyng: euen in the court of the house of the Lorde. And so Joas the kynge remembred not the kindnes which Jehoiada his father had done to him, but slue his son. And when he died, he sayde: the Lord loke vpon it, and require it. And when the G yere was out, it fortuned, that the host of Syria came vp agaynst him: & they came agaynst Juda and Jerusalem, & destroyed all the Lordes of the people from amonge the people, and sente all the spoyle of them vnto the kynge to Damasco: for the Syrians came with a small company of men, and the Lord deliuered a very great hoste into their hand, because they had forsakē the lord God of their fathers. And moreouer they serued Joas accordynge to hys dedes. And when they were departed from him, they left him in great diseases: and * his owne seruantes conspired 4.Re.12 against him, for the blood of the chyldren of Jehoiada the prieste, and slue hym.

hym on hys bedde, and he dyed, and they buried hym in the Citie of Dauid: but not in the sepulchres of the kynges. And these are they that conspired against him: Zebad the sonne of Simrath an Ammonite, and Jehosabad the son of Simrith a Moabit. And his sons, and the summe of the tare that was raised in hys tyme, and the repairyng of the house of GOD beholde, they are written in the storye of the boke of the kynges. And Amaziahu his sonne reygned in his stede.

¶ The .xxv. Chapter.

A Maziahu was .xxv. yeare old when he beganne to reygne, and he raigned .xxix. yeare in * Jerusalem. Hys mothers name was Jehodadan of Jerusalem. And he dydde that whyche is ryght in the sight of the Lord, but not with a perfecte hearte. And as soone as he was settled in the kyngedome, he slewe hys seruauntes, that hadde kylled the kynge his father. But he slue not their chyldren, because it is wr tten thus in the law and boke of Moses, where the Lord commaunded, saying: * The fathers shall not dye for the children, neither shall the children dye for the fathers, but euery man shall dye for his owne sin. And Amaziahu gathered Juda together, and made them captaines ouer thousandes and ouer hundredes, accordyng to the houses of theyr fathers, throweout all Juda and Beniamin. And he numbred theym frome twentie yeare olde, and aboue, and found among theym, thre hundred thousand chosen men able to go to battell, and that could handle speare and shield. He hyred also an hundred thousand stronge fyghtyng men out of Israell, for an hundred talentes of syluer. And there came a man of God to hym, and sayd: O kyng, let not the armye of Israell come with thee: for the Lord is not with Israel, neyther with al the house of Ephraim. But if thou wylt nedes be faithlesse, come on, and take the battell in hand, & god shal make thee fall before the ennemy. For God hath power to helpe, and to cast downe. And Amaziahu sayd to the man of God: what shall we doo then, for the hundred talentes, whiche I haue geuen for the host of Israel? The man of GOD answered: the Lorde is able to gene the muche more then they bee. And Amaziahu seuered theim to the army that was com to him out of Ephraim to goe home agayne. Wherefore they were excedynge wrothe wyth Juda, and returned home in greate angre. And Amaziahu toke heart, and caried out his people, and went to the saite valley, and * smote of the chyldren of Seir ten thousand. And other tenne thousand dydde the chyldren of Juda take alyue, and caryed them vnto the top of a rocke, and caste them downe from the toppe of the rocke, that they all to burste: but the souldiors of the army whiche Amaziahu sent awaye, that they sholde not go with his people to battaile, fel vpon the Cities of Juda, from Samaria vnto Bethoro and smote thre thousand of them, and toke muche spoyle. And it chaunced, after that Amaziahu was come from the slaughter of the Edomites, he broughte the Gods of the children of Seir, and set them vp to be his gods and bowed hym self before them: and burned incense vnto them. Wherfore the Lord was wrothe with Amaziahu, and sente vnto hym a Prophete, whiche sayde vnto hym: why haste thou sought the Gods of the people, which were not able to deliuer their owne people out of thyne hand? And it chaunced, that as the Prophet talked with hym, the kynge sayde vnto hym: Haue men made thee of the kinges counsell, Ceasse, why wylt thou be beaten? And the Prophete ceassed, and said: I am sure that God is mynded to destroye thee, because thou hast doone thys, and agreest not vnto my counsell. * Then Amaziahu kyng of Juda tooke aduise, and sent to Joas the sonne of Jehoahaz, the soonne of Jehu kyng of Israel, and sayd, Com that we may se either other. And Joas kyng of Israel sent to Amaziahu,

A 4.re.14b

deu.24.c 4.re.14b Jer.31.e Eze.18.c

C

4.re.14

kyng

kyng of Juda, saying: a thistle that is
in Libanō, sent to a Cedar tree of Li- 4Re.14a
Re.14c banon, saying: ✱ geue thy daughter to
Judi.9.c my sonne to wife. And there camme a
Es.4.b wilde beaste of Libanon, and troade
F downe the thistle. Thou sayest that
thou hast beaten the Edomytes, and
thyne hart maketh the proude, to glo-
rifie thy selfe. Now therefore bide at
home: whye doest thou prouoke vnto
evil, that thou maist perish, both thou
and Juda with thee? But Amaziahu
would not hearken to him: for it cam
of God, euen to deliuer them into the
hande of their enemies, because they
sought councel at the Gods of Edom.
And so Joas the king of Israel came
vp: and they saw either other, both he
and Amaziahu king of Juda at Beth
sames which is in Juda. And Juda
G was put to the worse before Israell,
and they fled euerye man to his tent.
And Joas the king of Israell tooke
Amaziahu king of Juda, the sonne of
Joahas, the sonne of Jehoahas at
Bethsames: and brought him to Je-
rusalem, and tare the wall of Jerusa-
lem (from the gate of Ephraim vnto
the gate that was ouer against it)
four hundred cubites. And he toke a-
way also all the gold and siluer, and al
the Jewelles that were found in the
house of God wyth Obed Edom,
and the treasures of the kings house,
and the yong wardes, and returned to
Samaria. And Amaziahu the son of
Joas king of Juda, lyued after the
death of Joas son of Jehoahaz kinge
of Israell fiftene yeare. The reste of
the actes of Amaziahu first and laste,
are they not writtē in the boke of the
kynges of Juda and Israell. And af-
ter the time that Amaziahu did turne
Re.14f a way from the Lorde ✱ they conspired
treason against him in Jerusalem,
and when he was fled to Lachis, thei
sent to Lachis after him and slue him
ther: and brought him vp with hor-
Re.1.d ses, and buried him with his fathers
in ✱ the citie of Juda.

A ¶ The. xxvi. Chapter.

THē al the people of Juda toke
Uzia (whiche was ✱ syxtene

yeare olde) and made him king in the 4Re.15a
roume of his father Amaziahu. And
he built Eloth, and brought it againe
to Juda, after that the king was laid
to sleepe with his fathers. Sixetene
yere old was Uzia when he began to
reigne, and he reygned. lii. yere in Je-
rusalem. His mothers name also was
Jecholia of Jerusalem. And he didde
that which was right in the sight of
the Lord, accordyng to all, as did hys
father Amaziahu. And it cam to passe 4Re.12b
that hee sought God in the dayes of
zachariahu (whiche mainteined the
fear of God) and as long as he sought
the Lord, God made him to prospere.
And he wente to battell against the
Philystynes, and brake downe the
wall of Geth, and the wall of Jabne,
and the wal of Asdod, and built cities
about Asdod, and amonge the Phili-
stynes. And God holpe hym against
the Phylystynes, and agaynste the
Arabians that dwelte in Gurbaall, B
and Hammehunim. And the Ammo-
nytes gaue trybute to Uzia, and hys
name spreade abrode, euen to the en-
trynge in of Egypte: for he plaied the
manne exceadyngelye. Moreouer U-
zia buylte towres in Jerusalem by
the corner gate, and by the valleye
gate, and at the tournynge of the wal,
and made theym stronge. And he built
towres in the wylderneſſe, and dyg-
ged many welles: For hee had muche
cattell in the valleyes and playnes,
plowmenne and dyne dressers in the
mountaynes, and Charmel, for he lo-
ued husbandrye. And Uzia hadde an
hoste of syghtyng menne that went
to warre in the armye, accordynge to
the numbre of theyr offyce, vnder the
hande of Jeiel the Scrybe and Ma-
asiahu the ruler, and vnder the hande
of Hananiahu which was one of the
kinges lordes. And the whole num-
bre of the auncient fathers, and of the
menne of myghte were twoe thou-
sande and syxe hundreth: and vnder
the hande of theym was the armye of
the menne of warre, euen three hun-
dred and seuen thousande, and syue
hundred that made warre wyth the

power of an armie, helping the kyng
C against the enemies. And Uzia prouyded them throughout all the hoost, shieldes, speares, helmettes, habergiñes, bowes and slinges for to cast stones. And he made subtile enginnes in Jerusalem, which he inuẽted and layed on the towres and corners, to shoote arowes and great stones with all. And his name spred farre abroade, because he was helped so excellently, so that he became very mightie. But in his strength, his heart arose to his destructiõ: For he trangressed against the Lorde hys God, and went into the temple of the Lord, to burne cense vpon the altar of incense. And Asariahu the priest went in after him, and wyth him foure skore priestes of the Lorde that wer valiaunt menne. And
Nu. 18a they stode by Uzia the king, and saide vnto him: • it pertaineth not to thee Uzia to burne incense vnto the Lord, but to the priestes the childzen of Aaron, that are cõsecrate for to offre incense. Come therefore out of the sanctuary, for thou hast trespassed: and it is no worshipp to thee before the Lord
D God. And Uzia was wroth, and had incense in his hande to burne it: and so while he had indignation againste
2.re.15a the priestes, • the leprosi sprang in his forehead before the Prycstes in the house of the Lord, euen beside the incense aulter. And Azariahu the chiefe priest wyth all the other prycstes loked vpon hym: and behold he was become a leper in hys forehead, and they vexed hym thence. And he was fayne to go out, because the Lorde had smitten him. And Uzia the kynge continued a leper vnto the day of his deth, and dwelt seuerall in an house, being a leper, and shut out of the house of the Lorde. And Jotham his sonne hadde the gouernaunce of the kinges house and iudged the people of the lande.

The rest of the acts of Uzia first and last dyd Jsay the prophete the sonne of Amos wrote. And so Uzia slepte wyth hys fathers and they buried hym wyth his fathers in the fyelde of the burial, which was beside the sepulchres of the kinges. For they said: he is a leper. And Jotham his sonne reygned in his stede.

The.xxvii. Chapter.

JOtham was fiue and twen-J
tye yeare olde, when hee be-4re.14
gan to reygne, and he reygned sixetene yeare in Jerusalem. His mothers name also was Jerusa, the daughter of Zadoc. And he didde B that which was ryght in the syghte of the Lorde in all poyntes as did hys father Uzia, saue that he came not into the temple of the Lord, and the people did yet wyckedly. He buylte the hie gate of the temple of the Lord, and on the wall (where the house of ordinaunce was) he built much. Moreouer, he built cities in the mountaines of Juda, and in the woodde country, hee builte castelles and towres. Hee C fought wyth the king of the childzen of Ammon, and preuailed against thẽ. And the childzenne of Ammon gaue him the same yeare an hundzed talentes of siluer, and ten thousande quarters of wheate, and ten thousande of barley. So muche dyd the childzen of Ammon geue hym the seconde yeare, and the thirde also. Soo Jotham became mighty, beccause hee dyrected his waye before the Lorde hys God. The rest of the actes of Jotham, and D al hys warres and hys conuersacion, lo, they are writtẽ in the boke of the kynges of Jsrael and Juda. He was xxv. yere olde when hee began to reygne, and reygned. xvi. yere in Jerusalem. And Jotham slept with his fathers, and they buryed him in the cytie of Dauid: and Ahaz hys son reygned in his steade.

The.xxviii. Chapter.

AHaz was • twentie yere olde J
when he began to reigne and 4re.16
reygned syxetene yeare in Jerusalem, and he dydde not that which is right in the syght of the LORD, as dydde hys father Dauyd. For he walked in the wayes of the kinges of Jsraell, and made molten Jmages for Baalim. He offered incense in the valley

valey of the sonne of Hinnom, and
de.18.b burnte his childzen in fire after the
re.21.a abhominations of the heathen, whom
the Lozde cast oute before the childzen
of Israell. He offered also and burnte
incense in hil aultares, and on mount-
re.16.a aines, and vnder euerye greene tree.
Esa.7.a. Wherfore the Lozde hys God deiy-
uered him into the hand of the kynge
of the Sirians: which bette hym, and
caryed away a great multitude of his
captiue, and brought them to Damas-
con. And hee was deliuered into the
hand of the kynge of Israell, whyche
smote him with a greate slaughter.
For Pekah the sonne of Remaliahu
slue in Juda an hundzed and twentye
thousand in one daye, whiche were all
eightynge men: and that because they
had forsaken the Lozd God of their fa-
thers. And Zichzi, a mighty manne of
Ephzaim slue Maasiahu the kinges
sonne, and Azrica the gouernoz of the
house, and Elcana that was next vnto
the king. And the childzen of Israell
toke pzisoners of theyz bzethzen, two
hundzed thousād wemen, sonnes, and
daughters, and caried awaye muche
spoyle of them, and brought the spoile
B to Samaria. But there was a Pzo-
phet of the Lozdes (whose name was
Obed) and he wente oute before the
hoste that came to Samaria, and sayd
vnto them: Behold, because the Lozde
God of your fathers, is wzothe wyth
Juda, hee hathe deliuered them into
your hande. And ye haue slayne them
with crueltie, that reacheth vppe to
heauen. And nowe ye purpose to kepe
vnder the childzen of Juda and Jeru-
salem, and to make them vondmen and
vondwemen. And do ye not lade your
selues with sinne in the syghte of the
Lozd your God? Now hear me ther-
fore, and deliuer the captiues agayne
whiche ye haue taken of your bzethzē:
for else shall the great wzath of God
be vpon you. Wherfore, certaine of the
C heades of the childzen of Ephzaim, as
Azaria the sonne of Jehohanam, Be-
rechiahu the sonne of Meshillemoth,
and Jehezkiahu the sōne of Shallum,
and Amala the sonne of Hadlai, stoode
vp agaynste them that came from the
warre, and sayde vnto them: bzing not
in the captiues hither. For where as
we haue offended toward God al rea-
dye, ye entende to adde moze to oure
sinnes and trespace. For our trespasse
is great all ready, and there is a fearce
wzathe agaynste Israell. And vppon
that, the mē of armes left the captiues
and the spoyle before the Lozdes and
all the congregation. And the menne
that wer nowe rehersed by name, rose
vp, and toke the pzisonners, and wyth
the spoyle clothed all that were naked
among them, and arayed them, & shoed
them, and gaue them to eate, and to
dzincke, and anoynted them, and cary-
ed all that were feeble of them vppon
Asses, and brought them to Jericho,
(the city of Palmetrees) to their bze-
thzen: & then they returned to Sama-
ria again. At that same time did king 4.re.16.b
Phaz sēd vnto the kinges of Assur, to
haue help of them. And the Edomites
came againe, and slewe some of Juda,
and caried awaye captiues. And the
Phylystynes inuaded the Cityes in
the lowe countrey, and towarde the
south of Juda: and tooke Bethsames,
and Aialon, and Gederoth, and Socho
with the townes longing therto, and
Thimna with the townes of the same:
Gimso, and the Townes thereof, and
dwelte there. For the Lozde brought
Juda lowe, because of Phaz kynge of
Juda, whiche made Juda naked, and
transgressed sore againste the Lozde.
And Thilgath Pilneser kynge of the
Assirians came vppon him, and trou-
bled him, rather then strengthed him.
For Phaz toke away a portion out of
the house of the Lozde, and oute of the
kynges house, and oute of the Lozdes D
houses, and gaue vnto the kynge of
the Assiryans, and yet it healped hym
not. And in the verye tyme of his try-
bulation dyd kyng Phaz trespasse yet
more agaynste the Lozde. For he offe-
red vnto the Goddes of them of Da-
masco, whyche bet hym, and hee sayde:
because the Goddes of the kynges of
Syzia helpe them, therfore wyl I ofe-
fer to thē, that they may help me also.

But they were his destruction, and the destruction of all Israell. And Ahaz gathered together the vesselles of the house of God, and brake them, and
2.pa.29a * shut vp the dores of the house of the Lord, and made him * aulters in euery
2.pa.30.c corner of Jerusalem. And in al the cities of Juda he made hill aultares, to burn incense vnto other Goddes, and angred the Lorde God of his fathers. The rest of his actes and his workes first or laste: behold, they are wrytten in the boke of the kinges of Juda and Israel. And Ahaz slepte with his fathers, and they buried him in the citye of Jerusalem: but broughte hym not vnto the sepulchres of the kynges of Israel. And Hezekia hys sonne raigned in his stead.

¶ The. xxix. Chapter.

A
4.re.18.a HEzekia began to raign, whē he was fiue and twenty yere old, and raigned xxix. yere in Jerusalem. And his mothers name was Abia the daughter of Zachariahu. And he did that which was righte in the sighte of the Lorde, in all poyntes as did Dauid hys father. He
2.pa.28d * opened the dores of the house of the Lord (in the first yere and first month of his raigne) and repaired them. And he brought in the priestes and the Leuites, and gathered them together into the East strete: and said vnto them: Heare mee ye Leuites, and nowe bee sanctified, and halowe the house of the Lorde God of your fathers, bringe filthinesse oute of the holye place. For our fathers haue trespassed, and doone euel in the eyes of the Lord our God:
W and haue forsaken him, and tourned awaye theyr faces from the habitatyon of the Lorde, and turned theyr backes on it. And beside that they haue shutte vp the dores of the porche, and quenched the lāpes, and haue nether burnt incense, nor offered burntofferinges in the holye place vnto the God of Israell. wherfore the wrathe of the Lorde fell on Juda and Jerusalem: and hee hathe brought them to trouble to bee wondred on, and to bee hissed at, euen as ye see with your eyes. For loe, our fathers were ouerthrowen wyth the sword and our sonnes, our daughters and oure wyues were caryed awaye captiue for the same cause. And nowe it is in my hart, to make a couenaunte wyth the Lord God of Israel, that he may turne away his heuye indignation from vs. Now therfore my sonnes, Nu.16.d
be not negligent, for the Lorde * hathe C
chosen you to stand before him, and for to minister and serue him, and to burn incense. Then the Leuites arose: Mahath the sonne of Amasai, and Joel the sonne of Asariahu, of the children of the Cahathites. And of the sonnes of Merari, Kis the sonne of Abdi, and Asariahu the sonne of Jehaleleel. And of the sonnes of the Gersonites: Joah the sonne of Simma, and Eden the sonne of Joah, and of the Sonnes of Elizapham, Simri and Jehiell. And of the sonnes of Asaph, Zechariahu & Mathaniahu. And of the sonnes of Heman, Jehiel and Simei. And of the sonnes of Jeduthun, Semeia and Uziell. And they gathered their brethren, and purified them selues, and came accordynge to the commaundement of the king and the words of the Lorde, for to cleanse the house of the Lord. And the priestes went into the inner partes of the house of the Lorde to cleanse it, and broughte oute all the vnclennesse that they found in the tēple of the Lorde into the courte of the house of the Lorde. And the Leuites toke it, to cary it oute into the brooke Cedron. They began the first daye of the first month to purify, and the. viii.
D daye of the monthe, came they to the porche of the Lord: & purged the house of the Lord in. viii. daies, & in the. xvi. day of the firste monthe they made an end. And they went into Hezekia the king, and said: we haue clensed all the house of the Lord, the aulter of burnte offeringe with all his vessels, and the shewbread table with all his apparell: & all the vessels which king Ahaz did cast a side when he raigned and transgressed, them we haue prepared and

sanctified: and beholde, they are before the aulter of the Lord. And Hezekia ℣ king rose early, & gathered the Lordes of the city, and wēt vp to the house of the Lorde. And they brought. vii. Oxen, seuen rammes, seuen shepe, and seuen he goates, to be a sinne offeringe for the kingdome, for the sanctuary, & for Juda. And hee commaunded the priestes the sonnes of Aaron, to offer them on the aultare of the Lorde. And they slue the Oxen, and the priests receyued the bloud, & sprinckled it vpon the aulter: likewise, when they hadde slaine the rammes, they sprinkled the bloud vpon the aulter: they slue also ℣ shepe, and they sprinkled the bloud vpon the aiter. And then they brought forth ℣ he goates for the sinne offryng before the king and the congregation, and put theyr handes vpon them. And the priestes slewe them, and wyth the bloud of them they clensed the aulter, to make satisfaction for all Israell: for the kyng commaunded, that the burnt offering, and the sinne offring shoulde be made for all Israel. And set the Le- ℣ uites in the house of the Lorde wyth Ps.25.a cimbals, psalteries and harpes, • accor ding to the commaundemente of Dauid and of Gad the kinges seer, and Nathan the prophet. For so was the commaundement of the Lord thorowe the hande of his Prophettes. And the Leuites stode, hauing the instrumēts of Dauid, and the priestes healde the Trompets. And Hezekia commaunded to offer the burntofferinge vpon the aulter. And when the burntoffering began, the songe of the Lorde began also, and the trompettes wyth the instruments that wer ordained by the hand of Dauid king of Israel. And al the cōgregation worshipped, singing a songe, and blowyng with the trompets, and all this continued, vntill the burnt offeringe was fynyshed. And when they hadde made an end of offerynge, the king and al that were presente wyth him, bowed them selues, and worshipped. And Hezekia the king, and the Lordes spake to the Leuites to praise the LORDE wyth the wordes of Dauid, and of Asaph the seer. And the Leuites sang praises with gladnesse, and the other bowed them selues, and worshipped. And Hezekia answered, and said: now ye haue consecrate your handes to the Lorde: go to therfore, & bring in the sacrifices and thanckeofferinges into the house of the Lorde. And the congregatyon broughte in the sacrifices and thancke offringes and burnt offerings, as many as were of a free liberal harte. And the nounbre of the burntofferynges which the cōgregation brought, was lxx. Oxen, an. C. Rammes, and. CC. sheepe: whiche were all for the burnte offering of the Lorde. And there were dedicated. vi. C. oxen, and. iii. thousād shepe. And the priestes were to fewe, to slay al the burntofferings: but their brethren the Leuites did helpe them, til they had ended the worke, and vntill the priestes were sanctified. For the Leuites were purer hearted to be sanctified then the priestes. And there to, the burntofferynges were manye, with the fatte of the peaceofferynges and the drynkeofferinges that belonge to the burntoffring. And so the seruice pertayninge to the house of the Lorde, was finished. And Hezekia reioyced, and all the people, that God had made the folcke so ready: and that the things was so sone done.

¶ The. xxx. Chapter.

AND Hezekia sent to all Israell and Juda, & wrote letters ℣ to Ephraim and Manasse, ℣ they shoulde come to the house of the Lorde at Jerusalem, and offer Passeouer vnto the Lorde God of Israell. And the king held a councel with hys Lordes, and all the congregatyon of Jerusalem, to kepe the feast of passe- Nu.9.b. ouer in the seconde monthe. For they coulde not kepe it at that time: because the Priestes were not sanctified sufficientlye, neither was the people gathered together to Jerusalem. And the thynge pleased the kynge, and all the congregacion. And they decreed that

it shoulde be proclaimed thorowoute all Israel from Bersabe to Dan, that they should come, and holde the feaste of Passeouer vnto the Lorde God of Israel at Jerusalem: for they had not done it of a great season, as they shold haue done by the law. So the postes went with letters of the hande of the kynge, and of his Lordes thorowoute all Israell and Juda: and at the commaundement of the kinge, they sayde: Ye childzen of Israell, tourne agayne vnto the Lord God of Abzaham, Isaac and Israel, & let euery one returne to the remnaunt that are eskaped you out the hande of the kynges of Assur. And be not ye like your fathers, and your bzethzē which trespalled against the Lord God of theyr fathers, which B gaue them vp to be destroyed, as ye se. And nowe be not ye stiffenecked, lyke as were your fathers, but yelde your selues vnto the Lorde, and enter into hys holy place which he hathe sanctified for euer, and serue the Lorde your God: and the fearcenesse of his wrath shall tourne away from you. For if ye turne agayne vnto the Lord, then shal your bzethzen and your childzen finde compassion in the presence of theym that toke them captiue, and they shall Ex. 34. a come agayne vnto thys land: • for the Je. 31. d. Lord your God is gracious and mer- psa. 86. c. cyfull, and wyll not turne awaye hys face from you, if ye conuert vnto hym. And so the postes went from citye to city in the land of Ephzaim and Manasse, euen vnto zabulon, but they laughed them to skozn and mocked them. Neuertheiesse, yet dyuers of Asser, Manasse, and of zabulon, submytted theym selues, and came to Jerusalem. And the hande of God was in Juda, so that he gaue them one heart, to doo the cōmaundement of the kyng and of the rulers, accozdyng to the woozde of the Lorde. And there assembled then to Jerusalē much people, and there was presente a mighty greate congregation, to hold the feast of swecte bzead in the seconde moneth. And they aroose, C and remoued the • aultares that were 2. pa. 28 d in Jerusalem. And all the vessellcs of incense did they away, and caste them into the bzoke Cedzon. And they slue Passeouer the fourtenthe daye of the second moneth. And the Pziestes and Leuites, which were ashamed, sanctified them selues, and bzoughte in the burntofferinges into the house of the Lord. And they stode in their office after theyr manner, and accozding to the lawe of Moses the man of God. And the pziestes sprinkled the blud, which they receyued by the hande of the Leuites. For there were manye in the congregation, that were not sanctifyed, and the Leuites did sley Passeouer for all that were not cleane, and that myghte not execute the holy wozke of the Lord. For many of the people and very many: out of Ephzaim, Manasse Issackar and zabulon were not clean- D sed, and yet dyd eat Passeouer against the lawe appoynted. Wherfoze Hezekia prayed for them, and said: the good Lorde be mercifull vnto them. For he set hys whole hart, to seeke the Lorde God, euen the GOD of his fathers: but all the other dyd not so, accozdinge to vnfained holinesse. And the Lorde heard Hezekia, and healed the people. And the childzen of Israell that were presente at Jerusalem, helde the feaste of swete bzead seuen daies with great gladnesse, and the Leuites and the Pziestes praised, and magnifyed the power of the Lord day by daye, vppon instruments. And Hezekia spake hartelye vnto all the Leuites that hadde vnderstandinge, and were of a good mynde towarde the Lorde. And they did eate thorowoute that feaste, seuen dayes longe, and offered peaceofferynges, and thancked the Lorde God of theyr fathers. And the whole assemble tooke counceil, to do so other seuen dayes, and they healde those seuen dayes wyth gladnesse. For Hezekia kynge of Juda toke out (from among hys cattell) for the congregatyon. M. E yonge Oxen, and. vii. M. sheepe. And the Lordes gaue oute to the congregation a. M. yonge Oxen, and. x. thousande sheepe. And a greate noumbze of the Pziestes were sanctified. And all the:

the congregation of Juda, wyth the
prieſtes and Leuites, and all the con-
gregatyon that came oute of Iſraell,
and the ſtraungers that came oute of
the lande of Iſrael, and that dwelte in
Juda, reioyſed: and there was greate
gladneſſe in Jeruſalem. For ſence the
time of Salomon the ſonne of Dauid
kynge of Iſraell there was no ſuche
ioye in Jeruſalem. And the Prieſtes
and the Leuites aroſe, and bleſſed the
people, and their voyce was heard of
the Lord, and their praier came vp vn-
to heauen, his holy dwellyng place.

¶ The .xxxi. Chapter.

AND when all theſe thynges
were finiſhed, all they of Iſra-
ell that were preſent in the cy-
tyes of Juda, wente out and brake the
2.pa.14a ymages, and cutte downe the Idols
2.pa.33c groues, and al to brake the hie places,
and aultares throwoute all Juda
and Ben Jamin, in Ephraim alſo and
Manaſſe, vntill they had vtterlye de-
ſtroyed them all. And all the chyldren
of Iſraell returned euery man to hys
poſſeſſyons, and to their owne cities.
And Hezekia appoynted ſondry com-
panies of the prieſtes and Leuites af-
ter the diuerſity of theyr miniſtracions
euery man accordyng to his office, both
prieſtes and Leuites, for the burntof-
feringe and peaceofferinges, to miny-
ſter and to geue thanckes and prayſe
in the gates of the hoſte of the Lorde.
And the Kynges porcyon of hys ſub-
ſtaunce that he gaue, wer daily burnt
offeringes in the mornynge and eue-
nynge, and burnte offerynges for the
Nu.28b Saboth dayes, new moones, and ſe-
B lepne feaſtes, accordyng as it is writ-
ten in the law of the Lord. And he bad
the people that dwelt in Jeruſalem,
gyue the parte to the prieſtes and Le-
uites that they mighte ſubſtancially e
applye them ſelues to the lawe of the
LORDE. And aſſoone as the
Kynges commaundementes came
abroade, the chyldrenne of Iſraell
broughte aboundaunce of fyrſte fru-
tes, of Corne, wyne, Oyle, Honye,
and of all maner of fruites of the fielde
and the tithes of all maner of thinges
brought they in plentuously, and the
chyldren of Iſraell and Juda, that
dwelt in the cities of Juda, they alſo
broughte in the tythes of Oxen and
ſheepe, and other holye tithes whiche
were conſecrate vnto the Lord theyr
GOD, they dyd offre and broughte
them all by heapes. In the thyrd mo-
neth they began to lay the heapes (in
maner of a foundation) and finyſhed
them in the ſeuenth month. And whē
Hezekia and the lordes came, and ſaw
the heapes, they bleſſed the Lorde and
his people Iſraell. And Hezekia que-
ſtioned with the Prieſts and the Le-
uites concernyng the heapes. And A-
zaria the chiefe prieſt of ẏ houſe of Za- C
dock anſwered hym, and ſayd: Sens
the people began to bryng the heaue
offerynges into the houſe of the Lord
we alſo haue had inough to eate, there
remained ſo muche: for the LORD
hath bleſſed his people, and this heape
is left. And Hezekia bad prepare the
chambres in the houſe of the Lorde.
And they dyd prepare them, and cari-
ed in the fyrſte fruites, the tythes and
the dedicate thyngs faithfully. Ouer
whiche Chonaniahu the Leuite had
the rule, and Semei his brother next
to hym. And Jehiel, Aſariahu, Na-
thath, Iſael, Jerimoth, Joſabad, E-
liel, Jeſmachiahu, Mahath, and Ba-
naiahu, were ouerſeers ordeyned by
Chonaniahu, and Semei his brother
was an officer of Hezekia the kyng, &
Azaria was the ruler of the houſe of
God (vnto whome all theſe thynges
belonged.) And Chore the ſonne of
Imna the Leuite, and porter of the
Eaſt doore, had the ouerſyghte of the D
thyngs that were offered of a frewill
vnto god (& wer geuen in maner ſeue
rally vnto the Lord) and ouer the thin
ges moſt holy. And vnder his hande
were Eden, Maniamin, Jeſua, Se-
metahu, Amariahu, & Sechaniahu, in
the cities of the Prieſts appointed on
their fidelitie to geue to their brethr̄ &
their porcions, aſwel to the ſmall as to
ẏ great, Except that to ẏ males ẏ wer

reckened from thye yere and aboue (amonge all that went into the house of
D the Lorde) they should geue daye by daye, for their ministracion, & for their geuyng attendaunce, and for their diuerse waytynges by course. And to the prieſtes and Leuites throughoute the houſholde of theyr fathers, from twentye yeares and aboue, to wayte when their courses came. And to the familyes of all their babes, wiues ſonnes and daughters thorow all the congregacion. For vpon the ſydelitie of them, were the holye thynges beſtowed. And to the chylderne of Aaron, the prieſtes, which were in the fieldes and ſuburbes of their cityes, citye by citie, the men (whoſe names were expreſſed afore) ſholde geue portcions, euen to al the males among the prieſtes, and to all the Leuites, accordynge to their number. And of thys maner dyd Hezekia throughoute all Juda, and wrought it that is good, and ryght, and true, before the Lorde his God. And in all the workes that he beganne for the ſeruice of the houſe of God, for the lawe, and for the commaundementes, he ſought his God, and that dyd he with all hys hert, and proſpered.

¶ The. xxxii. Chapter.

A
4 Re. 18 c
Eſa. 36 a
Eccl. 48 c

After that theſe deades were faithfully done • Sennacherib kynge of Aſſur came, and entered into Juda, and compaſſed the ſtronge cityes, and thought to wynne them for hym ſelfe. And ſo when Hezekia ſawe that Sennacheryb was come, and that he was purpoſed to fyght agaynſt Jeruſalē, he toke counſel with the lordes and men of might, to ſtop the water of the fountaynes without his citie: and they dyd helpe hym. For there gathered many of the people together, and ſtopt al the welles, and the broke that ranne thorowe the mydde of the lande, ſayinge: why ſhall the kynges of Aſſur come, and fynde muche water? And Hezekia went to lustely, and buylte vp all the wall where it was broken, and made ordinaunce vppon the towres, and to the other wall without, and repayred Hyllo in the citye of Dauid, & made manye dartes and ſhyldes. And he ſet B
captaynes of warre ouer the people, and gathered them together to him in the large ſtrete of the gate of the citie, and ſpake gentelye to theym, ſayinge: Plucke vp your herts, and be ſtrong: Be not afrayed nor diſcouraged for the kyng of Aſſur, and for all the multitude that he hath with hym. • For 4 Re. 6. there be mo with vs then with hym. With hym is an • arme of fleſhe: but Jer. 17
with vs is the Lorde oure God, for to helpe vs, and to fyght oure battayles. And the people toke a corage thorowe the wordes of Hezekia kynge of Juda. • After thys dyd Sēnacherib king 4. Re. 18 d
of Aſſur ſend of his ſeruauntes to Jeruſalem, (but he him ſelfe remayned beſyde Lachis, hauyng all his power with him) vnto Hezekia kyng of Juda, and vnto all Juda, that were at Jeruſalem, ſaying: Thus ſaith Sen- C
nacherib kyng of Aſſur: Wherein do 4 Re. 18 c
ye truſt, O ye that dwell in Jeruſalem whiche is beſieged? Doeth not Hezekia entiſe you to geue ouer your ſelues vnto death, hunger, and thurſt, ſayinge: The Lorde oure God ſhall rydde vs oute of the hand of the kyng of Aſſur? Hath not the ſame Hezekia put downe hys hye places and his alters, and commaunded Juda and Jeruſalem, ſayinge: Ye ſhall worſhyppe before one aultar, and burne incenſe vppon the ſame. Knowe ye not what I and my fathers haue done vnto the people of all landes? were the goddes of the people of other landes hable or myghtye to ſaue theyr landes oute of my hande? whiche of all the goddes of thoſe nacions (that my fathers deſtroyed) coulde delyuer hys people out of myne hande? And ſhall youre God be able to delyuer you out of my hande? wherefore nowe lette not Hezekia deceyue you, nor perſwade you of this faſhion, nor beleue him. For as no god amonge all nacions and kyngdomes, was able to ryd D
his.

his people out of my hand, and out of the hand of my fathers: Howe muche lesse shall your gods be able to keepe you out of my hand: and yet mo thinges dyd his seruantes speake agaynst the lord God, and against his seruant Ezekia. And Sēnacherib also wrote a letter to raile on the Lorde God of Israell, and spake agaynst hym, sayeng: As the gods of the nations of other landes, haue not ben able to deliuer theyr people out of myne hande: Euen so shall not the god of Hezekia delyuer his people out of myne hand. And they cried with a loude voyce in the Iewes speache vnto the people of Ierusalem that were on the wall to feare them, and to make them fayntehearted, and that they myghte so take the citie. And they spake agaynste the god of Ierusalē, as against the gods of the nations of the earthe, whiche were the woorkes of the handes of men. But Hezekia the kyng and the Prophete Isai, the sonne of Amoz, prayed agaynst that blasphemie, and cried vp to heauen. And the Lord sent an angell, which destroyed al the mē of war, and the lords and captains of ꝑ host of the kynge of Assur, that he turned his face agayn with shame toward his owne land. And when he was come into the house of his god, they that came of his owne body, slue hym there with his swearde. And so the Lorde saued Hezechia, and the inhabiters of Ierusalem, out of the hād of Sennacherib kyng of Assur, and from the hand of all other, and mayntayned theim on euery syde. And many brought offerynges vnto the Lord to Ierusalem, and presentes to Hezekia king of Juda: so that he was magnified in the syght of al natiōs from thens foorthe. In those days Hezekia was sycke vnto the deathe, and prayed vnto the Lord, which answered hym, and shewed hym a wonderfull myracle. But Hezekia did not agayne vnto God accordynge to it that he had shewed hym: for his hearte arose, and there camme wrathe vppon hym, and vpon Juda and Ierusalem. Notwithstandyng Hezekia submitted hym self (after that his heart was rysen vp) he and the inhabiters of Ierusalem: and the wrathe of the Lorde came not vppon them in the dayes of Hezekia. And Hezekia had exceadynge muche richesse and honoure. And he gate hym treasures of siluer and gold, precious stones, and spices, shieldes, and of all maner of pleasant Iewels: and made store houses for the fruytes of corne, for wine and oyle: and stalles for all manner of beastes, and foldes for shepe. And he made him cities, and had of shepe and Oxen greate aboundaunce. For God hadde geuen hym substance exceding muche. This same Hezekia stopped ꝑ vpper water sprynges of Gihon, and brought thē downe to the westside of the citye of Dauid. And Hezekia prospered in all hys woorkes. And when the Prynces of Babilon sent vnto him ambassadors, to enquire of the wondre that chaunced in the lande: God lefte him to trye him, and that all that was in his hart, myghte be knowen. The reaste of the dedes of Hezekia, and his goodnesse. Behold, they are wrytten in the vision of Isay the Prophet, the sonne of Amoz, in the boke of the kings of Juda and Israell. And Hezekia slepte with his fathers, and they buried him in the most worthy place of the sepulchres of the sonnes of Dauid: and all Juda, and the enhabiters of Ierusalem dyd hym worshippe at his death. And Manasse hys sonne raigned in hys stead.

¶ The .xxxiii. Chapter.

MAnasse was .xii. yeare olde, * whan he began to raygne: and he raigned .lv. yere in Ierusalem, but did euil in the sight of the Lord, like vnto the abhominations of the Heathen, whome the Lorde caste out before the childzen of Israell. For he went to and builte the hill aultare * whych Hezekia his father had broken downe. And he reared vp altares for Baalim, and made groues, and

worshipped all the hoost of heauen, and serued them, and he buylt aulters in the house of the Lord, where as the
2.Re.7 b 2 par.6.a and.7.c Lord yet had said: In Jerusalem shal my name be for euer. And he buylded aulters for all the hoost of heauen in the two courtes of the house of the Lorde. And he burnte his chyldren in fire, in they valley of the sone of Hinnon. He was a sorcerer: he regarded the cryinge of byrdes, vsed inchauntments, and maintcined workers with spretes, and sears of fortunes: and wrought muche euell in the syght of
B the Lorde to anger him withall. And he put the kerued ymage and an ydol which he had made in the house of God. Of which house, God had sayd to Dauid and to Salomon his sone: in this house and in Jerusalē, which I haue chosen afore all the trybes of
2.reg.7 b 3.Re.8 d 2 Pa.6.a and.7.c Israell, will I put my name for euer, and will nomore bryng the seate of Israell, from the lande whiche I haue ordeyned for your fathers. Yf so be that they will be diligente, and do all that I haue commaunded them in all the lawe, and statutes, and ordeynaunces by the hande of Moyses.
And so Manasse made Juda and the enhabyters of Jerusalem to erre, and to do worse then the Heathen, whom the Lorde destroyed before the chyldren of Israell. And the Lorde spake to Manasse, and to hys people, but they wolde not regard. Wherfore, the
C Lorde brought hppon them the captaynes of the hoost of the kyng of the Assirians, whiche tooke Manasse in holde, and bounde him with cheynes, and caryed him to Babilon. And whē he was in tribulacion, he besoughte the Lorde his God, and humbled him selfe exceadyngly before the God of hys fathers, and made intercession to him, and God was intreated of him, and hearde hys prayer, and broughte hym agayne to Jerusalem into hys kingdome. And then Manasse knew, that the Lorde was God. After thys he buylte a wall without the citye of Dauid on the weste syde of Gion in the valleye, as they came to the fyshe gate,
and round about Ophel, and brought it vp of a verye great heygth, and put captains of warre in al the strong cities of Juda. And he toke awai strāge goddes, and Jmages out of the house 3.pa.11 and.31.d
of God, and * all the aulters that he had buylte in the mounte of the house of God, & in Jerusalem, and cast them out of the citye. And he prepared the auiter of the Lord and sacrificed theron: peaceofferynges and thankeofferyngs, and charged Juda to serue the Lorde God of Jsraell. Neuertheles the people dyd offer styll in the hyl-
D aulters, howbeit vnto the Lord their God onely. The reste of the actes of Manasse, and his prayer vnto hys God, and the wordes of the sears, and of them that spake to him in the name of the Lorde God of Jsraell: behold, they are wrytten in the sayings of the kynges of Jsraell. And hys prayer, and howe that he was hearde, and all hys synnes, and hys trespasse and the places where he made hylaulters, and set vp groues, and ymages (before he was mekened) behold, they are wrytten amonge the sayinges of the sears.
And Manasse slepte with hys fathers, and they buryed hym in hys owne house: and Amon hys sonne reygned in hys roome. Amon was two and twentye yere olde, when he beganne to reygne, and reygned two yeare in Jerusalem. But he did euyl in the syght of the Lorde, lyke as dyd Manasse his father: for Amon sacrifyced to all the kerued images, which Manasseh hys father had made, and serued theym, and submitted not hym selfe before the Lorde: as Manasseh hys father had mekened hym selfe. But Amon trespassed greately. And hys owne seruauntes conspired agaynst him, and slue him in hys owne house. But the people of the land slue all them that had conspired agaynste kynge Amon. And the same people of the lande made Josia his sonne kyng in hys roome.

¶ The.xxxiiii. Chapter.

Josias

A 4.Re.22.a IOsia was viii. yere old when he beganne to reygne, and he reygned in Ierusalem. xxxi. yere, & he did that which was righte in the sighte of the Lorde, and walked in the waies of Dauid hys father, and bowed nether to the right hande nor to the lefte. In the eyghte yere of his reygne (when he was yet a childe) he beganne to seeke after the God of Dauyd hys father. And in the xii. yeare, hee began to pourge Iuda and Ierusalem from hyaulters, grones, kerued ymages, and ymages of mettall: and they brake down the aulters of Baalim euen in hys presence: and other Images that were in greater honoure then they, he caused to be destroyed. And the groues, kerued Images, and images of metal, he brake and made dust of them and strawed it vpon the graues of them, that had offered vnto them. And he burnt the bones of the priestes vpon the aulters of them, and clensed Iuda and Ierusalem. And euen so dyd he in the cyties of Manasse, Ephraim, Simeon, vnto Nephthali. And in the wyldernesses of them round about, he plucked adonder the alters and the groues, and dyd beate them and stampe theim to pouder, and beate downe all the Images throughoute all the lande of Israell: and returned to Ierusalem againe.

In the. xviii. yere of hys reygne whē he had pourged the land and the temple. B He sente Saphan the sonne of 4.Re.22.b Amaziahu, and Maasiah the gouernoure of the citie, and Joah the sonne of Joahaz the recorder, to repaire the house of the Lord hys God. And whē they came to Helkiah the hie Priest, they deliuered theym the money that was broughte into the house of God, which the Leuytes that kepte the entries, had gathered of the hand of Manasse, and Ephraim, and of al that yet remayned in Israel, & of al Iuda and Ben Iamin, and of the inhabiters of Ierusalem. And they putte it in the handes of the woorkemen, that hadde the ouersight of the house of the Lord: and they gaue it to the labourers that wroughte in the house of the Lorde, to repayre and amend the house. Euē to masons and carpenters gaue they it, to get stone and tymbre for coulpes and for beames of the houses, whiche the Kinges of Iuda hadde destroied: And the menne dyd the worke faithfullye. And the ouerseers of theym to C; courage them forwarde, wer Iahath and Obadiahu Leuytes of the childrenne of Merari and Secharia, and Mesullam, of the childrē of the Cahathites and other of the Leuytes: which all coulde skyl of instrumentes of musicke. And ouer the bearers of burthēs and ouer al that wrought in what soeuer woorkemanshyppe it were, were there Scrybes, officers, and porters of the Leuytes. And when they broughte oute the money that was broughte into the house of the LORDE, Helkia the Priest founde the Booke of the lawe of the LORDE, geuen by Moyses. And Helkia aunswered and sayde to Saphan the Scrybe: I haue founde the Booke of the law in the house of 4Re.22b the LORDE, and Helkia gaue the booke to Saphan. And Saphan caried the Booke to the Kynge, and broughte the Kynge woorde agayne, sayinge: all that was committed to thy seruantes, that do they. And they haue gathered together the money that was founde in the house of the LORD, and haue deliuered it into the handes of the ouerseear of the woorke, and to the hands of the woorkmen. And then Saphan the Scrybe shewed the Kynge sayinge: Helkia the Priest hath geuen me a boke, and Saphā red in it before the king. And it fortuned that when the king hadde heard the wordes of the lawe, he tare hys clothes: and the king commaunded Helkia & Ahikam the son of Saphan, and Abidon the son of Micah, and Saphan the Scribe, and Asaia a seruant of the kings, saying: go and enquire of the Lorde for me, and for them that are lefte in Israel and Iuda concerning the wordes of the boke

that

reckened from thye yere and aboue (amonge all that went into the house of
D the Lorde) they should geue daye by daye, for their ministracion, & for their geuyng attendaunce, and for their diuerse waytynges by course. And to the prieſtes and Leuites throughoute the houſholde of theyr fathers, from twentye yeares and aboue, to wayte when their courſes came. And to the familyes of all their babes, wiues ſonnes and daughters thorow all the congregacion. For vpon the fydelitie of them, were the holye thynges beſtowed. And to the chylderne of Aaron, the prieſtes, which were in the fieldes and ſuburbes of their cityes, citye by citie, the men (whoſe names were expreſſed afore) ſholde geue portcions, euen to al the males among the prieſtes, and to all the Leuites, accordynge to their number. And of thys maner dyd Hezekia throughoute all Juda, and wrought it that is good, and ryght, and true, before the Lorde his God. And in all the workes that he beganne for the ſeruice of the houſe of God, for the lawe, and for the commaundementes, he ſought his God, and that dyd he with all hys hert, and proſpered.

¶ The .xxxii. Chapter.

A
4Re.18c
Eſa.36a
Eccl.48c

After that theſe deades were faithfully done • Sennacherib kynge of Aſſur came, and entered into Juda, and compaſſed the ſtronge cityes, and thought to wynne them for hym ſelfe. And ſo when Hezekia ſawe that Sennacheryb was come, and that he was purpoſed to fyght agaynſt Jeruſalē, he toke counſel with the lordes and men of might, to ſtop the water of the fountaynes without his citie: and they dyd helpe hym. For there gathered many of the people together, and ſtopt al the welles, and the broke that ranne thorowe the myddes of the lande, ſayinge: why ſhall the kynges of Aſſur come, and fynde muche water? And Hezekia went to ineſtely, and buylte vp all the wall where it was broken, and made ordinaunce vppon the towres, and to the other wall without, and repayred Mylo in the citye of Dauid, & made manye dartes and ſhyldes. And he ſet B
captaynes of warre ouer the people, and gathered them together to hym in the large ſtrete of the gate of the citie, and ſpake gentelye to theym, ſayinge: Plucke vp your herts, and be ſtrong: Be not afrayed nor dyſcouraged for the kyng of Aſſur, and for all the multitude that he hath with hym. • For 4 Re.6.d
there be mo with vs then with hym. wyth hym is an • arme of fleſhe: but Jer.17a
with vs is the Lorde oure God, for to helpe vs, and to fyght oure battayles. And the people toke a corage thorowe the wordes of Hezekia kynge of Juda. • After thys dyd Sēnacherib king 4.re.18b
of Aſſur ſend of his ſeruauntes to Jeruſalem, (but he him ſelfe remayned beſyde Lachis, hauyng all his power with him) vnto Hezekia kyng of Juda, and vnto all Juda, that were at Jeruſalem, ſayinge: Thus ſaith Sen- C
nacherib kyng of Aſſur: • wherein do 4Re.18c
ye truſt, O ye that dwell in Jeruſalem whiche is beſieged? Doeth not Hezekia entiſe you to geue ouer your ſelues vnto death, hunger, and thurſt, ſayinge: The Lorde oure God ſhall rydde vs oute of the hand of the kyng of Aſſur? Hath not the ſame Hezekia put downe hys hye places and his alters, and commaunded Juda and Jeruſalem, ſayinge: Ye ſhall worſhyppe before one aultar, and burne incenſe vppon the ſame. Knowe ye not what I and my fathers haue done vnto the people of all landes? were the goddes of the people of other landes hable or myghtye to ſaue theyr landes oute of my hande? whiche of all the goddes of thoſe nacions (that my fathers deſtroyed) coulde delyuer hys people out of myne hande? And ſhall youre God be able to delyuer you out of my hande? wherefore nowe lette not Hezekia decepue you, nor perſwade you of this faſhion, nor beleue him. For as no god amonge all nacions and kyngdomes, was able to ryd D
his

his people out of my hand, and out of the hand of my fathers: Howe muche lesse shall your gods be able to keepe you out of my hand: and yet no thinges dyd his seruantes speake agaynst the lord God, and againſt his seruant Ezekia. And Sēnacherib also wrote a letter to raile on the Lorde God of Israell, and spake agaynst hym, sayeng: As the gods of the nations of other landes, haue not ben able to deliuer theyr people out of myne hande: Euen so shall not the god of Hezekia delyuer his people out of myne hand. And they cried with a loude voyce in the Iewes speache vnto the people of Ierusalem that were on the wall to feare them, and to make them faynt hearted, and that they myghte so take the citie. And they spake agaynste the god of Ierusalē, as againſt the gods of the nations of the earthe, whiche were the woorkes of the handes of men. But Hezekia the kyng and the E Prophete Isai, the sonne of Amoz, prayed agaynst that blaſphemie, and cried vp to heauen. And the Lord sent an angell, which destroyed al the mē of war, and the lords and captains of ꝑ hoſt of the kynge of Assur, that he turned his face agayn with shame toward his owne land. And when he 4.re.19 was come into the house of his god, F they that came of his owne body, slue hym there with his swearde. And so the Lorde saued Hezechia, and the inhabiters of Ierusalem, out of the hād of Sennacherib kyng of Assur, and from the hand of all other, and mayntayned theim on euery syde. And many brought offerynges vnto the Lord to Ierusalem, and presentes to Hezekia king of Juda: so that he was magnified in the syght of al natiōs from thens forthe. * In those days Hezekia was sycke vnto the deathe, and 4.re.20 Es.38.a. prayed vnto the Lord, which answered hym, and shewed hym a wonderfull myracle. But Hezekia did not agayne vnto God accordynge to it that he had shewed hym: for his hearte arose, and there camme wrathe vppon hym, and vpon Juda and Ierusalem. Notwithstandyng Hezekia submitted hym self (after that his heart was ryſen vp) he and the inhabiters of Ierusalem: and the wrathe of the Lorde came not vppon them in the dayes of Hezekia. And Hezekia had exceedynge G muche richesse and honoure. And he gate hym treasures of siluer and gold, precious stones, and spices, shieldes, and of all maner of pleasant Iewels: and made store houses for the fruytes of corne, for wine and oyle: and stalles for all manner of beastes, and foldes for sheepe. And he made him cities, and had of sheepe and Oxen greate aboundaunce. For God hadde geuen hym substance exceding muche. This same Hezekia stopped ꝑ vpper water spryngs of Gihon, and brought thē downe to the west side of the citye of Dauid. And Hezekia prospered in all hys woorkes. And when the Prynces of Babilon sent vnto him ambassadors, to enquire of the wondre that chaunced in the lande: God lefte him to trye him, and that all that was in his hart, myghte be knowen. The reaſte of the De.18.a dedes of Hezekia, and his goodnesse. Behold, they are wrytten in the vision of Isay the Prophet, the sonne of Amoz, in the boke of the kings of Juda and Israell. And Hezekia slepte with his fathers, and they buried him in the most worthy place of the sepulchres of the sonnes of Dauid: and all Juda, and the enhabiters of Ierusalem dyd hym worshippe at his death. And Manasse hys sonne raigned in hys stead.

¶ The.xxxiii. Chapter.

A Manasse was.xii. yeare olde, 4.re.21.a * whan he began to raygne: and he raigned.lv. yere in Ierusalem, but did euil in the sight of the Lord, like vnto the abhominations of the Heathen, whome the Lorde caste out before the childre of Israell. For he went to and builte the hill aultare 4.re.18.a * whych Hezekia his father had broken downe. And he reared vp altares for Baalim, and made groues, and

worshipped all the hoost of heauen, and serued them, and he buylt aulters in the house of the Lord, where as the
2.Re.7 b Lord yet had said: In Ierusalem shal
2 par.6,a my name be for euer. And he buylded
and.7.c aulters for all the hoost of heauen in the two courtes of the house of the Lorde. And he burnte his chyldren in fire, in they valley of the sõne of Hinnon. He was a sorcerer: he regarded the cryinge of byrdes, vsed inchauntments, and mainteined worckers with spretes, and sears of fortunes: and wroughte muche euell in the syght of
B the Lorde to anger him withall. And he put the kerued ymage and an ydol which he had made in the house of God. Of which house, God had sayd to Dauid and to Salomon his sõne: in this house and in Ierusalẽ, which I haue chosen afore all the trybes of
2.reg.7 b Israell, I will put my name for e-
3.Re.8 d uer, and will nomore bryng the seate
2 Pa.6.a of Israell, from the lande whiche I
and.7.c haue ordeyned for your fathers. If so be that they will be diligente, and do all that I haue commaunded them in all the lawe, and statutes, and ordeynaunces by the hande of Moyses.
And so Manasse made Juda and the enhabyters of Ierusalem to erre, and to do worse then the heathen, whom the Lorde destroyed before the chyldren of Israell. And the Lorde spake to Manasse, and to hys people, but they wolde not regard. Wherfore, the
C Lorde brought hppon them the captaynes of the hoost of the kyng of the Assirians, whiche tooke Manasse in holde, and bounde him with cheynes, and caryed him to Babilon. And whẽ he was in tribulacion, he besoughte the Lorde his God, and humbled him selfe exceadyngly before the God of hys fathers, and made intercession to him, and God was intreated of him, and hearde hys prayer, and broughte hym agayne to Ierusalem into hys kingdome. And then Manasse knew, that the Lorde was God. After thys he buylte a wall without the citye of Dauid on the weste syde of Gion in the valleye, as they came to the fyshe gate,
and round about Ophel, and brought it vp of a verye great heygth, and put captains of warre in al the strong cities of Juda. And he toke awai strãge goddes, and Images out of the house 3.pa.18
of God, and * all the aulters that he and.31.
had buylte in the mounte of the house of God, & in Ierusalem, and cast them out of the citye. And he prepared the auiter of the Lord and sacrificed theron: peaceofferynges and thankeofferyngs, and charged Juda to serue the Lorde God of Israell. Neuertheles the people dyd offer styll in the hyl-
aulters, howbeit vnto the Lord their D
God onely. The reste of the actes of Manasse, and his prayer vnto hys God, and the wordes of the sears, and of them that spake to him in the name of the Lorde God of Israell: behold, they are writtẽ in the sayings of the kynges of Israell. And hys prayer, and howe that he was hearde, and all hys synnes, and hys trespasse and the places where he made hylaulters, and set vp groues, and ymages (before he was mekened) behold, they are writ-
ten amonge the sayinges of the sears. And Manasse slepte with hys fathers, and they buryed hym in hys owne house: and Amon hys sonne reygned in hys roome. Amon was two and twentye yere olde, when he beganne to reygne, and reygned two yeare in Ierusalem. But he did euyl in the syght of the Lorde, lyke as dyd Manasse his father: for Amon sacrifyced to all the kerued images, which Manasseh hys father had made, and serued theym, and submitted not hym selfe before the Lorde: as Manasseh hys father had mekened hym selfe. But Amon trespalled greately. And hys owne seruauntes conspired agaynst him, and slue him in hys owne house. But the people of the lande slue all them that had conspired agaynste kynge Amon. And the same people of the lande made Josia his sonne kyng in hys roome.

¶ The .xxxiiii. Chapter.

Josia

A 4.R.22.a

JOsia was viii. yere old when he beganne to reygne, and he reygned in Jerusalem. xxxi. yere, & he did that which was righte in the sighte of the Lorde, and walked in the waies of Dauid hys father, and bowed nether to the right hande nor to the lefte. In the eyghte yere of his reygne (when he was yet a childe) he beganne to seeke after the God of Dauyd hys father. And in the xii. yeare, hee began to pourge Juda and Jerusalem from hylaulters, groues, kerued ymages, and ymages of mettall: and they brake down the aulters of Baalim euen in hys presence: and other Images that were in greater honoure then they, he caused to be destroyed. And the groues, kerued Images, and images of metal, he brake and made dust of them and strawed it vpon the graues of them, that had offered vnto them. And he burnt the bones of the priestes vpon the aulters of them, and clensed Juda and Jerusalem. And euen so dyd he in the cyties of Manasse, Ephraim, Simeon, vnto Nephthali. And in the wyldernesses of them round about, he plucked asonder the alters and the groues, and dyd beate them and stampe theim to pouder, and beate downe all the Images throughoute all the lande of Israell: and returned to Jerusalem againe.

In the. xviii. yere of hys reygne whē he had pourged the land and the temple, he sente Saphan the sonne of 4.R.22. Amaziahu, and Maasiah the gouernoure of the citie, and Joah the sonne of Joahaz the recorder, to repaire the house of the Lord hys God. And whē they came to Helkiah the hie Priest, they deliuered theym the money that was brought into the house of God, which the Leuytes that kepte the entries, had gathered of the hand of Manasse, and Ephraim, and of al that yet remayned in Israel, & of al Juda and Ben Jamin, and of the inhabiters of Jerusalem. And they putte it in the handes of the woorkemen, that hadde the ouersight of the house of the Lord: and they gaue it to the labourers that wrought in the house of the Lorde, to repayre and amend the house. Euē to masons and carpenters gaue they it, to get stone and tymbre for coulpes and for beames of the houses, whiche the Kinges of Juda hadde destroied: And the menne dyd the worke faithfullye. And the ouerseers of theym to C; courage them forwarde, wer Jahath and Obadiahu Leuytes of the childrenne of Merari and Secharia, and Mesullam, of the children of the Cahathites and other of the Leuytes: which all couide skyl of instrumentes of musicke. And ouer the bearers of burthēs and ouer al that wrought in what soeuer woorkemanshyppe it were, were there Scrybes, officers, and porters of the Leuytes. And when they brought oute the money that was brought into the house of the LORDE, Helkia the Priest founde the Booke of the lawe of the LORDE, geuen by Moyses. And Helkia aunswered and sayde to Saphan the Scrybe: I haue founde the Booke of the law in the house of 4.R.22.b the LORDE, and Helkia gaue the booke to Saphan. And Saphan caried the Booke to the Kynge, and brought the Kynge woorde agayne, sayinge: all that was committed to thy seruantes, that do they. And they haue gathered together the money that was founde in the house of the LORD, and haue deliuered it into the handes of the ouerseear of the woorke, and to the hands of the woorkmen. And then Saphan the Scrybe shewed the Kynge sayinge: Helkia the Priest hath geuen me a boke, and Saphā red in it before the king. And it forturned that when the king hadde heard the wordes of the lawe, he tare hys clothes: and the king commaunded Helkia & Ahikam the son of Saphan, and Abidon the son of Micah, and Saphan the Scribe, and Asaia a seruant of the kinges, sayinge: go and enquire of the Lorde for me, and for them that are lefte in Israel and Juda concerninge the wordes of the boke that

that is found. For great is the wrath of the Lorde that is fallen vpon vs, because our fathers haue not kept the worde of the Lorde, to do after al that is written in this booke. And Helkia and they that the kyng had apoynted, went to Hulda a prophetesse the wife of Sallum: the sonne of Tokhath, the sonne of Hasra keper of the wardrope (for shee dwelte in Jerusalem within the seconde wall) and so they communed with her. Shee answered them: thus sayeth the Lorde God of Israell, tell ye the manne that sent you to me: Euen thus sayth the Lord: beholde, I will bring euil vpon this place, and vpon the inhabiters therof (euen all the curses that are wrytten in the boke which they haue read before the king of Juda) because they haue forsaken me, and haue offred vnto other goddes, to angre me with all maner workes of their handes, therfore is my wrath set on fyre againste this place: and shall not be quenched. And as for the kyng of Juda whiche sent you to enquire of the lord, so shalye sai vnto him, thus saith the Lord god of Israell, concerninge the woordes which thou hast hard: Because thine heart did melt, and thou diddest meke thy self before God when thou hardest hys wordes againste this place, and againste the inhabiters therof, and humbledst thy self before me, & tarest thy clothes, & wepedst before me, that haue I hearde also, sayeth the Lorde. Beholde, I will take thee to thy fathers, and thou shalte be putte in thy graue in peace, and thine eies shal not see all the myschefe that I wil bring vpon this place, and vpon the inhabiters of the same. And thei brought the kyng word againe. * Then the king sent and gathered together all the elders of Juda and Jerusalē. And the kinge went vp into the house of the Lorde, and all the men of Juda, and the inhabiters of Jerusalem, and the priestes and Leuytes and all the people great and small: and the king did reade in their eares all the woordes of the boke of the couenaunte that was founde in the house of the Lorde. And the kinge stode at his standynge, and made a couenaunt before the Lord, to folowe the Lorde, and to kepe his cōmaundementes, and hys wytnesses, and hys statutes with all hys heart, and with all hys soule, and to fulfyll the woordes of the appointment wrytten in the sayde boke. And hee sette in theyr roume all them that wer found in Jerusalem: and Ben Jamin and the inhabiters of Jerusalem didde accordynge to the couenaunt of the Lord GOD of theyr fathers. And Josia putte awaye all maner of abhominacions oute of all landes that pertayned to the childzenne of Israell, and broughte in all that were founde in Israell, to worshippe and to serue the LORDE theyr GOD. And they turned not aside from after the Lorde God of theyr fathers, as longe as hee lined.

The .xxxv. Chapter.

AND Josiah held the * feast of Passeouer vnto the Lorde in Jerusalem, and they slewe Passeouer in the fourtenthe daye of the fyrste moneth. And he settte the Priestes in their Offices: and ayded them in the seruice of the house of the Lord. And he sayd vnto the Leuytes (that taught all Israel, and wer sanctified vnto the Lorde:) Put the holy Arke in the house, which Salomon the sonne of Dauid kyng of Israell, dyd buylde, there shall no other burdeyn be layde vpon youre shoulders. But nowe serue the LORDE youre GOD, and hys people Israell. And prepare your selues by your auncyente householdes and companyes, accordynge to the writynge of Dauyd, kynge of Israell, and the writynge of Salomon hys soonne. And stande in the holye place, accordyng to the diuision of the aunciente housholdes of your brethren, the childzen of the people: and after the diuision of the aunciente householdes of the Leuites: kyl Passeouer, and sanctifie, and prepare youre bretherne, that they may do accoding to the word of the

A 4. kk. 23. & 3. Esd. 1.

H. kk. 22. 8

the Lorde by the hande of Moyses.
And Josia gaue to the people flockes
B of shepe and kyddes, for passeouer, and
for al that were presente thirty thou-
sand by tale, and three thousand oxen,
and these wer euen of the kinges sub-
staunce. And his lordes gaue willing-
lye bothe vnto the people, and to the
priestes, and vnto the Leuites. Hel-
kia also, Zacharia and Jehiel, rulers
of the house of God, gaue vnto the
priestes for passeouer offerynges, two
thousand and syxe hundred shepe, and
three hundred oxen. Conania and Se-
miahu and Nethanel hys brethren,
and Hasiabahu, & Jagel, and Josabad
rulers of the Leuites, gaue vnto the
Leuites passeouerofferings, euen fiue
thousand shepe and fyue hundred oxē.
And so the seruice was prepared, and
the priestes stode in their places, and
the Leuites in their distinct compa-
nyes at the kinges commaundement.
And they slue passeouer, and the prie-
stes sprynkled the bloode with theyr
hand, and the Leuites pulled of the
skinnes of the beastes. And they set a-
way the burntofferynges, to geue thē
vnto the people that were deuided by
auncient houses, and that they should
Leui.1.a offer vnto the Lorde, lyke * as it is
written in the boke of Moyses. And
Exo.12b so did they with the oxen also. And *
they dressed the passeouer with fire, as
the maner was. And the other dedi-
cate beastes sodde they in the pottes,
calderns, and pannes, and deuided thē
among all the people. And afterward
they made readye for them selues, and
for the priestes: for the childzen of Aa-
ron were busied in offeryng of burnt-
offerynges, and the fatte vntyll night:
therfore the Leuites prepared for thē
selues and for the priestes the sonnes
of Aaron. And the singers, ỹ chil-
C dzen of Asaph stode in their standyng
1.pa.25a * accordyng to the commaundemente
and.26.d of Dauid, and Asaph, Heman & Je-
duthun the kynges seer: and the por-
ters wayted at euery gate, and might
not depart frō theyr seruice: for theyr
brethrene the Leuites prepared for
them. And so all the seruice of the
Lorde was prepared the same daye, to
offer passeouer, and to offer burnte-
offerynges vpon the aulter of the Lord
accordyng to the commaundemente of
kynge Josia. And so the chyldzen of
Israel that wer present offered passe-
ouer the same tyme, and kept the feast
of swete bread seuen dayes. And ther
was no passeouer lyke to that kept in
Israel from the daies of Samuel the
prophet: neyther dyd al the kynges of
Israel hold such a passeouer feaste as
dyd Josia, & the priestes, & Leuites, &
all Juda and Israell that were pre-
sent, and the enhabiters of Jerusalem
This passeouer was holden in the D
eyghtene yere of the raygne of Josia. 4Re.22f
* After all this, when Josia had pre-
pared the temple, Necho kynge of E-
gypt came vp to fight agaynst Carca-
mis beside Euphrates, & Josia went
out agaynst him: which sent messen-
gers to him, and said: What haue I to
do with thee thou king of Juda? Be
not thou agaynst thy selfe this daye:
for my war is agaynst another house,
and God bad me make haste. Leaue of
therfore, and medle not with God,
whiche is with me, leaste he destroye
thee. Neuertheless, Josia would not
turne his face from him, but rather
tooke aduyse to fighte with him, and
herkened not vnto the wordes of Ne-
cho out of the mouth of God, & ca me
to fyght in the valey of Magedo, and
the shooters shot dartes at kynge Jo-
sia. And the kynge sayde to his ser-
uauntes: Carye me awaye, for I am
sore wounded. His seruauntes ther-
fore had hym out of that charette: and
put hym (as a kynge) in another cha-
ret that he had. And when they had
brought him to Jerusalem, he dyed,
and was buryed in the sepulchre of Zacar.23
his fathers. * And all Juda, and Je-
rusalem mourned for Josia. And Je-
remia lamented Josia, and all syn-
gynge menne and syngynge wemen
mourned for Josia in theyr lamen-
tacions to thys daye, and made the
same lamentacions an ordinaunce
in Israel: and beholde they are writ-
ten in the lamentacions. The reste of
which

the actes of Iosia and hys goodnes which he dyd, in folowynge the wyrtynge of the lawe of the Lord, and his sayinges, firste and laste: beholde, they are writtē in the boke of the kynges of Israell and Juda.

¶ The .xxxvi. Chapter.

A 4.re.24.f AND * the people of the lande tooke Iehoahaz, the sonne of Iosia, and made hym kyng in hys fathers steade in Jerusalem. And Iehoahaz was .xxiii. yere olde when he beganne to reygne, and he reygned iii. monethes in Jerusalem. And the kyng of Egipt put him down at Jerusalem, and merced the land in an C. talentes of siluer, and a talent of gold. And the kyng of Egypte made Eliakim his brother kyng vpon Juda and Jerusalem, and turned hys name to Iehoakin: and Necho tooke Iehoahaz his brother, and caryed hym to Egypte. Iehoakin was .xxb. yeare olde when he began to reigne, and he reigned .xi. yere in Jerusalem: and he dyd euyl in the sight of the Lord his God.

B Agaynst hym came vp Nabuchodonozor kyng of Babylon, and bounde hym with two chaynes, to carye hym 4.re.24.a to Babilon. ¶ The kynge * Nabuchodonozor also caryed of the vesselles of the house of the Lorde to Babylon, and put them in his temple at Babilon. The reste of the actes of Iehoakin, and his abhominacions whithe he dyd, and carued ymages that were layed to his charge, beholde, they are writen in the boke of the kings of Israel and Juda: and Iehoachin his son reigned in his steade. Iehoachin was eyght yeare olde, when he beganne to reygne, and he reygned three monethes and ten dayes in Jerusalem: & he did euyl in the syght of the Lord: And when the yeare was out, kynge Nabuchodonozor sent, and fet hym to Babilon with the goodly vesselles of the house of the Lorde, and made Zedekia (his fathers brother) king ouer Jer.55.a Juda and Jerusalem * Zedekia was 2.re.24.d one and twentye yeare olde when he began to reygne, and reygned .xi. yere in Jerusalem. And he dyd euyl in the syght of the Lord his God, and humbled not him selfe before Jeremia the prophet at the mouth of the Lord. And he rebelled agaynste Nabuchodonozor, which had receyued an oth of him by God. But he was stifnecked and to hard herted to turne vnto the Lord God of Israell. Moreouer all the rulers, the priestes, and the people trespaced more: synnyng after all maner of abhominacios of the heathen, and polluted the house of the Lord, which C he had halowed in Jerusalem. * And Jer.25.a the Lorde God of theyr fathers sente to them by his messengers, rysyng vp betimes and sendinge, for he had compassiō on his people, and on his dwellyng place. But they mocked the messengers of God, and despysed hys wordes, and misse vsed his prophetes, vntyll the wrath of the Lorde arose agaynst his people, and tyll ther was no remedye. And so * he brought vp- 2.re.25.a pon th.m the kynge of Caldey, whyche slue theyr yonge men with the swearde in theyr holye temple, and spared neyther yonge man, mayden, olde man, nor hym that stowped for age. He gaue them all into his hande. And all the besselles of the house of God (both great and small) and the treasures of the house of the Lord, and the treasures of the kynge, and of hys Lordes: all these caryed he to Babylon. And they burnt the house of god, and brake downe the wall of Jerusalem, and burnte all the places thereof with fire, and destroyed al the goodly Jewelles thereof. And the reste that had escaped the swearde, caryed he to Babilon, where they were bounde to him and his chyldren, vntyll the tyme that Persia had the Empire, to fulfill D the worde of the Lorde * by the mouth Jer.25.b of Jeremia, vntyll the lande had her pleasure of her Sabbothes: for as longe as shee laye desolate, she kepte Sabboth, vntyll .lxx. yeres were fulfylled. * And the firste yeare of Cirus 1 Esd.1.a kynge of Persia (when the worde of the Lorde: * spoken by the mouth of Jer.25.c Jeremis

Jeremia was fynished) the Lord ſtered vp the ſpirite of Cyrus kynge of Perſia, that he made a proclamation thorow out all his kingdom, and that by writyng, ſaying: Thus ſayth Cirus kynge of Perſia, all the kyngdomes of the earth hath the Lorde God of heauen geuen me, and hathe charged me to buyld hym an houſe in Jeruſalem, that is in Juda. Wherefore whoſoeuer is among you of all his people, the lord his God be with him, and let him go vp.

¶ The ende of the ſecond Boke of the Chronicles.

¶ The fyrſt Boke of Eſdras.

¶ The fyrſte Chapter.

A 2.pa.36.d

IN the fyrſt yeare of Cirus kyng of Perſia (that the word of the Lord ſpoken by the mouth of Jeremie myght be fulfilled (the Lorde ſtered vp ỹ ſpirit of Cirus kyng of Perſia, that he cauſed to be proclaymed thorowe out all hys empyre, and to bee written, ſaying: thus ſayth Cirus the kynge of Perſia: The Lorde God of heauen hath geuen me all the kyngdoms of the erth, & hath commaunded me to buylde hym an houſe at Jeruſalem, which is in Juda. Who ſoeuer now among you, is of his people the Lorde his God be with hym, and lette hym go vp to Jeruſalem in Juda, and buylde the houſe of the Lorde God of Iſraell. He is the God that is at Jeruſalem. And whoſoeuer remayneth yet in any manner of place, where he is a ſtranger) let the men of that place helpe hym with ſyluer and gold, with good & cattell, beſide that which thei willingly offre, for ỹ house of God that is at Jeruſalem. Then ſtode vp ỹ principall fathers of Juda & Beniamin, and the Prieſtes and Leuites, and all they whoſe ſpirite God had raiſed to go vp, and to buylde the houſe of the Lord, which is at Jeruſalem. And all they that were about them, ſtrēgthed theyr hāds with veſſeles of ſyluer and golde wyth good and cattell, and ieweles, in ſomuche that euery one ſhewed hym ſelfe liberall. And kyng Cirus brought forth the veſſeles of the houſe of the Lorde, which Nabuchodonoſor hadde taken out of Jeruſalem, and had put in the houſe of his god. Thoſe dyd Cyrus the kyng of Perſia bryng forthe by the hand of Mithridates the treaſurer, and numbred theim vnto Seſbazer, the prince of Juda. And this is the numbre of them. xxx. chargers of gold: a thouſand chargers of ſiluer, xxix. knyues. xxx. baſyns of gold, and of other ſyluer baſyns .iij.C. and ten, & of other veſſels, a thouſand. All the veſſels of gold and ſyluer were fyue thouſand and foure hundred. All theſe dyd Seſbazer cary awaye with them that came vp oute of the captiuitie of Babylon, vnto Jeruſalem.

Eſd.44.b Jer.25.b 2.pa.36.d 1.Eſd.1.a Jer.25.c

¶ The. ij. Chapter.

THeſe are the childzen of the land A that went vp out of the captiuitie (whome Nabuchodonoſor the king of Babylon had caried away vnto Babylon) and came agayn vnto Jeruſalem, and into Juda, euery one vnto his citie. They that came with Zorobabell are theſe, Jeſua, Nehemiah, Saraiah, Raelaia, Mardochai, Bilſan, Miſpar, Biguai, Rehum, Baana. Thys is the numbre of the men of the people of Iſrael. The childzen of Pharez, two thouſand, an hūdzed and two and ſeuentie: the childzē of Sephatia, three hundzed and two and ſeuentie: the chyldzen of Arath, ſeuen hundzed and fyue and ſeuentie: the chyldzen of the captayn of Moab, among the childzen of Jeſua and Joab, two thouſande, eyghte hundzede and twelue: The chyldzen of Elam, a thouſande, two hundzed, and fowre & fyftie: The childzen of Zathu nyne hun-

2.Eſ.2.a

hundzed and fiue and foztie, the chyl-
dzen of Zaccai, ſeuen hūdzed and thze
ſcoze: the childzen of Baani, ſixe hun-
dzed, and two and foztie: the childzen
of Bebai, ſixe hundzed and thzee and
twentie: the childzen of Aſgad, a thou
ſand, two hundzed and two and twen
tie: the childzen of Adonicam, ſyx hun
dzed and ſixe and ſixtie: the childzen of
Beguai: two thouſande, and ſixe and
fiftie: the childzen of Adin foure hun-
dzed and foure and fiftie: the childzen
of Ater of Hezekia, eight and nyntie:
the childzen of Bezai, thze hundzed, &
thze and twentie: the childzen of Jo-
ra, an hundzed and twelue: the childzē
of Haſum two hundzed and thze and
twentie: the childzen of Gebar, fiue
and nyntie: the childzen of Bethlehē,
an hundzed and thze and twentie: the
men of Netopha, ſixe and fiftie: the
men of Anathoth, an hūdzed & eight &
twētie: the childzē of Aſmaueth, two
& foztie: the childzē of Kyziath Jarim
ſeuen the childzen of Cephira, & Be-
roth ſeuen hundzed, and thze and fozty
the childzen of Harama and Geba, ſix
hūdzed and one and twentie: the men
of Mychmas, an hundzed and two &
twentie: the men of Bethell, and Hai
two hundzed and thzee and twentie:
the childzen of Nebo, two and fiftye:
the childzen of Magbis, an hundzed
and ſixe and fiftie: the childzen of the
other Elam, a thouſand and two hun
dzed and foure and fiftie: the childzen
of Harim, thze hundzed and twentye:
the childzen of Lohadyd and Ono, ſe-
uen hundzed and fiue and twenty: the
childzen of Jericho, thze hundzed and
fiue and fozty: the childzen of Senaa,
thze thouſand ſix hundzed and thirty.
The Pzieſtes of the childzen of Je-
daia, of the houſe of Jeſua, nine hun-
dzed and thze and ſeuentie: the childzē
of Immer, a thouſand and two and
fiftie: The childerne of Paſhur, a
thouſand two hundzed and ſeuen and
fozty. The childzen of Harim, a thou-
ſand & ſeuentene. The Leuites, The
childzen of Jeſua, and Cadmiel, of
the childzen of Hodauia, foure and ſe-
uentie, the ſyngers, the childzen of A-
ſaph, an hundzed and eyght and twen
tie. The childzen of the doozekeeper.
The childzen of Sallum, the childzē
of Ater, the childzen of Talman, the
childzen of Akub, the chyldzen of Ha-
ſeta, the childzē of Sobai: al together
an hundzed and nine and thirtie. The
Nethinims, the childzen of Zia, the
childzen of Aaſupha, the childzen of
Tabaoth, the childzen of Ceros, the
childzen of Sicha, the childzen of Pa
don, the childzen of Lebanas, the chil-
dzen of Hegaba, the childzen of Akub
the childzen of Hagab, the chyldzen of
Samlai, the chyldzen of Hanan, the
chylderne of Gyddell, the chylderne
of Gahar, the chyldzen of Reaia, the
childzen of Razin, the childzen of Ne
choda, the childzen of Gaſam, the chil
dzen of Vſa, the chil zen of Paſſeah:
the childzen of Baſſai: the childzen of
Aſna, the childzen of Mehunim, the
childzen of Nephuſſim, the chyldzen
Bacbuc. The childzen of Hacuba, the
childzen of Harhur, the chyldzen of
Bazlut, the childzen of Mehira, the
chylderne of Harſa, the chyldzen of
Barcom, the chyldzen of Siſara, the
chyldzen of Thamah, the chyldzen of
Nezziah the childzen of Hatipha. The
childzen of Salomons ſeruaunts, the
chyldzē of Sotai, the childzen of So-
phereth, the chyldzen of Peruda, the
chyldzenne of Jaala, the chyldzen of
Darcon, the chyldzenne of Gyddell,
the chylderene of Sephatiah, the
chyldzen of Hattyll, the childrene of
Pochereth Hazbaim, the childzen of
Ami. All the Nethinims, and the
childzen of Salomons ſeruants, wer
all together, thze hundzed two and
nintie. And theſe went vp frō Thē-
melah, and from Thelharſa: Cherub,
Addon, and Immer. But they could
not diſcerne theyr fathers houſe, and
theyr ſede: whether they were of Iſ-
raell. The chyldzen of Delaia, the
chyldzen of Tobia: the chylderne of
Necoda, ſyxe hundzed and two & fif-
tie. And of the childzen of the pzieſts.
The childzen of Hebaia, the chyldzen
of Haccoz, the chyldzen of Berzilai:
which toke one of the daughters of
Berzalai,

2.re.17.g 9.f Re.2.d • Berzalai the Gileadite to wife: and was called after theyr name: these soughte theyr euidence amonge them that had the regester of birth, and wer not founde therein, therefore were they put from theyr priesthode. And Hathirsatha said vnto them, that they shoulde not eate of the mooste holye, Exo.28.e tyll there rose vp a • priest to weare Urym and Thummim. The whole congregacio together was.xlii.thousande three hundred and three score: beside theyr seruantes and maydens: of whom there were seuen thousande three.C. and seuen and thirtye. And there were among them two hundred singyng men and wemen. Their horses were seuen.C. and.xxxvi. Theyr mules two.C. and.xlv. and theyr cameis foure.C. and.xxxv. Theyr asses sixe.M.vii.C. and .xx. And certayne of the chiefe fathers: whē they came because of the house of ꝑ lord at Jerusalē, they offred thē selues wyllyng for the house of god, to set it in hys place: and gaue golde after their habilitye, vnto the treasure of the woorke, euen one and .ix.M. peeces, & .v.M. pound of syluer: and an hundred priestes garmentes. So the priestes and the Leuites, and a certain of the people, and the syngers and the porters, and the Nethinims dwelt in theyr cities, and all Israell in theyr cities.

¶ The.iii. Chapter.

1.Esd.8.a AND when • the seuenth Moneth came, and the chyldren of Israell were now in theyr cities: the people came together (euen as one man) vnto Jerusalem. And there stode vp Jesua the sonne of Josedec: and hys brethren the priestes, and Zorobabel the sonne of Salathiel and his brethren, and buylded the aulter of the God of Israell, to offer burntofferinges theron, as it is written in the lawe of Moyses the man of God, and the aulter set they vpon his sockets (for there was a fearefulnesse amonge them because of the nacions and landes) therfore they offered burnt Nu.28.a offerynges theron vnto the Lorde • in the mornynge and at euen. And they B
holde the feaste of tabernacles • as it Nu.29.a
is wrytten: and offred burnte sacrifices, dayly, accordynge to the number and custome, day by daye. Afterwarde they offered dayly burntofferyngs also, and in the newe mones, and in all the feaste dayes that were consecrate vnto the Lord, and for all them which dyd (of theyr owne frewyll) offer vnto the Lord. From the first day of the seuenth moneth beganne they to offer burnt sacrifyces vnto the Lorde: euen when the foundacion of the temple of the Lorde: was not yet layde. They gaue money also vnto the masons and carpenters, and meate and drinke: and oyle vnto them of Zidon and of Tire, to bringe the Cedre tymber from Libanus by sea vnto Joppa, accordynge to the graunte that they had of Cirus the kynge of Persia. In the seconde C
yere of their commyng vnto the place of the house of God at Jerusalem in the seconde moneth, began Zorobabel the sonne of Salathiel, and Jesua the son of Josedec, and the remnaunte of theyr brethren the Priestes and Leuites, and all they that were come out of the captiuitie vnto Jerusalem, and appoynted the Leuites from .xx. yere old and aboue, to se, ꝑ the worke of the house of ꝑ lord wēt forward. And Jesua stode with his sonnes and brethrene: and Cadmiel with hys sonnes, and the chyldren of Juda, to further the workemen of the house of God, euen the chylderene of Henadab with their chyldren, and their brethren the Leuites. And whē the buylders layed the foundacion of the temple of the Lorde, the Priestes stode in their araye, with trompettes. And the Leuites the chyldren of Asaph with cimballes, to praise the Lorde. • After 1.ca.16.b
the maner of Dauid kynge of Israel. And they sange together, when they gaue prayse and thanckes vnto the Lorde, because he is gracious and because hys mercye endureth for euer vnto Israel. And all the people shouted lowd in praysing the Lord, because the foundacion of the house of the

Lorde was layde. Manye also of the
priestes and Leuites and auncient fa-
thers: whiche had sene the firste house
(when the foundacion of this house
was layde before theyr eyes) wepte
with a loude voyce. And many shou-
ted with ioye, so that the noyse gaue a
great sounde, in so much that the peo-
ple could not discerne the ioyfull soūd
and gladnes, frō the noyse of the we-
pynge amonge the people: for the peo-
ple shouted with a loude crye: and the
noyse was heard farre of.

¶ The.iiij. Chapter.

A
3 Esd.5g BUt * the aduersaryes of Iu-
da and Ben Jamin, hearde
that the chyldren of the cap-
tiuitie buylded the temple vn
to the Lorde God of Israell: And they
came to Zorobabel, and to the princi-
pall fathers, and sayde vnto them: We
will buylde with you, for we seke the
Lorde youre God lyke as ye do. And
we haue done sacrifice vnto him, sence
the tyme of Asor Haddon the kynge of
3.re.22 d Assur * whiche brought vs vp hither.
And Zorobabel, and Jesua, and the o-
ther auncient fathers of Israell: sayd
vnto them: It can not be, that you and
we together shoulde buylde the house
vnto our God: for we our selues wyl
buylde alone vnto the Lorde our God
1 Esd.1 a of Israell, * as Cirus the kynge of
Persia hath commaunded vs. And it
came to passe that the folke of the land
hindred the people of Juda, and trou-
bled them as they were buildyng, and
hyred coūcelers agaynst them, to hin-
dre theyr deuyce as longe as Cyrus
the kynge of Persia lyued, vntyll the
raygne of Darius kynge of Persia.
And in the reigne of Ahasuerus (euen
in the begynnynge of hys reygne)
wrote they vnto hym a complaynt a-
gaynst the enhabitoures of Juda and
Jerusalem. And in the dayes of Ar-
thaxerses, wrote Mithridath Tabel,
and the other of his councell vnto Ar-
thaxerses the kynge of Persia with
fayre wordes. And the Scrypture of the letter was wrytten in the
Syrians speche, and interpretated in
the language of the Syrians, Re-
hum the recorder, and Samsai the
scrybe, wrote a letter from Jerusa-
lem to Arthaxerses the kyng, as it fo-
loweth. Then Rehum the recorder, B
and Samsai the scribe, and other of
their companye of Dyna, of Arpha-
sath, of Tharpla, of Persia, of Arach,
of Babilon, of Susan, of Deha, of E-
lan, and other of the people * whom 4.re.18
the great and noble Asnaphar brought
ouer, and set in the cities of Samaria:
and other, that are nowe on this syde
the water. This is the copye of the
letter that they sente vnto kynge Ar-
taxerses: Thy seruauntes, and the mē
that are nowe on this syde the water:
Be it knowen vnto the kynge, that
the Jewes which came vp from thee
to vs, are come vnto Jerusalem (a ci-
tye sedicious and frowarde) & buylte
the same, and set vp the walles therof,
and laye the foundacions. Be it kno-
wen nowe also vnto the kynge that
if this citye be buylded, and the wal-
les therof made vp agayne: then shal
not they geue tolle, trybute, and cu-
stome, and the kynges profyt shal in-
curre dammage. And nowe in the C
meane season we haue destroyed the 3.Es.6.
temple, and wolde no lenger see the
kinges dishonoure: Therfore sent we
oute also, and certifyed the kinge, that
it maye be soughte in the booke of the
Chronicles of thy progenitoures, and
so shalte thou fynde in the boke of the
Chronicles, and perceaue, that thys
citye is sedicious and noysome vn-
to kynges, and landes, and that they
cause other also amonge them to re-
bel of olde, and for the same cause was
this citye destroyed. Therfore do we
certifye the kyng, that if thys citye be
buylded againe, and the walles therof
made vp: thou shalt hereafter haue no
porcion on this side the water. Then
sent the kynge an answere vnto Re-
hum the recorder, & Samsai the scribe
& vnto other of their companiōs that
dwelt in Samaria, & vnto the other
that were beyonde the water, in Se-
lan and Cheheth. The letter whiche
ye sent vnto vs, hath bene openly red
before me, and I haue commaunded

to

to make search: and it is founde, that this citye of olde hath made insurrection agaynst kynges, and that rebellyon and sedicion hath bene cõmitted therin. Ther haue bene myghty kynges also at Jerusalem, whiche haue reigned ouer al countryes beyond the water, and tolle, tribute, and custome was geuen vnto them. Geue ye now therefore commaundemente, that the same men be forbydden, and that the citye be not buylded agayne, tyll I haue geuen an other commaundemẽt. Take hede nowe that ye be not negligent to dõ this: for why shoulde the kyng haue harme therthorow? Now when the coppe of kynge Artharerses letter was red before Rehum and Samsai the Scrybe, and theyr companions, they wente vp in all the hast to Jerusalem, vnto the Jewes, and forbad them with violence & power. Then ceassed the worcke of the house of God at Jerusalem, and continued so vnto the seconde yeare of Darius kynge of Persia.

¶ The. v. Chapter.

A 3. Es. 6. a

THe prophets, Aggeus and Zachari the son of Iddo, prophecied vnto ỳ Jewes that were in Juda & Jerusalem, in the name of Agge. 1. a the God of Israel. Then gat vp Zorobabel the son of Salathiel, & Jesua the son of Josedec, and began to build the house of God at Jerusalem, and with them were the prophets of God which helped them. At the same tyme came to thẽ Tahnai, which was captaine on this side the water & Stharbazani, and their companions, & saide thus vnto thẽ: who hath cõmaunded you to build this house, & to make vp these wals: Then tolde we them the names of the men that made this buil ding. But the eyes of their God was vpon the elders of the Jewes, ỳ they B could not cause thẽ to cease, til ỳ matter was brought to Darius, and then they answered by letters therevnto. This is ỳ copy of ỳ letter: ỳ Tahnai (which was captaine on this side the water, & Stharbazani, & ỳ cõsaillers of Iphadsah (which were on this side the water) sẽt vnto king Darius, and ỳ matter that they sent vnto him, was writtẽ thus, within the letter: Vnto Darius the king, al peace: Be it knowen vnto the kyng, that we wẽt into the lãd of Jewrie, to the house of the great god, which is builded w̃ mightie great stones, & beames are layde in the walles, and the worke goeth faste forth, and prospereth in their hands. Then asked we the elders, and sayde vnto them as it foloweth: who commanded you to buyld this house, and to make vp the walles therof? We asked their names also, that we myghte certifye thee, and write the names of the men that were theyr rulers. But they answered vs with these words, and sayd: We are the seruants of him that is God of heauen and earth, and buylde the house, that was buylded many yeares agoe, • whiche a greate 3. re. 6. a kyng of Israell buylded, and set vp. 1. pa. 3. a But after ỳ our fathers had prouoked the God of heauen vnto wrathe, • he gaue them ouer into the hand of Nabuchodonozor the kyng of Babylon, 4. Re. 24 and. 25. and of the Chaldeis, whyche brake downe this house, and caried the people awaye captiue vnto Babylon. • 1. Es. 1. a But in the fyrste yeare of Cyrus the kyng of Babylon, the same king Cyrus gaue cõmaundement concerayng this house of God, that it shoulde be buylded agayne. And ỳ vessels of gold and siluer of the house of God, which Nabuchodonozor tooke oute of the temple that was at Jerusalem, and brought them into the temple at Babylon, those did Cirus the king take out of the tẽple at Babylon, • & they wer deliuered vnto one Sasbazar by name, whõ he made captain, & said vnto him: Take these vessels, and go thy way, & set them in the tẽple ỳ is at Jerusalẽ, & let the house of God be builded in his place. Thẽ cam ỳ same Sasbazar, • laid the foũdation of ỳ house of God, which is at Jerusalẽ. Sens that time also vntil now hath it bẽ in building, & yet is it not finished. If it please ỳ king now therfore, let ther be serch made in ỳ kings library which is

there at Babilon, whether it haue ben kinge Cirus commaundemente, that this temple of GOD at Jerusalem should be builded, and let him send vs the kinges minde concernyng the same matter.

¶ The. vi. Chapter.

A 3. Es. 6. a

THen commaunded king Darius, and they made search in the library, euen in the place wher they layed vp the treasure at Babilon. And there was founde in a coffer (in the place that is in the lād of the Medes) a volume: and therein was it thus wrytten, and suche a memoriall: In the first yere of king Cirus, gaue the same king Cirus commaundemēt concerninge the house of God at Jerusalem, that the same house shoulde bee builded in the place where they offer the Sacrifices, and to ioyne the walles together of three score cubites height, and three score cubites bredth. Thre rowes of rough stones, and one rowe of timbre, and the expenses shall be geuen of the kinges house. And let the golde, and siluer vessel of the house of GOD, which (Nabuchodonozor B tooke out of the temple at Jerusalem, and brought vnto Babilon) be restored, and brought againe vnto the temple at Jerusalem to theyr place in the house of God. Get you far from them therefore, thou Thahnai captaine beyonde the water, and Starbozanai, and your cōsailers and Aphersechei, which are beyond the water, get ye away from them. Let the worcke of the house of this God alone, that the captaine of the Jewes and theyr elders maye builde the house of God in hys place. I haue commaunded what shal be doone to the elders of Juda, for the building of the house of GOD, that there shalbe diligent hede taken of the kinges goodes, euen of the rentes beyonde the water, and geuen vnto the men, that they bee not hindred. And if they haue nede of calues, rammes and Lambes for the burntofferinge of the God of heauen, wheate, salt, wine and oyle, after the custome of the Priestes at Jerusalem, lette the same be geuen them daily withoute anye delaye: that they maye offer sweete sauoures vnto the God of heauen, and praye for the kinges life, and for hys children. And suche a commaundemente haue I geuen: that what man so euer he be, that altereth this word, there shall a beame be taken from his house, and sette vp, and he shalbe hanged thereon, and hys house shalbe made a donge hyll, for the same thing. And the God that set hys C name there, destroye all kynges and people that put to theyr hand to alter, and to breake downe the house of god whyche is at Jerusalem. I Darius haue commaunded: that this be doone wyth spede. Then Thahnai the captain of the country beyond the water, and Starbozanai with theyr counsailers (to whome kynge Darius hadde sent) did their diligence: And the Elders of the Jewes builded, and they prospered thorowe the prophecynge of Aggeus the Prophet, and zacharye the sonne of Iddo: and they buylded and layed vp the foundatyon, accordynge to the commaundemente of the God of Israel, and after the cōmaundemente of Cyrus and Darius, and Artexerses kinges of Persia. And the house was fynished the thyrde daye of the monthe Adar, euen in the. vi. yere of the raigne of kinge Darius. ✝ And the childzen of Israel, the priestes, the D Leuites: and the other childzen of the 2. pa. 7. B captiuity, helde the dedication of thys house of God: wyth ioye, and offered at the Dedycatyon of thys house of GOD, an hundred Oxen, two hundred Rammes: four hundred goates, and for the reconcilynge of all Israel twelue he Goates, accordynge to the noumbre of the tribes of Israell: and sette the priestes in theyr sondrye courses, and the Leuites in theyr dyuers offyces to minyster vnto God at Jerusalem: as it is wrytten in the booke of Moses. And the chyldren of the captiuitye helde Passouer vppon the. xiiii. day of the first month: for the priestes and Leuites were purified, so

Exo. 20

that

they wer all cleane together, & kylled
Walleouer for al ꝑ childzen of the cap-
tiuitie, and for theyr bzethzen the prie-
stes, and for them selues. And the chil-
dzen of Israell which were come a-
gayne oute of captiuitie, and all suche
as had separated theym selues vnto
them, frō the kylthynesse of the Hea-
then of the lande: to seke the Lozde
God of Israell, dyd eate, and held the
feaste of vnleuened bzead, seuen dayes
with toy: for the Lozd had made them
glad, and turned the herte of the kyng
of Assur vnto theym, to strengthen
their hands in the wozke of the house
of God, euen the God of Israel.

¶ The. iii. Chapter.

¶ After these actes, there was in
the reigne of Artaxerses kyng
of Persia, one Esdzas the sone
of Saraiah, the sonne of Asaria, the
sonne of Helkia, the sonne of Sallum
the sonne of Zadoc, the sonne of Ahi-
tob, the sonne of Amaria, the sonne of
Azaria, the sonne of Meraioth, the
son of Zeraia, ꝑ son of Vsi, the son of
Bucki, the sonne of Abisua, the son
of Phinehes, ꝑ son of Eleazar, the son
of Aarō the chief prieste. This Esdzas
also went vp from Babilon, and was
a perfecte scrybe in the lawe of Moy-
ses, Exo. 20a and which the Lozd God of Is-
raell dyd geue. And the kynge gaue
hym all that he required, because the
hande of the Lozde hys God was vp-
pon hym. And ther went vp certayne
of the chyldzen of Israell: of the prie-
stes, Leuites, syngers, pozters, and of
the Nethinims vnto Jerusalem, in
the seuenth yere of kyng Artharerses.
And he came to Jerusalem in the
fyfth month, euen in the seuenth yere
of the kynge. For vpon the firste daye
of the firste moneth, beganne he to go
vp from Babylon: and on the fyfte
daye of the fifthe moneth came he to
Jerusalem, because the good hande of
God was vppon hym. For Esdzas
prepared his herte to seke the lawe of
the Lozd, and to do it, and to teach the
precept and iudgement in Israel. And
thys is the coppe of the letter, that B.
kyng Artharerses gaue vnto Esdzas
the prieste and scrybe: whiche was a
scrypter of the wozdes and comman-
dements of the Lozd, and of his statu-
tes ouer Israell. Artharerses a kyng
of kynges: Vnto Esdzas the prieste
and scrybe of the lawe of the God of
heauen, peace and salutacion. I haue
commaunded that all they of the peo-
ple of Israell, and of the priestes, and
Leuites in my realme (which are min
ded of their owne good wyll to go vp
to Jerusalem) go with thee: and ther-
fore arte thou sente of the kynge and
of his seuen counsailers, to vysit Iu-
da and Jerusalem, accozdynge to the
lawe of thy God, whiche is in thy
hande: And that thou shouldest take
with thee syluer and golde, which the
kynge and hys counsaylers offer of
theyr owne good wyll, vnto the God
of Israell (whose habitacions is at
Jerusalem) and all the syluer & golde
that thou canst fynde in all the coun-
trey of Babilon, with it that the peo-
ple offer of theyr owne good wyl, and
the priestes geue for the house of their
God whyche is at Jerusalem. Take ¶
thou the same, and dye diligentlye
with the same money, oxen, rammes
and lambes, with theyr meatofferyn-
ges and dzynkofferynges, and thou
shalte offer them vppon the aulter of
the house of youre God, whiche is at
Jerusalem. And looke what it lyketh
thee, and thy bzethzen to do with the
remnaunte of the money, that do af-
ter the wyll of youre God. And the
vesselles that are geuen thee for the
ministracion in the house of thy God,
those delyuer thou before God at Je-
rusalem. And whatsoeuer thing moze
shalbe nedefull for the house of thy
God, which is necessarie for to spend,
thou shalte receaue the charges oute
of the kynges treasure house. I kyng
Artharerses haue commaunded all
the treasurers beyonde the water, that
loke whatsoeuer Esdzas the prieste
and scrybe, in the lawe of the God of
heuen, requireth of you, that ye fulfyl
the same spedelye, vntyll an hundzed

talentes of siluer, and till an hundred quarters of wheate, and till an hundred Bates of wyne, and till an hundred bates of oyle: and salte without
3 Re. 7. d measure. Whatsoeuer also belongeth to the law of ☧ God of heuen, let the same be done wythout any delay for the house of the God of heauen, that he be not wroth against the realme,
D and agaynste the kynge, and his chyldren. And we certify you: that ye haue no auctoritie to requyre taxinge and custome, and yearly rentes vpon anye of the prieſtes, Leuytes, ſingers, porters, Nethinims and miniſters in the house of hys God. And thou Esdras (after the wiſedome of thy God, that is in thy hande) ſet iudges and arbytrers (by my auctho̅itie) to iudge all the people that is beyonde the water, euen all ſuche as knowe the lawe of thy God: and them that know it not, thoſe see that yee teache. And whoſoeuer wyll not fulfyll the lawe of thy God and the kynges lawe, lette him haue hys iudgement wythout delay, whether it be vnto death, or to be roted oute, and to bee condempned in
2 Es. 8. a goodes: or to be put in priſon. • Bleſſed be the Lorde God of our fathers, which ſo hath inſpired the kings hert to garniſhe the house of the Lord, that is at Ieruſalem: and hath enclyned hys mercye vnto me in the preſence of the kynge, and his counſaylers: and before all the kynges hie eſtates. And I was comforted (euen as the hande of the Lord my God was vpon mee) and ſo gathered I the heads of Iſrael together, that they might go vp with me.

¶ The. viii. Chapter.

A
3 Esd. 8. c THeſe are the principall fathers of them, and this is their regiſter that wente vppe wyth me from Babilon, what tyme as kynge Artharerſes reygned. Of the chyldren of Phinehes, Gerſon, of the chyldren of Ithamar, Daniell: of the chyldrenne of Dauyd, Hatus: of the chyldren of Zechania, amonge the chyldrenne of Pharos Zachary: and wyth hym were numbred an hundred and fiftie men. Of the chyldren of the cayne of Moab, Elionai, the ſonne of Zerahia, and wyth him two hundred men. Of the chyldren of Zechania the ſonne of Jahaliel: and wyth him three hundred men. Of the chyldren of Adin Abed the ſoonne of Jonathan, and wyth hym fyftie menne. Of the chyldren of Elam, Iſai the ſonne of Athalia, and wyth hym ſeuentye men. Of the chyldrenne of Saphatia, Zebadia
B the ſonne of Michaell, and wyth hym foure ſcore men. Of the chyldrenne of Joab, Obadia the ſoonne of Jehiel, and with him two hundred and eightene men. Of the chyldren of Helomith the ſonne of Joſophia, and with him an hundred and three ſcore men. Of the chyldren of Bebai, Zachari the ſonne of Bebai, and wyth him eyght and twentie men. Of the chyldren of Asgad, Johanan the ſonne of Hakathan, and wyth him an hundred and ten men. Of the chyldren of Adonicam that were the laſte, whoſe names are theſe: Eliphelet, Jehiel and Samaiah, and wyth them three ſcore menne. Of the chyldren of Biguai, Uthai, and Zabud, and with theym ſeuentie men. And I gathered theim together by the water that runneth towarde Ahaua, & there abode we three days. And I looked amonge the people and the Prieſtes, and founde there none of the chyldrenne of Leui. Then ſente I to Eliezer, to Ariell, Semeia, Elnachan, Jarib, Elnathan, Mathan, Zacharye: and to Meſullam the rulers, and to Joiarib and Elna-
C than, whiche were menne of vnderſtandynge: and to thoſe gaue I commaundemente, vnto Iddo the chiefeſt at Caſphia, that they ſhoulde fetche vs mynyſters for the house of oure GOD: and I tolde them what they ſhould ſay vnto Iddo: and to his brethē the Nethinims at Caſphia. And (through the good hande of our God vppon vs) they broughte vs a wyſe manne from amonge the chyldren of Moholi the ſonne of Leui, the ſonne

of

of Israel: & Sarabia with his sonnes and his brethren, euen eightene. And Hasabia, and with him Iesai of the childrē of Merari, with his brethrē, and theyr sonnes twenty. And of the Nethinims, whome Dauid and the princes gaue to minister vnto the Leuites, two hundred and twentye of Nethinims, whyche all were named
D by name. And euen ther at the water, besyde Thaua I proclaimed a faste, that we might humble our selues before our God, and seke of him a rycht waye for vs, and for our childrē, and for all oure substaunce. For I was ashamed to require of the king, souldiers and horsemen, to helpe vs against the ennemy in the way: but we sayde vnto the kinge: The hande of our god is vppon all theym that seeke hym, in goodnesse, and (his dominyon,) hys violēce and wrath, is against all them that forsake hym. So wee fasted, and besoughte oure God for this, and hee heard vs. And I tooke out twelue of the chiefe priestes: Sarabia, and Hasabia, and ten of theyr brethren wyth them, and waped them the syluer and golde, and vessels that were appoynted for the house of oure God, whyche the king and his counsailers, and his Lordes, and all Israel that wer there at hande, had geuen together. And I waped vnto their hande sixe hundred and fifty talentes of siluer, and in siluer vessels an hundred talents, and in golde an hundred talentes, twentye basens of golde, of a thousande pecēs: and two costlye ornamentes of good brasse, as cleare as golde: and I sayde
E vnto them: Ye are consecrate vnto the Lord, like as the vessels are holy also, and the golde and siluer are geuen of a good wyll vnto the Lorde God of your fathers. Watche ye, and kepe it, for ye shall way it downe before the chiefe prīestes and Leuites, and auncient fathers of Israell at Ierusalem in the Treasuries of the house of the Lorde. Then tooke the Priestes and Leuites the waped siluer and golde, and vessell, to bryng it to Ierusalem, vnto the house of oure God. And we brake vp, from the water of Thaua on the .xii. day of the firste month, to goo vnto Ierusalem: and the hand of our God was vpon vs, and deliuered vs from the hande of the enemyes, and of suche as laid wait for vs by the way. And we cam to Ierusalem, and abode there .iii. daies. But on the .iiii. daye was the siluer and golde, and vessell, waped in the house of our god, by the hand of Merimoth, the sonne of Uria the priest, and with him was Eleazar the son of Phinehes, & with thē was Iosabad the sonne of Iesua, & Noadia the sonne of Benor the Leuites. According to the numbre and waycht of euery one, was the weight all wrytte vp at the same time. And the childrē of the captiuity, which wer come out of prison, offred burntofferinges vnto the God of Israell, twelue bullockes for al Israel, xcvi. rammes, seuen and seuenty lambes, twelue he goates for a sinneofferinge, all to the burntoffering of the Lorde. And they deliuered the kinges commission vnto the kinges officer, and to the captains ẏ wer on this side the water. And they promoted the people, and ẏ house of god.

¶ The .ix. Chapter.

When these things wer done, the rulers came to me, and sayd: The people of Israell, and the priestes and Leuites are not separated from the people of the landes (as touchinge theyr abhominatiōs) namely, of the Canamites, Hethites, Pherelites, Iebusits, Ammonites, Moabites, Egiptians, and Amorites. For they haue taken the daughters of the same to them selues, Deu. 7.a
and to theyr sonnes, and the holy sede Ios. 23.c
is mixed wyth the naciōs in the land, Iud. 3.a
and the hande of the Princes and rulers hathe bene principall in the tresp asse. And when I hearde this say- 3. Es. 8.c
inge, I rente my clothes and my garmente, and pluckte of the heare of my head, and of my bearde, and sat mournynge. And there resorted vnto me all suche as feared the woordes of the

there at Babilon, whether it haue ben kinge Cirus commaundemente, that this temple of GOD at Jerusalem should be builded, and let him send vs the kings minde concernyng the same matter.

¶ The .vi. Chapter.

A Then commaunded king Darius, and they made search in the 5.Esr.6.a
libzary, euen in the place wher they layed vp the treasure at Babilon. And there was founde in a cofer (in the place that is in the lād of the Medes) a volume: and therein was it thus wzytten, and suche a memoziall: In the first yere of king Cirus, gaue the same king Cirus commaundemēt concerninge the house of God at Jerusalem, that the same house shoulde bee builded in the place where they offer the Sacrifices, and to ioyne the walles together of thzee scoze cubites height, and thze scoze cubites bzedth. Thze rowes of rough stones, and one rowe of timbze, and the expenses shall be geuen of the kinges house. And let the golde, and siluer vessel of the house of GOD, which (Nabuchodonozoz
B tooke out of the temple at Jerusalem, and bzought vnto Babilon) be restored, and bzought againe vnto the temple at Jerusalem to theyz place in the house of God. Get you far from them therefoze, thou Thahnai captaine beyonde the water, and Starbozanai, and your coūsailers and Aphersechei, which are beyond the water, get ye away from them. Let the worcke of the house of this God alone, that the captaine of the Jewes and theyz elders maye builde the house of God in hys place. I haue commaunded what shal be doone to the elders of Juda, foz the building of the house of GOD, that there shalbe diligent hede taken of the kinges goodes, euen of the rentes beyonde the water, and geuen vnto the men, that they bee not hindzed. And if they haue nede of calues, rammes and Lambes foz the burntofferinge of the God of heauen, wheate, salt, wine and oyle, after the custome of the Priestes at Jerusalem, lette the same be geuen them daily without anye delaye: that they maye offer sweete sauoures vnto the God of heauen, and pzaye foz the kinges life, and foz hys childzen. And suche a commaundemente haue I geuen: that what man so euer he be, that altereth this wozd, there shall a beame be taken from his house, and lette by, and he shalbe hanged thereon, and hys house shalbe made a donge hyll, foz the same thing. And the God that set hys
C name there, destroye all kynges and people that put to theyz hand to alter, and to bzeake downe the house of god whyche is at Jerusalem. I Darius haue commaunded: that this be doone wyth spede. Then Thahnai the captain of the country beyond the water, and Starbozanai with theyz counsailers (to whome kynge Darius hadde sent) did their diligence: And the Elders of the Jewes builded, and they pzospered thozowe the pzophecynge of Aggeus the Pzophet, and zacharye the sonne of Iddo: and they buylded and layed vp the foundatyon, accozdynge to the commaundemente of the God of Israel, and after the cōmaundemente of Cyrus and Darius, and Artexerses kinges of Persia. And the house was fynished the thyzde daye of the mouthe Adar, euen in the .vi. yere of the raigne of kinge Darius. ✝ And
D the childzen of Israel, the pziestes, the 2.pa.7.b
Leuites: and the other childzen of the captiuity, helde the dedication of thys house of God: wyth ioye, and offered at the Dedycatyon of thys house of GOD, an hundzed Oxen, two hundzed Rammes: four hundzed goates, and foz the reconcilynge of all Israel twelue he Goates, accozdynge to the noumbze of the tribes of Israel: and sette the priestes in theyz sondzye courses, and the Leuites in theyz dyuers offyces to minyster vnto God at Jerusalem: as it is wzytten in the booke of Moses. And the chyldzen of the captiuitye helde Passouer vppon the .xiiii. day of the first month: foz the pziestes and Leuites were purified, so thes

ꝑ they wer all cleane together, & kylled Passeouer for al ꝑ children of the captiuity, and for theyr brethren the priestes, and for them selues. And the children of Israell which were come agayne oute of captiuitie, and all suche as had separated theym selues vnto them, frō the kylthynesse of the heathen of the lande: to seke the Lorde God of Israell, dyd eate, and held the feaste of vnleuened bread, seuen dayes with ioy: for the Lord had made them glad, and turned the herte of the kyng of Assur vnto theym, to strengthen their hands in the worke of the house of God, euen the God of Israel.

¶ The. vii. Chapter.

AFter these actes, there was in the reigne of Artaxerses kyng of Persia, one Esdras the sone of Saraiah, the sonne of Asaria, the sonne of Helkia, the sonne of Sallum the sonne of Sadoc, the sonne of Ahitob, the sonne of Amaria, the sonne of Asaria, the sonne of Meraioth, the son of Zeraia, ꝑ son of Asi, the son of Bucki, the sonne of Abisua, the son of Phinehes, ꝑ son of Eleazar, the son of Arō the chiefe priest. This Esdras also went vp from Babilon, and was a perfecte scrybe in the lawe of Moyses, Exo. 20a and which the Lord God of Israell dyd geue. And the kynge gaue hym all that he required, because the hande of the Lorde hys God was vpon hym. And ther went vp certayne of the chyldren of Israell: of the priestes, Leuites, syngers, porters, and of the Nethinims vnto Ierusalem, in the seuenth yere of kyng Artharerses. And he came to Ierusalem in the fyfth month, euen in the seuenth yere of the kynge. For vpon the firste daye of the firste moneth, beganne he to go vp from Babylon: and on the fyfte daye of the fifthe moneth came he to Ierusalem, because the good hande of God was vpon hym. For Esdras prepared his herte to seke the lawe of the Lord, and to do it, and to teach the precept and iudgement in Israel. And thys is the coppe of the letter, that kyng Artharerses gaue vnto Esdras the priest and scrybe: whiche was a wryter of the wordes and commaundements of the Lord, and of his statutes ouer Israell. Artharerses a kyng of kynges: Vnto Esdras the priest and scrybe of the lawe of the God of heauen, peace and salutacion. I haue commaunded that all they of the people of Israell, and of the priestes, and Leuites in my realme (which are minded of their owne good wyll to go vp to Ierusalem) go with thee: and therfore arte thou sente of the kynge and of his seuen counsailers, to vysit Iuda and Ierusalem, accordynge to the lawe of thy God, whiche is in thy hande: And that thou shouldest take with thee syluer and golde, which the kynge and hys counsaylers offer of theyr owne good wyll, vnto the God of Israell (whose habitacions is at Ierusalem) and all the syluer & golde that thou canst fynde in all the countrey of Babilon, with it that the people offer of theyr owne good wyl, and the priestes geue for the house of their God whyche is at Ierusalem. Take ¶ thou the same, and bye diligentlye with the same money, oxen, rammes and lambes, with theyr meatoffrynges and drynkoffrynges, and thou shalte offer them vppon the aulter of the house of youre God, whiche is at Ierusalem. And looke what it lyketh thee, and thy brethren to do with the remnaunte of the money, that do after the wyll of youre God. And the vesselles that are geuen thee for the ministracion in the house of thy God, those delyuer thou before God at Ierusalem. And whatsoeuer thing more shalbe nedefull for the house of thy God, which is necessarie for to spend, thou shalte receaue the charges oute of the kynges treasure house. I kyng Artharerses haue commaunded all the treasures beyonde the water, that loke whatsoeuer Esdras the priest and scrybe, in the lawe of the God of heauen, requireth of you, that ye fulfyl the same spedelye, vntyll an hundred

talentes of syluer, and till an hundred quarters of wheate, and till an hundred Bates of wyne, and till an hundred bates of oyle: and salte without
3 Re. 7. d measure. Whatsoeuer also belongeth to the lawe of ỹ God of heuen, let the same be done wythout any delay for the house of the God of heauen, that he be not wroth against the realme,
D and agaynste the kynge, and his chyldren. And we certify you: that ye haue no auctoritie to requyre taxinge and custome, and yearly rentes vpon anye of the prieستes, Leuytes, singers, porters, Nethinims and ministers in the house of hys God. And thou Esdras (after the wisedome of thy God, that is in thy hande) set iudges and arbytrers (by my auctoritie) to iudge all the people that is beyonde the water, euen all suche as knowe the lawe of thy God: and them that know it not, those see that yee teache. And whosoeuer wyll not fulfyll the lawe of thy God and the kynges lawe, lette him haue hys iudgement wythout delay, whether it be vnto death, or to be roted oute, and to bee condempned in
2 Es. 8. a goodes: or to be put in prison. • Blessed be the Lorde God of our fathers, which so hath inspired the kings hert to garnishe the house of the Lord, that is at Jerusalem: and hath enclyned hys mercye vnto me in the presence of the kynge, and his counsaylers: and before all the kynges hie estates. And I was comforted (euen as the hande of the Lord my God was vpon mee) and so gathered I the heads of Israel together, that they might go vp with me.

¶ The. viii. Chapter.

A
3 Esd. 8. c THese are the principall fathers of them, and this is their regi-ster that wente vppe wyth me from Babilon, what tyme as kynge Arthaxerses reygned. Of the childzen of Phineches, Gerson, of the childzen of Ithamar, Daniell: of the chyldzenne of Dauyd, Hatus: of the chyldzen of Zechanias, amonge the chyldzenne of Pharos Zachary: and wyth hym were numbred an hundzed and fiftie men. Of the childzen of the captayne of Moab, Elionai, the sonne of Zerahia, and wyth him two hundzed men. Of the childzen of Zechania the sonne of Jahaziel: and wyth him thze hundzed men. Of the childzen of Adin Abed the soonne of Jonathan, and wyth hym fyftie menne. Of the chyldzen of Elam, Isai the sonne of Athalia, and wyth hym seuentye men. Of the childzenne of Saphatia, Zebadia
B the sonne of Michaell, and wyth hym foure score men. Of the childzenne of Joab, Obadia the soonne of Jehiel, and with him two hundzed and eightene men. Of the childzen of Selomith the sonne of Josophia, and with him an hundzed and thzee score men. Of the childzen of Bebai, zachari the sonne of Bebai, and wyth him eyght and twentie men. Of the chyldzen of Asgad, Johanan the sonne of Hakathan, and wyth him an hundzed and ten men. Of the childzen of Adonicam that were the laste, whose names are these: Eliphelet, Jehiel and Samaiah, and wyth them thzee score menne. Of the chyldzen of Biguai, Uthai, and Zabud, and with theym seuentie men. And I gathered theim together by the water that runneth towarde Ahaua, & there abode we thze dayes. And I looked amonge the people and the Pryestes, and founde there none of the childzenne of Leui. Then sente I to Eliezer, to Ariell, Semeia, Elnachan, Jarib, Elnathan, Nathan, Zacharye: and to Mesullam the rulers, and to Joiarib and Elna-
C than, whiche were menne of vnderstandynge: and to those gaue I commaundemente, vnto Iddo the chiefest at Casphia, that they shoulde fetche vs mynysters for the house of oure GOD: and I tolde them what they should say vnto Iddo: and to his brethrē the Nethinims at Casphia. And (through the good hande of our God vppon vs) they brought vs a wyse manne from amonge the childzen of Moholi the sonne of Leui, the sonne

of

of Israel: & Sarabia with his sonnes and his brethren, euen eightene. And Hasabia, and with him Isai of the childre of Merari, with his brethre, and their sonnes twenty. And of the Nethinims, whome Dauid and the princes gaue to minister vnto the Leuites, two hundred and twentye of Nethinims, whyche all were named
D by name. And euen ther at the water, beside Ahaua I proclaimed a faste, that we might humble our selues before our God, and seke of him a ryght waye for vs, and for our children, and for all oure substaunce. For I was ashamed to require of the king, souldiers and horsemen, to helpe vs against the ennemy in the way: but we sayde vnto the kinge: The hande of our god is vppon all theym that seeke hym, in goodnesse, and (his dominyon,) hys violéce and wrath, is against all them that forsake hym. So wee fasted, and besonghte oure God for this, and hee heard vs. And I tooke out twelue of the chiefe priestes: Sarabia, and Hasabia, and ten of their brethren with them, and waped them the syluer and golde, and vessels that were appoynted for the house of oure God, whyche the king and his counsailers, and his Lordes, and all Israel that wer there at hande, had geuen together. And I waped vnto their hande sixe hundred and fifty talentes of siluer, and in siluer vessels an hundred talents, and in golde an hundred talentes, twentye basens of golde, of a thousande peces: and two costlye ornamentes of good brasse, as cleare as golde: and I sayde
E vnto them: Ye are consecrate vnto the Lord, like as the vessels are holy also, and the golde and siluer are geuen of a good wyll vnto the Lorde God of your fathers. Watche ye, and keepe it, for ye shall way it downe before the chiefe priestes and Leuites, and auncient fathers of Israell at Jerusalem in the Treasuries of the house of the Lorde. Then tooke the Priestes and Leuites the waped siluer and golde, and vessell, to bring it to Jerusalem, vnto the house of oure God. And we brake vp, from the water of Ahaua on the .xii. day of the firste month, to goo vnto Jerusalem: and the hand of our God was vpon vs, and deliuered vs from the hande of the enemyes, and of suche as laid wait for vs by the way. And we cam to Jerusalem, and abode there .iii. daies. But on the .iiii. daye was the siluer and golde, and vessell, waped in the house of our god, by the hand of Merimoth, the sonne of Uria the priest, and with him was Eleazar the son of Phinehes, & with thē was Josabad the sonne of Jesua, & Noadia the sonne of Benoz the Leuites. Accoding to the numbre and waypht of euery one, was the weight all wrytte vp at the same time. And the children of the captiuity, which wer come out of prison, offred burntofferinges vnto the God of Israell, twelue bullockes for al Israel .xcvi. rammes, seuen and seuenty lambes, twelue he goates for a sinneofferinge, all to the burntoffering of the Lorde. And they deliuered the kinges commission vnto the kinges officer, and to the captains ẏ wer on this side the water. And they promoted the people, and ẏ house of god.

¶ The .ix. Chapter.

WHen these things wer done, the rulers came to me, and sayd: The people of Israell, and the priestes and Leuites are not separated from the people of the landes (as touchinge theyr abhominatiōs) namely, of the Canamites, Hethites, Pherezites, Iebusits, Ammonites, Moabites, Egiptians, and Amozites. For they haue taken the daughters of the same to them selues, and to theyr sonnes, and the holy sede is mixed wyth the nacios in the land, and the hande of the Princes and rulers hathe bene principall in the trespasse. And when I hearde this sayinge, I rente my clothes and my garmente, and pluckte of the heare of my head, and of my beard, and sat mournynge. And there resorted vnto me all suche as feared the woordes of the

Deu. 7.a
Ios. 28.c
Iud. 3.a
3. Es. 8.c

Lorde God of Israell, because of the transgression of the people of the captiuitie. And I sate mournyng vntyll the euenyng sacrifice. And aboute the euening sacrifice, I arose vppe fro my heuinesse, and rent my clothes and my raiment, and fell vppon my knees, and spred out my handes vnto the Lorde my God, and sayde: My God, I am
B ashamed, and dare not lifte vppe myne eyes vnto thee my God: for oure wickednesses are growen ouer oure head: and our trespasse is waxed great vnto the heauen. Since the time of our fathers, haue we bene in great trespasse
De. 18. d vnto thys daye, * and because of oure
2. par. 32 wickednesses haue we and oure kynges beene delyuered into the hande of
3. re. 24 d the kyngs of the natyōs, to the sword, into captiuity, into shame, & into cōfusion of face: as it is to se this day. And
C now is ther a little and a sodain graciousnesse come from the Lorde oure God, in causinge some of vs to escape, and that he may geue vs a naile in hys holye place, and that oure God maye lyghte oure eyes, and geue vs a lyttle life to take breathe in oure bondage.
For wee are bondmen, and oure God hath not forsaken vs in oure bondage, and hathe enclined mercye vnto vs in the sighte of the kinges of Persia, to geue vs life, to set vp the house of oure God, and to redresse the desolatiō ther of, and to geue vs a wall in Juda and Jerusalem. And nowe, O oure God, what shall we saye after this: for wee haue forsaken thy commaundements, whiche thou hast commaunded by thy seruauntes the Prophettes, sayinge:
The land vnto whiche ye goo to possesse, it is an vncleane lande, because of the filthinesse of the people of the landes, which with their abhominatiōs haue made it full of vnclennesse on e-
Deu. 7. a uery side. * Therfore shall ye not geue your Daughters vnto their sonnes, and theyr daughters shall ye not take vnto your sonnes, nor seke theyr peace and wealthe for euer, that ye maye be strong and enioy the good in the land, and that ye and your childzenne maye haue the enheritaunce of it for euer-
more. And after that all these thynges D
are come vpon vs (because of our euill dedes, and great trespalles) thou oure God hast thrust downe our wickednesses, and hast geuē vs a deliuerance, (as it is come to passe this daye.) And if we turne backe againe, to let go thy commaundements, and make cōtracte wyth the people of these abhominations, wilte thou not then be wrothe at vs (and not wythout cause) til we be vtterly consumed, so that nothing remaine, and til there be no deliueraūce? O Lorde GOD of Israell, thou art righteous, for we remain yet eskaped as it is to see this day. Behold also, in thy presence are we in our trespasses, and because of it maye we not stande before thee.

¶ The. x. Chapter.

AND when * Esdras prayed after this manner, and knowe- A
3. esd. 8 ledged, wepte, and laye before the house of God, there resorted vnto hym out of Israell a very greate congregation of men, and women, and childzen: and the people wepte verye sore. And Sechania the sonne of Jehiel one of the childzen of Elam, aunswered, & saide vnto Esdras: We haue trespalled agaynste oure GOD, and haue taken straūge wiues of the people of the lande. Nowe there is hoope yet in Israell concernyng this thing: for nowe we will make a couenaunte wyth our God, and putte away al the wyues (and such as are borne of them) accordyngē to the Counsayle of the Lorde: and we will be in the feare of the commaundementes of oure God, that wee maye doo accordynge to the lawe. Gette thee vp, for thys matter belongeth vnto thee: we also wyll bee with thee: be of good comfort therfore and doe it. * Then rose Esdras, & toke
3. esd. 9. 1 an othe of the chiefe priestes and Leuites, and of all Israel, that they shuld
B doo accordynge to thys woorde: and they sware. And Esdras stoode vppe from before the house of god, & wente into the chambre of Jehanan the sōne

of

of Eliasib. And when he came thyther, he dyd eate no bread, nor dronke water, for he mourned, because of the transgression of the people that had ben in captiuitie. And they caused a proclamation to go throwe out Juda and Jerusalem, vnto all the chyldren which had ben in captiuitie, that they should gather them selues togyther vnto Jerusalem. And that who soeuer came not within thre days, accordynge to the deuise of the rulers & elders, al his substãce should be forfait, & he should be put out from the congregation of the captiue. Then all the mẽ of Juda and Ben Jamin, gathered them selues together vnto Jerusalem within thre days, euẽ the twenty day of the nynth moneth: and all the people satte in the streete before the house of God, and trembled because of this matter, and for the rayn. And Esdras the priest stoode vppe, and sayde vnto them: * Ye haue transgressed, & haue taken straunge wiues, to make the trespasse of Israel yet more: confesse now therfore vnto the Lord God of youre fathers, and do his pleasure, and separate your selues from the people of the lande, and from the straunge wyues. And all the congregation answered, and sayd with a loude voyce: It shall be so: and we wyll doo as thou hast sayd. But the people are many, and it is a raynie wether, and the people are to sayne to tary without in the strete, neyther is this a worke of one day or two: for we haue offended very sore in thys thing. Let our rulers stand therfore in all the congregation, and let al them whiche haue taken straunge wiues in our cities, come at the time appointed: and let the Elders of euery citie, and their Judges be with them tyl they haue turned the wrath of our God away from vs, concernyng this matter. Then were appoynted Jonathan the sonne of Asahel, and Jahasia the sonne of Tekua ouer thys matter. And Mesullam and Sabathai, the Leuites healped theym. And the children of the captiuitie did euen so. And Esdras the priest, and the ancient headdes thorough the house of their fathers, all men of greate fame, separated theim selues, and sat theym downe in the first daye of the tenthe moneth, to examine the matter. And vntyl the first day of the first moneth they were fynyshyng the busynesse, with all the men ẏ had taken straunge wyues. And amonge the children of the priests. ther wer men found ẏ had taken straunge wyues, namely amõg the children of Jesua, the sonne of Josedec, and of his brethren Masiah, and Eliezer, Jarib, and Gedalia, and they gaue their hands therupon, that they would put awaye theyr wyues, and for their trespasse offeryng to geue a ramme for theyr trespas. And among the children of Emer, Honany and zabadia. Among the chyldren of Harim, Saasia, Elia, Semeiah, Jehiel, and Vzia. Among the children of Pashur, Elioenai, Maasia, Jsmaell, Nethanel, Josabad, and Elasa. Among the Leuites, Josabad, Simei, Kelaia (whyche same is Kalathah.) Pathahiah, Juda, and Eleazer. Among the singers also Eliasib. And among the porters, Sellum, and Telem and Vri. And of Jsraell amonge the chyldren of Pharohs, Remeia, Jesiah, Malchia, Miamin, Eliazar, Malchia, and Baania. Amonge the children of Elam, Mathania, zacharie, Jehiell, Abdi, Jerimoth, and Elia. Among the children of zathu, Elioenai, Eliasib, Mathania, Jerimoth, zabad, and Vziza. Amonge the chyldren of Beba, Jehohanan, Hanania, zabai, and Athalia. Among the chyldren of Beni, Mesulam, Malluch, Adaiah, Jasub, Saal, and Jerimoth. Amonge the chyldren of the captayne Moab, Adna, Chelal, Benaia, Masia, Mathania, Bezelel, Benui, & Manasse. Among the childrẽ of Harim, Eliezer, Jesia, Malchia, Semeia, & Simeon, Ben Jamin, Malluch, & Samaria. Amonge the children of Hasum, Mathanai, Mathathah, zabad, Elipheiet, Jeremie, Manasse, and Semei. Amonge the chyldren of Bani: Madai, Amram, Vuel, Banea,

Chy-

dent. 7. a
Jud. 3. a

Chelkiah, Hadiah, Maasiah, Haremoth, & Eliasib, Mathania, Mathanai, Iaasi, Bani, Beni, and Hemetiah Helemia, Nathan, Adaia, Machnadbabai, Salai, and Sarai, Israel, Helemiahu, and Hamariahu, Saltum, Amaria, and Joseph. Amonge the chyldren of Nebo, Jehiel, Mathathia, zabad, zabina, Jadai, Joel, and Banaia. All these hadde taken strange wiues. And amonge the same, there were some that had childrē by their wines.

The ende of the fyrst booke of Esdras.

The seconde Booke of Esdras: otherwyse called the booke of Nehemia.

The fyrst Chapter.

THe wordes of Nehemia, the son of Hachalia. It fortuned in the moneth Chislen, in the twentye yeare that I was in the castell at Susan: and Hanani, one of my brethren came certain men of Juda, and I asked thē howe the Iewes dyd, that were deliuered, and escaped from the captiuitie, and howe it went at Jerusalem. And they sayde vnto me: The remnaunte of the captiuitie are there in the lande in greatte myssfortune and rebuke. * The walle of Jerusalem also is broken downe: and the gates thereof are brente wyth fyre. It fortuned, that when I heard these wordes, I satte me downe and wept, and mourned certayne dayes, and fasted, and prayed before the GOD of heauen, and sayd: O Lorde God of heuen, thou greate and terrybie God, * thou that keepest couenaunte and mercye for theym that loue thee, and obserue thy Commandementes, lette thyne eares hearken, I beseeche thee, and lette thyne eares bee open, that thou mayest heare the prayer of thy seruantes, whyche I praye nowe before thee daye and nyght, for the children of Israel thy seruantes, & knowledge the synnes of the chylderne of Israell, whiche wee haue synned against thee. I and my fathers house haue synned: we haue ben vtterly dispersed frome thy lawe, and haue not kept thy commandementes, statutes, and lawes, whiche thou commaundedst thy seruaunte Moyses. I beseeche thee, call to remembraunce the woorde that thou commaundest thy seruauntes Moyses, and saydest: Ye will transgresse, and * I wyll skatter you abrode amonge the nations. But if ye turne vnto me, and kepe my commaundementes, and do them: though ye were caste oute vnto the vttermost part of heauen, yet wyl I gather you from thence, and wil bringe you vnto the place that I haue chosen, to lette my name there. They are thy seruantes and thy people, whome thou haste deliuered thorowe thy greate power, and in thy mightye hande. O Lorde, I beseeche thee let thyne eare harken to the prayer of thy seruaunte, and to the prayer of thy seruauntes, whose desire is to feare thy name, and let thy seruaunt prosper this day, and graunt hym mercy in the sighte of thys man, for I was the kinges butler.

4.re.25.b B

Ex.20.a Ind.24.a Deu.7.b

C

Deu.27.d

D

The.ii. Chapter.

IT fortuned, that in the Moneth * Nisan, in the twentyeth yeare of kyng Artharerses, the wine stode before hym, and I tooke vp the wine, and gaue it vnto the kynge. And I was heauye in hys presence. And the kynge sayd vnto me: why lokest thou so sadlye, when thou arte not sycke? is it nothyng els, but that thou art he vp harted. And I was sore afraid, and sayde vnto the kyng: GOD saue the kings life for euer. How shuld I not loke

* March.

loke sadly, when the citie and place of my fathers buryall lyeth waste, and the gates thereof are consumed with fire? And the kynge sayde vnto me: what is then thy requeste? I made my prayer also to the God of heauen, and sayde vnto the kynge: if it please the kynge, and if thy seruaunt haue found fauoure in thy syght, sende me vnto
B Juda vnto the city of my fathers buryall, that I maye buylde it. And the kynge sayde vnto me (the quene hys wyfe syttyng by hym) how longe shal thy iourney continue, and when wilt thou come agayne? And it pleased the kynge to sende me: and I sette hym a tyme, and sayde vnto the kynge: Yf it please the kynge, let hym geue me letters to the captaynes whiche are beyonde the water, that they maye conuaye me ouer, tyll I come into Juda: and letters vnto Asaph the lord of the kynges wood, that he maye geue me tymber to make beames for the gates of the palace (whiche is harde by the house) & for the walls of the citie, & for ỳ house ỳ I shall enter into. And the kyng gaue me accordynge to the hand of my God, which was good vpō me. And when I came to the captaynes beyonde the water, I gaue them the
C kynges letters. And the kynge dyd sent captaynes and horsemē with me. Sanabalat also the Horonite, & Tobia a seruaunt (the Ammonite) harde of it, and it greued them sore, that ther was come a man, whiche soughte the welth of the children of Israel. And I came to Jerusalem, and was there three dayes, and I gatte me vp in the night season, and a few men with me, neyther tolde I any man, what God had geuen me in my herte to do at Jerusalem: and there was not one beaste with me, saue it that I rode vppon. And I departed in the nighte by the valley porte, before the dragon well, and to the donge porte, and considred the walles of Jerusalem, howe they were broken downe, and the portes thereof consumed with the fire. And I went ouer vnto the well porte, and to the kynges condite, & there was no roome for the beaste that was vnder me to passe. Then went I on in the night by the broke syde, and considred the wall, and turned backe, and came home agayne by the valley porte. And the rulers knew not whither I went or what I dyd: neyther dyd I as yet tel it vnto the Jewes, to the priestes, to the noble men, to the rulers, and to the other that laboured in the worke.
D Then sayde I vnto them: ye see the miserie that we are in, howe Jerusalem lieth waste, & how the gates therof are brent with fire: come therfore, that we may buyld vp the wal of Jerusalem, and that we be no more a rebuke. And I tolde them of the hand of my God, that it was gracious ouer me) and the kynges wordes that he had spoken vnto me. And they sayde: Let vs get vp & build: and they streng thed their hande to good. But when Sanabalat the Horonite, and Tobia the seruaunt (an Ammonite) and Gesem the Arabian herd it: they laughed vs to scorne, and mocked vs, and sayd: what is this that ye do? wyll ye fall waye from the kynge? Then answered I them, and sayd: the God of heauen, he it is that hath graunted vs prosperitie, and we be hys seruantes. Let vs get vp and buyld: As for you, ye haue no portion, nor righte, nor remembraunce in Jerusalem.

¶ The. iij. Chapter.

E And Eliasib the hye priest gat hym vp with his brethren the priestes and they buylded the shepegate. They repayred it, and set vp the dores of it: euen vnto the towre Mea, repayred they it, and vnto the
F *towre Hananeel. Nexte vnto hym Jer. 31 g
also buylded the men of Jericho. And zach. 14. e
beside him builded Zachur the sonne of Imri. But the fyshepoorte dyd the children of Senaa buylde, which also layde the beames thereof, and sette on the doores, lockes and barres of it. And nexte vnto hym buylded Meremoth, the sonne of Uria, the sonne of
G Hakoz. And nexte vnto them buylded Mesulam the sonne of Berechia, the sonne of Mesesabeel. And nexte vnto

him

him builded Zadoc the sonne of Baana. And next vnto him builded they of Thekoa. But the greate men that were amonge them, put not their neckes to the worke of theyr Lord. The olde gate builded Iehoiada the sonne of Paseah, and Mesulam the sonne of Besodia, they layed the beames thereof, and sette on the dores, lockes and barres of it. Next vnto them builded Melatiah of Gibeon, and Iadon of Merano, menne of Gibeon, and of Mispa where hee that was captaine on this side the water had a mansion. Next vnto him builded Uziel the son of Harhaiah the golde smyth. Nexte vnto him also builded Hananiah, the sonne of Harakahim, and they repaired Ierusalem vnto the brode wall. Nexte vnto them builded Raphaiah the sonne of Hur, the ruler of the halfe parte of Ierusalem. Nexte vnto hym builded Iedaia the soonne of Harumaph ouer against his hous: and next vnto him builded Hatus, the sonne of Hasabnia. But Melchia the son of Harim and Hasub the sonne of the captaine of Moab builded the other peece, and the towre beside the fornaces. Next vnto him builded Sallum a syngers sonne, the ruler of the halfe part of Ierusalem, he and his daughters. The valley gate builded Hanum, and the citizens of Zonoa. They builded it and set on the dores, lockes and barres therof, and a thousande cubytes on the wall vnto the dounge port. But the dounge porte builded Melchiah, the sonne of Rechab, the ruler of the fourth parte of Bethchare: he repaired it, and set on the dores, lockes and bars therof. But the well gate repayred Sallum, the sonne of Cholhosah, the ruler of the fourthe part of Mispa. He builded it, and laied the beames, and set on the doores, lockes and barres therof, and the wall vnto the poole Siloah, by the kinges garden, and vnto the steppes that goe down frō the city of Dauid. And after him builded Nehemiah the sonne of Asbok: the ruler of the halfe parte of Bethzur, vntill the other syde ouer against the sepulchres of Dauid, and to the poole that was repayred, and vnto the house of the myghtye. After hym builded the Leuites, Rehum the sonne of Bani, and nexte vnto hym, builded Hasabia the ruler of the halfe part of Keilah in hys quarter. After him builded theyr brethrenne. Banai the soonne of Henadab, the ruler of the halfe parte of Keilah: and after him builded Ezer the sonne of Iesua: the ruler of Mispa the other peece, harde ouer agaynst the goynge vp to the house of the ordynaunce that was in the corner. Againe, after him brake forth Baruch the sonne of Zachai of indignation, and repayred the other pece frome the turninge corner, vnto the doore of the house of Eliasib the hye priest. After him also builded Merimoth, the soonne of Uria the sonne of Hacos the other pece from the dore of the house of Eliasib, euen as long as the house of Eliasib extended. After him builded the priestes, the men of the plaine. After him builded Ben Iamin and Hasub, ouer against theyr house, and after hym wrought Asaria the sonne of Maasia, the sonne of Anania, next vnto his house. After him also builded Benni the sonne of Hanadad, the other peece from the house of Azaria vnto the tournynge of the wall, and vnto the corner. After hym builded Pala the sonne of Uzai, ouer against the corners and ye high towre, which lyeth out ouer from the Kinges house, that was beside the courte of the prison. After hym Phedaia the sonne of Pharhos (as for the Nethinims they dwelt in the stronge holde vnto the watergate, toward the easte, and to the towre that lyeth out.) After hym buylded they of Thekua the other pece ouer against the gret toure that lyeth outwarde, vnto the wall of the stronge holde. But from aboue the horsegate foorth builded the preestes, euery one ouer against his house. And after theym builded Zadock the son of Immer ouer against his house. After him builded also Semeia ye son of Sechania the keper of ye eastgate.

After

After him buylded Hanania the son of Selemia, and Hanun the sonne of Zalaph the sixte, the other pece. And after him buylded Mesulam the sonne of Barachia ouer against hys stooze house. After him buylded Malachia, the golde smithes son, vntil the house of the Nethinims, and of the marchantes ouer against the gate Mathkad, and to the parlour in the cozner. And betwene the parlour of the cozner vnto the sheepegate buylded the golde smithes, and the marchauntes.

¶ The. iiii. Chapter.

1 BVt whē Sanabalat herd that we buylded the wall, hee was wroth in hym selfe, and tooke greate indignation, and mocked the Jewes, and sayde before his brethren and the souldiers of Samaria, what do these impotente Jewes? wyll the hethen suffer thē? shal they offre? shal they perfourme it in one daye? shall they make the stones whole agayne, that are broughte to dust and brente? And Tobiah the Ammonite was beside him, and said: Though they build yet if a fore goo vppe, hee shall breake dowue theyr stonye wall. Heare (O thou oure God) for we are despysed turne theyr shame vppon theyr owne headde, and gyue theym ouer into the despysynge in the lande of theyr captiuitie. Couer not theyr wickednesse, and let not theyr sinne be put oute in thy presence: for they haue prouoked the builders. And so buylded wee the wall, and it was ioyned whole together, vnto the half height therof. And the people were minded to labour.

2 And it fortuned that when Sanabalat, and Tobiath and the Arabians, Ammonytes: and Asdodytes hearde, that the walles of Jerusalem were made vp, and that the gappes beganne to be stopped, they were very wroth, and conspyred all together to come and fight against Jerusalem, and to make the people an hynderaunce ther in. Neuertheless, we made our prayer vnto our god, and set watchmenne by them which buylded day and night ouer agaynst them. And Jud asayde: the strength of the bearers is so feble: and there is yet muche more moter, and wee are not able to builde on the wall. And oure aduersaries said: they shall not knowe neyther see: tyll wee come in the myds among them, & slay them & hinder the worke. But it fortuned ẏ when the Jewes (whych dwelt beside theym) came, they tolde vs as good as tenne times: that in all places wher ye go vnto, they are apointed to fall vpon vs. Therfore set I the people after their kinredes wyth theyr swoordes, speares, and bowes beneth in the lowe places behynde the wall, and I loked, and gat me vp: and saide vnto the chefe menne: to the rulers: and to the other people, bee not ye afraide of them: but thinke rather vpon the great Lorde, which ought to be feared and fighte for your brethren your sonnes, youre daughters: youre wyues, and your houses. Neuertheless, it chaunced that when your enemies heard, that we had gotten word of it, God brought theyr councell to nought: and we tourned all againe to the wall: euery one vnto hys labour. And from that time forthe it came to passe that the halfe parte of the yong men dyd the labour, and the other half part of them held the speares, sheldes, bowes: and brestplates and the rulers stoode behynde all the house of Juda, whiche builded on the wall, and bare burthens from those that laded them. With one hand did euery one worke, and wyth the other held he hys weapon: And euery one that builded: had hys swoorde, gyrde by his thigh, and soo builded they. And the trompette blewe beside me. And I said vnto the principall menne, to the rulers, and to the other people: the worke is greate and large, and we are seperated vpon the wal one farre from an other. Loke in what place therefore yee heare the noyse of the trompette: resorte ye thither vnto vs, and oure GOD shall fyght for vs: and we wylbe labouringe in the worke. And the halfe part of thē held the speares from the morninge spryng:

C

2 Esd. 10 and 9. f

D

Exo. 14 f

spring: til the starres came forthe. And at the same time said I vnto the people: euery one abide with his seruaũt at Jerusalem, that in the night season we maye watche, and laboure on the day time. As for me and my brethren, my seruauntes, and the menne of the watch (whiche were behinde me) we put neuer of our clothes, no more thē the other did their harnesse, saue only because of the water.

¶ The. v. Chapter.

A And there arose a greate complaint of the people, and their wiues against theyr brethren the Jewes. For there were some that sayde: our sonnes and daughters, and we are to many, therfore wil we take corne for them, that we maye eate and liue. Some also there were that sayd: let vs set our landes, vineyardes and houses to pledge and take vp corne in the dearth. But some there were that said: let vs borow mony for the kings tribute, and that vpon our landes and vineyards. Behold our bodyes as the bodies of our brethren, and oure children as their children: els shoulde we subdue our sõnes and daughters vnto bõdage, and some of our daughters are subdued vnto bondage all ready, & no strength is there in our hands, and other men haue our landes and vineyardes. And when I heard their cõplaynt and suche wordes, it displeased me sore, and I aduised so in my mind, that I rebuked the coũcelers, and the B rulers, and sayde vnto them: Euerye one of you is to chargeable vnto hys brother, and I broughte a greate congregation against them, and said vnto them: we (after our habilitye) haue doughte oure brethren the Jewes, whyche were solde vnto the heathen. And wil you sel your brethren agayne vnto the heathen, after that they haue bene solde vnto vs? Then helde they their peace, and could finde nothynge to answere. And Nehemia sayde: It is not good that ye doo. Ought ye not to walke in the feare of God, because of the rebuke of the Heathen, that are our enemies? I and my brethren, and my seruauntes doo lende them money and corne: but as for vsury, let vs leue it. Therefore, this same daye I praye you se that ye restore them their landes againe, their vineyards, oyle, gardẽs, and their houses, and remyt the hundred parte of the monye of the corne, wine, and oyle that ye haue wonne of them. Then sayde they, we will restore them again, and wil require nothynge of them: and wyll doo as thou haste spoken. And I called the priests and tooke an othe of them, that they should do so. And I shoke my lappe, C and sayde: God shake out euerye man after the same manner from his house and labor, that maintaineth not thys woorde: euen thus bee he shaken out, and voyde. And all the congregatyon saide: Amen, and praysed the Lorde. And the people did so. And from the time forth that (the king) committed vnto me to be a captaine of them that were in the land of Juda, euen from the. xx. yeare vnto the. xxxii. yeare of kyng Artharerses (that is. xii. yeare) I wyth my brethren liued not of such sustinaunce, as was geuen to a captayne. For the olde captaynes that were before me, had beene chargeable vnto the people, and had take of them breade and wine, and. xl. siccles of siluer: yea, and theyr seruauntes had oppressed the people. But so dyd not I, and that because of the feare of God. But I laboured also in the woorcke vppon the wall, and boughte no land. And all my seruauntes came thyther together vnto the worke. Moreouer, D there are at my table an. C. and fyftye of the Jewes and rulers, which came vnto me from amonge the Heathen, that are about vs. And ther was prepared for me dailye an Oxe, and syxe chosen shepe, and birdes, and euer once in ten dayes a great summe of wyne. Yet required not I the lyuynge of a captaine, for the bõdage was greuous vnto ẏ people. * Thinke vpon me my God vnto the best, accordinge to all that I haue done for this people. 2 Ef. 6. and. 13.

¶ The. vi. Chapter.

And

¶ And when Sanabalat, Tobiah, and Gesem the Arabian and the other of oure enemies hearde that I had builded the walle: and that there wer noo moe gappes therein (howebeit at the same tyme, hadde I not hanged the dooores vppon the gates) Sanabalat and Gesem sent vnto me, sayinge: Come, that we may mete and take counsaile together in the villages that are in the plaine of the Citie Ono. Neuertheleſſe, they thoughte to do me euyll. And I sent messengers vnto theym, saying: I haue a great busynes to do, and I canne not comme downe. The woorke shoulde stande still, if I were negligente, and came downe to you. Howbeit, they sente vnto me as good as .iiij. tymes after the same manner. And I gaue them the same aunswer. Then sent Sanabalat his seruaunte againe vnto me the fifth time with an open letter in his hand, wherin was written: It is told the Heathen, and Gesem hath sayd it, that thou and the Jewes thinke to rebel: for the which cause thou buildeſt the wal that thou maieſt be theyr king in theſe matters, and haſte ordeyned the Prophetes to preach of the at Jerusalē, and to say: He is kinge of Juda. And nowe shall thys come to the Kynges eares: come nowe therefore, and let vs take oure councell together. And I sente vnto hym, sayinge: there is no suche thinge doone as thou sayeſt: for thou sayneſt them oute of thyne owne hearte. For they were all mynded to make vs afrayde, saying: they shall withdraw their handes from theyr woorke, that it shall not be fynyshed. Howebeit, I strengthed my hand the more. And I came vnto the house of Semeia the sonne of Delaia, the sonne of Mehetabeel, and he had shut him ſelf within, and said: let vs come together into the house of God euen vnto the mids of the temple: and shutte the doores of the temple, for they wyl come to slaye thee: ye, euen in the nyghte wyll they come to put the to death. And I said: shoulde any such man as I fly: who is that being as I am, that wil go in to the temple, to saue his lyfe? I will not go in. And I perceaued that God had not sent him. Yet spake he prophecie vpon me, neuertheleſſe, Tobiah, & Sanabalat, had hired him for money. Therefore tooke hee the money that throughe feare I should so do, and syn that they myght haue an euill reporte of me, to blaspheme me. My GOD, thinke thou vpon Tobiath and Sanabalat accordinge vnto theſe theyr woorkes, & of the prophet Noadia, and of the other Prophetes, that woulde haue putte me in feare. And the wall was finiſhed on the xv. day of the moneth Elul, in .lii. dayes. And when all our enemies heard therof, al the Heathen that were about vs, were afraid and theyr courage fayled theym. And they perceaued, that this woorke came of our God. And at the same time wer ther many of the chefe of Juda, whose letters wēt vnto Tobiah: and againe from Tobiah vnto thē (for there wer manye in Juda, that were ſworn vnto hym, for he was the sonne in lawe of Sechania, the sonne of Arah, and hys Sonne Jehonathan, hadde the daughters of Meſullam, the sonne of Barachia, and they spake good of him before me: and told hym my woords) & Tobiah ſēt letters, to put me in feare.

¶ The .vii. Chapter.

Nowe when the wall was buylded: I hanged on the dores also, and the porters, syngers, and Leuites wer appointed. And I commaunded my brother Hanani, and Hanania the ruler of the caſtell at Jerusalem: for he was a faythfull man, and feared God more thā did many other. And I sayd vnto them: Let not the gates of Jerusalem be opened vntyll the sunne bee whote. And whyle they were standyng in the watch, they shut the doores and barred them, And we appoynted certayne citizens of Jerusalem, to be watchemen, euerye one to kepe hys watch, & euery one to be ouer againſt his house. As for the citie, it was large of roome, & great, but the people wer

few

sewe therin, and the houses were not
builded. And God gaue me in my hart
ỹ I gathered together the principal
men, & the officers, & the people, to nū
bre them: & I foūd a regiſter of the nū
1. Es. 2. a ber of them, which came vp before
out of the captiuitie, and found writ-
ten therin: these are the sonnes of the
lande that went vp from the captiui-
tie of the carying away (whom Na-
buchodonozor the kynge of Babylon
had brought away) and came agayne
to Jerusalem, and Juda: euery one vn
to his citie. They which came wyth
Zorobabel are these: Jesua, Nehemia
Asariah, Raamia, Nahamani, Mar-
dochee, Belsam, Mesperath, Beguai
Nahum, and Baanath. This is the
C nūbre of the men, of the people of
Israell. The chyldren of Pharaos,
were two thousand, an hundred and
two and seuentie, the children of Se-
phatiah. iii. hundred and two and se-
uentie: the children of Arah, six. C. and
two and fiftie: the children of the cap-
tain of Moab, among the chyldren of
Jesua, and Joab, two thousand, eight
hundred, and. xviii. the children of E-
lam, a thousand two. C. and fower &
fiftie, the children of Zathua, eight C.
and fiue and foztie, the children of za-
chai, seuen hundred and thre score, the
childrē of Banui, sixe hundred & eight
and foztie, the children of Bebai, sixe
C. and eyght and twentie, the childrē
of Asgad, two thousand, thre hundred
and two and twentie, the children of
Adonicam. vi. hundred thre score and
seuen, the children of Begoai, two
thousand, three score and seuen, the chil
dren of Adin, sixe hundred and fiue &
fiftie, the children of Ater, of Hezekia
D eight and ninetie. The children of Ha-
som, thre hundred and eight and twen
tie: the children of Bezai, thre C. and
foure and twentie, the chyldren of Ha
riph, an. C. and twelue, the chyldren
of Gibeon, nyntie and fyue: the men
of Bethlehem, and Nethophath, an
hundred foure score and eight, the men
of Anathoth, an hūdred and eyght and
twentie: the men of Beth Asmaneth
two and foztie: the men of Karyath
Jarim, Cephirah, and Beeroth, seue
hundred and thre and foztie: the men of
Ramah, and Geba, sixe hundred and
one and twentye: the men of Mich-
mas, an hundred and two and twen-
ty, the men of Bethel, and Ai, an hun-
dred and thre and twentye: the men of
Nebo, an hundred and two and fifty:
the childrē of the other Elam a thou-
sand, two hundred and four and fifty:
the children of Harim, three hundred
and twentye: the children of Jericho,
three hundred, and fiue and foztye: the
children of Lodhadyd, and Ono, seuen
hundred and one and twēty, the chil-
dren of Sanaat, thre thousande, nyne
hundred and thirty. The Priestes, the E
childrenne of Jedaiah, of the house of
Jesua, nine hundred, and three and se-
uenty: the children of Immer, a thou-
sand, and two and fiftye: the children
of Phashur: a thousand, two hundred
and seuen and foztye: the childrē of Ha-
rim, a thousande and seuentene. The
Leuites. The childrenne of Jesua of
Cadmiel, and of the children of Hodu-
ah, foure and seuentye. The syngers:
The children of Asaph, an hundred &
eighte and foztye. The Porters. The
children of Sallum, the children of
Ater, the childrē of Thalmon, the chil
dren of Acub: the children of Hatita,
the children of Sobai, altogether an
hundred and eighte and thirtye. The
Nethimins. The childrē of Ziha, the
children of Hasupha, the chyldrene of
Tebahoth, the children of Ceros: the
children of Sia, the children of Pha-
don: the children of Lebanah: the chil-
dren of Hagaba, the children of Sa-
mai, the children of Hanan, the chyl-
dren of Gidel, the children of Gaher,
the children of Reaia, the chyldren of
Rezin, the childrē of Necoda, the chil
dren of Asa, the children of Phaseah,
the children of Besai, the chyldren of
Mennim, the children of Nephussim,
the children of Bachuc, the children of
Hacupha: the children of Harhur, the
children of Bazlith, the chyldren of
Mehida, the childrē of Harsa, the chil-
dren of Barcos, the children of Sis-
sera: the children of Thamah, the chil-
dren

dren of Meziah: the childrē of Hathipha. The children of Salomons seruauntes, the childrenne of Sotai: the children of Hophereth, the childrē of Pherida, the children of Iaala, the children of Darcon: the children of Giddell, the children of Saphatiath, the children of Hattil, the chyldren of Pochered of Zabaini, the chyldren of Amon. All these Nethinims, and the children of Salomōs seruaunts, were thre hundred and ninetye and two.

And these went vp also of Thel, Mela, Thel, Harsa, Cherub, Addon, and Immer: but they coulde not shewe theyr fathers house, nor theyr seede, and that they were of Israell. The children of Dalaiah, the children of Thobia, and the childrē of Nechoda, sixe hundred and two and foztye. And of the Priestes the children of Habaiah: the children of Haccos, the children of Berstlai, whyche tooke one of the daughters of Berstlai the Gileadite to wife, and was named after theyr name. These soughte their wrytinge in the registre of their generation, but they were not founde, therefore they were putte from the priesthode. And Hathirsata saide vnto them: that they should not eat of the moste holye, tyll ther cam vp a prieste which shold wear D Urim & Thumim. And so the whole congregation together was two and foztye thousande, thre hundred and thre score: beside their seruaunts and maidens, of whom there wer seuen thousand, thre hundred and seuen and thirty. And they had two hundred and seuen and foztye singinge men and wemen. Their hozses seuen hundred and sixe and thirtye, and theyr mules: two hundred and fine and foztye. The Cameis, four hundred and fine and thirty, sixe thousande, seuen hundred and twenty Asses. And certayne of the auncient fathers gaue vnto the wozke. Hathirsata gaue to the tresure a thousand pieces of gold, fifty basens. v. C. and. xxx. Priestes garmēts. And some of the chefe fathers gaue vnto the tresure of the woozcke. xx. M. peces of gold, and two. M. and two. C. pound of siluer. And the other people gaue xx. M. peeces of golde, and two. M. pound of siluer: and thre score and seuen priestes garments. And the priestes and Leuites, the porters, and the syngers, and the other of the people, and the Nethinims and all Israell, dwelt in their cities. And the seuenth moneth came, and the children of Israell were in theyr cityes.

¶ The. viii. Chapter.

A

AND all the people gathered 1.Es.3.a
theim selues together, as one 3.Es.9.c
man in the streete, that was
before the watergate, and they sayde
vnto Esdras the Scribe, that hee
shoulde fetche the booke of the lawe De. 31.f
of Moyses, whyche the LORDE 3.re.23.a
commaunded to Israell. And Esdras
the Prieste broughte the lawe before
the congregatyon, bothe of men and
women, and all that coulde vnderstande, syd harcken vnto it, vppon the
fyrst daye of the seuenth moneth: and
he red therein, in the streete that was
before the watergate, (from the morninge vntill the noone daye) beefore
men and wemen that dyd harkē to it:
and the eares of all the people were
inclyned vnto the boke of the lawe.
And Esdras the scrybe stoode vppon
an hye pulpit of woode whyche they
hadde made for the preachyng, and beside hym stoode vppe Mathatia, Sema, Anania, Uriah, Helkia, and Maasseia, on hys ryghte hande: and on hys
lefte hande stoode Pedaia, Mitsael,
Malchia, Hasum, Haledadana, zacharı, and Meselam. And Esdras opened
the booke before all the people, for hee
stode aboue all the people. And when
he opened it, all the people stoode vp.
And Esdras praysed the Lorde the
greate God. And all the people answeared, Amen, Amen, with theyr
handes vp, and bowed them selues,
and worshypped the Lorde, fallynge
downe vpon theyr faces to the grounde.
And Jesua, Baam, Serabiah, Jamin, Acub Sebathai, Hadaia, Maasia, Celita, Azaria, Jozabad, Hanan,

Pelaia: and the Leuites cauſed the people to geue hede vnto the law, and the people ſtoode in their place. And they red in the boke of the law of god diſtinctly and plainlye, ſo that menne vnderſtode the thing that was redde. And Nehemiah (which is Hathirſatha) and Eſdras the prieſt and ſcribe, and the Leuites, that cauſed the people to take heede, ſayde vnto all the people: this day is holy vnto the Lord your God: be ye not ſory, and weepe not. For all the people wepte, when they hearde the wordes of the lawe.

C And he ſayde vnto them, * goo youre waye, and eate the fat, and drynck the ſwete, and ſende parte vnto them alſo
3.eſ.9.8. that haue not prepared them ſelues: for thys day is holye vnto the Lorde, be not ye ſory therefore: for the ioye of the Lorde is your ſtrengthe. And the Leuites ſtilled al the people, and ſaid: holde your peace, for the day is holye, vexe not ye your ſelues. And all the people wente their waye to eate and drinke, and to ſende parte vnto other, and to make great mirth, becauſe they had vnderſtand the wordes that were declared vnto them. And on the nexte daye were gathered together the cheefe fathers, among all the people, and the Prieſtes and Leuites, vnto Eſdras the Scribe, that they mighte vnderſtande the wordes of the lawe. And
Le.23.f. they foũd wrytten in the law (which
Nu.29.b the Lord had commanded by Moſes,
2.ma.2.6 (that the childzen of Iſraell ſhoulde dwell in bouthes, in the feaſte of the vii. month, and that they ſhould cauſe it to be declared and proclaymed in all
D their Cityes, and thorowoute Jeruſalẽ, ſaying: go ye forth vnto the moũt and fetche Oliue braunches, Pyne braunches, Myrre braunches, Palme braunches, and braunches of thycke trees, to make bouthes, as it is wrytten. And ſo the people wente forthe, and fet them, and made them bouthes, euerye one vpon the rofe of his houſe, and in their courtes, and in the courtes of the houſe of GOD, and in the ſtreete by the watergate, and in the ſtreate by porte Ephraim. And all the congregation of them that were come agayne oute of the captiuitye, made bouthes, and ſate vnder the bouthes: for ſence the time of Joſua the ſonne of Nun, vnto this daye, hadde not the childzen of Iſraell doone ſo, and there was very great gladneſſe. And euery daye from the firſt day vnto the laſte, red Eſdras in the booke of the lawe of God. And ſeuen dayes helde they the feaſte, and on the eighte daye they gathered together, accordynge to the manner.

The .ix. Chapter.

IN the foure and twentye daye of thys monthe came the childzen of Iſraell together agayne, wyth
* faſtynge and ſack clothes, and earth 1.eſ.8.
vpon them, and they that were of the Eſa.58
ſeede of Iſraell, were ſeparated from all the ſtraunge childzen, and ſtoode and knowleged their ſynnes, and the wyckednelles of their Fathers, and ſtoode vp in their place, and redde in the booke of the LORD their God, foure times on the daye, and they knowledged, and worſhypped the Lord their God foure tymes on the daye. And the Leuites ſtoode on hye, namelye Jeſua, Bani, Cadmiel, Sabaniah, Buni, Sarebiah, Bani, and Chanani, and cryed loude vnto the Lord their GOD. And the Leuites, Jeſua, and Cadmiell, Bani, and Halabnia, Serebia, and Hodia, Sebania, and Phathahia, ſaid: ſtande vppe, and praiſe the LORD youre God for euer: and lette thanckes be geuen vnto the name of thy glorye, whych excelleth al the thanks geuing and praiſe. Thou arte Lorde alone, thou haſte made heauen, and the heauens of all heauens, wyth all their hooſte, the earthe and all thinges that are therein, the Sea, and all that is
therein, and thou preſerueſte them B
all, and the hooſte of heauen worſhippeth thee. Thou art the lord our god, thou haſt choſen Abraam, and brought hym out of * Urim, in Chaldea, Ge.11
& calledſt him Abraham, & foũdeſt his Ge.17
harte Ge.15

hearte faythfull before thee. and made
dest a couenaunte with him, to geue
vnto his sede the land of ỹ Cananites
Hethites, Amorites, Pheresites, Je-
busites, and Gersites, and hast made
good thy wordes: for thou art righte-
Exo.3.d. ous. and haste considered the miserye
of our fathers in Egypte, and hearde
their complainte by the red Sea, and
shewed tokens, and wonders vppon
Pharao, and all his seruauntes, and
on all the people of his lande: for thou
knewest, ỹ they wer presumptuous
and cruell against them, and so madest
thou thee a name, as it is thys daye.
And the redde sea diddest thou deuide
in sundre before theym, so that they
wente through the myddes of the sea,
dry shod: and their persecuters threwest thou into the deepe (as a stone) in
the mightie waters: and leddest them
on the day time in a cloudy piller, and
on the night season in a piller of fyre,
C to shewe them light in the waye that
Exo.19a they wente. Thou cammest downe
also vppon mount Sinai, and spakest
vnto theym from heauen, and gauest
them right iudgements, trew lawes,
good commaundementes and statu-
tes, & declaredst vnto them thy holye
Saboth, and commandedst them pre-
cepte, ordinaunces and lawes, by the
Exo.16d hand of Moses thy seruant, and gauest theim breade from heauen when
Exo.17b they wer hũgry, & broughtest forth
Nu.25.b water for them out of the rock when
they wer thirstie: and promisedst thẽ,
that they shoulde go in and take pos-
session of the lande: ouer which thou
haddest lyft vp thine hand for to gyue
them. But they and our fathers were
proud and hardnecked: so that they fo-
lowed not the cõmaundementes: and
would not obeye, neither were mind-
full of the wonders that thou diddest
for them: but becam obstinate and hea
die, in so much that they turned backe
to their bondage for their disobedi-
ence. And thou my God forgauest, and
wast gracious, mercifull, patient, and
D of great goodnesse, and forsokest them
Exo.32a not. And though they made a moul-
ten calfe (and sayd: This is thy God=
desthat brought thee out of theland
of Egypt) and did great blasphemies,
yet forsookest thou theym not in the
wildernesse, accordynge to thy greate
mercye. And the cloudye pyller de-
parted not from theym on the daye Exo.13b
tyme to leade theym the waye, nether Nu.14.e
the pyller of fyre in the nyghte season, 1Cor.10
to shewe theym lyghte in the waye
that they wente. And thou gauest
theym thy good spirite, to enfourme
theym, and wythheldeste not thy
Manna from theyr mouthe, and gaue Exo.16d
st theym water when they were Exo.7.d.
thyrstye. Forty yeares longe madest Nu.20b
thou prouision for theym in the wyl-
dernesse, so that they lacked nothinge,
and theyr clothes waxed not olde, and
theyr fete swelled not. And thou ga- deu. 8.b.
uest theym kingedomes and nations, and.19.a
and partedste theym accordynge to
theyr portions: so that they possessed
the lande of Sehom kynge of Hes-
bon, and the land of Og, the kynge of Nu.21.f
Basan. And their chyldrenne multi-
pliedst thou as the starres of heauen,
and broughtest theym into the lande
wherof thou hadst spoken vnto theyr
fathers, that they shoulde goe into it,
and haue it in possession. And the chil
drenne wente in, and possessed the
lande, and thou subduedst beefore Josh.23
theym the inhabiters of the lande, e- and.24.a.
uen the Cananites, and gauest them G
into theyr hande, wyth theyr kyn-
ges and the people of the lande, that
they myghte dooe wyth theym what
they wouide. And they wanne theyr
stronge Cytyes, and a fatte land, and
tooke possession of houses that were
full of all manner of gooddes, welles
digged oute, vineyardes, oliegardens,
and many fruitful trees, and they did
eate: and were fylled, and became fat: Deu.29b
and lyued in wealthe throughe thy
greate goodnesse. Neuertheless they
were dysobedyente, and rebelled a-
gaynste thee, and caste thy lawe be-
hynde theyr backes, and slue thy pro-
phetes (whiche exhorted theym earn-
nestly, they myght bringe thẽ againe
vnto the) and did great blasphemies.

Therfore thou gauest them ouer into the hande of their enemies, that vexed them. And in the time of their trouble when they cryed vnto thee: thou herdest them from heauen: and thorowe thy great mercy, thou gauest them sauiours, which helped them out of the hand of their enemies. But whē they came to rest they turned backe againe, to do euill before thee: therfore lefte-
F
test thou them in the hande of their enemyes, so that they had the dominion ouer them. And when they conuerted, and cryed vnto thee: thou hardest thē from heauen, and manye tymes haste thou delyuered them accordyng to thy great mercy, and testifyedst vnto them that thou myghtest bryngе them agayne vnto thy lawe. Notwithstandinge, they were proude, and harkned not vnto thy commaundementes, but
Lem. 18 a
Ro. 10. a
Gala. 3 b
Ezc. 20 b
sinned in thy lawes. (which if a man do, he shall lyue in them,) and turned the shoulder awaye, and were styffe-necked, and wolde not heare. And many yeares diddest thou forbeare them, and testifyedst vnto them thorow thy spyrete, euen by the hande of the prophetes, and yet wolde they not heare. Therfore gauest thou them into the hande of the nations in the landes. And for thy great mercies sake, thou haste not vtterly consumed them, nether forsaken them: for thou art a gra-
2 Esd. 1 b
Exo. 30 a
and. 34. a
cious and mercyfull God. * Nowe therfore oure God, thou greate God, myghtye and terryble, thou that kepest couenaunt and mercy, regard not a lytle all the trauayle that hath happened vnto vs, and oure kynges, oure princes, our priestes, oure prophetes, and oure fathers, and all the people, sence the tyme of the kinges of Assur, vnto this day. And truly thou art iust
G
in all that thou haste brought vpon vs: for thou haste done rycht. As for vs., we haue dene vngodly: and oure kynges, and our princes, our priestes, and oure fathers haue not done after thy lawe, nor regarded thy commandementes, and thy earnest exhortacions, wherewith thou haste exhorted them: and they haue not serued thee in theyr kyngedome, and in thy greate goodes that thou gauest them, and in the large & plenteous lande which thou gauest before them, and haue not conuerted frō their wicked worckes. Beholde, we are in bondage this daye: and so is the lande that thou gauest vnto oure fathers to enioye the fruites and goodnes therof: beholde, there are we bondemen. And great is the increase of it vnto the kynges, whom thou haste set ouer vs, because of our sinnes, and they haue dominion oure our bodies and catell (euen as they wyll them selues) and we are in great trouble. And in all thys make we a sure couenaunt and write it, and oure princes, Leuites, and Priestes, seale vnto it.

¶ The. x. Chapter.

The sealers were: Nehemiah
I
(that is) Hathirsatha, the son of Hathaliah, and Zedekia, Saraja, Asariah and Jeremie, Phashur, Amaria, Malchia, Hatus, Sebania, Malluc, Harim, Merimoth, and Obadia, Daniell, Jenthon, and Baruch, Mesulam, Abia, and Mianim, Maalia, Beigai, and Semeia, these were Priestes. The Leuites were: Jesua, the sonne of Azania, Benui amonge the childzen of Henadad, and Cadmiel. And their bzetheren: Sechania, Hodia, Celita, Pelaia Haman, Micha, Rehob, and Hasabiah, Sachur, Serebia, Sabania, Hodia, Bani, and Beninu. The heades of the people were Phares the captayne of Moab, Elam, Zathu, & Bani, Boni, Asgad, Bebai, Adania, Begoai, Adin, Ater, Hezekia, Asur, Hodia, Hasum, Besai, Hariph, Anathoth, and Nebai, Magphias, Mesulam, Mesir, Meselabell, Zadoc, Jaddua, Phalaria, Hanan, Anaia, Hosea, Hanania, Hasub, Halothes, Pelcha, Sobek, Rehum, Hasebna, Maasia, Ahia, Haanā and Anan, Malluth, Baarim, and Baana. And the other people, the priests, Leuites, porters, singers, Nethinims; & all they that had separated

them

them selues from the people in the landes vnto the lawe of God, with their wyues, their sonnes, and theyr daughters, and as many as could vnderstand, and their lords that had rule of them, receaued it for their brethren.

Ios. 24.f 2.pa.15.c And they came to sweare, and to bynd them selues with an othe to walke in Goddes lawe, whiche was geuen by Moyses the seruaunte of God, and that they woulde obserue and do according vnto all the commaundementes, iudgementes, and statutes of the

Deu. 7.a Lorde oure God: * and that we wold not geue our daughters vnto the people in the lande, neyther to take theyr daughters for oure sonnes. * And yf

2 Es. 14c the people of the lande brought ware on the Sabboth, and all maner of vitayles to sell, that we wolde not take it of them on the Sabboth, and on the

Leu. 15.a holye dayes, * and that we would let

Deu. 15a the seuenth yeare be free, concernynge

C all maner of charge. And we decreed a statute vpō our selues to geue yereiye the third parte of a sicle to the ministracion in the house of our God, to the shewebreade, to the dayly meatofferynge, to the dayly burntofferyng of the Sabbothes: of the new mones and feaste dayes, and to the thynges that were sanctifyed, and to the offerynges of attonemente, to reconcyle Israel withall, and to all the busynes in the house of oure God. And wee caste the lotte among the priestes, Leuites, and the people for the offeryng of the woode to be brought vnto the house of our God from yeare to yeare, after the houses of oure fathers, that it myght be brent at tymes appoynted, vpon the aulter of the Lorde oure God, as it is wrytten in the lawe:

* and to brynge the firstelynges of oure land, and the firstlynges of our frutes of all trees: yeare by yeare vnto the house of the Lord: and the fyrstlinges of oure sonnes, and of oure cattell, as

D it is wrytten in the lawe: and the firstlinges of oure oxen and of oure shepe, which we should brynge to the house of our God, vnto the priestes that ministre in the house of oure God: and that we should bryng the fyrstlynges of oure doughe, and oure heaue offerynges, and the frutes of all maner of trees, of wyne also & of oyle, vnto the Priestes, to the chestes of the house of our God. And the tythes of our lande vnto the Leuites, that the Leuites, myght haue the tythes in al the cities of our ministracion. And the priestes the sonne of Aaron shall with the Leuites haue also of the tythes of the Leuites: so that the Leuites shal bring vp the tythes of theyr tythes vnto the house of our God, to the store houses, and to the treasure houses. For the chyldren of Israell and the chyldren of Leui, shall bryng vp the burntofferynges of the corne, wyne, and oyle, vnto the store houses, there as are the vessels of the sanctuary, and the priestes that minister, and the porters and singers, that we forsake not the house of oure God.

¶ The. xi. Chapter.

AND the Rulers of the people dwelt at Ierusalē. The other people also caste lottes, that amonge ten, one parte shoulde goo to Ierusalem into the holy citie to dwel and nyne parts to be in the cities. And the people thanked the men, that wer wyllynge to dwell at Ierusalem. These are the heades of the land, that dwelte in Ierusalem, and in the cityes of Iuda, euery one in his possession, and in theyr cityes: they of Israell, the priestes, Leuites, the Nethinims, & the children of Salomons seruauntes. And at Ierusalem dwelt certayne of the chyldren of Iuda, and of Ben Iamin. Of the chyldren of Iuda: Athaiah, the sonne of Vsia, the sonne of Zachary, the sonne of Amaria, the sonne of Saphtia: the sonne of Mahalaleel, of the childrē of Phares. And Maasia, the sonne of Baruch, the sonne of Thal, Hose, the son of Hasaia, the sonne of Adaia, the sone of Ioiarib, the sonne of zachary, the sonne of Siloni. All these were the chyldren of Phares that dwelt at Ierusalem, euen foure hundred, three score and eyght valeaunt men. These

Ware the children of Ben Jamin Salu the sonne of Mesullam, the sonne of Joed, the sonne of Pedaia, the sonne of Calais, the son of Maasia, the sone of Jehiell the sonne of Isai, and after hym Gabai, Sellai, nine hundred and eight and twenty. And Joel the sonne of zichri hadde the ouerlight of them: and Juda the sonne of Senua was, next ouer the city. ¶ Of the Priestes: 1.pa.10.f Jedaiah the sonne of Joiarib, Jachin Saraiah the sonne of Helkia, the son of Mesullam, the sonne of zadoc, the sonne of Meraioth, the sonne of Ahitob, was prynce in the house of God: and hys brethren, that performed the woorke in the temple, eighte hundred and two and twentye. And Adaia the sonne of Jeroham, the sonne of Palaliel, the sonne of Amzi, the sonne of zachari, the sonne of Pashur, the sonne of Malchia, and his brethren, chefe amonge the fathers, two hundred and two and fortye. And Amasai the sonne of Israel, the sonne of Ahasai, the son of Moselemoth, the sonne of Immer, and hys brethren, were valiant men, an hundred and eighte and twentye. And their ouer sear was zabdiel a son of one of the great men. ¶ Of the Le- 1.pa.10b uites: Semeia the sonne of Hasib, the sonne of Asrikam, the sonne of Hasabai, the sonne of Bunni, and Sabathai, and Josabad of the cheefe of the Leuites, had the ouersyght of the outward busynesse of the house of God. And Mathania, the sonne of Micha, the sonne of zabdy, the sonne of Asaph was the principall to begin the thankesgeuynge and prayer. And Bakbukia the seconde amonge his brethren, and Abda the sonne of Sammua, the sonne of Galall, the sonne of Jeduthun. All the Leuites in the holy citye were two hundred foure score & foure. 2.pa.10c ¶ And the porters Acub and Talmon, and their brethrē that kept the portes, were an hundreth and two and seuentye. As for the residue of Israell, the priestes and Leuites, they were in all the cities of Juda, euerye one in hys inheritaunce. And the Nethinims dwelt in Ophel: and ziba and Gispa, were set ouer the Nethinims. The ouersear of the Leuites at Jerusalem, was Usi: the sonne of Bani, the sonne of Hasabia, the sone of Mathania, the sonne of Micha. Of the children of Asaph there were syngers about the busines in the house of God, for it was the kynges commaundemente concernyng them: that the syngers shoulde deale faythfully euerye daye as was accordyng. And Pathaia the sonne of Mesebabel of the children of zerah, the sonne of Juda, next the kynge in all matters concernynge the people, and theyr villages, and lands. And some of the childrē of Juda, that were without in the townes of their lande dwelt at Kariath Arbe. And in the villages therof, at Dibon, and in the villages therof, and at Jecabzeell, and in the villages therof, at Jesua, Moladath, Bethphalet in the Towne of Suali, Beersleba and in their villages, at Siklag, and Moconath, & their villages. And at Enremon, zarah, Jerimuth, zanoa, Odollam, and in their villages, at Lachis, and in the fieldes therof, at Asek, and in the villages therof: and they dwelt from Bersabe vnto the valley of Hinnon. The children also of Ben Jamin, of Geba, dwelt at Machmas: Aia, Bethell, and in theyr villages. And at Anathoth, Nob, Ananiah, Hazor, Ramah, Gethaim, Hadid, zeboim, Nabalath, Lod, and Ono, the carpenters valley. And the Leuites had possession both in Juda, and in Ben Jamin.

¶ The.xii. Chapter.

THese are the priestes and Leuites, that went vp with zoro- A babel the sonne of Salathiell, and with Jesua, Sararia, Jeremie, and Esdras, Amaria, Maluch, Hatus Sechania, Rehum, Merimoth, Iddo, Genthoi, Abia, Meamin, Maadia Belga, Semeia, and Joiarib, Jadaia Salu, Amok, Helkia, & Jadaia. These were the heades among the priestes & theyr brethren in the dayes of Jesua:

The

The Leuites wer these: Jesua, Bennui, Cadmiell, Sarabia, Juda, and Mathania which was ouer the office of thankesgeuyng: he and his brethrē, Bacbukia and Hymni, and their brethren, were aboute them in the watches. Jesua begate Joakim, Joakim also begat Eliasib, and Eliasib begat Joiada, Joiada begat Jonathan, and Jonathan begat Jadua. In the days of Joakim wer these the chefe fathers amonge the priestes: vnder Saraia, Maraia, vnder Jeremi, Hanania, vnder Esdras, Mesullam vnder Amaria, Jehoanan, vnder Melico, Jonathan, vnder Sebania, Joseph, vnder Harim, Adna, vnder Maraioth, Helkia, vnder Iddo, zachari, vnder Genthon, Mesullam, vnder Abia, Zichri, vnder Miniamin, and Moadia Piltai, vnder Belga, Samua, vnder Semeia, Jehonathan, vnder Joiarib, Mathenia, vnder Jadaia, Vsi, vnder Selai, Kelai, vnder Amok, Eber, vnder Helchia, Hasabia, vnder Jaiada, Nathanael. And in the time of Eliasib, Joiada, Johanan and Jadua wer the chiefe fathers among the Leuites and the priestes, written vnder the reygne of Darius the Persian. The chyldren of Leui, the principall fathers were written in the Chronicles, vntyll the tyme of Jonathan the sonne of Eliasib. And these were the chefe amonge the Leuites, Hasabia, Serebia, and Jesua the sōne of Cadmiel, and theyr brethren in their presence, to geue prayse and thankes, accordynge as Dauid the man of God had ordened it, one watch ouer against another, Mathania, Bakbukia, Obadia, Mesullam, Talmon, and Akub, wer porters in the watch at the thresholdes of the gates. These were in the days of Joakim, the sonne of Jesua, the sonne of Josedec, and in the dayes of Nehemia the captayne, and of the priest Esdras the scrybe. And in the dedication of the wall at Jerusalem, they sought the Leuites out of all theyr places, that they myghte be brought to Jerusalem, to kepe the dedication and gladnesse, with thankesgeuinge, and singyng with Cimbals Psalteries, and harpes. And the chyldren of the syngers gathered theym selues together from euery side out of the playne countrey about Jerusalē, and from the villages of Nethophati from the house of Gilgal, & out of the countreys of Geba, and Asmaueth: for the singers had builded them villages round about Jerusalem. And the priestes and Leuites were purifyed, and clensed the people, and the gates, and the wall. And I brought the prynces of Juda vpon the wall, and appoynted two great queeres of men to geue thankes, whiche wente on the ryghte hande of the wall toward the Dongegate, and after them went Hasaia, and halfe of the princes of Juda, and Asaria, Esdras, and Mesullam, Juda, Ben Jamin, Semia, Jeremie, and certayne of the Priestes chyldren with trompettes: namely zachari the sonne of Jonathan, the sonne of Semia, the sōne of Mathania, the sonne of Machaia, the sonne of Zacur, the sonne of Asaph, and his brethren, Semeia, Asarael, Melalai, Gilalai, Maai, Nathanael, and Juda, and Hanani, with the musicall instrumentes of Dauid the man of god. And Esdras the scribe wente before them, and beside the well gate, they went vp ouer against them vpon the steps of the cite of Dauid: at the going vp of the wall beyonde the house of Dauid, vnto the water gate eastwarde. The other quere of them that gaue thankes went ouer against the, and I after them, & the halfe parte of the people vpon the wal, beyonde the fornacegate, vntill the brode wall, and beyond the port of Ephraim, & beyond the oldegate, beyonde the fyshegate, and the tower of Hananell, and the tower of Mea, vntyll the sheepegate. And they stode stil in the prison gate: and so stode the two queres (of them that gaue thankes) in the house of God: and I, and the half of the rulers with mee, and the Priestes, namely Eliakim, Maasia, Miniamin, Michaia, Eliocrai, zachari and Hanania

with trompets: and Maasia, Semiah, Eleasar, Vsi, Jehohanan, Melchiah, Elam, and Ser. And the syngers sange loude, hauing Jestahiah, for theyr ouersear. And the same daye, they offered great sacrifices, and reioysed: for God had geuen them great gladnesse, so that both the wyues and childzen were ioyfull, and the myrthe of Jerusalem was heard farre of. At the same time wer ther men appoynted ouer the treasure houses (wherein were the heaueofferinges, the fyrstelinges, and the tythes) that they should gather them out of the fieldes aboute the cities: to distribute them vnto the Priestes and Leuites accordinge to the lawe: for Juda was gladde of the Priestes and Leuites, that they stode and waited vppon the office of theyr God, whyche is a pure offyce. And the singers and porters stode after the
1.pa.23.a commaundemente of Dauid, and of Salomon hys sonne: for in the time of Dauid and Asaph were the cheefe singers founded, and the Songes of praise and thankesgeuing vnto God. In the time of zorobabel, and Nehemia, dyd all they of Jsrael geue portions vnto the singers and porters, euery daye his portion, and they gaue tythes vnto the Leuites, and the Leuytes gaue tithes againe vnto the chyldzen of Aaron.

¶ The .xiiii. Chapter.

AND that day did they reade in the booke of Moses, and the people harckened thereto, and
deu.34.a there was founde wrytten, that the Ammonites and Moabites shoulde neuer come into the congregation of God, because they mette not the childzen of Jsracll with breade and wa-
Nu.23.a ter, but hyred Balaam against them that he shoulde curse them, but oure God turned the curse into a blessyng. Nowe when they harde the lawe, it fortuned, that they separated frō Jsracll euerye one that had myxte hym selfe therein. And before thys had the Priest Eliasib the oversighte of the treasure of the house of oure God, & he was kinsmā vnto Tobia: & had made hym a great chāber: & there had they afore tyme layed the offerynges, frankencēce, vessel, and the tithes of corne, wyne, and Oyle (accordinge to the commaundemente geuen to the Leuites, singers, and Porters,) and the heaueoffringes of the Priestes. But in all thys tyme was not I at Jeru- B
salem: for in the two and thirty yeare of Artharerses king of Babilon, came I vnto the kynge, and after certayne dayes obtained I licence of the kynge to come to Jerusalem. And I gate knowledge of the euill that Eliasib did vnto Tobia, in that hee had made him a chambze in the courte of the house of God: and it greued me sooze: and I cast forthe all the vessels of the house of Tobia oute of the chambze, & commaunded them to clense the chambers. And thither brought I agayne the vessels of the house of God, wyth the meatofferyng, and the encense.
And I perceyued that the portions of the Leuites were not geuen theym, and that euery one fled to hys lande, euen the Leuites and singers that executed the worcke. Then reproued I the rulers, and sayd: Why is the house of God forsaken? And I gathered the togethe, and set them in their place.
Then brought all Juda the tithes of corn, and wine and oyle vnto the tresure. And I made treasurers ouer the treasure: euen Selemiah the Preest, and zadoc the scribe, and of the Leuites, Phadaia, and vnder theyr hande was Hanan the sonne of zacur, the Sonne of Mathania: for they were counted faythfull, and theyr Office was to distribute the porcyons vnto
1 Esd.8 theyr brethren. Thyncke vppon me, O my GOD herein, and wype not oute my mercye that I haue shewed on the house of my GOD, and on the officers thereof. And the same time sawe I some treadynge wine presses on the Sabbothe, and bryngynge in sheues, and Asses laden wyth wyne, grapes, figges, and bringing al maner of burthens vnto Jerusalē, vpon the

Sab-

Sabboth day. And I rebuked them earnestly the same daye that they sold the victuales. There dwelte menne of Tyre also therein, which brought fyshe and all maner of ware, and sold on the Sabboth vnto the children of Iuda in Ierusalem. Then reproued I the rulers in Iuda, and sayd vnto theym: What euyll thynge is this, that ye doo, and breake the Sabboth daye? Dydde not your fathers euen thus, and oure GOD brought all thys plague vpon vs, and vpon this Citie? And ye make the wrath more yet vppon Israell, in that ye breake the Sabboth. And it fortuned, that whenne the portes of Ierusalem beganne to be darke in the euenyng, before the Sabboth, I commaunded to shut the gates, and charged that they shoulde not bee opened tyll after the Sabbothe: and some of my seruauntes sette I at the gates, that there should no burthen bee brought in on the Saboth day. Then remayned the chapmenne and merchauntes once or twyse ouer nyght wythoute Ierusalem, wyth all manner of wares. Then reproued I theym sooze, and sayde vnto theym: Why tarye ye all nyghte aboute the walle? If ye doo it ones agayne, I wyll laye handes vppon you. From that tyme forth came they no more on the Sabboth. I sayde vnto the Leuites, that they shoulde clense theym selues, and that they shoulde come and keepe the gates, to halowe the Sabboth daye. Thynke vppon me (O my GOD) concernynge thys also, and spare me, accordyng to thy greate mercye. And at the same tyme sawe I Iewes that maryed wyues of Asdod, of Ammon, and of Moab: and the chyldren spake half in the Speeche of Asdod, and coulde not speake in the Iewes language, but by the toungue myghte a man perceyue euery people. Then I reproued them, and cursed theym, and smote certayne men of them, and made theym bare, and tooke an othe of theym by GOD: Ye shall not geue youre daughters vnto theyr sonnes: Nether shall yee take theyr daughters vnto youre sonnes, or for your selues. Dyd not Salomon the kyng of Israel synne for suche? And yet among many Heathen was there no kynge lyke hym, whyche was deare vnto hys God: and God made hym kyng ouer all Israell: and yet neuertheless outlandyshe womenne caused hym to synne. Shall we then obey vnto you, to doo all thys greate euyll, and to transgresse agaynst our GOD, and mary straunge wyues? And one of the children of Iehoiada, the sonne of Eliasib the hygh priest, hadde made a contracte wyth Sanaballat, the Horonite: But I chased hym frome me, (O my God) thynke thou vppon theym that defyle the Priesthode, and the couenaunt of the Priesthoode, and of the Leuytes. Thus clensed I them from all suche as were outlandysh, and appoynted the courses of the Priests & Leuytes euery one in his office, & to offer the wood at times appoynted, and the fyrst fruites. Thynke thou vppon me O my God for the beste. Amen.

The ende of the seconde Booke of Esdras: Otherwyse called the Booke of Nehemia.

The Booke of Esther.

The fyrst Chapter.

A

T foztuned, in the dayes of Ahasuerus, which reigned from India vnto Ethiopia (ouer an hundred and .xxvij. landes) euen in those dayes when the kyng Ahasuerus sat on his seate royal, which was in Susan the chief Citie, in the third yeare of hys reigne, he made a feaste vnto all hys princes and seruants. And the mightie men of Persia and Media, the captains also and rulers of his countreis were before hym, and he shewed the ryches and glory of his kyngdome, and the glorious worshyp of his greatnesse many dayes long: euen an hun-

B dred and foure score days. And when these dayes were expired, the Kynge made a feaste vnto all the people that were in Susan the chief citie, bothe vnto great and small, seuen dayes long in the court of the garden by ỹ kings palace: where there hanged white, grene, and yelowe cloathes, fastened with cordes of fyne sylke, and purple in syluer ringes, vpon pillers of marble stones. The benches also were of

C golde and syluer, made vpon a pauement of grene, white, yelow, & blacke marble. And they dranke in vessells of gold, and changed vessell after vessell. And the kyngs wyne was much accordyng to the power of the kyng. And the drink was so appointed that none shoulde compell any man: for so the kyng had commanded by the officers of his house, that euery one shold doo as it lyked hym. And the quene Vasthi made a feaste also for the wo-

D men in the palace of Ahasuerus. And on the seuenth day whenne the kyng was merye after the wyne, he commaunded Mehuman, Bizetha, Harbona, Bigtha, Abagthan, Zethar, and Carchas, the seuē chamberlains, that dyd seruice in the presence of kyng Ahasuerus, to fetche the quene Vasthi with the crowne regall into the kynges presence, that he might shewe the people and princes her fayrenesse, for she was beautyfull. But the queene Vasthi would not come at the kyngs word by his chamberlaynes. Thenne was the king very wroth, and his indignation kyndled in hym. And the kyng spake to the wyse men that had vnderstandyng in the ordinaunces of the land: for the kynges matters must be handeled before all suche as haue knowledge of the lawe & iudgement. And (the chiefe and) nexte vnto hym wer Carsena, Sethar, Admata, Thersis, Mares, Marsena, & Memucan, the seuen princes of Persia, and Media, which sawe the kynges face, and sat aboue in the kingdome. What law (sayeth the kyng) should be executed vpon the Quene Vasthi, because she dyd not accordyng to the worde of the kyng Ahasuerus, which he commanded by his chamberlayns? And Memucan answered before the kyng, and the princes: The quene Vasthi hath not onely done euill agaynst the king but also against all the princes, and against all the people, that are in all the lāds of king Ahasuerus: for this dede of the quene shal come abrode vnto al women, so that they shall despise their husbandes before their eies, and shall say: The king Ahasuerus cōmaunded Vasthi the Queene to be brought in before him, but she would not come. And so shall the princesses in Persia E and Media, say likewise vnto all the kinges Princes, when they heare of this dede of the quene: thus shal there arise to much despitefulnes & wrath. If it please the kyng therfore, let ther go a commaundement from hym, and lette it bee written, accordynge to the lawes of the Persians & Medians, (and not to be transgressed) ỹ Vasthi come no more beefore kynge Ahasuerus, & let the king geue her kyngdom vnto an other, that is better than she. And whenne thys commaundement of the kyng (whiche shall bee made) is Publyshed throughe oute all

hys

his empyre (which is greate) all wo-
menne shall holde their husbandes in
honour both amonge great and smal.
¶ This pleased the king, and the prin-
ces, and the kinge did accordinge to the
worde of Memucan. For he sent let-
ters forth into al ỹ kyngs landes, in-
to euery lande: accordinge to the wry-
tinge thereof, and to euerye people af-
ter their language, that euerye manne
should be lord in his owne house. And
this caused hee to bee spoken after the
language of his people.

¶ The. ii. Chapter.

¶ After these actes, whē the dis-
pleasure of kinge Ahasuerus
was now layed, he thoughte
vpon Vasthi, and what she had done,
and what was concluded against her.
Then saide the Kinges seruauntes
that ministred vnto him: Let there be
faire yonge virginnes sought for the
kinge, and the king apointed certaine
men in all the landes of hys empyre,
whom hee charged that they shoulde
bringe together all the fayre younge
virgins vnto Susan the head citie, to
the womēs building, vnder the hand
of Hagei, the kinges chamberlayne,
that kepte the women, to geue theym
their apparel, (and other thinges ne-
cessarie to be had) And that the damo
sell which pleased the kinge should be
quene in Vasthis stede. And this ple-
sed the king and he did so. In the Ci-
ty of Susan ther was a Jew, whose
name was Mardocheus, the sonne of
Jair, the soonne of Semei, the son of
Cis a man of Jemini, which was ca-
2 Re. 24 ried awaye from Jerusalem, * when
Jer. 24 a Jekonia the king of Juda was lead
awaye, (whom Nabuchodonozor the
kinge of Babilon caryed thence) and
he norished Hadassa (that is Esther)
his vncles daughter: for she had ney-
ther father nor mother, and she was a
fayre and bewtyfull damosell: whome
Mardocheus (when her father and
mother was deade) receyued for hys
owne daughter. So it fortuned, that
when the kinges commaundemente
and commission was publyshed, and
manye damselles were brought toge-
ther in the citie of Susan, vnder the
hande of Hagei, Esther was brought
also vnto the kinges house vnder the
hande of Hagei the keper of the wo-
men, and the damsell pleased him that
she founde fauour in hys sighte. And
he caused ornamentes to be geuen her
and such thinges as belonged to her,
and apointed her seuen comly damsels
out of the kinges house, and fauoured
both her and her gentle women syn-
gulary in the house of the women.
But Esther shewed not her people
and her kinred: for Mardocheus had
charged her, that she should not tel it.
And Mardocheus walked euery day
before the court of the womens house,
that hee myght knowe howe Esther
did, and what shoulde become of her.
And when the apointed time of eue-
ry damsell came, that she should go in-
to Kynge Ahasuerus, after that shee
had bene twelue monethes in the dec-
king of the women (for theyr decking
must haue so much tyme, namely syxe
monethes with Balme and Myrre,
and sixe monethes with good spyces,
so were the women bewtyfied) then
wente there one damosell vnto the
kyng, and whatsoeuer she requyred
(so that it were comelye) that muste
be geuen her to goe with her oute of
the womens building vnto the kyn-
ges palace. In the euening she went,
and on the morowe againe, into the
seconde house of the women abidinge
vnder the hande of Saasgas the kin-
ges chamberlaine, whiche kepte the
concubynes. And she camme in vnto
the kyng nomore, except it pleased the
king to haue her and that he called her
by name. Now when the time cam of
Esther the daughter of Abihan the
vncle of Mardocheus (which had re
ceiued her as his owne daughter) that
she shoulde come into the kinge, shee
desyred nothynge, but what Hagei
the Kynges chamberlayne, the keper
of the wemenne sayde. And Esther
founde fauoure in the syghte of all
theym that looked vpon her. And
Esther was takenne vnto the Kynge
Ahasuerus into hys house royall,

in

in the tenth moneth, which is the mo-
Decem- neth Tebeth, in the seuenth yere of
bre. his reigne. And the kinge loued Es-
ther aboue al the wemen, and she fou̇d
grace and fauour in his sighte before
al the virgins: so that he set the crown
of the kingdome vppon her head, and
made her quene in stede of Vasthi.
And the kinge made a great feast vnto
all hys princes and seruauntes (whi-
che feast was because of Esther) and
caused the landes to be in quietnesse,
and gaue giftes, as became the royal-
tie of a king. And when the virgyns
were gathered together the seconde
tyme, Mardocheus sat in the kynges
gate. And as yet had not Esther shew
ed her kinred and her people, accor-
dinge as Mardocheus had biddė her:
for Esther did after ꝑ word of Mar-
docheus, lyke as if she had bene yet vn
der hys gouernance. At the same time
whil: Mardocheus sat in the kinges
gate, two of the kinges chamberlains
Bithan and Theres, which kept the
dore, were wroth, and soughte to laye
their handes on the kyng Ahasuerus.
Wherof also Mardocheus gat know
Esth.6.a lege, a and told it vnto quene Esther,
and Esther certified the kinge therof
in Mardocheus name, And when in-
quisition was made, it was found so.
And thei wer both hȧged on tree: and
it was written in the Chronicles be-
fore the kinge.

¶ The .iii. Chapter.

A Fter these actes did kyng A-
hasuerus promote Haman the
soonne of Amadatha, the A-
gagite, and set him on hie, and set hys
seate aboue all the princes that he had
with him. And al the kinges seruan-
tes that wer in the kinges gate bow-
ed ther knees and worshipped Hamā:
for the king had so commaunded, con-
cerning him. But Mardocheus bow
ed not the knee, and worshipped hym
not. Thē the kinges seruantes which
wer in the kings gate said vnto Mar
docheus: why trāsgressest thou ꝑ kin
ges commandements? And whē they
spake this daylye vnto him, hee hear-
A
B
C
D
wed them not, and they tolde Haman,
that they might se how Mardocheus
matters wolde endure: for he had told
them, that he was a Iewe. And whē
Haman sawe that Mardocheus bo-
wed not the knee vnto hym, nor wor-
shypped hym, he was full of indigna-
cion, and thoughte it to lytle to laye
handes onelye on Mardocheus: for
they had shewed hym the nacion of
Mardocheus: wherefore he soughte
to destroye all the Iewes, that were
throughoute the whole empire of A-
hasuerus, and that were of the nacion
of Mardocheus. In the fyrste mo-
neth (that is the moneth Nisan) in
the tweluth yere of kyng Ahasuerus,
they caste Phur (that is a lot) before
Haman from daye to daye, and from
moneth to moneth, to the twelueth
moneth, that is the moneth Adar. And
Haman sayd vnto kynge Ahasuerus:
There is here a people scatred abrode
& dispersed among all people in all ꝑ
landes of thine empire, and they haue
their lawes contrary from all people,
and do not after the kings lawes: nei-
ther is it the kynges profyte to suffer
them after thys maner. If it please
the kynge, let it be written, that they
may be destroyed, and so wyl I waye
down ten thousand talentes of siluer,
by the handes of the worckemen, to be
brought into the kynges treasure: and
the king toke his ring from his hand,
and gaue it vnto Haman the sonne of
Amadatha, the Agagite, the Iewes
enemye. And the kyng sayd vnto Ha-
man: Let the siluer be geuen thee, and
do with that people as it pleseth thee.
Then were the kynges scribes called
on the thirteenth daye of the firste mo-
neth (Nisan) and ther was written
(accordyng as Haman commaunded)
vnto all the kinges officers, and to the
captaynes that were in al the landes,
and to the rulers of euerye people in
the countryes of euerye syde, accor-
dyng to the writyng of euery nacion,
and after their language: in the name
of kynge Ahasuerus was it written,
and sealed with the kinges ryng. And
the writinges wer sent by postes into
all

all the kinges landes, to roote oute, to kill and to destroye all Iewes, both yonge and old, childzen and women in one daye (namelye, vppon the thirteenth daye of the twelfth month. Whyche is the moneth * Adar) and to spoyle their gooddes. This was the Febru-arye. sum of the writing, that there should be a commaundement geuen in al landes, and publyshed vnto all people, that they should be ready against the same day. And the postes went in all the hast, accozding to the kinges commaundemēt. And in Sulan the chefe citie was the commaundement deuysed. And the kinge and Haman satte and dzancke: when in the meane tyme the citie of Sulan was disquieted.

¶ The. iiii. Chapter.

A When Mardocheus perceaued all that was doone, hee rente his clothes and put on sackecloth: wyth ashes, and went out into the middes of the Citie, and cryed loude and lamentablye, and came before the kynges gate: but he myght not entre wythin the kynges gate, by cause hee had sackecloth on, and in all landes countries and places as farre as the kynges worde and commaundemente extended, there was greate lamentation amonge the Iewes, fastinge, weppynge and mournynge, and many lay in sackclothes, and in ashes.

B So Esthers damoselles and her chāberlaynes came and tolde it her. Thē was the Quene exceadinglie astonted. And she sente rayment, that Mardocheus shoulde put on, and laye the sackcloth from him. But Mardocheus wouldе not take them. Then called Esther Hathath, one of the kings chamberlaines (whiche stode before her) and gaue him a commaundement vnto Mardocheus, that hee myghte know what it were, wherfore he dyd so. So Hathath went forth to Mardocheus vnto the strete of the Cytye, whiche was before the kynges gate. And Mardocheus tolde hym of all that had happened vnto hym, and of the sum of syluer that Haman hadde promised to weye downe into the kinges treasurye because of the Iewes, if he wouldе destroy theym, and hee gaue hym the copye of the kinges cōmaundemente, that was deuysed at Sulan, to destroy thē, that he might shewe it vnto Esther: and to speake to her, and charge her, that she should go into the king, and make her prayer and supplicatiō vnto him for her people. C And when Hathath came in, hee tolde Esther the wordes of Mardocheus. And againe, Esther spake vnto Hathath, and commaunded him to say vnto Mardocheus: al the kinges seruauntes, and the people in the landes of the kinge, knowe that whosoeuer commeth within the courte vnto the kynge, whether it be man or woman, which is not called, the commaundement is, that the same shall die, except the kinge holde oute the golden sceptre vnto him (in token of graciousnes) for then he shall lyue. As for me I haue not bene called to come into the kynge nowe thys thyrtie dayes. D And ther certified Mardocheus of Esthers wordes, and Mardocheus bad saye agayne vnto Esther: thynke not to saue thyne owne lyfe while thou arte in the kinges house, before al Iewes: for yf thou holdest thy peace at this time, then shall the Iewes haue helpe and deliueraunce oute of an other place, and thou and thy fathers house shall bee destroyed. And whoe knoweth whether thou arte come to the kyngedome, for this causes sake? Esther bad them gyue Mardocheus thys answer: Go thou thy way, & gather together all the Iewes together that are founde at Sulan, and fast ye for me, that ye eat not and drinke not in three days, neyther day nor night. I and my damosclles wyll faste lyke wyse: and so wyll I go into the king which thyng yet is contrary vnto the commaundement: and yf I perysshe, I perysshe. Soo Mardocheus wente his waye, and did all that Esther had commaunded hym.

¶ The. v. Chapter.

And

¶ And on the third daye it fortuned, that Esther put on her royall apparell, and stode in the court of the kynges palace within, ouer agaynst the kynges house. And the kynge sat vpon hys royall seate in the kynges palace, ouer agaynste the gate of the house. And when the king sawe Esther the quene standynge in the courte, shee founde grace in hys syght. And the kynge helde oute the golden scepter that was in his hande towarde Esther. So Esther stepte forth, and touched the top of the scepter. Then sayde the kynge vnto her: what wylt thou quene Esther? and what requirest thou? aske euen the halfe of the empire, and it shalbe geuē
25 thee. And Esther aunswered: If it please the kinge, let the kyng and Haman come thys daye vnto the banket, that I haue prepared for hym. And the kyng sayde: cause Haman to make haste that he maye do as Esther hath sayd. So the kynge and Haman came to the banket that Esther had prepared, and the kynge sayde vnto Esther at the banket of wyne: what is thy peticion? that it maye be geuen thee. And what requirest thou? Yf it be euen the halfe of the empire, it shall be done. Then aunswered Esther, and sayde: My petition and desire is, yf I
C haue founde grace in the syght of the king: and yf it please the kyng to geue me my peticion, and to fulfyll my request, then let the kynge and Haman come to the banket that I shall prepare for them, and so wyl I do to morowe, as the kynge hath sayde. Then went Haman forth the same day ioyfull and mery in his mynd. And when the same Haman sawe Mardocheus in the kyngs gate that he stode not vp and kneled before him, he was full of indignacion at Mardocheus. Neuertheless, Haman refrayned hym selfe: and when he came home he sente, and called for hys frendes, and Zares hys wyfe: and Haman tolde them of the glorye of hys rychesse, and the multitude of hys chyldren, and all together howe the kynge had promoted him so greatly, and howe that he had set him aboue the princes and seruauntes of the kynge. Haman sayde moreouer: Yea, and Esther the queene did let no D man come in with the kyng vnto the banket, that she had prepared, excepte me. And to morowe am I bidden vnto her also with the kinge. But in all this am I not satisfyed as long as I see Mardocheus the Iewe, sytting at the kynges gate. Then sayde Zares hys wyfe, and all hys frendes vnto him: let them make a galowes of fyftye cubites hye, and to morowe speke thou vnto the kynge, that Mardocheus maye be hanged thereon, and go thou in merely with the kynge vnto the bankette. And Haman was well content withall, and caused the galowes to be made.

¶ The. vi. Chapter.

THe same nyghte could not the kynge slepe, and he commaunded to bringe the Chronicles and storyes: which when they were red before the kynge, they happened on the place, where it was written, howe * Mardocheus had tolde that Esth. 2
Bigthana, and Theres, the kynges two chamberlaynes (which kepte the thresholdes) sought to lay handes on kyng Ahasuerus. And the kyng sayd: what worshyp and good haue we don to Mardocheus therfore? Then sayd 25
the kynges seruauntes that ministred vnto him: there is nothing at all done for him. And the king sayd: who is in the court? for Haman was gone into the court without before the kynges house, that he might speake vnto the kyng to hang Mardocheus on ye tree (that he had prepared for him.) And the kings seruants said vnto him: behold, Haman standeth without in the courte. And the kynge sayde: Let him come in. And when Haman came in, the kyng sayd vnto him: what shalbe done vnto the man, whom the kynge wold fayne bring vnto worshyp? Haman thought in his hert: whom desireth the kyng to bring vnto worshyp, more then me? And Haman answered the kyng: Let the mā whom the kyng, C
plea-

pleaseth to bring vnto worshyp, bee brought hither: that he maybe arayde with the royall garments: which the kyng vseth to weare: and the horse that the kynge rydeth vppon, and that the crowne royall maye bee sette vpon his head. And let this rayment and horse be deliuered vnto the hande of one of the kynges princes, that he may araye the man wythall (whome the kyng is disposed to bringe to honour) and cary hym vppon the horse thorow the strete of the citie, and proclaime before him: thus shal it be done to the man, whom the kynge pleaseth to bringe to honour. And the kynge sayde: Make hast, and take as thou hast said: The rayment and the horse, and do euen so vnto Mardocheus the Iewe, that sitteth before the kynges gate: and let nothyng faile of all that thou hast spoken. Then toke Haman the rayment and the horse, and arayed Mardocheus, and broughte hym on horsebacke thorowe the streete of the citie, and proclaimed before him: Euen this shal it be done vnto the man whō the kyng is disposed to honour. And Mardocheus came agayn to the kynges gate: but Haman gate hym home in all the haste mournynge bare headed, and tolde Zares his wife, and all his frendes, euery thyng that had happened hym. Then sayde his wise men, and Zares hys wyfe vnto him: If it be Mardocheus of the seede of the Iewes, before whom thou haste begon to fall, thou shalt not preuayle against hym. And whyle they were yet talkyng with hym, came the kinges chamberlaynes, and caused Haman to make haste, to come vnto the banket that Esther had prepared.

¶ The. vij. Chapter.

AND the king & Hamā came in to the banket ẏ quene Esther had prepared: & the king said vnto Esther on the seconde daye at the bankette of wyne: what is thy petition (queene Esther) that it may bee geuen thee? And what desyrest thou? Yea, aske euen half the empire, and it shall be done. And Esther the Quene aunswered and sayde: If I haue fond grace in thy sight (o king) and if it please the kyng, then graunte me my life at my desire and my people, for my petitions sake: for we are solde, I and my people, to be destroyed, to be slaine and to pearyshe. And would God that we were sold to be bondmen and bondwomen, thē wold I holde my tounge. For the enemye pondereth not the kyngs harm. Then kyng Ahasuerus aunswered, and said vnto Quene Ester: who is hee? And where is he, that dare presume in hys minde to doo after that manner? And Esther said: the enemy and aduersary is thys wicked Haman. Haman was exceadingly afraide before the kynge and the Quene. And the kynge arose from the banket, and from the wyne, in his displeasure, and wente into the palace garden. And Haman stode vp, and besought Quene Esther for hys lyfe, for he sawe that there was mischiefe prepared for hym of the kynge all ready. And when the kynge came agayne oute of the palace garden, into the place where they dyancke wyne: Haman had layed him vppon the bed, that Esther sate vppon: Then sayde the kyng: wyl he force the Quene also before me in the house? Assoone as that woorde went out of the kynges mouthe, they couered Hamans face. And Harbona one of ẏ chamberlains that stode before the kinge, saide: Behold, ther stādeth a galous in Hamās house, fifty cubites hie, whiche he had made for Mardocheus, ẏ spake good for the king. The king said: hāg hym there on. So they hanged Haman on the galowes, that he hadde made for Mardocheus. Then was the kynges wrath pacifyed.

¶ The. viii. Chapter.

THe same day did king Ahasuerus geue the house of Haman the Iewes enemy, vnto quene Esther. And Mardocheus cam before the kyng: for Esther told how that he belōged vnto her. And the king put of his finger ring, which he had takē frō Haman, & gaue it vnto Mardecheus.

And

And Esther sette Mardocheus ouer the house of Haman. And Esther spake yet more before the kyng, & fell down at his feete weepynge, and besoughte hym that he would put away the wickednesse of Haman the Agagite, and his deuise that he hadde ymagined against the Iewes. And the kyng (according to the maner) healde out the golde sceptre toward Esther, (wherby was declared a token of graciousnesse.) Then rose Esther, and stoode before the kyng, and sayde, if it please the kyng, and if I haue founde grace in his syght, and yf it be acceptable before the kyng, then let it bee written, that the letters of the deuice of Haman, the sonne of Hamadatha the Agagite may be called agayne, whyche letters he wrote to destroye the Iewes, which are in all the kyngs landes. For how can I suffer and see the euyll that shall happen vnto my people? Or howe can I take vpon the destruction of my kyndrede. And the kyng Ahasuerus saide vnto Queene Esther, & to Mardocheus the Iew: Beholde I haue geuen Esther, the house of Haman, whome they haue hanged vppon a tree, because he layde hande vppon the Iewes. Wrote ye also for the Iewes, as it lyketh you, in the kyngs name, and seale it wyth the kynges ryng, for the writynges that wer written in the kyngs name, and sealed with the kyngs ring, durst no man disanull. Then were the kinges Scribes called at the same tyme, euen in the thyrd moneth, that is the moneth Siuan, on the three & twentieth day. And it was written (according to all as Mardocheus commanded) vnto the Iewes, & to the princes, to the debities and captaynes in the landes, which are from India vnto Ethiopia, namely an. C. and seuen and twenty landes vnto euery one, according to the writing therof, & vnto euery people after their speech, & to the Iewes according to their writyng & langnage. And he wrote in the kynge Ahasuerus name, & sealed it with the kyngs ryng. And by postes that rode vpon horses and kwykte younge mules sente he the writinges, wherin the kinge graunted the Iewes (in what cities so euer they were) to gather them selues together, and to stād for their life, and for to roote oute, to slaye, and to destroye all the power of the people and land that would trouble them, with children and women, and to spoyl their good vpon one day, in all ỹ landes of king Ahasuerus, namely vpon ỹ thirteenth day of the .xii. monthe, which is the moneth Adar. The sum of the writyng was, howe there shoulde be a commaundemente geuen in all landes, and published among all people, and that the Iewes shoulde be ready against that day, and to auenge them selues on their ennemyes. And so the postes that rode vpon the swift horses and mules, made haste wyth all speede, to execute the kynges worde, and the commaundement was deuised in Susan the chefe Citye. And Mardocheus wente oute (from the place, and) from the kynge in royal apparel, of yelow and white, and wyth a great crowne of gold, being arayed with a garmente of sylke and purple, and the city of Susan retoyced and was gladde: and vnto the Iewes there was come (a newe) lyght and gladnesse, ioy and worshyp. In all landes and Cities into what places so euer the kynges woord and commaundement reached, there was ioy and mirthe, prosperitye and good dayes among the Iewes, in so muche that manye of the people in the lande became of the Iewes beliefe, and the feare of the Iewes came vpon them.

B

C

May.

D

Februari

¶ The .ix. Chapter.

IN the twelueth monthe, that is the monthe Adar, vpon the thyrtenth daye of the same, when the kinges woorde and commaundement should be doone, euen vppon the same daye that the ennemies shoulde haue destroyed the Iewes to haue oppressed them, it turned contrary wise, euē that the Iewes shoulde subdue their enne-

enemyes. For then gathered the Jewes together in theyr cities within all the landes of kyng Ahasuerus, to lay hande on such as wolde do them evil, and no manne coulde withstand them, for the feare of them was come over al people, and al the rulers in the lãdes, & princes and debities, and officers of the kinge, promoted the Jewes for the feare of Mardocheus cam vppon them. For Mardocheus was great in the kynges house, and the reporte of him was noysed in al landes, B how he encreased and grewe. Thus the Jewes smote all theyr enemyes with a sore slaughter, and slue and destroied, did after theyr wil vnto suche as wer their adversaries. And at Susan the chef citie slue the Jewes, and destroyed fyue hundred men and slue Pharsandatha, Dalphon, Aliphatha, Phoratha, Adalia, Aridatha, Pharmaltha, Arisai, Aridai, and Vaizatha, the ten sonnes of Haman, the sonnes of Hamadatha the enemye of the Jewes: but on hys goodes they layed no hands. At the same time was the king certified of the numbre of those that C were slaine in the Citie of Susan. And the king said vnto quene Esther The Jewes have slayne and destroied fyue hundred menne in the citie of Susan, and the ten sonnes of Haman what have they doone thynkest thou in other landes of the kinge? And what is thy peticion, that it maye bee geuen thee? or what requirest thou more to be doone? Esther aunswered: If it please the kinge, let hym suffre the Jewes to morowe also to doe accordynge vnto this dayes commaundemente, that they maye hang Hamãs ted sons vppon the tree. And the king charged to do so: and the commaundemente was denised at Susan, and they hanged Hamans ten sonnes. For the Jewes that were in Susan gathered theym selues together vppon the foureteenth daye of the moneth Adar, and slue three hundred menne at Susan, but on theyr goodes they layed no handes. As for the other Jewes that were in the kynges landes, they cam togither, and stode for their lives that they myght have rest from theyr enemyes, & slue of their enemies fyue and seuentie thousand: howbeit they D laied no handes on their goods. This they did on the thirteenth day of ỹ moneth Adar, & on the .xiiii. daye of the same moneth rested they, whyche day they held with feasting and gladnes. But the Jewes that were at Susan cam together both on the xiii. day, and on the .xiiii., and on the .xv. day of the same they rested, & held that day with feasting and gladnes. And therfore ỹ Jewes that dwelt in the villages, & vnwalled townes, held the .xiiii. daye of the month Adar, with gladnes and feasting, & kept holy day, & euerye one sent giftes vnto another. And Mar- E docheus wrote these actes, and sent ỹ writinges vnto all the Jewes, that wer in al the landes of kinge Ahasuerus, both nye and far, that they should make a law amonge theim selues, and hold the xiiii. & xv. day of the moneth Adar, as the dais wherin the Jewes cam to rest from their enemies, and as a month wherin their paine was turned to ioy, & their sorow into an holy dai: and that in those daies they shuld make feastes and gladnes, and one to sende giftes vnto another, and to distribute vnto ỹ poze. And the Jewes wer content with it that they had begon to do, & that Mardocheus wrote vnto them: howe that Haman the son of Hamadatha al the Jewes enemye, had denised agaynst the Jewes, howe he myght destroy them, and caused to cast Phur (that is a lotte) for to putte theym in feare, and to bringe theym to noughte: and howe Esther wente and spake to the kynge, that throughe letters his wycked deuyce (which he ymagined against the Jewes) might be turned vppon hys owne head: and howe he, and hys soonnes were hanged on the tree. For the whyche cause they called this day Phurim, because of the name of the lotte, and because of all the woordes of thys writyng, and what they theym selues had sene, and what hadde happened vnto them.

And the Jewes set it vp, and tooke it vpon them and their seede, and vpon al suche as ioyned themselues vnto the, that they wold not mysse but observe these two days yearely, accordyng as they were written & appointed, how that these days are not to be forgotte, but to be kept of childres chyldren amonge all kynreds in all landes and cities. They are the days of Phurim which are not to be ouerslypt amonge the Jewes, and the memorial of them ought not to perishe from their seede. And queene Esther, the daughter of Abihail, and Mardocheus the Jewe wrote with all auctoritie (to confirm this second writting of Phurim) and sent the letters vnto al ỹ Jewes in ỹ hundred & seuen and twēty landes of the empire of Ahasuerus, with frend ly and faithfull wordes, to confirme these dayes of Phurim, in their time appointed, accordinge as Mardocheus the Jewe, and Esther the Quene hadde appoynted theym. And they bounde theyr soule and theyr seede to fastyng, and prayer. And Esther stablyshed the wordes of these lottes, as it is written in the booke. And the kyng Ahasuerus layde this Tribute vpon the lande, and vpon the Iles of the sea. And all that he dydde by hys power and auctoritie, and the greate worshippe of Mardocheus, whyche the kynge gaue hym, bee they not wrytten in the Chronycles of the kynges of Media and Persia? For Mardocheus the Jewe was the seconde nexte vnto kyng Ahasuerus, and great among the Jewes, and accepted among the multitude of his brethren, as one that seeketh the wealthe of of hys people, and speakethe the best for al his seede.

The ende of the Boke of Esther.

The Boke of Job.

The first Chater.

In the land of Hus there was a manne, whose Name was Job: and the same was a perfecte and iust man, such a one as feared God, and eschewed euyll. And he hadde seuen sonnes, and thre daughters. Hys substance also was seuen. M. sheepe, and thre. M. cameles. v. C. yoke of oxen, and. v. C. she asses, and a verye great household, so that he was one of the most principall menne among all them of the East countreye. And his sonnes went and made bankets: one day in one house, an other day in an other, and sente for theyr thre systers to eate and drynk with them. And it fortuned, that when they had passed ouer the tyme of theyr bankettynge rounde about, Job sent for them, and sanctified them, and gat vp early, and offred for euery one a burntoffring. For Job sayd: lest peraduēture my sonnes haue done some offence, and haue bene vnthankful to god in their hertes. Thus dyd Job euery day. And vppon a daye when the childre of God came and stode before the Lord, it fortuned, that Sathan came also among them. And the Lord sayde vnto Sathan. From whens comest thou? Sathan answered the Lord and sayd: I haue gone about the land, and walked thorow it. And the Lord said vnto Sathan: hast thou not considered my seruant Job howe that there is none lyke hym in the land, a perfect and a iust man, such a one as feareth God, and eschueth euill? Sathan answered and said vnto the Lord: Doth Job feare GOD for nought? hast thou not preserued him, and his house, and all that he hath on euerye syde? Thou hast blessed the wordes of his handes, and his possession is encreased in the lande. But laye thyne hande nowe vpon hym (a little)

A Ge. 22.

Job. 1.

Job. 1.

1. pe. 5.

lyttle) and touche all that he hath, and he shall curse thee to thy face. And the Lord sayd vnto Satan: Lo, all that he hath, be in thy power: only vpon hym self, see that thou lay not thyne hande. And Sathan went forthe frome the presence of the Lord. And vpon a certaine day it fortuned, that his sonnes and daughters were eatyng and drinkynge wyne in their eldest brothers house, and there came a messenger vnto Job, and said: Whyle the oxen were a plowyng, and the asses going in the pasture besyde theym: The Sabees came violently, and toke them away: yea, thei haue slayn thy seruants with the edge of the sweard, and I only ran my waye, to tell thee. Whyle he was yet speakyng, there came an other, and sayd: The fyre of God is fallen from heauen, and hath brent vp al thy shepe and seruauntes, and consumed theim: and I onely ran my way to telle thee. And whyle he was yet speking, there came an other, and said: The Caldees made three armies, and fel vpon the camels, and haue caried them awaye: yea and slayne thy seruantes with the sweard: and I onely am gotten away to tell thee. And while he was yet speking, ther cam an other and said: Thy sonnes and thy daughters wer eating and drinkyng wyne in their eldest brothers house, and behold, there came a myghty great wynde out of the south, and smoote the fower corners of the house, whiche fell vpon thy children and they are dead: and I am gotten away alone to tel the. Then Job stode vp, and rente his clothes, and shaued his head: fell downe vpon the ground, worshipped, and said: * Naked came I out of my mothers wombe, and naked shall I turne thyther agayn. The Lord gaue, and the Lorde hath taken awaye, (euen as it hathe pleased the Lorde, so it is come to passe.) Blessed be the name of the Lord. * In al these thynges did Job not offend, nor murmured foolyshely agaynst God.

C The .ij. Chapter.

AND the children of God came & stode before the Lorde, and Sathan cam̃e also amonge theym, and stoode before the Lorde. And the LORDE sayde vnto Sathan: Frome whence commest thou? Sathan answered the Lorde, and sayde: I haue gone about the lande, and walked thorough it. And the LORDE sayd vnto Sathan: Hast thou not considered my seruant Job? for ther is none lyke him in all the lande. For he is a perfecte and a iust man: suche a one as feareth God: and eschueth euil, & continueth styll in his godlynesse. And thou mouest me against him, that I shold punishe him for naught. And Satan answered the Lorde and sayde: Skinne for skinne: yee, a man wil geue al that euer hee hathe for hys lyfe. But laye thyne hande nowe vppon hym, and touch once his bone and flesh, and hee shall curse thee to thy face. And the Lorde saide vnto Satan: lo, there hast thou him in thy power, but spare hys lyfe. So went Satan forth from the presence of the Lorde, and smote Job wyth meruatious sore byles, from the sole of hys foote, vnto hys crowne, so that he sat vpon the ground in the asshes, and scraped of the filth of hys sores wyth a potshearde. Then said his wife vnto him: * Doest thou continue yet in thy perfectnes? curse GOD, and die. But Job sayde vnto her: Thou speakest like a foolish woman. Shall wee receaue prosperitie at the hand of God, and not receaue aduersitye? * In all these thynges dyd not Job sinne with his lips. Nowe whē Jobs frendes herd of all the trouble that happened vnto him, there came thre of them, euery one from his own place namely Eliphas the Themanit Bildad, the Suhite, and Zophad the Naamathit. And they wer agreed together to com to shew their cōpassion vppon him, and to conforte him. So when they iast vppe their eies a far of they knew him not. Then they cried: and wepte, and euerye one of theym rent

rent hys clothes, and sprynkled duste
vpon their heades in the ayre. They
sat them dowȝn by hym also vpon the
ground seuen dayes, and seuen nyghtes. Neyther was there any of them
that spake one wordе to him, for they
sawe that his payne was very great.

The.iii. Chapter.

A Fter thys opened Job hys
mouthe and cursed hys daye.
And Job answered, and sayde:
Lost be the day, wherin I was borȝn:
and the nighte, in the whiche it was
sayd: there is a man chyld conceaued.
The same daye be turned to darknes,
and not regarded of God from aboue:
neyther let him shyne vppon it with
syght, but let it be stayned with darknesse, and the shadowe of death. Let the
dimme cloude fal vpon it, and let it be
lapped in with sorowe, on the daye
tyme. Let the darke stormе ouercome
that night: and let it not be ioyned vnto the dayes of the yere, nor counted in
the monethes. Desolate be that night
and without gladnesse: let them that
curse the daye, and that be readye to
rayse vp mornynge, geue it also theyr
curse. Let the starres of that nyght be
dimme thȝough darknesse of it. Let it
loke for syght, but let it see none, neyther the rysynge vp of the fayre mornyng, because it shut not vp the wōbe
that bare me. For then shoulde the sorowes haue bene hid from mine eyes.
Jer. 20 d Alas * why dyed I not in the byth?
why dyd not I perysshe, as sone as I
came oute of my mothers wombe?
why set they me vppon theyr knees?
why gaue they me sucke with theyr
breastes? Then should I nowe haue
lyen styll, I should haue slept, & bene
at reste, lyke as the kynges and lordes
of the erth, whych haue buylded them
selues special places. Or as the princes that haue had great substaunce of
goide, and theyr houses ful of syluer.
Or why was not I hyd, as a thyng
borne out of tyme, eyther as yong chyldren, whiche neuer sawe the syghte?
There muste the wycked ceasе from
theyr tyranny, and there syche as are
ouer laboured be at rest: ther are those
set out fre, which haue bene in prison,
so that they heare nomore the voyce of
the oppressour. There are small and
greate, and the seruaunte is free from
his master. Wherfore is the syght geuen to him that is in miserie? and lyfe
vnto them, that haue heauy hertes?
which longe for death (and though it
come not) wolde dygge it oute of hyd
places, which also wolde be exceadyng glad, and reioyce yf they coulde
fynde theyr graue anye where. That
should be ioy to that man whose way
is hyd, and God kepeth it backe from
hym. For my syghes come before I
eate, and my roringes fall out like the
water. For the thing that I feared is
come vpon me: and the thynge that I
was afrayed of, is happened vnto me.
Was I not happy? Had I not quietnesse? Was I not in reste? And nowe
commeth such misery vpon me.

The.iiii. Chapter.

ANd Eliphas the Themanite
answered, and sayde: If wee
begyn to commen with thee,
wylte thou be discontente. But who
canne withholde him selfe from speakynge? Behold, thou hast bene a chastener of many, and hast confortеd the
swerye handes. Thy wordes haue set
vppe those that were fallen: thou hast
refreshed the weake knees. But nowe
that the plage is come vpon thee, thou
art greued. Nowe that it hath touched
thy selfe, thou art faint herted. Is not
this thy feare, thy stedfastnes, thy patience, & the perfectnes of thy waies?
Consider (I pray thee) who euer perysshed beyng an innocent? Or when
were the godly destroyed? For (as I
haue proued by experyence) they that
plowe iniquitie, and * sow wyetchednesse, reape the same. With the blaste
of God they perish, & with the breath
of hys nastrelles are they consumed
awaye. The roarynge of the Lyon,
and the voyce of the Lyon, and the
teeth of the Lyons whelpes are pulled oute. The Lyon perysheth for
lacke of pray, and the Lyons whelpes
are

are scattered abroade. And vnto mee came the woorde secretlye, and myne eare hath receiued a little thereof. In the thoughtes and visiõs of the night (when sleepe commeth on men) feare came vpon me, and dread, which made all my bones to shake. The wynde passed by, before my presence, & made the heares of my flesshe to stande vp. He stode there, and I knewe not his face, an ymage ther was before myne eies, and in the stilnes herd I a voice:

Job.25a psa.143a Ro.3.c. 1Pe.2.b

• Shall man be more iust then God? Or shall a man be purer then his maker? Beholde, he founde no trueth in his seruauntes, and • in his angelles there was folly. Howe much more in them that dwell in houses of clay, and whose foundation is but dust: which shall bee consumed as it were with a Moth? They shalbe smitten from the morninge vnto the eueniug: yea, they shall perysshe for euer, when no manne thinketh thereon. Is not their royaltie gone away with them, they shall dye truelye: and not in wysedome.

B

¶ The.v. Chapter.

A Call nowe (I praye thee) if happily there be any that wyll answer thee, and loke thou vpon anye of the holye men. As for the foolysshe man, displeasure killeth hym, and anger slayeth the ignorannte. • I haue

Psal.36. sene my selfe, when the foolysshe was depe rooted, and sodenlye I cursed his habitacion. His childzen were without prosperitie, and they were slayne in the gate, and there was no manne

Deu.28. to delyuer theym. • His harueste was eaten vp of the hungry, and the weaponed man spoyled it, and the thirstie dronke vp their laboure. It is not the earth that bringeth forth iniquite, nether cõmeth sorow out of the ground, but man is borne vnto labour, lyke as the sparkes fly vp oute of the whote coales. But I wyll aske councell at the Lorde, and will talke with God: whyche doeth thynges that are vnsearcheable, and meruelles withoute

Deu.28.c Ecc.10.b 1.Pe.2.c numbre. • He geueth rayne vpon the earthe, and poureth water vpon the stretes, to • set vp them that be of lowe degree, and that those whiche are in heauinesse may come to prosperitie. He destroieth ỹ deuises of the suttle, so that their handes are not able to performe any stedfast thynge. • He compasseth the wise in their owne craftinesse, and ouerthroweth the counsell of the wycked. In so muche that they runne into darkenesse by fayre daye, and • grope about theym at the noone daye, lyke as in the nyght. He shall deliuer the poore from the swearde, and from the threatnynges of the vngodly, and from the violence of the myghty. Hee is the hope of the poore, and the mouth of the wycked shalbe stopped. Beholde, • happie is the man, whom God punysheth: therefore refuse not thou the chastnyng of the almyghty. For though he make a wound, he geueth a plaster: thoughe hee smyte, hys hande maketh whole agayne. He shal delyuer thee in syxe troubles, and in the seuenth, there shall noo euill come to thee. In hunger, he shall saue thee from death: and when it is war, from the power of the sweard. Thou shalt be kept from the euill tonge, and whē trouble commeth, thou shalte not nede to feare. In destruction and dearthe thou shalte be mery, and • shalt not be afrayde of the beastes of the earth. For the stones of the land shalbe confederate with thee, and the beastes of the feld shall geue the peace. And thou shalt knowe that thy dwelling place shalbe in rest: and thou shalte goe and beholde thy habitation, and shalt not sinne. Thou shalt se also, that thy sede shall increase, and that thy posteritye shalbe as the grasse vppon the earth. Thou shalte come also to thy graue in a fayre aege, lyke as whenne they take vppe a corne sheafe in due season. Lo, thys we our selues haue proued by experience, and euen thus it is. Hearken thou to it also, that thou maiest take hede to thy selfe.

1Co.3.c

C

Deu.28.b

D

Psa.91.b

¶ The.vi. Chapter.

A Nd Job aunswered also, and sayd: O that the displeasure which I haue, were truelye wayed, and my punyshmente layde in

the balaunces together: for now is it heauier then the sande of the sea. And this is the cause, that my wordes are so sorowfull. For the arowes of the almyghtie are round about me, whose indignation hath dronke vp my spyrite. and the terrible feares of God ar set against me. Amos. 3 Doth the wild Asse roare when hee hath grasse? Or tryeth yͤ oxe whē he hath fodder inough? That which is vnsauerye, shall it bee eaten without salte, or is there anye taste in the whyte of an egge? The thynges that some tyme I might not awaye withall, are nowe my meate for verye sorowe. O that I myght haue my desyre: and that God wold graunt me the thing that I long for. O that God wouldе begynne and smyte me: B that he wouldе let his hande go and take me cleane awaye. Then shouldе I haue some comforte: yee, I shouldе desire him in my payne, that he would not spare: for I wil not be against the woordes of the holye one. For what power haue I to endure? And what is mine ende, that my soule myght be pacient? Is my strength the strength of stones? Or is my flesshe made of brasse? Is it not so, that there is in me no helpe: and that my substaunce is taken from me. Yͤ that is in tribulatiō ought to be cōforted of his neighbor, but the feare of the Lorde, is cleane away. Myne owē brethren passe ouer by me as the water broke, & as the ryuers of water, doe hastelye go awaye. C But they that feare the hore frost, the snow shal fall vpon them. when their tyme commeth, they shalbee destroyed and perysshe: when they be set on fyre, they shalbe remoued out of their place for the pathes that they go in, are croked: they hast after payne thynges, and shall perysshe. They turne them to the pathes of the man, and to the wayes of Saba, wherein they haue put their trust. Confounded are they that putte anye confidence in theym. For when they come to obtaine the thinges that they loke for, they are brought to confusion. Euen so are ye also come vnto me: but nowe that ye se my misery, ye are afraid. Did I desyre you to bring vnto me, or to geue me anye of youre substaunce? To deliuer mee from the enemies hande, or to saue me from the hande of tyraunтes? Teach me, and I will holde my tonge: and when I do erre, shewe me wherin. How stedfast are the woordes of truth? And whiche of you can rebuke and reproue thei? Dooe yee take deliberation to checke mennes sayinges? and iudge a poore woorde in vaine? Ye fall vpon the fatherlesse, and go about to ouerthrowe youre owne frende. And therefore be contente, and looke nowe vppon me, and I wyll not lye before youre face. Turne (I praye you) be indifferente iudges, turne againe, and yee shall see myne vngiltinesse, whether there bee anye vnryghteousnesse in my tongt: or vayne woordes in my mouth

¶ The. vii. Chapter.

HAth man any certayne tyme vppon earthe? Are not hys dayes also lyke the daies of an hyred seruaunt? For lyke as a bonde seruaunt, desireth the shadowe, and as an hyrelinge wold fayne haue an ende of his woorke. Euen so haue I laboured whole monethes long (but in vaine:) and many a carefull nyghte haue I tolde. When I layde me downe to slepe, I sayde: O when shall I aryse? I gayne I longed sooze for the nyghte. And in the meane tyme am I ful of sorowes vntyll the twylyghte. My flesshe is clothed wyth wormes and duste of the earth: my skynne is wythered and becomme horrible, my dayes passe ouer more spedely, then a weuer can weue out hys web, and are gone or I am aware. Oh remembre that my lyfe is but a winde: and that mine eye shal no more se pleasures thereof: nye, and that none other mans eye shall see me anye more, For yf thou fasten thyne eye vpon me, I com to naught. The cloude is consumed and vanished awaye, euen so hee that goeth downe to the graue shal come no more vp, nor turne agayne into hys house, neither shall his

Pſ. 139

deu. 28.

Job. 9. & and. 24.

his place knowe hym any more. Ther-
C fore I will not spare my mouth, but
wyll speake in the trouble of my spy-
rite, and mase in the bitternesse of my
mynde. Am I a Sea or a whale fishe,
that thou kepest me so in prison? whē
I saye: my bed shal conforte me, I shal
haue some refreshynge by talkynge to
my self vpon my couch. Then trou-
Dan.2.a blest thou me wyth dreames, and ma-
kest mee so afraide thrughe visions,
that my soule wysheth rather to pe-
rysshe and dye, then my boones to re-
mayne. I can see no remedye, I shall
liue no more. O spare me then, for my
B dayes ar but vaine. What is man that
thou hast him in such reputation, and
settest so much by him? Thou visitest
him earlye, and euery daye, so deerely
doest thou try him. Wy goest thou
not fro me, nor letest me alone, so log
till I maye swalow me downe my spit-
tle? I haue offended, and what shal I
Ge.22.a. do vnto thee? O thou preseruer of me?
Deu.8.a. why hast thou made me to stande in
D the waye, and am so heauye a burthen
vnto my self? Why doest thou not for-
geue me my sin? wherfore takest thou
not away my wyckednesse? Behold,
now must I sleepe in the dust: and yf
thou seekest me to morowe in the mor-
ning, I shalbe gone.

A The. viii. Chapter.

THen answered Bildad the
Suhite, and sayde: How long
wilte thou talke of such thin-
gs? How long shal thy mouth speake
so proude woordes? Doeth God per-
uerte the thyng that is lawefull? Or
doth the almyghty destroye the thyng
that is ryght? For seing that thy sonnes
sinned against him, did not he pu-
nish theym for their wyckednesse. If
thou wouldest now resort vnto God
betymes, and make thyne humble
prayer to the almyghtie, yf thou wol-
dest liue a pure and a godly lyfe, shold
he not awake by vnto thee immediat-
ly: and geue thee the brause of righ-
teousnesse agayne? In so muche, that
B wherin soeuer thou haddest little a-
fore, thou shouldest haue nowe greate
aboundaunce. Enquere (I praye
thee) of theym that haue bene before Deu.23.
thee, and searche diligently amonge Job.7.a
theyr fathers. For we are but of ye- Ps.39.b
sterdaye, and consyder not, that oure
dayes vpon earth are but a derye sha-
dowe. Shall not they shew thee, and
tell thee, yea and gladly confesse the
same? May a rishe be grene without
moysture? Or may the grasse growe
without water? No, but or euer it be
shot forth, & or euer it be gathered, it
withereth before any other herbe. E-
C uen so goeth it with al them that for-
get God, and euen thus also shall the
hypocrites hope come to naught. His
confidence shall be destroyed, and his
trust shalbe a spyders web. He shall
leane vpon his house, but it shall not
stand: he shall hold hym fast by it, yet
shall it not endure. It is euen as a
grene tree before the sonne, and shoo-
teth forth the braunches in his gar-
deyne. It taketh many rootes by a
well syde, in so muche that it is like
an house of stones. But yf it bee ta-
ken out of hys place, euery man de-
D nyeth it, sayeng: I knowe thee not.
Lo, thus is it with hym, that reioy-
ceth in his owne doynges: and as for
other, they grow out of the earth. Be
hold, God will not cast away a ver-
tuous man, neyther wyll he help the
vngodly. Thy mouthe shall he fylle
with laughynge, and thy lyps wyth
gladnesse. They also that hate thee,
shalbe confounded, and the dwelling
of the vngodly shall come to naught.

C The. ix. Chapter.

IOb answered, and sayd: I know
it is so of a truth. For howe may
a man (compared vnto God) bee
iustified? If he wyll argue with
hym, ther is not one among a thou
sand that can answere hym. Concer-
nyng such as be wyse of hert, or migh
tie in strengthe, who euer prospered
yͤ toke part against hym? He transla-
teth the mountains, or euer they be a-
ware. It is he that ouerthrowethe
them in his wrath. He remoueth the
earthe out of her place, that the pyl-
lers therof shake wythall. He com-
maundeth the sonne, and it riseth not:

A Ps.19.a
Job.49.a
and.25.a
Rom.3.a

he closeth vp the starres, as it were
vnder a signet. He himself alone spre-
deth out the heauens, and goeth vpon
the wawes of the sea. He maketh the
Amos. 8 waynes of heauen, the Oryon, & the
seuen starres, and the secret places of
the south. He doth great things, such
as are vnsearchable: ye, and wonders
B without number. Lo, when he goeth
ouer by me, I shall not see hym. And
when he departeth by me, I shal not
loke vpon hym, I shall not perceyue
hym: If he be hastie to take any thing
away, who wyll make him restore it
Eccl. 8.a agayne? Or who will say vnto him,
*Iere. 10 *what doest thou? He is God, whose
wrath no man maye withstande: but
the proudest of all must stoupe vnder
hym. Howe should I then answere
hym? Or what wordes shoulde I
fynde out agaynst him? Yea, though
I were righteous, yet myght I not
geue hym one word again: but meke-
ly submit my self to him as my iudge.
If I had called vpon him, and he had
answered me: yet would I not be-
leue, that he heard my voyce. He trou-
bleth me so with the tempeste, and
woundeth me out of measure, without
a cause. He will not let my spirite be
in rest, but filleth me with bitternes.
If men will speake of strengthe, lo,
he is stronge: yf men will speake of
righteousnes, who dare be my recorde?
If I wyll iustify my self, myn owne
mouth shall condemne me. If I wyl
put forth my self for a perfect man, he
shall proue me a wycked doer. For
thoughe I be an innocente, and my
C conscience cleare: yet am I wearye
of my lyfe. One thyng it is, and ther-
fore I sayde: He destroyeth bothe the
ryghteous and vngodly. And though
he slea sodeinly with the scourge: yet
will he laughe at the punishment of
the innocente. As for the worlde, it
is geuen ouer into the hande of the
wicked, and he shall couer the faces of
the iudges therof. Is it not so? wher
Iob. 7.a is there any, but he is such one? *My
dayes are more swifte then a runner:
they are gone, and haue seene no good
thyng, they ar passed away as the ship
pes that be good vnder sayle, and as
the Egle that flyeth to the pray. Wher
D I am purposed to forget my complai-
ninge, to leaue of fro my wrathe, and
to comforte my selfe, then am I afraid
of all my sorowes: for I knowe, that
thou wilt not iudge me innocent: If
D I be then a wicked doer, why labour
I in vaine? If I washe my self with
snowe water, and make mine handes
neuer so cleane at the well: yet shalte
thou dyppe me in the myre: and myne
owne clothes shall defile me. For he
that I must geue answer vnto, and
with whom I go to the lawe, is not
a man as a I am. Neither is there a-
E ny daysman to lay his hand betwene
vs. Let him take his rodde away fro
me: yea, let him make me no more a-
frayd of him, & the shal I answer him
without any feare. For as long as it
is thus, I can make no answer.

¶ The .x. Chapter.

I Am greeued my soule to lyue. I
wyll make my complaint, & wyll
speake out of the very heynes of
my soule. I will saye vnto God:
O do not condemne me, but shewe
me the cause, wherefore thou contem-
dest soo with me? Thinkest thou it
B well doon, to oppresse me, to caste me
of, being the worke (of thy handes)
and to mayntayne the councell of the
vngodly? Hast thou fleshely eies: or
doest thou loke as a man loketh? Or
are thy dayes as the dayes of man, and
thy yeres as mans yeares? that thou
makest suche inquisition for my wyc-
C kednes, and searchest out my synne? Deu. 32.f
where (as notwithstandynge) thou
knowest, that I am no wycked per- Gen. 1.d
son, and that there is no man able to
deliuer me out of thyne handes. Thy
handes haue made me, and fashioned
me all together rounde about: wylte
thou then destroy me sodeinly? Re-
membre (I beseke thee) howe that
thou madest me of the moulde of the
earth, and shalt bryngе me into dust
D agayne. Hast thou not tourned me
as it were mylke, and turned me to
cruds

cruddes lyke theſe? Thou haſte couered me with ſkynne and fleſhe, and ioyned me together with bones and
C ſinewes. Thou haſte graunted mee lyfe, and doone me good, and the diligente hede that thou tookeſt vppon me, hath preſerued my ſpirite. Thou haſt hyd theſe thinges in thyne hert. I am ſure, that thou remembreſt thys thyng. If I dyd ſynne, thou haddeſt an eye vnto me, and ſhalt not declare me innocent becauſe of myne offence. If I haue done wickedly, wo is me therfore. If I haue done righteouſly, yet dare I not lyft vp my head: ſo full am I of confuſion, and ſee myn owen miſerie. Thou huntеſt me out (being in heaynes) as it were a lyon, and troubleſt me oute of meaſure. Thou bryngeſt freſhe wytnes againſt me, & thy wrath increaſeſt thou vppon me: very many are the plagues that I am
Job. 5. b. in. Wherfore haſt thou brought me out of my mothers wombe? O that I had periſhed, and that no eye hadde ſeene me. If they had carted me to my
D graue as ſoone as I was borne, then ſhould I be now, as thoughe I had neuer ben. Are not my days few? Let hym then leaue of from me, and let me alone, that I may eaſe my ſelf a little afore I go thither, from whens I ſhall not turne again, euen to the land of darkneſs and ſhadow of death: yea, into that dark cloudy land and deadly ſhadow, where as is no order, but terrible feare as in the darkneſſe.

A C The. xi. Chapter.

THen aunſwered Sophar the Naamathite, and ſayd: Should not he that maketh many wordes, be aunſwered? Should he that babbleth much be commended therin? Should men geue eare vnto thee only? Thou wilte laughe other men to ſcorne, and ſhalt no body mocke the ſagayn? Wilt thou ſay vnto God: The
B thynge that I take in hande is perfect, and I am cleane in thy ſyght? O that God wold ſpeake, and open his lyppes againſt thee, that he myghte ſhew thee (out of his ſecret wiſdom) why he rewardeth thee double as he was appoynted to do: then ſhouldeſte thou knowe, that God had forgotten thee becauſe of thy ſynne. Arte thou able to fynde oute the ſecrets of God? Or wylt thou attayne to the perfectneſſe of the almyghty? Hye is hyer the heaue, what art thou able to do? Deper then the hell, howe wylte thou then knowe him? His length exceadeth the length of the earthe, and his breadth the bredth of the ſea. Though he turne all thynges vpſyde downe, cloſe them in, gather them together, who wyll turne hym from hys purpoſe? (Or who maye ſaye vnto hym, why doeſt thou ſoo?) For it is he 1. Reg. 16 b
that knoweth the vanitie of men: he Jer. 9 b. c
ſeeth their wickednеſſe alſo, ſhoulde Pſal. 7, c
he not then conſider it? A vayne body Rom. 8. c
exalteth hym ſelfe, and a man newe C
borne is lyke a wylde aſſes colte. If thou haddeſt nowe a ryght herte, and lyfteddeſte vp thyne handes towarde hym: if thou wouldeſt put awaye the wickednes which thou haſt in hand, ſo that no vngodlyneſſe dwell in thy houſe: Then myghteſt thou lyfte vp thy face without ſhame, and then ſhouldeſte thou be ſure, and haue no nede to feare. Then ſhouldeſt thou forget the myſerye, and thynke no more vppon it, then vpon the waters that turne by. Then ſhoulde the reſidue of thy life be as cleare as the none daye, and ſprynge forthe as the morning. Then mighteſt thou haue confort, in the hope that thou haſte: and ſlepe quietlye, when thou arte buryed. Then ſhouldeſt thou take thy reſte, and no man make thee afrayed: yee, many one ſhould ſet much by the. As for the eies of the vngodly thei ſhal be conſumed, and not eſcape: their hope ſhalbe miſery and ſorow of mynd.

The. xii. Chapter.

A AND Job aunſwered, and ſayd: The
S (no doubt) ye are the men alone, and wyſdome ſhall peryſhe with
B you. But I haue vnderſtandynge as well as ye, and am no leſſe then ye. Yea, who knoweth not theſe thinges? This he that calleth vpon God, and

whom God heareth, is mocked of his neighboure: the godly and innocente man is laughed to scorne. Godlynesse is a lyght despised in the hertes of the ryche, and is set for them to stumble vpon. The houses of robbers are in wealth and prosperitye: and they that maliciously medle against God, dwell withoute care, in those thinges that God hath geuen rychely, with hys hande. Aske the cattell, and they shall enfourme thee: the foules of the ayre, and they shal tell the. Or the encrease of the earth, and it shall shewe thee. Or the fyshes of the sea, and they shal certifie thee. • What is he, but he knoweth that the hand of the Lord made all these? • In whose hande is the soule of euery lyuyng thynge, and the breth of the flesshe of all men. • Haue not the eares pleasure in hearing, and the mouth in tastynge the thyng that it eateth? Among olde persons there is wisdome, and in age is vnderstandynge. Yea, with God is wisedome and strength, it is he that hath counsel and forknowledge. Behold, If he breake downe a thyng, who can set it vp agayne? If he shut a thynge, who wyl open it? Behold, • & yf he withholde the waters, they drye vp. If he let them go, they destroye the earth. With him is strength and wisdome, he knoweth bothe the disceauer, and him that is deceaued. He caryeth away the wyse men, as it wer a spoyle, and bryngeth the iudges out of theyr wittes. He taketh awaye the subiection of the people from their kinges: and girdeth their loines with a band. He leadeth awaye the great men into captiuitye, and turneth the myghtye vpside down. • He taketh the veritye from out of the mouth, and disapoynteth the aged of their reason. He poureth the confusion vpon prynces, and confoorteth them that haue bene oppressed. Loke • what lyeth hid in darknesse, he declareth it openlye: and the very shadowe of death bringeth he to light. He both increaseth the people, and destroieth them. He maketh them to multiplie, and driueth them awaye. He chaungeth the hertes of them that rule the people of the earth, and dysepoynteth them: so that they go wandring out of the way, and grope in the darke without lyght: he maketh them also to stacker to and fro lyke dronken men.

The xii. Chapter.

LO, all this haue I sene with mine eye, heard with mine eare, and vnderstande it. Loke what ye knowe, that same do I knowe also: neyther am I inferiour vnto you. Neuertheless, I talke with the almightye, and my desyre is to comen with God. As for you, ye are workers of lies, & vnprofitable • phisicions altogether. Woulde God ye kept your tongue, for then myghte ye be taken for wyse men. Nowe heare my chydynge, and ponder the sentence of my lyppes. Do ye speake iniquitie agaynste God, and talke agaynst him with disceate? Wyll ye not accept the person of hym? Or wyll ye contende with God? Shall that helpe you when he calleth you to reckenynge? For as one man mocketh an nother, so do ye mocke hym. He shall punyshe you, and reprone you, yf ye do secretly accepte anye personne. Shall he not make you afrayd, when he sheweth him selfe. Shall not his terrible feare fall vpon you? your remembraunce is lyke vnto a sparke, and your bodyes lyke the claye. Holde your tonges, for my sake, that I also may speake, and my sorowe shalbe the lesse. Wherfore do I beare my flesshe in my teeth, • and put my soule in my handes? Lo, thoughe he slaye me, yet wyll I put my truste in hym. But • I wyll reproue mine owne waies in his sight, he shall make mee whole: and there maye no ypocrite come before him. Heare my wordes, and ponder my sayinges with youre eares. Beholde, nowe haue I prepared my iudgement, and knowe that I shalbe found righteouse. Who is he that wyll go to law with me? (Let him come) that I may nowe holde my tongue, and dye.

Neuer-

Sapi. 3 a
Iob. 34 b
Iob. 32 b
Esa. 22. f
Apoc. 3. b
• Esa. 50
2. pa. 18 e
Ezc. 14 a
Luk. 12 a
Mar. 10 c
Iud. 11
psa. 119
Psa. 3
Pro. 17

Neuertheles, graunt me two thinges
D and then will I not hide my self from
thee. Withdraw thyne hand from me,
and let not the fearefull dreade of thee
make me afraid. And then cal me, and
I will answere: or els let me speake,
and geue thou me an answere. Howe
many are my mysdedes and synnes?
Let me know my transgressions and
offences? Wherefore hydest thou thy
face, and holdest me for thyne enemie?
Wilt thou be so cruel and extreme vn
to a flying leafe, and folow vpon dry
stubble? for thou layest sharpely to
my charge, and punyshest me for the
Ps. 25. b Job. 34. synnes of my youth. • Thou puttest
my fete also in the stockes, and lookest
narowly vnto all my pathes, and mar
kest the steps of my feete, where as I
(notwithstanding) must cõsume like
as a fowle carryon, and as a cloathe
that is motheaten.

¶ The .xiiij. Chapter.

MAn that is borne of woman,
E hath but a short time to line,
and is full of miserie. He co-
meth vp, and is cutte downe
like a Flower, and fyeth, as it were
a shadowe, and neuer contynuethe
in one state. Doest thou open thyne
eyes vpon such a one, and bringest me
in thy iudgement? Who can make it
Job. 7. a and. 9. c cleane, that commeth of an vncleane
thyng? No body. • The dayes of man
surely are determined, the numbre of
his Moneths are only knowen vnto
thee. Thou haste appointed him hys
boũdes, which he can not go beyond.
Go from him, that he may rest (a lit-
tell) vntill his day come: whiche he
loketh for, like as an hyrelyng dothe.
B If a tree be cut downe, there is some
hope yet, ỹ it wil spyote, & shote forth
the branches agayne. For though the
roote of it be waxen old, and the stock
therof be dead in the ground, yet whē
it getteth the sente of water, it wyll
budde, and bryng foorth bowes, lyke
as a tree that is planted. But as for
man, when he is dead, perished, and
consumed awaye, what becometh of
hym? The flouds when they be dried
vp: and the riuers, whē they be emp-
tie, are fylled againe, thorow the flo-
wynge waters of the sea: but when
man sleapeth, he riseth not agayne (of
his owne strength). vntill the hea- Esa. 51. b
uen perishe: he shall not wake vp, nor 1. pet. 3. b
ryse oute of hys sleepe. ¶ O that thou
wouldest kepe me, and hide me in the
Hell, vntill thy wrathe were stilled:
and to appoynte me a tyme, wherein
thou myghtest remembre me. Maye
a deade man lyue agayne? • All the Ge. 47. b
dayes of my lyfe wyll I wayte styll,
tyll my chaungyng shall come. Thou
shalt call me, and I shall answer the,
• despyse not thou the worke of thyne Ps. 138.
owne handes. For nowe thou num- D
drest all my goynges, yet be not thou
to extreme vpon my synnes. My mi-
quitie is sealed vp, as it were in a bag
but be mercyful vnto my wickednes.
The mountaynes falle awaye at the
last, the rockes are remoued oute of
their place, the waters pearce thorow
the very stones by little and little, the
fludds washe awaye the grauell and
earth. And destroyest thou the hope
of man? Thou preuailest styl against
hym, so that he passeth awaye: thou
chaungest his estate, and puttest hym
from thee. And whether his children
come to worshyp or no, he can not tell.
And yf they be men of lowe degree,
he knoweth not. While he liueth, his
flesshe must haue trauaile, and whyle
the soule is in hym, he muste be in so-
rowe.

¶ The xv. Chapter.

THen aunswered Eliphas, the
Themanit, & said: Shal a wise
mans answer be the science of
the wynd, and fill any maus bealy, as
it were with the wynde of the east?
Shall he reproue with a woord, that
is nothynge woorthe: and speake the
thinges, whiche canne doo no good?
As for shame, thou haste sette ye
ryde, els wouldest thou not make so
many woords before god: but thy wic
kednes teacheth thy mouthe, and so
thou haste chosen thee a crafty tong.
Thyne owne mouth condemneth thee
and not I: yea, thyne owne lyppes
shape

shape an answere agaynste thee. Arte thou the first mā that euer was borne? Or waste thou made before the hylles? hast thou herde the secrete counsel of God that all wysedome is to litle for thee? what knowest thou that we knowe not? And what vnderstandest thou, but we can the same? with vs are both olde and aged men: yee, suche as haue lyued longer then thy father. Thynkest thou it a smal thyng of the consolations of God? with thee is a lyinge worde. Why doeth thyne herte so bewytch thee. And wherfore winkeste thou with thyne eyes, that thy mynd is so pufte vp against God, and lettest suche woordes go oute of thy mouth? What is man, that he shoulde be cleane? what hath he (whiche is borne of a woman) wherby he might
Job.3.b
2.He.2.b
be ryghteous? Beholde, he doth not trust his sainctes: yee, the verye heauens are not cleene in his sight. How much more then an abhominable and vyle man, whiche drynketh wickednesse lyke water? I will tell the, hear me: and I will shewe the that I haue sene: which wise men haue tolde, and hath not bene hyd from their fathers, vnto whom onely the earth was genen, and no straunger wente amonge them. The vngodly soroweth al the
Gen.4.b
dayes of his lyfe, as it were a woman C with a chyld, and the number of a tyrauntes yeres is vnknowen. A fearfull sounde is euer in his eares, and whē it is peace, yet feareth he destruction. He beleueth neuer to be deliuered oute of darkenesse, for the sweard is alwaye before his eyes. When he goeth forth to get his liuing, he seeth playnely, that the daye of darkenesse is at hande. Sorowe and carefulnesse swyll make him afrayed, and compasse hym rounde aboute lyke as it were a kynge, with his hoofte readye to the battayle. For he hath stretched oute hys hande against God, and armed hym selfe against the almyghtye. He runneth proudly vpon him, and with a styffenecke fighteth he against him, where as he couereth hys face with fatnesse, and maketh his body wel ly-
D
kynge. Therfore shal his dwellynge be in desolate cytyes, and in houses which no man inhabiteth, but are become heapes of stones. He shal not be ryche, neyther shall hys substannce continue, nor encrease vpon the earth. He shall neuer come out of darknesse, the flame shall dryue vp his braunches with the blaste of the mouth of God, shall he be taken awaye. He beleueth not that he is in vanitye, and yet he is out of the waye, and vanitye shall be hys recompence. He shal perishe afore his time he worne out, & his braunch shall not be greene. He shall be plucked of as an vntimely grape frō the vine, and shal let his floure fall, as the olive doeth. For the congregacion of ypocrytes shalbe desolate and vnfruitful, and the fire shall consume the houses of such as are gredy to receaue giftes.
Psal.7.
Esa.59
He conceaueth trauayle, and beareth vanytye, and theyr bodye bryngeth forth disceate.

The.xvi. Chapter.

Iob answered, and sayde: I haue ofte tymes herde suche thinges. Miserable geuers of comforte are yee, all the sorte of you. Shall not vayne woordes come yet to an ende? Or haste thou yet anye more to saye? I could speake, as ye doulde. But wold God that your soule were in my soules steade: then shoulde I heape vp woordes against you, and shake my heade at you. I should comforte you with my mouth, and release your payne, with the talkynge of my lyppes. (But what shal I do?) For all my woordes, my sorowe wyll not cease: and theugh I holde my tongue, yet wyll it not departe frome me. But nowe that GOD hath sente me aduersitye, thou haste troubled all my congregation. And that thou haste fylled me with wrynckles, my flesshe is recorde, and my leannesse ryseth vp against me, and beareth witnesse against me. He is angrye at me, he hateth me, and gnasheth vpon me with his teeth. Myne enemy thondreth vpon me with hys eyes. They haue opened their mouthes wide vpō me.

and

.xx.22 D and smitten me vpon the cheke de-
par.14. spitefully, they gather them selues to
gether against me. God hathe put me
in preace with the vngodly, and deli-
uered me into the hads of the wicked.
I was in welth, but he hath brought
me to naughte. He hath taken me by
the necke, he hath rent me, and set me
as a marke for him selfe. His archers
compasse me round about: he woun-
ded my loynes, & doth not spare. My
bowels hath he poured vpon ꝑ grou̅d
He hath geuen me one wound vppon
an other, and is fallen vpon me, like a
gyant. I haue sowed a sack cloth vp̄
my skyn, and lie with my heare in the
dust. My face is swollen with wee-
ping, & in myne eies is the shadow of
death. Howbeit, there is no wycked-
nesse in my handes, but my prayer is
D cleane. O earthe, couer not thou my
blood, and let my crying find no rome
For lo, my wytnesse is in heuen: and
he that knoweth me, is aboue in the
height: My frendes geue me manye
wordes to scorne: and myne eye pou-
reth out teares vnto God. O that a
body myght pleate with God, as one
man dothe with an other: yet the nū-
ber of my yeres is come, and the way
that I muste goe, is at hande, frome
whens I shall not turne agayne.

¶ The.xvij.Chapter.

MY breath stynketh, my dayes
are shortened. I am harde at
E dethes doore. Froward men
are with me, & myne eie must
continue in the bitternesse of theym.
O delyuer me, and loke out one to be
my suretie in thy syghte: what is he
that knoweth who will promesse for
me: For thou hast withholden their
hertes from vnderstandyng: therfore
shalt thou not set (them) vppon hye.
B Yee promyseth his frends part of his
good, but his owne childzen spend it.
He hath made me as it wer a biword
of the people, where as afore I was
their ioy. Myne eie is dimme for ve-
ry heuynesse, and all my strengthe is
become lyke a shadow. Therfore mē
therfore that well consyder this, & the
innocent shal take part against the hi
pocrite. The righteous also wil kepe C
his way, and he that hath clean han-
des, will euer bee stronger and stron-
ger. As for you, turne you, & get you
hens (I praye you) seyng I can not
fynd one wise man among you: My
days are past, and my counsayles and
thoughtes of my hearte are banished
away, chaungyng the night into day, D
and the lyght into darknes. Though
I tary neuer so muche, yet the graue
is my house, and I haue made my bed
in the darke. I call corruption my fa-
ther, and the wormes call I my mo-
ther and my sister. What helpeth then
my long taryeng: Or who hath con-
sidered the thing, that I loke for: All
that I haue, shall go downe into the
pyt, and lye with me in the dust.

¶ The.xviij.Chapter.

THen aunswered Baldad the
Suhite, and sayd: When will
ye make an end of your wor- A
des: Marke well, and then we will
speake. Wherfore are we counted as
beastes, and reputed so vyle in youre
syght: Ye destroieth hym selfe wyth
his anger. Shall the earthe be forsa-
ken, or any stone remoued out of his
place, because of thee. Yea, the lightes
of the vngodly shalbe put out, and the
sparke of his fyre shall not burn. The B
lyght shalbe darke in his dwellynge,
and his candell shalbe put oute with
hym. Hys presumptuous goynges
are kept in, and his owne counsayle
shall caste hym downe. For his feete
are taken, as it were in the net, and he
is at hys wyttes ende. His foot shall
be holden in the snare, & it shal catche
them that be thirste of bloode. The
snare is layd for hym in ꝑ ground, & a C
pytfall in the way. Fearfulnes shall
make hym afrayde on euery side, that
he shall not know where to get out.
Hunger shalbe his strength: myssor-
tune shall hang vppon hym. He shall
eate the strength of his owne skynne
euen the first borne of death shall eate
his strength. His hope shalbe rooted
out of his dwellynge, very feareful-
nesse shall bryng hym to the kynge.
Other men shall dwell in his house:

but

(but shalbe none of his) & brimstone shalbe scattered vpon his habitation. His rotes shalbe dried vp beneth, and aboue shal hys braunch be cut downe.
D Hys remembraunce shall perish from the earth, and hee shall haue no name in the strete: they shal driue him from the light into darkenesse: and cast him cleane out of the worlde. He shall neither haue children, nor kynsfolkes among his people, no, nor any posteritie in his dwellinges. They that com after him, shalbe astonied at his daye, and they that go before, shalbe afraid. Suche are nowe the dwellynges of the wycked, and this is the place of hym that knoweth not God.

¶ The .xix. Chapter.

A IOb answered, and sayd: how longe will yee vexe my soule, and trouble me with wordes? Lo, tenne tymes haue yee reproued mee: and are not ashamed to laugh me so to scorne: if I go wrong, I go wronge to my selfe. But yf yee wil enhaunce your selues against me, and accuse me to bee a wicked person, because of the shame that is come vpon me: knowe this thē, that it is God which hath handled me so violently, and hath compassed me aboute with
Abac. 1. a his nette. Yf I complayne of the violence that is done vnto me, I can not be hearde. And yf I crye, there is no
B sentēce geuen with me. He hath hedged vp my waye, that I can not passe, and hee hath set darkenesse in my pathes.
Iob. 1. and. 2. He hath spoiled me of mine honour, and taken the crowne away fro mine head. He hath destroyed mee on euerye syde, and I am vndoone: My hope hath he taken away fro me as it were a tree pluckt vp by the rote. His wrath is kindled agaynste mee: he taketh me as thoughe I were his enemie. His men of war came together, whiche made their waye ouer me, and besieged my dwelling rounde about.
Psa. 38. c He hath put my brethren far awaye from me, and such as were of mine acquaintaunce, are become straungers
Psa. 38 c vnto mee. Mine owne kinsefolkes haue forsaken me, and my frēdes haue putte me out of remembraunce. The seruantes and maydens of mine owne house, toke me for a straunger: and I am become as an aleant in their sight. I called my seruaunt, and he gaue me
C no answere: no though I prayed him with my mouthe. Mine owne wyfe myghte not abyde my breath: I was fayne to speake fayre for the children of myne owne body. Yea the children despysed mee. And when I was gone from them, they spake euil vppon me. All such as were my most familiers, abhorred me: and they whom I loued best, are turned against me. My bone hangeth to my skynne, and my flesh is awaye, onelye there is lefte me the skin about the teeth: Haue pitie vpon mee, haue pitie vppon me (O yee my frends) for the hand of God hath touched me. Why do ye persecute mee as God doeth, and are not satisfied of my flesh? O that my wordes were now
D written: O that they were putte in a boke: woulde God they were grauen with an yron penne in leade, or in stone to continue. For I am sure that my redemer lyueth, and that I shall ryse out of the earth in the latter day: that I shall bee clothed agayne with thys skinne, and see God in my flesh. Yea I my selfe shall behold hym not with other, but with these same eies. My reynes are consumed within me: did not ye say: why doth he suffer persecution? Is there founde an occasion in me? But beware of the sweard, for the sweard wylbe auenged of wickednesse: and bee sure, that there is a iudgemente.

¶ The .xx. Chapter.

THē answered Sophad the Naamathite, and said: For the same
I cause do my thoughtes compell me to answere. And why? my minde is redy within me. I haue sufficiently heard thy checkinge and reproue, therfore am I purposed to make answer after myne vnderstanding: knowest thou not this, namely y from the begynninge (euer sence the creation of manne

man vpon earth) the gladnesse of the vngodly hath bene short, and that the ioye of ypocrytes continued, but the twinkeling of an eye. ¶ Though he be magnifyed vp to the heauen, so that his heade reacheth vnto the cloudes, yet at a turne he perysheth for euer. In somuch that they which haue sene him, shall saye: Where is he? He shall vanyshe as a dreame: so that he can no more be found, and shall passe awaye B as a vision in the night. So that the eye which saw him before, shall haue no more sight of him, & his place shall knowe him no more. His childeren shalbe fayn to agree with the poore, & his handes shal restore them their goods. From his youth his bones are full of pleasures, but nowe shall it lye down within him in the earth. When wyckednesse was swete in his mouth, he hyd it vnder his tongue. That he sauoured, that wouldе he not forsake, but kepe it close in his throte. ¶ The bread that he dyd eate, is turned to the poyson of the serpentes, within hys body. ¶ The richesse that he deuoured, shall he perbrake againe, for God shal drawe them out of his belye: he shall sucke the gall of serpentes, and the adders tongue shall slay him: so that he shall no more see the ryuers and C brokes of hony and butter. ¶ The thing that other men haue laboured for, shal he restore agayne, and shall not eate it vp. Great trauayle shall he make for ryches, but he shall not enioye them. And why? he hath oppressed the poore, and not helped them: houses hath he spoyled, and not buylded them. His bealy could neuer be fylled: therefore shall he perysshe in his couetousnesse. There shall none of his meate be lefte behynd, therfore shall no man loke for his prosperitye. When he had plentousnesse of euery thyng, yet was he D poore, though he was helped on euery syde. For though the wicked haue neuer somuch to fill his belye: yet God shall sende his wrath vpon him, and cause his indignacion to reygne ouer him: so that if he flee, the yron weapons, he shall be shotte with the stele bowe. The arowe is taken forth, and gone oute of the quiuer, and a glysterynge sweard thorow the gall of him, feare shall come vpon him. ¶ Her shall no darkenesse be hable to hide him. An vnkindled fire shal consume him, and loke what remayneth in his house, it shalbe destroyed. ¶ The heauen shall declare his wickednesse, and the earth shal take part agaynst him. ¶ The substaunce that he hath in his house, shal be taken away and perysshe, in the day of the Lordes wrath. * This is the portiō that the wicked man shal haue of God, and the heritage that he maye loke for of god, because of his wordes. Job.27.8

¶ The xxi. Chapter.

IOb answered, and sayde: O heare my wordes, and that shall be my confort of you. Suffer me a lytle, that I may speake also, and thē laugh my wordes to scorne (yf it lyke you.) Is it for mans sake that I make this disputacion? Which if it were so, should not my spryte then be in sore trouble? Marke me well, and be abasshed, and lay your hand vpon your mouth. For when I consider my selfe I am afraid, and my flesshe is smytten with feare. * Wherefore doo wicked men lyue in health and prosperitye, come to their old age, and encrease in rychesse? Their chyldren lyue in their sighte, and their generacion before their eyes'. Theyr houses are safe from all feare, and the rodde of God doeth not smyte them. Their bullocke gendereth, and that not oute of tyme: their cowe calueth, and is not vnfruytefull. They sende forthe their childzen by flockes, and their sōnes leade the daunce. * They beare with them tabrets and harpes, and haue instrumentes of musyke at their pleasure. They spend their dayes in welthines, but sodaynely they go down to hel. They say also vnto god: Go from vs: we desyre not the knowledge of thy wayes. * Who is the Almyghty, that we shoulde serue him? And what profit shold we haue to submit our selues vnto him? Lo there is vtterly no goodnesse in them, therfore Psa.73.8 Jer.12.8 B Esay.5.c Esay.5.a

wyll

wyl not I haue to do with the counsayle of the vngodly. Howe ofte shall the candle of the wicked be put oute? Howe oft commeth theyr destruction vpon them? O what sorowe shal God geue thē for their part in his wrath? Yea, they shalbe euen as haye before the wynd, & as chaffe that the storme caryeth away. And though God saue their children frō such sorowe, yet wil he so reward thē selues, that they shal knowe it. Their owne destruction and misery shall they se with their eyes, & drinke of the fearfull wrath of the almighty. For what careth he what becometh of his household after his deth, when the number of his monethes is cut short? In as muche then as God hath the hyest power of all, who can teach him any knowlege? One dieth now, whē he is mighty & at his best, rich, & in prosperitie: euē whē his bowels are at the fattest, & his bones ful of mary. An other dyeth in sorowe and heauinesse, and neuer had good dayes. They shall slepe bothe alyke in the earth, & the wormes shal couer them. Behold, I know what ye think: yea, & the subtetly that ye ymagin against me. For ye saye: Where is the princes palace? and where is the dwellyng of the vngodly? haue ye not asked them that go by the way? Doubtlesse, ye can not denye their tokens, that * the wicked is kept vnto the day of destruc tiō, & that the vngodly shalbe brought forthe to the daye of wrath. Who dare reproue him for his waye to his face? who will reward him for the vngraciousnesse that he doeth? Yet shall he be brought to his graue, and dwell amonge the heape of the deade. Then shall he be layne to be buryed amonge the stones of the playne. All men also muste folow him, and there are innumerable gone before him. How vaine then is the comforte that ye geue me? Doeth not falshed remaine in al your answeres?

Psal. 1.a

B

C

D

2 Pet. 2.b
mat. 13.b

The .xxii. Chapter.

THen Eliphas the Themanit gaue answere, and sayd: May a man be profitable vnto god, as he that is wyse, may be profitable vnto hym selfe? Is it any aduauntage to the Almighty that thou art righteous? Or shal it profit him that thou makest thi wayes perfecte? Is he afrayed to reproue the, and to entre forth with thee into iudgement? Is not thy wickednesse great, and thy vngracious dedes innumerable? For thou hast takē the pledge from thy brother for noughte, & robbed the naked of their clothyng. To suche as were werye, haste thou geuen no water to drinke, and haste withdrawen bread from the hungry. Shoulde suche one then as dieth violence, wrong, and oppression (doynge althyng of partialitie, and hauing respect of persons) dwell in the lande? Thou haste sente widdowes awaye empty, and oppressed the pore fatherlesse. Therfore art thou compassed about with snares on euery syde, and sodenlye vexed with feare: shouldest thou then se no darkenesse? Shoulde not the water flood runne ouer thee? Now * because that God is hier then the heauens, and because thou seest that the starres are so hye, wilte thou therfore say: Tushe, how sholde God knowe? Doeth his dominion reache beyond the cloudes? Tushe, the cloudes couer him that he may not se, and he dwelleth aboue heauen. Doest not thou keepe the olde waye, that vayne men haue gone? which were cut down out of time, & whose foundacion was as a running water, which sayd vnto God: go from vs. And what did the Almighty with them? He filled ther houses with good thynges. But the counsell of the vngodly is far fro me. The righteous saw it and were glad, and the innocente laughed hym to scorne. Is our increase not sowen down? As for the remnaunt of them, the fire hath consumed it. Therfore reconsile thee vnto God, and be content, so shal al thinges prosper with the right wel. Receaue the lawe at his mouth, & lay vp his wordes in thine hert. For * yf thou wilt turne to the almighty, thou shalt stand fast, and put all vnrighteousnes frō thy dwelling: Thou shalt make

Eccl. 2.
Exo. 9.

C

D

De. 30.

make golde as plentifull as the duste, and the golde of Ophir as the flintes of the riuers. Yea, Almighty God his owne selfe shalbe thy defence, and thou shalt haue plenty of syluer. Then shalt thou haue thy delyte in the Almyghtye, and lyfte vp thy face vnto God. Then shalt thou make thy prayer vnto him, and he shall heare thee, and thou shalt kepe thy promises. Then loke what thou takest in hand, he shal make it to prosper with thee, and the lyght shall shyne in thy wayes. For
Psa.29.c *who so humbleth him selfe, him shal he set vp, and who so loketh mekely, shalbe healed. If thou be innocente, thou shalt deliuer the coūtrey bicause of the vngiltinesse of thine handes.

The.xxiii.Chapter.

Iob answered, and sayd: My sayinge is yet this day in bitternes, and my hand heuy because of my groning. O that I might se him, and find him: O that I might come before hys seate to pleate my cause before him, and to fyl my mouth with argumentes. That I myghte knowe, what answere he wold geue me: and that I mighte vnderstande, what he wolde saye vnto me. Wyll he pleate agaynst me with his great power and strength? No, but he wyll make me the stronger. He that is iust, shall enter disputacion with him, and my iudge shall delyuer me for euer. Behold, though I go before, I fynde him not: If I com behynd, I can get no knowlege of him: if I go on ỹ left syde where he doth his worke, I can not attayne vnto him. Againe, if I go on the ryght syde, he hydeth him selfe, that I can not se him. But as for my
Deu.3.b waye, he knoweth it: and *tryeth me
1.pet.1.b as the golde in the fire. My fote doth
C kepe his pathe, his waye haue I holden, and wyll not goo oute of it. I wyl not forsake the commaundement of hys lyppes, but loke what he charged me with his mouth, that haue I shut vp in my herte. He is styl at one point, and who wyl turne him back? He doeth as him lysteth, and bringeth to passe what he wyll. He perfourmeth the thyng that is appoynted for me, and many such thinges doeth he. This is the cause that I shrinke at D his presence: so that when I consider him, I am afrayed of him. For in so muche as he is God, he maketh my hert soft: & seyng that he is Almighty he putteth me in feare. Thus can not I get out of darkenesse, neyther hath he couered the cloude fro my face.

The.xxiiij.Chapter.

Onsideryng then that there E is no tyme hyd from the Almighty, howe happeneth it, that they which know him, do not regarde hys dayes? For some men ther be, that *remoue other mens De.18.c landemarkes: that rob them of theyr and.27.c catteil, and kepe the same for their owne: that Exo.22.a driue away the asse of the fatherles: that take the widowes oxe for a pledge: that thruste the poore out of the waye, and oppresse the symple of the worlde together. Behold, euen as the wylde asses in the deserte, go they forth to their worke, and ryse betymes to spoyle: Yee the very wildernesse ministreth foode for theyr children. They reape the corne feide that B is not their owne: and let the vyneyarde of the vngodly alone. They are the cause that so many men are naked and bare, haupnge no clothes to couer them, and to kepe them frō colde: So that when the shoures in the mountaynes haue rayned vppon them, and they be all wet, they haue none other succoure, but to kepe them among the rockes. They spoyle the suckynge fatherlesse chylde, and take the pledge from the poore. In so much that they let him go naked without clothinge, and haue taken away the sheafe of the hungrye. The poore are fayne to laboure in their oyle myllis: yea, and to tread in their wyne presses, and yet to suffer thirste. The men of the citye C cryeth vnto the Lord with syghynge, Apoc.6.c *the soules of the slayne also make 3.Es.15 their complaynt: but God destroyeth them not for all this, where as they (notwithstandyng) are conuersaunte among them that abhorre the lyghte:

they knowe not his waye, nor continue in hys pathes. ✠ Comely in the morning do they aryse, to murther the simple & poze: and in the night they go a stealyng. The eye of the aduouterer wayteth foz the darkenesse, and sayeth thus in him selfe: Tushe ther shall no eye se me, and so he disgiseth his face. In the nighte season they searche the houses, and hyde thē selues in the day tyme, but wyll not knowe the lyght. Foz as sone as the daye breaketh, the shadow of death commeth vpon them and they goo in horrible darkenesse. The vngodly is swyfter then the water: their porcion shalbe cursed in the earth, and he shal not behold the way of the vineyardes. D that they (foz ꝑ wickednesse which they haue done) were drawen to the hell, soner then snowe melteth at the drouth & heate. D that all compassion vpon thē were forgotten: that their daynties were wormes, that they were cleane putte out of remembraunce, and vngodlynesse vtterly hewen down like a tree. He hath oppressed the barrein, that he can not beare, and vnto the widowe hath he doone no good. He drue the mighty after him with hys power, & when he was gotten vp, noman was without feare, as longe as he lyued. And though they mighte be safe, yet they wyl not receaue it: foz their eyes loke vpon theyr owne wayes. They are exalted foz a lytle, but shortlye are they gone, brought to extreme powertye, and taken out of the way: yea, and vtterly pluckt of as the eares of corn. Is it not so? who will then reprouc me as a lyer, and saye that my wordes are nothing worth?

Luk.22g

D

✠ The.xxv. Chapter.

THen aunswered Byldad the Suhite, and sayde: Is there power and feare with him aboue, that maketh peace, syttynge in his highnes, whose men of warre are innumerable, and whose light ariseth ouer all? But howe maye a manne compared vnto God be iustified? Oz howe can he be cleane, that is borne of a woman? Beholde, the moone hyneth nothynge in comparison to him, and the starres are vncleane in hys sighte. Howe much more then, man: that is but corruption: and the sonne of man, which is but a wozme?

B

Job.4.9a
psa.95.3a

✠ The.xxvi. Chapter.

IOb answered, and sayd: who hast thou helped? Him that is without strength? what comforte geuest thou vnto him that hath no strength? Where is the counsayle that thou shouldest geue him, which hath no wisdome? Hast thou shewed the waye of righte iudge? To whom hast thou spoken those wordes? who made the breath to come oute of thy mouth? Are not dead thinges shapen vnder the waters: and thinges by the waters side? Hell is naked before him, and the verye destruction it selfe, can not be hyd oute of hys syghte. He stretcheth out the north ouer the emptye, and hangeth the earth vpon nothing. He bindeth the water in his cloudes, & the cloude is not broken vnder them. He holdeth backe hys stoole, that it can not be sene: and spreadeth his cloude before it. He hath compassed the waters with certayne boundes, vntyll the daye and nighte come to an ende. The very pyllers of heauen tremble and quake at his reprofe. He stylleth the sea with his power: and thorowe his wisdome smyteth he the strength therof. His spirite hath garnished the heauens, and his hand hath made the rebellious serpent. Lo, this is nowe a shorte sum of his waies. But who is hable sufficiently to rehearse his workes? who can perceaue and vnderstand the thunder of his power?

B

Gen.1.c
Job.2.c
psa.104b
Jere.5.c
D
math.8.c

✠ The.xxvii. Chapter.

AND Iob proceaded and wente forth in hys communication, sayinge: As truely as God lyueth (whiche hath taken awaye my iudgement) & the almighty, that hath vexed

B

bered my mind: My lippes shal talke of no vanitie, and my tonge shal speke no discreyte, while my breth is in me, and as longe as the winde (that God hath geuen mee) is in my nostreiles. God forbid, that I shoulde graunte youre cause to be right. As for me, vntill mine ende come, will I neuer goe fro myne innocencie. My righteous dealinge kepe I faste, whiche I wyll not forsake: my heart shal not reproue me of my dayes. Therefore mine enemie shall bee founde as the vngodly: and he that taketh parte agaynst me, as the vnryghteous. For what hope hath the hypocryte thoughe hee haue gret good, and though God geue him riches after his heartes desyre? Doth God heare hym the sooner, when hee cryeth vnto him in hys necessitye? Hath hee suche pleasure and delyte in the almyghtye, that hee dare alwaye call vpon God? I wyll teache you in the name of God, and the thynge that I haue of the almightie, will I not kepe from you. Beholde, yee stande in youre owne conceate, as thoughe yee knewe all thynges: Wherfore then do ye go aboute with such vaine wordes, saying: This is the portion that the wicked shal haue of God, & the heritage that tyrãts shal receiue of the almyghtie. If he get many childrẽ, they shal perishe wyth the sweard, and his posteritie shal haue scarsues of bread. Loke whom hee leaueth behind hym, they shal dye, & be buried, and no man shall haue pitie of his widdowes. Though he haue as much money as the dust of the earth, & raiment as redy as the claye, he maye well prepare it: but the godly shal put it vpon him, and the innocente shall deale oute the money. Hys house shall endure as the moth, and as a bouthe that the watchman maketh. When the ryche man dyeth, he carieth nothinge with him: he is gonne in the twinklinge of an eye, and hath nothing. Destructiõ taketh holde vpon him as a waterflood, and the tempest stealeth him away, in the nyght season. A vehement east winde carryeth hym hence, and departeth: a stourme plucketh him out of hys place. It rusheth in vpon hym, and spareth hym not, he maye not escape from the power thereof. Then clap men theyr handes at hym, yea and iearte of him, when they loke vpon hys place.

The .xxviii. Chapter.

A There is a place where syluer is brought out of: and where gold is tryed, where yron is digged out of the ground, and stones resolued to mettall. The darknes shal once come to an ende, he can seke oute the grounde of all thynges, the stones, the darke, and the shaddowe of death. Wyth the riuer of water parteth he a sondre the straunge people, that knowe no good neighbourhead, suche as are rude, vnmanerly and boysterous. Hee bryngeth foode oute of the earth, and that whiche is vnder, consumeth hee wyth fyre. There is founde a place whose stones are al cleane Saphirs, and where the clothes of the earth, are all gold. There is a way also that the B birdes knowe not, that no vulturs eie hath sene: wherin the lions whelpes walke not, and wher no lion cõmeth. There putteth he hys hand vpon the stonye rockes, and ouerthroweth the mountaines. Riuers flowe out of the rockes: and loke what is pleasant, hys eye seeth it. Out of droppes bringeth he greate flouddes together, and the thing that is hyd, bringeth he to light. C Howe comuneth a man then by wisedome? Wher is the place that menne fynde vnderstandynge? Verelye no man can tell howe woorthie a thinge she is, neither is she found in the land of them that lyue (at their owne pleasure.) The deepe sayeth: shee is not wyth me. The sea sayeth: she is not with me. She can not bee gotten for (that most pure) golde, neyther maye the pryce of her be bought wyth anye syluer. No wedges of gold of Ophir, no precius Onix stones, no Saphirs may be compared vnto her: no, neither gold nor christal, neither swet odours nor goldẽ plate. There is nothing so worthy or so excellẽt as once to be named vnto her: for perfect wisdõ goeth farre

A Deu. 8 d

B

C Pro. 2. a. Eccl. 7. a Iaco. 1. b 3. Re. 3 c and. 4. d

Sap. 7. b

farre beyonde theym all. The Topas that commeth out of Inde: may in no wise be likened vnto her: yea, no maner of apparel how pleasant and faire soeuer it be. From whens then commeth wysedome? and where is the place of vnderstandinge? She is hyd from the eies of al men liuing, yea, and from the foules of the aire. Destruction and death say: we haue heard tell of her wyth our eares. But God seeth her way, and knoweth her place. For hee beholdeth the endes of the worlde, and loketh vppon all that is vnder heauen. When hee weyed the wyndes, and measured the waters: when he sette the rayne in order, and gaue the myghtye fluds a law. Then dyd he se her, then declared he her, prepared her, and knewe her. And vnto man he sayde: Beholde, ✱ to feare the Lorde is wisedome, and to forsake euil, is vnderstanding.

Eccl. 2.c
Psa. 111
Pro. 1.a.

¶ The .xxix. Chapter.

So Iob proceaded and went forth in his communication, saying: O that I were as I was in the monethes by past, and in the dayes whē God preserued mee: when his lyghte shyned vpon my heade, when I went after the same lyghte and shynynge, euen throughe the darkenesse. As it stode wyth me when I was younge, when God prospered my house: whē the almightie was yet wyth me: whē my children stode about me: when my wayes ranne ouer wyth butter, and when the stonie rockes gaue me ryuers of oyle, when I wente throughe the citie vnto the gate, and when they sette me a chaire in the streete: when the yong men (as soone as they sawe me) hydde them selues, and when the aged arose, and stoode vppe vnto mee: when the princes left of their talking and layed their hande to their mouth: when the mighty kept stil their voice and when their tongue cleaued to the roofe of their mouthe. when all they that hearde me, called me happie: and when all they that sawe mee, spake good of me. For I deliuered the poore when he cryed, and so dydde I the fatherlesse, and hym that hadde none to helpe hym. He that shoulde haue bene loste, gaue me a good woorde: and the widdowes heartes praysed me. And why, I put vpon me ryghteousnesse, which couered me a garment, and equitie was my crowne. I was an eie to the blynde, and a fote to the lame: I was a father vnto ỹ poore: and when I knewe not the cause, I soughte it oute diligentlye. I brake the chawes of the vnryghteous man, ✱ and pluckt the spoile out of hys teeth. Therfore I thought verely, that I should haue dyed in my neaste: and that my dayes shold haue ben as many as the sandes of the sea. For my roote was spredde oute by the water syde: and the dewe laye vpon my corne. My honoure encreased more and more, and my bowe was euer the stronger in my hande. Unto me men gaue eare, me they regarded: & with silence they taried for my counsayle. Yf I had spoken, they woulde haue it none other waies, my woordes were so well taken amonge them. They wayted for me as for the rayne: and gaped vppon mee, as the grounde doeth to receyue the latter shoure. When I laughed, they knewe wel it was not earnest. And the light of my countenaunce woulde they not putte out. When I agreed vnto their waye: I was the chyefe, and sate as a king with hys armie about him. And when they were in heauines, I was their comfortour.

Gen. 14.d

¶ The .xxx. Chapter.

But nowe they ỹ ar yonger then I, haue me in derision: ye, euē they whose fathers I would haue thoughte scorne to haue set with the dogges of my cattel. The power and strengthe of their handes myght do me no good, for the time is but lost among them. For very misery and hungre, they fled into the wildernes a darke place, horrible & waste plucking vp nettles amonge the bushes, and the Juniper rootes for their meate. And when they were dryuen forth, men cried after theym, as it had bene after a theefe. Their dwellynge

was

was beſyde foule brookes: yea in the caues and dens of the earth. Among the buſhes went they aboute cryinge, and vnder the thornes they gathered
B them ſelues together. They were the children of foles and villaynes which are vered out of the world. Now am
Cre.3.g I their ſong, and am become their ie-
Pſa.69c ſtinge ſtocke: they abhorre me, and fly far from me, and ſtayne my face with ſpittle. For the Lorde hath looſed the ſtrength of my body, and brought me lowe. The bridle haue they caſt oute of my ſyght. Upō my right hand riſe the young men againſt me: they haue hurt my fete treading vpon me, as vpon the wayes that they woulde deſtroye. My pathes haue they cleane marred. It was to eaſie for them to do me harme, that they neded no man to helpe them. They fell vpon me, as it had bene the breakynge in of waters, and came in by heapes to deſtroye me.
C Fearefulnes is tourned agaynſte me. Myne honour vaniſheth away more ſwiftly then the winde, & my proſperitie departeth hence, lyke as it wer a cloude. Therfore is my mind poured full of heauines, and the daies of my trouble haue takē hold vpon me. My bones are perſed thorough in the night ſeaſon, and my ſinowes take no reſte. For the vehemencie of ſorowe is my garment chaunged, and accordinge to the diuerſitie of heauineſſe am I girded wyth my cote. He hath caſt me into the mire, and I am become lyke aſhes and duſt. When I cric vnto thee, thou doeſt not heare me: and thoughe I ſtand before thee, yet thou regardeſt me not. Thou art become myn enemy, and with thy violent hand thou takeſt part againſt me. In times paſte, thou
D biddeſt let me vp on hye, as it were a-boue the wynde: but nowe haſte thou geuen me a very ſore fall. Sure I am that thou wilt deliuer me vnto death, euen to the lodgynge that is due vnto all men lyuinge. Now vſe not menne to doe vyolence vnto theym, that are deſtroyed alreadye: but where hurt is done, there vſe they to helpe. Did not I wepe wyth him that was in trou-ble? Had not my ſoule compaſſion vpon the poore? yet neuertheles, wher as I loked for good, euill hapned vn to me: & where as I waited for light, there came darkeneſſe. My bowelles ſeeth within me, and take no reſte, for the dayes of my trouble are come vpon me. Mekelye and lowelye came I in, yea, and without anye diſpleaſure. I ſtode vp in the congregation, and cōmuned wyth them: But nowe I am a companion of Dragons, and a felowe of Eſtriches. My ſkin vpon me is turned to blacke, and my bones are brente wyth heate: my harpe is turned to ſorow, and my vyce to wepynge.

¶ The .xxxi. Chapter.

I Made a conenant wyth mine eyes, * that I would not loke vppon a damoſell. For howe greate a portion ſhall I haue of God? and what enheritaunce from the almyghtye on hie? Is not the vngodly, and he that ioyneth himſelfe to the companye of wycked doers, ſhall not deſtruction and myſery com vpon hym? * Doeth not he ſee my wayes, and tell all my goynges? if I haue walked in vanitie, or if my feete haue runne to diſceaue, let me be wayed in an euen balaunce, that God maye ſee my innocencie. * If ſo be that I haue withdrawen my foot out of the right waye, and if my heart hath folowed mine eye ſyght: If I haue ſtayned or defyled my handes: then ſhall I ſow, and an other eate: yea, my generation and poſteritie ſhalbe cleane roted out. If my heart hath luſted after my neybours wyfe, or yf I haue laied waite at his dore: O then let my wife grind vnto an other man, and let other men lye with her. * For this is a wicked-
E nes and ſin, that is worthi to be puniſhed: yea, a fyre that vtterlye ſhoulde conſume and rote out al my ſubſtance. Did I euer thinke ſcorne to do right vnto my ſeruantes and maidens whē they had any matter againſt me? But ſeing that God will ſit in iudgement, what ſhal I do? And for ſo muche as he wyll nedes viſit me, what anſwer

I
Eccl.41e
Mat.5.b

Iob.31c
Pro.5.d.

Pſa.7.a.

deu.24.a

shal I geue him? He that fashioned me in my mothers wombe: made he not him also? were we not both shapē alyke in our mothers bodyes? When the poore desired any thyng at me, haue I denied it them? haue I caused the wydowe to stande waytynge for me in vayne? Haue I eaten my portion alone, that the fatherlesse hath had no parte with me? for mercy grewe vp with me fro my youth, and compassiō from my mothers wombe. Haue I sene any man perysshe thorow nakednesse, and want of clothyng? Or any poore man for lacke of rayment, whose sides thanked me not, because he was warmed with the woll of my shepe?

C Dyd I euer lyfte vp myne hande to hurte the fatherlesse? yea, in the gate where I sawe my self to be in auctorytye, then let myne arme fall fro my shoulder, and mine arme holes be broken from the toyntes. For I haue euer feared the vengeance and punishment of God, and knewe very well, that I was not able to beare hys burthē. Haue I put my trust in golde? Or haue I sayde to the fynest gold of all? thou art my confidence. Haue I reioyced because my power was great and because my hande gat so muche?

Deu.4.c and.27.b Sa.13.a * Dyd I euer greatly regarde the rysing of the sunne? or had I the goyng downe of the moone in great reputation? Hath my herte medled pryuily with any disceate? or dyd I euer kisse mine own hande? that were a wickednesse worthy to be punished: for then

Pro.17.a should I haue denied the God that is aboue. * Haue I euer reioyced at the hurte of myne enemye? Or was I euer glad, that any harme happened vnto him? Oh no. I neuer suffered my mouthe to do suche a synne, as to wysshe him euyll. Did not the men of myne owne household saye: who shall let vs to haue our belyfull of his flesh? I haue not suffred a straunger to lye without, but I opened my doores vnto him, that went by the waye. Haue I kept secret my synne, and hid mine

D iniquitye, as Adam dyd? Haue I feared any great multitude of people? or if I had bene despised of the symple: O then should I haue bene afrayed. Thus haue I quietlye spent my lyfe, and not gone out at the dooze. O that I had one which would heare me. Lo, this is my cause. In the whiche the almighty shall answer for me: though he that is my contrarye partye hath wrytten a booke agaynst me. Yet wil I take him vpon my shoulder, and as a garlande about my head. I wyll tel hym the number of my goinges, & go vnto him as to a prince. But if case be, that my lande crye agaynst me, or that the forowes therof make any cōplaynte: If I haue eaten the fruites therof vnpaied for: yes, if I haue greued any of the plowmen: then let thistles growe in steade of my wheate, and cockle for my barley.

C Here ende the wordes of Job.

C The .xxxii. Chapter.

SO these three men wouldē seruye I nomore with Job, because he held himselfe a ryghteous man. But Elihu the sonne of Barachell, the Bussite of the kynred of Ram, was very sore displesed at Job, because he called himselfe iuste before God. And 15 with 3 obs three frendes he was angrye also, because they had founde no reasonable answer to ouercome Job. Nowe tarryed Elihu, tyll they had ended their cōmunication with Job: for why? they were elder then he. So when Elihu the sonne of Barachell the Bussite sawe, that these three men were not able to make Job answer: he was miscontent: Elihu the sonne of Barachell the Bussite answered him selfe, and sayde: * Consideryngе Ecc.32.b that I am yong, and ye be men of age: I was afrayed and durste not shewe foorth my mind. For I thought thus within my selfe. It becommeth olde men to speake, and the aged to teache wisedome. Euery man (no doubte) 3.reg.3.b hath a mynde, * but it is the inspira- Eccl.7.a cion of the Almighty that geueth vn- Jacob.1 derstandyng. Greate men are not al-

Gala.

Gen.2

way

swaye wyse, neyther doeth every aged man vnderstande the thinge, that is lawfull. Therfore wyll I speake also
C (heare me) and I will shewe you also mine vnderstandynge. For when I had waited tyll ye made an ende of your talking, and herd your wisdome what argumentes ye made in youre communication: yea, when I had diligentlye pondred what ye sayde, I found not one of you that made anye good argument agaynst Job, that directly coulde make answere vnto hys wordes: leste ye should saye: We haue found out wisedome. God shall caste him downe, and no man. He hath not spoken vnto me, and I wyll not answere him as ye haue done (for they were so abashed, that they coulde not make answere, nor speake one word) but in so much as ye will not speake, standyng styll lyke dumme men, and makyng no answeare: I haue a good hope for my parte, to shape hym an answere, and to shew him my meanyng. For I am full of wordes, and
D the spirite that is within me, compelleth me. Beholde, my belly is as the wyne, which hath no vente, and bursteth the newe vessels in sonder. Therfore wyll I speake, that I maye haue a vene: I wyll open my lyppes, and make answere. I will regard no maner of person, no man wyll I spare.
Iobla.2.b For * if I wold go aboute to please men: I knowe not howe sone my maker would take me away.

¶ The.xxxiii. Chapter.

A WHerfore, heare my wordes (O Job) and hearken vnto me all that I will saye: Beholde, I haue nowe opened my mouth, my tongue hath spoken in my throte. My herte doeth order my wordes a right, and my lyppes talke of pure wisdome. The spirite of God
Gen.2.b hath made me, and * the breath of the Almightie hath geuen me my life. If thou canst then geue me answer: prepare thy selfe to stande before me, face to face. Behold, before God am I euē as thou: for I am fashioned and made euen of the same mold. Therfore thou nedest not to be afraied of me: neyther nedest thou to feare that my authoritie shall be to heauy for thee. Nowe haste thou spoken in myne eares, and I haue heard the voice of thy wordes: I am cleane without any fault, I am innocent, and there is no wickednesse in me. Wut lo, he hath piked a quarell B
against me, and taketh me for his enemye: * he hath put my fote in the stocke, and loketh narowly vnto all my pathes. Behold, in this hast thou not done right. I wyl make answere vnto thee: that God is more then man. And whye doest thou then stryue agaynst him: for he shall not geue thee accomptes of all his woordes. For when God doeth once commaunde a thing, there should no man be curious to searche whether it be righte. * In Gen.20a
dreames & visions of the night (when 28c.31.b
slomberyng commeth vpon men, that Dani.2b
they fall a slepe in their beddes) he Mat.2.b
roundeth thē in the eares, he enfourmeth them, and sheweth them playnlye that it is he, which withdraweth man from euill, deliuereth him from pride, kepeth him from the graue, and his life from the sweard. He chastneth him with sickenesse, and bryngeth him to hys bedde: he layeth sore punyshment vpon his boones, so that his life may away with no bread, and his soule abhorreth to eate any dayntye meate. In so muche that his body is cleane consumed awaye, and hys bones appeare no more. His lyfe draweth vnto the graue, and hys lyfe to death. Nowe, yf there be a messenger (one amonge a thousande) sente for to speake vnto man, and to shewe hym the right waye: then the Lord is mercifull vnto hym, and sayeth: He shall be delyuered, that he fall not downe to the graue, for I am sufficientlye reconciled. Then shall his flesshe bee as well lykynge as it was afore, and shall be as it was in his youthe. For
D if he submytte hym selfe vnto God he shalbe gracious vnto hym, and shewe hym hys countenaunce ioyfullye, and rewardeth man for his righteousnes.

Suche a reſpecte hath he vnto men. Therfore, let a man confeſſe (& ſaye:) I haue offended, I did vnrightouſly, and it hath done me no good. Yea, he hath deliuered my ſoule from deſtruction, and my lyfe ſhall ſe the lyght. Lo, thus worketh God alway with man, that he kepeth his ſoule from perylhynge, and letteth hym enioye the lyght of the lyuyng. Marke well (O Job) and heare me: holde the ſtyl, and I wyll ſpeake. But if thou haſt anye thynge to ſaye, then anſwere me, and ſpeake, for thy anſwere pleaſeth me. If thou haſt nothinge, then heare me, and holde thy tongue, ſo ſhall I teach thee wiſdome.

¶ The .xxxiiii. Chapter.

A Elihu proceadynge forth in his anſwere, ſaide: Heare my wordes (O ye wyſe men) herken vnto me ye that haue vnderſtandyng, for the eare proueth and diſcerneth
Job, 12b the wordes, * and the mouth taſteth the meates: As for iudgement let vs ſeke it out among our ſelues, that we may know what is good. And why? Job hath ſayde: I am righteous, but God doth me wronge. I muſt nedes be a lyer, thoughe my cauſe be righte: and violently I am plaged where as I made no faute, where is there ſuch a one as Job, that drynketh vp ſcorne fulneſſe lyke water? which goeth in the cõpany of wicked doers, and walketh with vngodly men? For he hath ſayde: Though a man be good, yet is he naught before God. Therfore herken vnto me, ye that haue vnderſtan-
B dynge. Farre be it from God, that he ſhoulde meddle with wickednelſe: and farre be it from the Almightye, that he ſhoulde meddle with vnrighteous dealyng: * For he ſhall reward
mat. 16. b the workes of man, and cauſe euerye
Rom. 2b man to finde accordyng to his wayes.
For ſure it is, that * God condemneth
Rom. 3 a no man wrongfullye, and the iudgement of the Almightye is not vnrighteous. Who ruleth the earth in hys ſteade? Or whom hath he ſet to gouerne the whole worlde? To whom hath he geuen his herte, for to drawe ſpirite and breath vnto him? All flesh ſhall come together vnto nought, and all men ſhal turne agayne vnto * duſt. Gen. 3.d
If thou nowe haue vnderſtandyng, Pſa. 116
heare what I ſaye: and herken to the voyce of my woordes. Maye he be a C
ruler that loueth no ryght? Or maye he that is a very innocent man, do vngoldy? Is it reaſon that thou ſhouldeſt ſaye to the kinge: Thou art wicked, or thou art vngodly, and that before the princes? * He hath no reſpect 2. pa. 19c
vnto the perſonnes of the lordely, and Rom. 2.a
regardeth not the riche more then the Eph. 6.b
poore. For they be al the workes of his Colo. 3d
handes. In the twinkelyng of an eye Eccl. 35b
ſhall they dye: and at midnyght, when the people and the tyrauntes rage, then ſhall they peryſhe, and be taken away without handes. And whye?
* hys eyes looke vpon the wayes of Job. 31a
manne, and he ſeeth all hys goynges. Prou. 5b
There is no darkeneſſe, nor ſhadowe of death, that can hyde the wicked doers from him. For no man ſhalbe ſuffred to go into iudgment with God? Many one: yea, innumerable doeth he punyſhe, and ſetteth other in theyr ſteades. Therfore ſhal he declare their workes, he ſhall turne the night, and they ſhalbe deſtroyed. They that wer in the ſteade of ſears dealte lyke vngodly men: and therfore he punyſhed them, becauſe they turned backe from hym, and woulde not conſyder all hys wayes. In ſo muche that they haue cauſed the voyce of the poore to come vnto hym: and nowe he hea-
reth the complaynte of ſuche as are in D
trouble. If he graunte pardon, who wyll condemne? And if he hide away hys countenaunce, who ſhalbe hable to ſe it? whether it be to the people, or to any man, thus wyll he do. For the vngodlineſſe of the people doeth God make an ypocrite to reigne ouer them. For ſo muche then as I haue begon to talke of God, I wyll not hynder the. If I haue done amiſſe, enfourme thou me: if I haue done wronge, I wil leaue of. Can he do nothing without thee? For thou haſt reproued his

iudge-

iudgemente. Thou also haste thyne owne mynd, and not I. But speake on what thou knowest. Let men of vnderstandyng tell me, and let a wyse man herken vnto me. As for Job, he hath neyther spoken to the purpose, nor wysely. O father, let Job be wel tryed, because he hath aunswered for wicked men, yea aboue hys synne he doeth wickedly, triumpheth amonge vs, and multiplyeth hys woordes agaynst God.

¶ The.xxxv. Chapter.

A Elihu spake moreouer, and said: Thynkest thou it righte, that thou sayest: I am ryghteous before God. For thou sayest: What aduauntage wyll it be vnto thee, and what profyte shalte thou haue of my synne. Therfore wyll I geue answer vnto thee: and to thy companions with thee: loke vnto the heauen, and
B beholde it: consider the cloudes, whiche are hyer then thou. If thou haste synned, what haste thou done agaynst him? If thine offences be many, what haste thou done vnto him? If thou be ryghteous, what geuest thou hym? Or what wyll he receaue of thyne hande? Of such an vngodly person as thou, and of the sonne of man that is ryghteous, as thou pretendest to be: there is a greate crye and complaynt made by them that are oppressed with
C violence: yea euery man complayneth vpon the crueltye of tyrauntes. For such a one neuer sayeth: Wher is God that made me? and that geueth vs occasion to prayse hym in the nyghte? which geueth vs more vnderstādyng then he doeth the beastes of the earth, and teacheth vs more then he doth the
D foules of heuē. If any such cōplayne, no man geueth answer, & that because of the wickednesse of proude tyrauntes. But if a man cal vpon God, doth not he heare him? Doeth not the Almightye accept his crye? When thou speakest then, shoulde not he pardon thee, if thou open thy selfe before him, and put thy trust in hym? Then vseth he no violence in his wrath, neyther hath he pleasure in curious and depe inquisitions. Therfore doth Job ope his mouth but in vayne, and folyshly doth he make so many woordes.

¶ The.xxxvi. Chapter.

E Lihu proceded forth in his tal-A kynge, and sayde: Holde the styl a lytle, and I shall shewe thee what I haue yet to speake on Gods behalfe. I wyll open vnto thee yet more of myne vnderstandyng: & proue my matter righteous. And truely, my woordes shal not be vayne, seyng he is with the that is perfect in knowledge: behold, the great god casteth away no man: for he him selfe is mighty in power & wisdome. As for the vngodly, he shall not preserue him, but shall helpe the pore to their right. He shall not turne his eyes away frō the righteous, but as kynges shall they be in their trone: he shall stablyshe them for euer, and they shalbe exalted. But yf they be layde in prison and chaynes, or bounde with the bondes of trouble, then wyl he shewe them their worke, and the synnes wherwith they haue vsed cruell violence. He with punyB shynge and nurteryng of them roundeth them in the eares, warneth them to leaue of from their wickednesse, and to amende. If they nowe wyll Esay.1.c take heede and serue hym, they shall weare out their dayes in prosperitie, and their yeares in pleasure and ioye. But if they wyll not herken, they shall go thorowe the sweard, and perysshe or euer they be aware. As for suche as bee fayned ypocrites, they shall heape vp wrath for them selues: F or they call not vppon hym, though they be hys prisoners. Thus shall their soule perysshe in folyshnesse, and their lyfe shalbe condemned amonge the fornicatoures. The poore shall he deliuer oute of hys affliction, and round them in the eare when they be in trouble. Euen so shall he kepe the (yf thou wylte be contente) from the bottomlesse pytte that is beneth: and yf thou wylte holde thee quiete, he shal fyll thy table with plenteousnes.

Neuer-

C Neuertheleſſe, thou haſt condemned the iudgement of the vngodlie, yea, euen ſuche a iudgemente and ſentence ſhalte thou ſuffre. For then ſhall not thy cauſe be ſtilled with crueltie, nor pacified wyth many giftes. Thinkeſt thou, that he wyll regard thy riches? hee ſhall not care for golde, nor for all them that excell in ſtrength. Prolong not thou the time, till there comme a nyght for thee, to ſette other people in thy ſteade. But beware that thou turne not aſyde to wickednes and ſin which hitherto thou haſt choſē more then meekenes. Behoilde, God is of a myghtie hie power: Where is there ſuch a guyde and lawe geuer as he? Who wyll reproue him of hys waye? Whoe wyll ſaye vnto him: thou haſte done wronge? D conſider how great and excellent hys workes bee, whom all men loue and praiſe: ye wonder at him, and yet they ſee him but a far of. Behold, ſo great is God, that he paſſeth oure knowledge, neyther are we able to come to the experience of hys yeares. Hee tourneth the water to ſmal droppes, he dryueth hys cloudes together for to raine, ſo that they pour downe and drop vpon men. He canne ſpreade oute the cloudes (a couerynge of his tabernacle) and cauſe hys light to ſhine vppon them, and to couer the bottome of the ſea. By theſe thinges gouerneth hee hys people and geueth them abonndaunce of meate. With the cloudes hee hydeth the lyghte: and at his commaundemente it commeth againe. The reſyng vp therof ſheweth he to hys frendes, and to the cattell.

Deu. 11. b and. 28. b

Psal. 147

Job. 1

Job. 26 Jere. 5 Psa. 10

The. xxxvii. Chapter.

AT this my heart is aſtonyed, and moued oute of hys place. Heare then the ſounde of hys voyce, and the noyſe that goeth out of his mouth. He gouerneth euery thing vnder the heauen, and his lyghte reacheth vnto the ende of the worlde. A roaring voice foloweth hym: for hys glorious maieſtie geueth ſuch a thunder clappe, that (thoughe a man heare it) yet maye hee not perceaue it afterwarde. It geueth an horrible ſounde when God ſendeth oute hys voyce: great thynges doeth he, which we can not comprehend. When he commandeth the ſnowe, it falleth vppon the earth: As ſone as he geueth the rayne a charge, immediatlye the ſhowres haue their ſtrength, and fall downe. He ſendeth feare vpon euerye manne, that they myghte knowe their owne workes. The beaſtes crepe into their dennes, and take their reſt. Out of the Southe commeth the tempeſte, and colde out of the North. At the breath of God, the froſte commeth, and the waters are ſhed abroade. Hee maketh the cloudes to do their laboure, in geuing moiſtnes, and againe, wyth hys light he dryueth away the cloude. He diſtributeth alſo on euery ſyde, accordyng as it pleaſeth him to deale oute hys workes, that they may do whatſoeuer he commaundeth them through the whole world: whether it be to puniſhe anye lande, or to doe good vnto them that ſeke him. Herken vnto this (O Job) ſtand ſtill, and conſider the wonderous workes of GOD. Arte thou of counceil wyth God when hee doth theſe thynges? When he cauſeth the lyght to com forth of hys cloudes: Arte thou of hys councell, when hee ſpreadeth out the cloudes? Haſt thou the perfecte knoweledge of hys wonders? and how thy clothes are warme when the lande is ſtill throughe the South winde? Haſt thou helped him to ſpreade oute heauen, whiche is to loke vpon, as it were caſt out of cleare mettall? Teache vs what wee ſhall ſaye vnto him: for we are vnmeete becauſe of darkeneſſe. Shall it bee tolde hym what I ſaye? Shoulde a manne ſpeake, or ſhoulde hee keepe it backe? For euerye manne ſeeth not the light that hee keapeth cleare in the cloudes whyche hee clenſeth when he maketh the wynd to blow. Colde is brought oute of the North the, but the prayſe and honoure of GODDES ſtrare, commeth from GOD hymſelfe. It is not we that canne fynde out the almighty:

mightye: for in power, equitie, and ryghteousnes, he is hier then can bee expressed. Lette menne therefore feare hym, for there shall noo manne se hym that is wyse in hys owne conceate.

¶ The xxxviii. Chapter.

THen aunswered the LORD vnto Job out of the stozme and sayde: What is hee, that hideth hys mynde wyth foolyshe woozdes? Gyde vp thy loynes lyke a manne, Job.11.a for I wyll question wyth thee, see thou geue me a dyrecte aunswere. Where wast thou when I layed the foundations of the earth? Tel plainely, yf thou hast vnderstandinge. Whoe hath measured it, knowest thou? Or who hath spredde the line vppon it. Wherevppon stande the pillers of it? Or who layed the corner stone therefore? Where wast thou when the morynge starres praysed mee together, and all the children of God reioyced tryumphantlye? Who shutte the Job.26.a sea wyth doores when it brake forthe Jere.5.c as a chyld out of hys mothers wõbe? Psa.104. When I made the cloudes to be a couerynge for it, and swaddled it with the darcke: when I gaue it my commaundemente, makynge doores and barres for it, sayinge: Hytherto shalte thou comme, but noo further: and here shalte thou laye downe thy proude and hye waues. Haste thou geuen the morynge hys charge (as soone as thou wast borne) and shewed the day sprynge hys place, that it myght take holde of the corners of the earthe, and that the vngodlye myghte bee shaken out. Their tokens and weapons are turned like clay, and sette vp agayne: as the chaungynge of a garment. The B vngodlye shalbe disapointed of theyr lyght, and the arme of the proud shalbe broken. Camest thou euer into the grounde of the sea: or walkedst in the lowe corners of the deepe? Haue the gates of death be opened vnto thee, or hast thou seene the doores of the shadowe of death? Haste thou also perceiued howe brode the earth is? yf thou hast knowledge of al thys, then shewme where lyght dwelleth, and where darkenesse is: that thou mayest bringe vs vnto theyr quarters: yf thou canste tell the waye to their houses. Knowest thou (afore thou wast borne) howe olde thou shouldest be? Wentest thou euer into the treasures of the snowe, or hast thou seene the secrete places of the hayle, which I haue prepared Exo.9.c. agaynste the time of trouble, agaynste Josu.10 the time of battaile and warre? By what way is the light parted, and into what land breaketh the east winde? Whoe deuydeth the aboundaunce of waters into riuers, or who maketh a way for the lightening and thundre, that it watereth & moisteneth the drie and barren grounde: to make the gras growe in places wher no body dwelleth, and in the wilderneße, where no man remayneth? Who is the father of rayne, or who hath begotten the droppes of dewe? Out of whose wombe came the yse? Whoe hath gendred the coldnesse of the ayre: that the waters are as harde as stones, and lye congeled aboue the depe. Wylte thou bindre the swete influences of the seuen starres? Or arte thou able to breake the cycle of heauen? Canst thou bringe D forth the morning starre, or the euenynge starre at conuenyente tyme, and conueye them home agayne? Knowest thou the course of heauē, that thou mayest set vp the ordinaunce thereof vpon the earth? Moreouer, canst thou lyft vp thy voyce to the cloudes, that they maye poure downe a great rayne vppon thee? Canst thou thundre also that they maye go their waye, and bee obedient vnto the, sayinge: Lo, here are wee? Whoe gyueth sure wysedome or stedfast vnderstãding. Who numbreth the clouds in wysdome? Who stilleth & behemẽt waters of the heuen? who turneth the clottes to dust, and then to be clottes agayne? Wylte thou hunte the pray frõ the Liõ: or fede his whelpes lying in their dens, & lurkyng in Psa.145 their couches? Who prouideth meate f or the rauẽ, when his yong ones crie b nto god, & fly about for lack of meat?

¶ The xxxix. Chapter.

Knowest

KNowest thou the tyme whē the wild gotes bryng forth their yong, among the stony rocks? Or layest thou waite when the hyndes vse to fawne? recknest thou the monethes after they engendre: that thou knowest the tyme of their bearyng? Or when they bye downe, when they caste their yonge ones, and when they are deliuered of their trauaile and peine? How their yong ones grow vp, and waxe great thorow good feedyng? when they go forth, & return not again vnto them? Who letteth the wylde asse goe free, or who loseth the bonds of the mule? Euen I which haue geuen the wildernesse to be their house, and the vntyled lande to bee theyr dwellynge place. That they maye geue no force for the multitude of people in the cities, neither regarde the crying of the dryuer: but seke theyr pasture about the mountaynes, and folowe greene grasse. Wyll the Unicorne be so tame as to do ỹ seruice, or to abyde styll by the crybbe? Canste thou bynde the yoke about the Unicorn in the forow to make hym plowe after thee in the valleyes? Wayest thou truste hym (because he is strong) or commyt thy labour vnto hym? Wayest thou beleue hym, that he wyll bryng home thy corne, or to carye any thynge into thy barne? Gauest thou the fayre wynges vnto the Pecockes, or wynges and feathers vnto the Storke? For he leaueth his egges in the earth and layeth theym in the dust. He remembreth not, that they myghte bee troden wyth feete, or broken wyth some wyld beast. So hard is he vnto his yong ones, as though they were not his, and laboureth in vayn, without any feare. And that because God hath taken wysedome from hym, and hath not geuen hym vnderstandyng. When his tyme is, that he flyeth vp on hye, he careth neither for horse nor man. Haste thou geuen the horse hys strengthe, or learned hym to bowe downe hys necke with feare, that he letteth hym selfe be dryuen forth lyke a grashopper, where as the stowte neyinge that he maketh, is fearefull? hee breaketh the grounde wyth the hookes of hys feete cherefully in hys strength, and runneth to mete the harneste men. He layeth aside all feare, hys stomacke is not abated, neyther starteth he backe for any swearde. Thoughe the quyuers rattle vppon hym, though the speare and shield glister: yet rusheth he in fiersly, and beateth vpon the ground. He feareth not the noyse of the trompets: but as sone as he heareth the shawmes blowe, tushe (sayeth he) for he smelleth the battaile afarre of, the noyse, the captaynes, and the showtynge. Commeth it thorowghe thy wysedome, that the Goshawke flyeth towarde the Southe? Dothe the Egle mount vp, and make hys neste on hye at thy commaundement? He abideth in stonye rockes, and vpon the hye tops of hard mountaynes, where no man can come. From thens seketh he his pray and loketh farre about with his eyes. His yonge ones are fed with bloode: and where anye deade bodye lyeth, there is he immediatly.

mat. 24

The. xl. Chapter.

MOreouer, God spake vnto Job, and saide: Can he that striueth with the almyghty, bee at reste? Shulde not he which disputeth with God, geue him an answer? Job answered the Lord, saying: Beholde, I am to vile a person to answer the: therfore wil I lay my hande vpon my mouthe. Ones or twyse haue I spoken, but I will say no more. Then answered the Lorde vnto Job out of the storme, & sayde: Gyrd vp thy loines now like a man and tell me the thynges that I wyll aske thee. Wilt thou disanull my iudgement? Or wilt thou condemne me, that thou thy self maist be made righteous? Is thy power then like ỹ power of god? Maketh thy voice such a sound as hys doth? Thē arme thy self with thyn own power: vp, deck thee in thy holy aray, poure out ỹ indignation of thy wrathe: se that thou caste

Esa. 27. Psal. 74

Job. 38

downe all the prowde: looke well, that thou makest all suche as be stubburne, to obey: treade downe all the ungodlye in their place, caste theym downe into the duste, and couer their faces with darknesse: Then will I confesse vnto thee also, that thyne owne right hand shall saue thee. Behold, the beast Behemoth (whom I made with thee (which eateth hay as an Oxe: Lo, howe stronge he is in hys loynes, and what power he hath in the nauyll of hys body. He spreadeth out hys tayle lyke a Cedre tree, all his paynes are styffe. His shinnes are lyke pypes of brasse, hys rydge bones are lyke staues of yron. Fyrst, when God made hym, he ordeyned the wildernes for him, that the mountaines should gene him grasse, where all the beastes of the fielde take theyr pastyme. He lyeth amonge the reedes in the mosses, the fennes hyde hym with theyr shadowe, and the wyllowes of the brooke couer hym round about. Lo, without any labor, might he drynke out of the whole flood, and suppe of Jordan without any trauaile. Who dare lay hand vpon hym openly, and vndertake to catche hym: (Or who dare put an hoke thorowe hys nose, and lay a snare for hym?) Dарest thou drawe out Leuiathan with an angle, or bynde his tounge with a snare? Canst thou put a ring in the nose of hym, or boare his iawe thorowe with an aule. Wyll he make many fayre woordes wyth thee (thinkest thou) or flatter thee? Wylle he make a couenaunt wyth thee? Or art thou able for to compel him to do the continuall seruice? Wylte thou take thy pastyme wyth hym, as with a byrde, or geue him vnto thy maydens that thy companyons maye make a refection of hym: or that he maye dee parted among the marchaunt menne? Canst thou fylle the basket with his skynne: or the fysshe panyer with his heade? Dарest thou lay hande vpon hym? It is better for thee to consyder what harme might happen therethorowe, and not to touche hym. For when thou it yrkest to haue holde vpon hym, he shall begyle thee.

Esa. 27. a
Psal. 74.

The .xli. Chapter.

NO man is so cruel, that he is able to styrre him vp. Who is able to stande before me? Or who hath geuen me any thyng afore hande, that I may reswarde hym agayne? All thinges vnder heauen are myne: I feare hym not, whether he threaten or speake fayre. Who lyfteth him vp, and strippeth hym out of his clothes, or who taketh hym by the bryt of his bryde? Who openeth the dooze of hys face? For he hath horrible teethe rounde about. His body is couered with skales, as it were with shieldes lockt in, kept, and wel compact together. One is so ioynted to another, that no ayre can come in: Yea, one hangeth so vpon another, & sticketh so fast together, that they can not be sondred. Hys nesynge is lyke a glystryng fyre, and his eyes lyke the morenyng shyne. Out of his mouthe goe torches, and oute of hys nostrelles, there goeth a smoke, lyke as out of an hotte seethyng pot. His breathe maketh the coales burne, and the flame goeth out of his mouth. In his neck remaineth strength, and nothyng is to laborious for hym. The membres of his bodye are ioyned so strayte one to another, and cleaue so fast together, that he can not bee moued. His hearte is as hard as a stone, and as faste as the stythye, that the smyth smyteth vpon. When he goeth, the myghtye are afrayde, and feare troubleth theym. If any man drawe out a sword at hym, it shall not hurt hym: There may neither speare, Jauelyn, nor breaste plate abyde hym. He setteth as muche by a strawe as by yron: And as muche by a rotten stocke, as by brasse. He startethe not away for hym that bendeth the bow: and as for slynge stones, he careth as muche for stubble, as for theym. He countethe the dartes no better then a strawe; he laugheth hym to scorne

Job. 38

A Jer. 1. g
Ro. 11. d
B
C
D

that

that shaketh the speare: He treadeth the golde in the myre, lyke the sharpe potsheardes. He maketh the deepe to boyle lyke a potte, and styrrethe the sea togyther lyke an oyntemente. He maketh the pathe to be sene after him the deepe is hys walkyng place. Upon earthe is there no power, lyke vnto hys: for he is so made, that hee feareth not. If a man wyll consider all the hyghe thynges, thys same is a kyng ouer all the chyldren of pryde.

The xlij. Chapter.

A Then Job aunswered the LORDE, and sayde: * I knowe that thou haste power ouer all thynges, and that there is no thoughte hydde vnto thee. For who canne keepe hys owne counsayle so secrete, but it shall be knowen? Therfore haue I spokē that I vnderstoode not the thynges that are so hye, and passe myne vnderstandyng. O hearken thou vnto me also, and lette me speake: answere vnto the thing that I wyl aske thee. I haue giuen diligent eare vnto thee, and nowe I see with myne eyes. Wherefore I gyue myne owne selfe the blame, and take repentance in the duste and ashes. Nowe whenne the Lorde hadde spoken these woordes vnto Job, it fortuned, that the Lord sayde vnto Eliphas the Themanite: I am displeased wyth thee, and thy two frendes: for ye haue not spoken of me, the thynge that is rycht: lyke as my seruant Job hath done. Therfore, take you nowe seuen Oxen, and seuen rammes, and go to my seruaunt Job, * and offer vp for your selues a burnte offeryng, and my seruant Job shall pray for you. Hym wyll I accepte: and not deale wyth you after youre foolyshenesse, in that ye haue not spoken the thing which is right, lyke as my seruant Job hath doone. So Eliphas the Themanite, and Bildad the Suhite, and Sophar the Naamathite wente theyr waye, and dydde accordyng as the LORDE commaunded theym. * The Lorde also accepted the persone of Job, and the Lorde tourned the Captiuitie of Job, whenne he prayed for his frendes: Yea the Lord gaue Job * twyse as muche as he had afore. And then came there vnto him all his brethren, all hys systers, and all they that had bene of hys acquayntaunce afore, and dydde eate breadde wyth hym in hys house, wondrynge at hym, and comfortyng him ouer al the trouble, that the LORDE had brought vppon hym. Euery manne also gaue hym a certayne summe of money, and a Jewelle of golde. And the Lorde made Job rycher then he was before: for he hadde fouretene M. sheepe, syxe thousande camelles: a thousand yoke of Oxen, and a thousande Asses. He hadde seuen soonnes also, and three doughters. The fyrste doughter called he Jemima, the seconde Kezia, and the thyrde Kerenhabuch. In all the lande were no women founde so fayre, as the daughters of Job: and theyr father gaue them enheritance amonge their brethrē. After this liued Job an hundred and forty yeares, so that he sawe * his childerne, and hys childrens children into the fourth generation. And so Job dyed, beyng olde, and of a perfite aege.

Esa. 18.c
1.re. 16.

Mat. 5.b
Mar. 5.c

Gen. 4.d

Mat. 19.d

Ge. 50.d
Eccl. 14.
Pla. 128

The ende of the Booke of Job.

The thirde parte of the Byble contaynyng theſe bookes.

The Pſalter. *The prouerbes.*
Eccleſiaſtes. *Cantica Canticorum*

The prophetes.

Eſaye.
Ieremy.
Ezechiel
Daniell.
Oſeas.
Ioel.
Amos.
Abdi.
Ionas,
Micheas.
Naum.
Abacuc.
Sophonie.
Aggeus,
Zachary.
Malachi.

¶ The Pſalmes of Dauid.

¶ The fyrſt Pſalme.

Beatus vir qui non abiit.

Morning prayer.

BLeſſed is the manne that hathe not walked in the councel of ỹ vngodly, nor ſtãde in the * way of ſynners, and hath not ſit in the ſeate of the ſcornefull. Pſa. 33. Eſa. 8.b

But his delyte is in the lawe of the Lord: and in his lawe will he exerciſe hym ſelfe day and nyght.

And * he ſhalbe like a tree planted by the water ſyde, that wyll bryngeforth his fruite in due ſeaſon. Ier.17.b

His leafe alſo ſhal not wither, and looke what ſoeuer he doothe, it ſhall proſper.

B As for ỹ vngodly, it is not ſo with them: but * thei are like the chaff whiche the wind ſcattereth away (frome the face of the earth.) Pro. 10. Eſa.29.c

Therfore the vngodly ſhall not be able to ſtande in the iudgement, neyther the ſynners in the congregation of the righteous.

But the Lorde knoweth the waye of the righteous, and the waye of the vngodly ſhall periſhe.

¶ The ſeconde Pſalme.

Quare fremuerunt gentes.

A WHy * do the Heithen ſo furiouſly rage togither? & why dooe the people ymagine a vayne thynge? Acts.4.e

The kynges of the earthe ſtande bp, and the rulers take councell together * againſt the Lord, and agaynſte hys annoynted. mat.17.a

Let vs breake their bõds aſunder, & caſt away their cordes from vs. Pro.1.d Sap.4.c

He that dwelleth in heauen, * ſhall laugh them to ſcorne, the Lorde ſhall haue them in deriſion.

Then ſhall he ſpeake vnto them in his wrath: and vexe theim in his ſore diſpleaſure.

Yet haue I ſet my kyng, vpon my holy hyll of Syon.

I will preache the lawe, wherof the Lord hath ſayd vnto me: * thou art my ſon, this day haue I begotte thee. Acts.13. Hebr.1.d and.5.d

B Deſyre of me, and I ſhal geue thee the Heathen for thyne enheritance, & the vtmoſt partes of the earth for thy poſſeſſion.

* Thou ſhalte bruſe theym with a rodde of yron, and breake them in peces, * lyke a potters veſſell. Apoc.2.g and.19.c Eſa.30.c

Be wyſe now therfore, O ye kinges: be learned, ye that are iudges of the earth.

Serue the Lord in feare, & reioyce (vnto hym) with reuerence.

Kyſſe the ſonne leſte he be angry, & ſo ye peryſhe from the (right) way, if hys wrath be kindled (ye but a little) bleſſed are al they that put their truſt in hym.

¶ The third Pſalme.

Domine quid multiplicati.

LOrde, how are they increaſed, that trouble me? * many are they that ryſe againſt me.

Many one there bee, that ſaye of my ſoule: there is no helpe for him in (his) God. Sela.

But thou, O Lord, art my defender: thou art my worſhyp, and the lifter vp of my head.

I dyd call vpon the Lord with my voyce: and he heard me out of his holy hyll. Sela.

I layd me downe and ſlepte, and roſe vp again, & the lord ſuſteined me. B

I will not be afraid for ten thouſandes of the people, that haue ſet theim ſelues againſt me round about. Pro.3.d

Vp Lord and help me, O my God, for thou ſmiteſt al myne enemies vpon the cheeke bone, thou haſt broken the teeth of the vngodly.

Saluation belongethe vnto the Lorde: and thy bleſſyng is vppon thy people. Selah.

The fourth Pſalme.

Cum inuocarem.

1 HEare me, when I calle, O God of my ryghteouſneſſe: thou haſte ſet me at libertie, whenne I was in trouble: haue mercy vpon me, and herken vnto my prayer.

O ye ſonnes of men, howe longe wyll ye blaſpheme myne honour, and haue ſuche pleaſure in vanitie, and ſeeke after leaſyng? Sela.

Knowe this alſo, that the Lorde hath choſen to hym ſelfe the man that is godly: when I call vpon the lord, he wyll heare me.

Stand in awe, and ſynne not: commen with your owne heart, & in your chaumber, and be ſtyll. Sela.

Offer the ſacrifice of righteouſnes, and put your truſt in the Lorde.

There be many that ſay: Who will ſhewe vs any good? lord lyft thou vp the light of thy countenance vpon vs.

2 Thou haſte put gladnes in myne heart, ſence the tyme that their corne and wyne (and oyle) increaſed.

I will lay me downe in peace, and take my reſt: for it is thou lord onely, that makeſt me dwell in ſafetie.

¶ The. v. Pſalme.

Verba mea auribus.

1 POnder my wordes, O Lord, conſyder my meditation.

O hearken thou vnto the voice of my calling, my king and my God, for vnto thee wylle I make my prayer.

My voyce ſhalt thou here betymes O Lord: early in the morning wyl I directe my prayer vnto thee, and will looke vp.

Pro. 3. d. * For thou arte the God that hath no pleaſure in wyckednelle, neither ſhall any cuyll dwell with thee.

Suche as be fooliſh: ſhal not ſtand in thy ſyght, thou hateſt all them that worke vanitie.

Thou ſhalt deſtroy them that ſpeke leaſyng: the lorde will abhorre bothe the bloud thirſtie and diſceptful man.

But as for me I wyll come into thy houſe, euen vppon the multitude of thy mercye, and in thy feare wyll * I worſhyp towarde thy holy Temple. Pſ. 138

Leade me, O Lorde, in thy righteouſnes, becauſe of myne ennemies: make thy way playne before my face.

For there is no faithfulnes in hys mouthe: their inward partes are very wickednes.

* Their throate is an open ſepulchre: they flatter with their tongue, deſtroy thou them. Rom. 3. c

O God, let them periſhe thorow theyr owne ymaginations, caſt them out in the multitude of theyr vngodlyneſſe: for they haue rebelled agaynſt thee.

And lette all theim that put theyr truſt in thee, reioyce: they ſhall euer bee geuyng of thankes, becauſe thou defendeſt theym: they that loue thy name, ſhalbe ioyfull in thee.

For thou Lord wylt geue thy bleſſyng vnto the righteous: and wyth thy fauourable kyndneſſe wylt thou defende hym, as with a ſhield.

¶ The. vi. Pſalme.

Domine ne.

Euening prayer.

O Lorde, * rebuke me not in thyne indignation: neyther chaſten me in thy diſpleſure. I Pſal. 8. a Ier. 10. d

Haue mercye vpon me, O Lorde, for I am weake: O Lorde heale me, for my bones are vexed.

My ſoule alſo is ſore troubled: But Lorde, howe longe wilte thou punyſhe me?

Turne thee, O Lorde, and deliuer my ſowle: Oh ſaue me for thy mercies ſake.

* For in death no man remembreth thee: and who wyll geue the thanks in the pitte? Eſa. 38 d Pſ. 115 b

B

I am wearye of my gronyng, euery night waſhe I my bedde, and water my couche with my teares.

My beautie is gone for very trouble, and worne awaye, becauſe of all myne ennemies.

* Away fro me all ye that worke vanitie: for the Lorde hath heard the voyce of my weeping. Mat. 7. d and. 35. d Luk. 13.

The Lord hath heard my petition, the Lorde will receyue my prayer.

All myne enemies ſhalbe confounded and ſore vexed, they ſhalbe turned backe, and put to ſhame ſodeynly.

¶ The. vii. Pſalme.

Domine deus meus.

A

O Lord my God, in thee haue I putte my truſte: ſaue me from all them that perſecute me, and deliuer me.

Leaſte he deuoure my ſoule lyke a Lyon, and teare it in pieces, whyle there is none to helpe.

Job. 31 a Oh Lord my god, if I haue done any ſuch thing: or if there be any wickednes in my handes.

If I haue rewarded euyll vnto hym that dealt frendly with me: yea, I haue deliuered hym, that without any cauſe is myne enemye.

Then let myne ennemy perſecute my ſoule, and take me: yea ſette hym treade my life downe vppon the earth, and lay myn honor in the duſt. Sela.

Stand vp, O Lord, in thy wrath: and lyfte vp thy ſelfe, becauſe of the indignations of myn ennemies: ariſe vp for me, in the iudgement that thou haſte commaunded.

And ſo ſhall the congregation of the people come about thee, for theyr ſakes therfore, lyft vp thy ſelf again.

The Lorde ſhall iudge the people, geue ſentence with me, O Lord, accordynge to my ryghteouſneſſe, and accordynge to the innocencye that ys in me.

Oh lette the wyckednesſe of the vngodly come to an ende: but guyde thou the iuſte.

For the righteous God trieth the very hertes and the reynes.

My helpe commeth of God, whiche preſerueth theym that are treſwe of harte.

deu. 10. d * God is a ryghtous iudge (ſtrong and paciente,) and God is prouoked euery day.

If a man will not tourne, he wyll whet hys ſwearde, he hath bent his bowe, and made it ready.

He hath prepared hym the inſtruments of death: he ordeineth his arrowes againſt the perſecutours.

Behold, * he trauayleth with myſchiefe, he hath conceiued ſorowe, and brought foorth vngodlynesſe. Job. 15 Eſa. 59 Heſt. 7. b

* He hathe grauen and digged vp a pit, and is fallen hymſelfe into the deſtruction that he made (for other.) Pro. 27. Eccl. 10. and. 32. c

For his trauaile ſhall come vppon hys owne head: * and hys wyckednesſe, ſhall falle vppon hys owne pate. Pſ. 40. b

I wylle geue thankes vnto the Lord accordyng to his righteouſnes, and wyll prayſe the name of the Lord the moſte hyghest.

¶ The. viii. Pſalme.

Domine dominus noſter.

O Lord our gouernour, how excellent is thy name in all the worlde, thou that haſt ſet thy glory aboue the heauens? I

* Out of the mouthe of verye babes and ſucklynges haſt thou ordeyned ſtrengthe becauſe of thyne ennemies, that thou mighteſt ſtyl the enemy and the auenger. mat. 22. b

For I will conſyder thy heauens, euen the workes of thy fyngers: the moone and the ſtarres, whiche thou haſte ordeyned.

* What is man, that thou art mind full of him? and the ſonne of man that thou viſiteſt hym? Pſ. 144.

Thou madeſt hym lower than the angels, to crowne hym wyth glorye and worſhyp. II

Thou madeſt him to haue dominion of the workes of thy handes: and Heb. 2. b 1. cor. 15. * thou haſte put all thynges in ſubiection vnder hys feete.

All ſhepe and oxen, ye and the beaſtes of the fielde.

The foules of the ayre, & the fyſhe of the ſea, and whatſoeuer walketh thorow the pathes of the ſeas.

O Lord our gouernour, how excellēt is thy name in all the worlde!

¶ The. ix. Pſalme.

Confitebor tibi domine.

A Psa. 111 Morninge prayer.

I Will * geue thankes vnto thee: O Lorde with my whole hearte, I will speake of all thy meruailous workes.

I will be glad, and reioyce in thee, ye my songs will I make of thy name, O thou most hiest.

While myne ennemyes are dryuen backe, they shall fall, and perish at thy presence.

For thou hast maintained my right & my cause: thou art set in the throne that iudgest ryght.

Thou hast rebuked the heathē and destroyed the vngodly, thou haste put out their name for euer and euer.

O thou enemye, destructions are come to a perpetuall ende: euen as the cities which thou hast destroied, their memorial is perished with them.

B But the Lord shal endure for euer, hee hath also prepared his state for iudgement.

For he shal iudge the world in righteousnes, and minister true iudgement vnto the people.

Esa. 33.a The Lorde also will bee a defence for the oppressed * euen a refuge in due time of trouble.

And they that know thy name, will put their trust in the: for thou (Lorde) hast neuer fayled them that seke thee.

Psa. 76.a O prayse the Lorde, * which dwelleth in Sion, shewe the people of his doynges.

For when he maketh inquisition for blood, he remembreth theym: and Psa. 22.c * forgetteth not the complainte of the poore.

Haue mercye vpon me (O Lorde) consider the trouble whiche I suffre of them that hate me, thou that liftest me vp from the gates of death.

That I may shewe all thy praises within the portes of the daughter of Sion, I will reioice in thy saluation.

The heathen ar sunke down in the pitte that they made: in the same nette which they hid priuely, is their own foote taken.

The Lorde is knowen to execute iudgement: the vngodly is trapped in the worke of his owne handes. A consideration Sela.

The wicked shalbe turned into hel: and all the people that forget God.

For the poore shall not bee alway forgotten, the paciente abiding of the meke shall not perishe for euer. F

Up Lord, and let not man haue the vpper hand, let the Heathen be iudged in thy sight.

Put them in feare (O Lorde) that the Heathen may knowe them selues to be but men. Sela.

¶ The. x. Psalme.

Vt quid domine.

WHy standest thou so far of (O A Lorde, and hydest thy face in that needeful time of trouble?

The vngodlye for his owne lust, doth persecute the poore: let theim bee taken in the crafty wilinesse that they haue ymagined.

For the vngodlye hath made boast of hys owne heartes desyre, and speaketh good of the couetous, whō God abhorreth.

The vngodlye is so proude that he B careth not for God, neither is God in all hys thoughtes.

His ways are alway grieuous, thy iudgementes are farre aboue oute of his sight, and therfore defieth hee all hys enemyes.

For he hath sayd in his hert: Tush I shal neuer be cast downe, there shal no harme happen vnto me.

His mouthe is full of cursinge, and Ro. 3. e. disceate and fraud, vnder his tonge is vngodlynesse and vanitie.

He sitteth lurkinge in the theuish Prou. 1.b corners of the stretes, and priuelye in his lurking dennes doth he murther the innocent, his eies are set againste the poore.

For he lieth waiting secretly (euen as a lion lurketh hee in his den) that he may rauish the poore.

He doth rauish the poore, when hee getteth him into his net.

He falleth downe and hūbleth him self, that the congregatiō of the poore

may fal into the hand of his captains.

He hath sayde in his heart: Tushe God hath forgotten, he hydeth away his face, and he will neuer see it.

Aryse O Lorde God, and lifte vp thyne hande, forget not the poore.

Wherfore shoulde the wicked blaspheme God, while he doth say in hys heart: tush, thou God carest not for it.

Surely thou hast seene it: for thou beholdest vngodlines and wrong.

That thou maiest take the matter into thy hande: the poore committeth hymselfe vnto thee, for thou arte the helper of the frendlesse.

Breake thou the power of the vngodly and malicious: take away hys vngodlines, and thou shalt find none.

The Lorde is king for euer and euer, and the heathen are perysshed out of the lande.

Lorde thou hast heard the desire of the poore: thou preparest theyr heart, and thyne eare heareneth therto.

To helpe the fatherlesse and poore vnto their right: that the man of the erth be no more exalted against them.

¶ The.xi. Psalme.

In Domino confido

A IN the Lord put I my trust: howe saye yee then to my soule: that shee shoulde flye as a byrde vnto your hill?

For lo, the vngodly bende theyr bowe, and make readye their arowes within the quiuer, that they may priuelye shote at them, which are trewe of heart.

For the foundations wylbe caste downe, and what hath the righteous doone?

Abac.2.d * The Lorde is in his holye temple
Esa.56.a * the Lordes seate is in heauen.

B His eyes consider the poore, and hys eye lyddes trieth the children of men.

The Lord aloweth the righteous, but the vngodlye, and him that delyteth in wickednes, doth hys soule abhorre.

Vppon the vngodlye he shall raine snares, fyre, and brymston, storme and tempeste: this shalbe theyr porcion to drynke.

For the ryghteous Lorde loueth ryghteousnes: his countenaunce will beholde the thyng that is iust.

Euening prayer.

¶ The.xii. Psalme.

Saluum me fac domine.

HElpe me Lord, for there is not one godly manne lefte. For the faithfull are minished from among the children of men. G

They talke of vanitie, euerye one wyth hys neyghboure, they doo but flatter with theyr lippes and dyssemble in their double heart.

The Lorde shall roote oute all deceatful lippes, and the tong that speaketh proude thynges

which haue sayd: with our tongue will we preuayle: wee are they that ought to speake, whoe is Lorde ouer vs?

Nowe for the comforties troubles B Ps. 11.2.
sake of the neady, * and because of the
depe syghynge of the poore.

I wyll vppe sayeth the Lorde: and wyll helpe euery one, from him that swelleth against him, and wyll sette them at rest.

The wordes of the Lorde are pure woordes euen as the syluer, whyche from earth is tried and purified seuen times in the fyre.

Thou shalt kepe them (O Lorde,) thou shalte preserue him from thys generacion for euer.

The vngodlie walke on euery side: when they are exalted, the children of men are put to rebuke.

¶ The.xiii. Psalme.

Vsquequo domine,

HOw longe wilt thou forget me O Lord) for euer? howe long wilt thou hyde thy face fro me? G

Howe longe shall I seke councel in my soule: and be so vexed in myne hert, howe long shall mine enemy triumph ouer me.

Consider, and heare me (O Lorde my God) lighten myne eyes, that I sleape

Psa.5

psa.55 Ro.3.

slepe not in death.

Least e myne enemye saye: I haue preuayled against him: for yf I be cast downe, they that trouble me will reioyse at it.

But my trust is in thy mercye, and my hert is ioyfull in thy saluation.

I wyll synge of the Lorde because he hath dealt so louingly with me.

Ye, I wyll prayse the name of the Lorde most hyest.

¶ The. xiiii. Psalme.

Dixit Insipiens.

A Psa. 51 a

THe * foole hath sayde in hys heart, there is no God.

They ar corrupt, and becom abhominable in their doynges * there is not one that doth good, no not one.

psa. 52 a Ro. 3. c.

The Lord loked downe from heauen vpon the children of men, to se yf there were anye that wolde vnderstande and seke after God.

But they are all gonne oute of the waye, they are altogether become abhominable: there is none that doeth good, no not one.

Their throte is an open sepulchre: with their tonges they haue disceaued, the poison of aspes is vnder their lyppes.

Their mouthe is full of cursynge and bytternes, their fete are swifte to shead blud.

Destruction and vnhappinesse is in their wayes, and the waye of peace haue they not knowen, there is noo feare of God before their eyes.

Haue they not knowledg that they are all suche worckers of myschefe, eating vp my people as it wer breade.

And call not vppon the Lorde, there were they brought in great feare.

Euen where no feare was.

For God is in the generacion of the ryghteous: as for you, yee haue made a mocke of the councell of the poore, because he putteth hys truste in the Lorde.

Who shall gene saluation vnto Israell? * out of Sion. When the lord turneth the captiuitie of his people, then shall Jacob reioyce, and Israel shall be gladde. Esa. 59 b Rom. 11

¶ The. xv. Psalme.

Domine quis habitabit.

Morning prayer.

A

LOrde who shall dwelle in thy tabernacle? who shall rest vpon thy holy hyll?

Ps. 24. a Esa. 33. mat. 19. b

* Euen he that leadeth an vncorrupte lyfe, and doothe the thynge whiche is ryghte, and that speaketh the truthe from his herte.

He that hath vsed no disceite in his tongue, nor done euyll to his neighboure, and hath not sclaundered hys neyghbours.

He that setteth not by hym self: but is lowly in his owne eyes, and maketh much of them that feare the lord.

He that sweareth vnto hys neighboure, and dysappoynteth hym not, though it were hys owne hinderance.

Eze. 18. a

* He that hathe not geuen his money vppon vsurie, nor taken reward agaynst the innocent.

Who so doeth these thynges, shall neuer falle.

¶ The. xvj. Psalme.

Conserua me domine.

A

PReserue me, O God, for in the haue I put my truste.

O my soule, thou hast sayde vnto the Lorde: thou art my God, my goodes ars nothyng vnto thee.

All my delite is vpon the saynctes that are in the earth, and vpon suche as excell in vertue.

But they that runne after an other god shall haue great trouble.

Their drynke offerynge of bloode will not I offer, neither mencion of their names within my lippes.

Tre. 3. c

* The Lord hym self is the portion of myne inheritaunce: and of my cup, thou shalt maintayne my lot.

B

The lot is fallen vnto me in a faire grounde, yea I haue a goodly heritage.

I wyll thanke the Lord for geuing me warnyng: my reynes also chasten me in the night season.

I haue set God alwaies before me, for he is on my ryght hande, therfore I shall not fall.

Wherfore my herte was glad, and my glory reioyced, my flesshe also shall rest in hope.

Acts.2.d and.13.e For why? • thou shalte not leaue my soule in hel, neyther shalt thou suffer thy holy one to see corrupcion.

Thou shalt shewe me the path of lyfe: in thy presence is the fulnesse of ioye, and at thy righte hande there is pleasure for euermore.

¶ The.xvii.Psalme.

Exaudi domine iusticiam.

A HEare the ryght, O Lord consider my complaynt, and herken vnto my prayer that goeth not out of fayned lyppes.

Let my sentence come foorth from thy presence: and let thyne eyes loke vpon the thyng that is equall.

Psa.17.a • Thou haste proued and visyted myne herte in the nyght season, thou haste tryed me, and shalt fynd no wickednesse in me: for I am vtterly purposed that my mouth shall not offend.

Because of mens workes that are done agaynst the wordes of thy lippes I haue kepte me from the wayes of the destroyer.

O holde thou vp my goynges in thy pathes, that my fote steppes slyp not.

I haue called vpon the O God, for thou shalt heare me: encline thine eare to me and herken vnto my wordes.

Shewe thy maruelous louynge kindnesse, thou that art the sauiour of them which put their truste in thee.

B From suche as resyste thy ryghte Zach.2.b hande. Keepe me • as the apple of an *mat.23. eye, hyde me • vnder the shadowe of thy wynges.

From the vngodly that trouble me.

Myne enemyes compasse me round about, to take away my soule.

They are enclosed in theyr owne fat: and their mouthe speaketh proude thynges.

They lye waytynge in our waye on euerye syde, turnynge their eyes downe to the ground.

Lyke as a lyon that is gredy of his praye, and as it were a lyons whelpe lurkynge in secret places.

Vp Lorde, disapoint hym and cast C hym downe: deliuer my soule from the vngodly, whiche is as a swearde of thyne.

From the men of thy hand, O Lord from the men I saye, and from the euyll worlde, which haue their portion in this lyfe: whose belyes thou fyllest with thy hyd treasure.

They haue children at their desire: and leaue the reste of their substaunce for their babes.

But as for me, I wyll behold thy presence in ryghteousnesse: and when I awake vp after thy likenes, I shall be satisfyed with it.

¶ The.xviii.Psalme.

Diligam te domine.

I Will loue thee, O Lorde, my I strength. Euening

The Lorde is my stonye prayer. rocke and my defence, my sauioure: my God, and my myght, in whom I wyll truste, my buckler, the horne also of my saluation, and my refuge.

• I will call vpon the Lord, which 2.Re.22.i is worthye to be prayed, so shall I be safe fro myne enemyes.

• The sorowes of death compassed psa.116 me, and the ouer flowyngs of vngodlynesse made me afrayde.

The paynes of hell came about me, the snares of deathe ouertoke me.

In my trouble will I cal vpon the Lorde, and complayne vnto my God.

So shall he heare my voyce out of his holye temple, and my complaynt shall come before hym, it shall enter euen into hys eares.

• The earth trembled and quaked, mat.27.b the very foundacions also of the hyls shoke and were remoued, because he was

was wroth.

There went a smoke oute in hys presence: and a consumynge fire oute of hys mouthe, so that coales were kyndled at it.

He bowed the heauens also, & came downe, & it was darke vnder his fete.

He rode vpon the cherubines, and dyd flye, he came flyinge vppon the wynges of the wynde.

He made darknes his secrete place: hys pauilion round aboute him, with darcke water, and thicke cloudes to couer hym.

At the bryghtnesse of hys presence hys cloudes remoued, hayle stones and coales of fire.

The Lord also thundred out of heauen, and the hyest gaue hys thunder, hayle stones and coales of fire.

He sente out his arowes and scattered them, he cast foorth lyghtnynges and destroyed them.

C The springes of waters wer sene, & the foundacions of the round world were discouered at thy chydynge, O Lorde at the blastynge of the breath of thy displeasure.

He shall sende downe from the heyght to fetche me, and shall take me oute of many waters.

He shall deliuer me from my strongest enemy, and frō them which hate me: for they are to mighty for me.

They preuented me in the daye of my trouble: but the Lorde was my vpholder.

He brought me forth also into a place of libertie: he brought me forth, euen because he had a fauoure vnto me.

The Lorde shall reward me after my righteous dealynge: accordynge to the clennes of my handes shal he recompence me.

Because I haue kepte the wayes of the Lord: and haue not forsaken my God as the wicked doeth.

For I haue an eye vnto all hys lawes: and will not cast out his commaundementes fro me.

I was also vncorrupt before him and eschewed myne owen wickednes.

Therfore shall the Lorde reward me after my righteous dealynge: and accordynge vnto the clennes of my handes in hys eye syghte.

With the holye thou shalte be holye, and with a perfect man thou shalt be perfecte.

With the cleane thou shalt be clene: D
and with the frowarde thou shalte learne frowardenes.

For thou shalt saue the people that are in aduersitie, and shalte bringe downe the hye lokes of the proude.

Thou also shalt lyght my candell, the Lorde my GOD shall make my darkenes to be lyght.

For in the I shal discomfite an host of men: and with the helpe of my God I shall leape ouer the wall.

The waye of God is an vndefiled way, * the worde of the Lorde also is tryed in the fire, he is the defendor of al them that put their trust in him. psa.102.b and.119.c

For * who is God but the Lorde? Or who hath anye strength excepte our God? Deu.4.c

It is God that girdeth me with strength of warre, and maketh my waye perfecte.

* He maketh my feete lyke hertes fete: and setteth me vp on hye. Habac.3.d E

* He teacheth myne hands to fight, and myne armes shall breake euen a bowe of stele. 2.re.22.c psa.144.a

Thou haste geuen me the defence of thy saluacion: thy right hande also shall holde me vp, and thy louyng correction shall make me great.

Thou shalte make roome ynoughe vnder me for to go, that my fote stepes shall not slyde.

I wyll followe vppon myne enemyes, and ouertake theym: neyther wyll I turne agayne, tyll I haue destroyed them.

I wyll smyte them, that they shall not be hable to stande: but fall vnder my fete.

Thou hast girded me with strength vnto the battayle, thou shalte throwe downe myne enemyes vnder me.

Thou hast made mine enemies also to turne their backes vppon me, and I shall destroye them that hate me. F

Pro.1.d * They shall crye, but there shalbe none to helpe them: yea, euen vnto the Lorde, shall they crye, but he shall not heare theim.

I will beate them as small as the dust before the wynde: I will caste them out, as the clay in the stretes.

Thou shalt deliuer me frō the stri-uynges of the people: and thou shalte make me the heade of the Heathen.

A people whom I haue not knowen, shall serue me.

Assone as they heare of me they shall obey me: but the straunge chyl-dren shall dissemble with me.

G The straunge chyldren shall fayle, and be afrayed out of their presons.

The Lorde lyueth: and blessed be my stronge helper, and praysed be the God of my saluacion.

Euen the God whiche seeth that I be auenged, and subdueth the peo-ple vnto me. It is he that delyuereth me from my (cruell) enemyes.

And setteth me vp aboue myne aduersaryes: thou shalte rydde me from the wicked man.

Ro.15.b * For this cause I will geue thankes vnto thee O Lorde, amonge the Gentiles, and syng prayses vnto thy name.

2.re.22 d * Greate prosperitie geueth he vn-to hys kynge: and sheweth louynge kyndnesse vnto Dauid his anoynted, and vnto his sede for euermore.

¶ The.xix. Psalme.

Euening prayer.

Celi enarrant.

A Rom.2.c THe heauens * declare the glory of God, and the firmament she-weth hys handy worke.

One daye telleth another, and one night certifyeth another.

There is neyther speache nor lan-guage, but theyr voyces are hearde B amonge them.

Ro.10.d * Theyr sounde is gone out into all landes: and their wordes into the endes of the worlde.

In them hath he set a tabernacle for the sunne, which commeth forth as a bridegrome out of hys chamber, and reioyseth as a gyaunte to runne hys course.

It goeth forthe from the vtmoste part of the heauen, and runneth about vnto the ende of it agayne, and ther is nothyng hyd from the heate therof.

The lawe of the Lorde is an vn-defyled law, conuertyng the soule.

The testimony of the Lord is sure, and geueth wisdome vnto the simple.

The statutes of the Lord are right, and reioyce the herte, the commaun-dement of the Lorde is pure, and ge-ueth lyght vnto the eyes.

The feare of the Lorde is cleane, and endureth for euer, the iudge-mentes of the Lord are true and righ-teous all together.

Rom.8 d * More to be desired are they then golde, ye then much fyne gold: sweeter also then honey, and the honey combe.

Moreouer, by them is thy seruant taught, and in keppynge of them there is greate reward.

Who can tel, how oft he offendeth?

Oh cleanse thou me fro (my) secret faultes: kepe thy seruaunte also from presumptcous synnes.

Leste they get the dominion ouer me: so shall I be vndefyled, and inno-cente from the greate offence.

Let the wordes of my mouth, and the meditacion of my hert be (alway) acceptable in thy syght.

O Lord, my strength & my redemer

¶ The.xx. Psalme.

Exaudiat te dominus.

THe Lorde heare thee in the A daye of trouble, the name of the GOD of Jacob defende thee.

Sende the helpe from the Sanctuarye, and strength thee oute of Syon.

Remember all thy offerynges, and accept thy burnt sacrifyce. Sela.

Graunte thee thy heartes desyre, and fulfyll all thy mynde.

We wyll reioyce in thy saluacion, and triumphe in the name of the Lord

ours

oure God, the Lord perfourme all thy peticions.

℣ Nowe knowe I, that the Lorde helpeth hys anoynted, and wyll heare hym from his holy heauen: euen with the wholsome strength of hys ryghte hande.

Some put their trust in charets, and some in horses: but we will remember the name of the Lord our God.

They are brought downe and fallen, but we are risen, and stand vpright.

Saue Lord, and heare vs, O kyng of heauen, when we call (vpon thee.)

¶ The.xxi.Psalme.

Domine in virtute

℣ THe kynge shall reioyce in thy strength, O LORDE excedynge gladde shall he be of thy saluation.

Thou haste geuen him his hertes desyre, and haste not denyed hym the requeste of hys lyppes. Sela.

For thou shalt preuente him with the blessynges of goodnes, and shalte sette a crowne of pure golde vpon his heade.

He asketh life of the, and thou geuest him a long life, euen for euer and euer.

His honour is great in thy saluacion: glorye and greate worshyppe shalte thou laye vpon hym.

℣ For thou shalte geue hym euerlastynge felicitie, and make him glad with the ioye of thy countenannce.

And whye? because the kyng putteth hys truste in the Lorde, and in the mercye of the moste hyest, he shall not miscarye.

All thyne enemyes shall feele thy hande: thy ryghte hande shall fynde oute them that hate thee.

Thou shalt make them lyke a fierye ouen in tyme of thy wrathe: the Lorde shall destroye them in hys displeasure, and the fire shall consume them.

Their fruite shalt thou roote oute of the earthe, and their seede frome amonge the chyldren of men.

For they intended mischefe against thee, and ymagined suche a deuyce, as they are not hable to perfourme.

Therefore shalte thou putte them to flight, and the stringes of thy bowe shalte thou make readye agaynste the faces of them.

Be thou exalted Lorde, in thyne owne strength: so wyll we synge and prayse thy power.

Euening prayer.

¶ The.xxii.Psalme.

Deus deus meus.

A mat.27 c mar.15.c

MY God, my God (loke vpon me) why haste thou forsaken me: and arte so farre fro my health, and from the wordes of my complaynte?

O my God, I crye in the day time, but thou heareste not: and in the night season also I take no reste.

And thou continuest holy, O thou worshyppe of Israell.

Our fathers hoped in the: they trusted in the, & thou diddest deliuer the.

They called vpon thee, and were helped: they put their truste in thee, and were not confounded.

But as for me, I am a worme and no man: a very scorne of men, and the oute caste of the people.

* All they that se me, laughe me to scorne: they shote oute their lyppes, and shake the head, saying. pſa.109 B

* He trusted in God that he wolde deliuer hym: let him deliuer hym, yf he wyll haue hym. mat.17.

* But thou arte he that toke me out of my mothers wombe: thou wast my hoope, when I hanged yet vppon my mothers brestes. pſal.71.

I haue bene lefte vnto thee euer sence I was borne: thou art my God, euen fro my mothers wombe.

O go not fro me, for trouble is hard at hand, and ther is none to helpe me. ¶

Many oxen are come about me: fatte bulles of Basan close me in on euery syde.

They gape vppon me with their mouthes, as it were a rampynge and roarynge Lyon.

* I am powred oute lyke water and all my bones are out of ioynte: my Josu.7.

herte

hearte also in the middest of my bodye is euen lyke meltynge waxe.

My strength is dried vp like a pot-
D sherde, and my tonge cleaueth to my gummes: and thou shalt bryng me into the dust of death.

For (many) dogges are come about me, and the councell of the wicked lay siege against me.

They pearsed my handes and my feete, I maye tell all my bones, they stand staring and loking vpon me.

mat.27.d * They part my garmentes among them, and cast lottes vpō my vesture.

But bee not thou farre fro me, (O Lord,) thou art my succour, haste thee to helpe me.

Deliuer my soule from the sweard, my dearlynge from the powre of the dogge.

Saue me from the Lions mouthe:
E thou hast hearde me also from among the hornes of the vnicornes.

Ioh.20.d I will declare thy name vnto my
Hebr.2.c * brethren: in the middest of the congregation will I praise thee.

O praise the Lord ye that fear him: magnifie him al ye of the seede of Iacob, and feare him al ye sede of Israel.

Psal.9.b * For hee hath not despysed nor abhorred the lowe estate of the poore: he hath not hidde his face from him, but whē he called vnto him, he hard him.

F My prayses is of thee in the great congregation, my vowes will I performe in the sight of them that feare him.

The poore shall eate and be satisfied, they that seke after the Lord, shal prayse him, your hert shall lyue for euer.

All the endes of the worlde shal re-
G membre thē selues, and be turned vnto the Lord, and all the kinreds of the nations, shall worship before him.

For the kingdome of the Lorde, is the Lordes, and he is the gouernour among the people.

All such as be fat vpon erth haue eaten and worshipped. All they that go downe into the dust, shal knele before him and no man hath quickened hys owne soule.

My sede shal serue him: they shal-
be counted vnto the Lorde for a gene-
raction.

They shal come, and (the heauens) shal declare hys ryghteousnes: vnto a people that shall bee borne, whom the Lorde hath made.

¶ The.xxiii.Psalme.

Dominus regit me.

THe Lorde is my shepherd, ther A
fore can I lacke nothing.

He shall feede me in a grene pasture, and leade me forth beside the waters of comfort.

Hee shall conuerte my soule, and bryng me forth in the pathes of righ-
teousnes for his names sake.

Ye though I walke thrōughe the
valley of the shadow of death.

I wyll feare no euyll, for thou arte
with me: thy rod and thy staffe com-
forte me. B

Thou shalt prepare a table before me agaynste theym that trouble me: thou haste anointed my heade wyth oyle, and my cup shalbe full.

But (thy) louing kindnes & mer-
cy shal folowe me al the dayes of my lyfe.

And I will dwell in the house of the Lord for euer.

¶ The.xxiiii.Psalme.

Domini est terra.

THe * erth is the Lordes, and A
al that therin is: the compas Mor-
of the worlde, and they that ning
dwell therin. prayer.

For hee hath founded it vppon the Seas, and prepared it vpon the flud-
des.

Who * shall ascende into the hill of Psa.15.a Esa.33.c
the Lorde? mat.19.d

Or, who shall ryse vp in his holye place?

Euen hee that hath cleane handes, and a pure hearte: and that hath not lyfte vp hys mynd vnto vanitie, nor
swerne to disceaue his neibour.

He

He shall receaue the blessyng from the Lorde, and righteousnes from the God of his saluation.

This is the generacio of them that seke him, euen of them that seke thy face, O Jacob. Sela.

Lift vp your heades, O ye gates & be ye lift vp, ye euerlastyng dores, and the kyng of glory shall come in.

Who is the kynge of glorye? It is the Lord strong and mighty, euen the Lorde mighty in battell.

Lyfte vp your heades, O ye gates, and be ye lift vp ye euerlasting dores, and the kyng of glory shal come in.

Who is this kynge of glory? Euen the Lorde of hoostes, he is the kynge of glory. Sela.

¶ The.xxv. Psalme.
Ad te domine leuani.

VNto the, O Lord, will I lyft vp my soule: My god I haue put my truste in thee.

Oh let me not be confounded, neyther lette myne enemyes triumphe ouer me.

Rom.9.c Esa.29.d • For all they that hope in thee, shal not be ashamed: but suche as transgresse without a cause, shall be put to confusion.

Shewe me thy wayes, O Lorde, and teach me thy pathes.

Leade me forthe in thy trueth, and learne me, for thou art the God of my saluation: in thee hath bene my hope all the daye longe.

Cal to remembraunce, O Lord, thy tender mercies, and thy louyng kyndnesses, which haue bene euer of olde.

Iob.13.d Oh remember not the • sinnes and offences of my youth, but accordynge vnto thy mercy thinke thou vpon me, O Lorde, for thy goodnesse.

Gracious and ryghteousse is the Lorde, therfore wyll he teach synners in the waye.

Them that be meke, shall he guyde in iudgement: and such as be gentle, them shal he learne his waye.

All the pathes of the Lord are mercye and truth, vnto suche as kepe hys couenaunt and his testimonyes.

• For thy nemes sake, O Lorde, be mercifull vnto my synne, for it is greate. Esa.43.b

What men is he that feareth the Lorde: him shall he teach in the waye that he shall chose.

His soule shall dwell at ease, and his sede shall inherite the lande.

The secret of the Lorde is amonge them that feare him • and he will shew them his couenaunte.

Myne eyes are euer lokynge vnto the Lorde: for he shall plucke my fete oute of the nette. Jer.31.c

Turne thee vnto mee, and haue mercy vpon me: for I am desolate, and D in miserye.

The sorowes of my herte are enlarged: O brynge thou me oute of my troubles.

Loke vpon mine aduersitie and misery, and forgeue me all my synne.

Consider mine enemies how many they are, and they beare a tyrannous hate agaynste me.

O kepe my soule, and deliuer me: let me not be confounded: for I haue put my truste in thee.

Let perfectnesse and ryghteousse dealinge waite vpon me, for my hope hath bene in thee.

Delyuer Israel, O GOD, out of all hys troubles.

¶ The.xxvi. Psalme.
Iudica me domine.

BE thou my • iudge, O Lorde, for I haue walked innocently: my truste hath bene also in the Lord, therfore shall I not fall. A Psa.17.a Ps.159.d

• Examine me, O Lord, and proue me, try out my reynes and my hert.

For thy louyng kindnesse is before myne eyes, and I wyll walke in thy trueth.

I haue not dwelt with vayne persons: neyther will I haue felowshyp with the diseatfull.

I haue hated the congregacion of the wicked, and wyll not syt amonge the vngodly: • I wyl wash my hands in. B Esay.1.a

Esa.1.e. in innocencie, O Lorde, and so wyll
B I go to thyne auitar.

That I maye shewe the voice of thanckes geuinge, and tell of all thy wonderous woorkes.

Lorde I haue loued the habitation of thy house, and the place wher thine honour dwelleth.

O shut not vp my soule wyth the sinners, nor my lyfe with the bloudethirstye.

C In whose handes is wickednesse: and their right hand is ful of giftes.

But as for me I wil walke innocently: O deliuer me, and be merciful vnto me.

My foote standeth ryghte: I wyll praise the Lord in the congregations.

¶ The. xxvii. Psalme.
Dominus illuminatio.

Euening praier.

A Psa. 112

THe Lorde is my • lyght and my saluation: whom then shall I feare?

The Lorde is the strengthe of my lyfe: of whom then shall I be afraid?

When the wicked euen myne enemyes and my foes came vppon me to eat vp my flesh, they stumbled and fel.

Though an host of men wer layde agaynst me, yet shal not my hearte be afrayed.

B And thoughe there rose vp war agaynste me, yet will I put my truste Luk.10g in him.

• One thing haue I desyred of the Lorde whiche I wyll require: euen that I may dwell in the house of the 2Re.7.c. Lord all the daies of my lyfe.

To behold the fayre bewtye of the Lord: and to visyte hys temple.

For in the tyme of trouble hee shall 1Re.21a hyde me in hys tabernacle, yea, in the secret place of hys dwellyng shall he 2Re.23c hyde mee, and set me vppon a rocke of stone.

And nowe shall he lyft vp my head aboue myne enemyes rounde aboute me.

Therfore wyl I offer in his dwelling an obiation with great gladnes: I wyll sing and speake prayses vnto the Lorde.

Herken vnto my voyce, O Lorde C when I crye vnto thee: haue mercye vpon me, and heare me.

My heart hath talked of thee: Seke ye my face: thy face Lord wil I seeke.

O hyde not thou thy face fro mee: nor caste thy seruaunte awaye in displeasure.

Thou hast bene my succoure, leaue me not, neither forsake me, O God of my saluation.

Whan my father and my mother forsake me, the Lorde taketh me vp.

Teach me thy waye O Lorde, and leade me the ryghte waye, because of D myne enemyes.

Delyuer me not ouer into the will of myne aduersaries, for ther are false witnesses risen vp againste me, and such as speake wrong.

I should vtterly haue fayntед: but that I beleue verely to see the goodnesse of the Lorde, in the lande of the lyuynge.

O tarye thou the Lordes leysure, Psal.31 • be strong and he shal comforte thyne heart, and putte thou thy trust in the Lorde.

¶ The. xxviii. Psalme.
Ad te domine clamabo.

VNto thee wil I crye, O Lord A my strength: thinke no scorne of me, lest yf thou make the as thoughe thou heardest not, I become like them, that go downe into the pit.

Heare the voyce of my humble peticions when I crye vnto thee, whē I holde vp my handes towarde the mercyseat of thy holy temple.

O plucke me not away (nether destroye me) with the vngodly and wicked doers • which speake frendlye to Jer.9.d. their neighbours, but ymagyne mis- B Job.34 chiefe in their hertes. Mat.6.b

• Reward them accordyng to their Ro.2.b. dedes, and accordinge to the wickednes of their owne inuentions.

Recompence them after the woorke of their handes: paye theym that they haue deserued.

For they regard not in theyr mind the woorkes of the LORDE, nor the

the operacion of his handes: therfore shall he breake them downe, and not buylde them vp.

℣ Praysed be the Lord for he hath herd the voyce of mine humble peticions.

Deut.8. * The Lorde is my strength and my shylde: my herte hath trusted in hym, and I am helped.

Therfore my hert daunceth for ioy: and in my song wyll I prayse him.

The Lorde is their strength: and hee is the wholsome defence of hys anoynted.

De.32.b O saue thy people, and geue thy blessynge vnto * thine enheritaunce: fede them, and set them vp for euer.

℣ The.xxix.Psalme.
Afferte domino.

I BRynge vnto the Lorde (O ye myghty,) (bryng yonge rams vnto the Lorde: ascrybe vnto the Lord worshyp and strength.

Geue the Lorde the honoure due vnto his name: worshippe the Lorde with holy worshyppe.

Ex.7.8 * It is the Lord that commaundeth the waters: it is the glorious God Exo.14 that maketh the thunder: * it is the Mat.8.d Lorde that ruleth the sea.

B The voyce of the Lorde is myghty in operacion: the voyce of the Lorde is a glorious voyce.

The voyce of the Lord breaketh the Ex.17 * Ceder trees: yea, the Lord breaketh the ceders of Libanus.

He made them also to skyppe lyke a Calfe: Lybanus also, and Sirion lyke a yonge vnicorne.

℣ The voyce of the Lorde diuideth the flames of fire: the voyce of the Lorde, shaketh the wildernesse, yea, the Lorde shaketh the wyldernesse of Cades.

The voyce of the Lorde maketh the hyndes to bryng foorth yonge, and discouereth the thycke bushes: in his temple doeth euery man speake of hys honoure.

The Lorde sytteth aboue the water floode, and the Lorde remayneth kynge for euer.

The Lord shall geue strength vnto his people, the Lorde shall geue his people the blessyng of peace.

℣ The.xxx.Psalme.
Exaltabo te domine. Morning prayer.

I Will magnifye thee, O Lord, for thou haste set me vp, and not made my foes to triumphe ouer me.

O Lorde my God, I cryed vnto thee and thou haste healed me.

Thou Lord haste brought my soule out of hell: thou haste kepte my lyfe, frome theym that goe downe into the pytte.

Synge prayses vnto the Lorde, (O ye Saynctes of hys) and geue thanks vnto hym for a remembraunce of hys holynesse.

B * For hys wrath endureth but the twynkelynge of an eye, and in hys 1 Cor.4.c pleasure is lyfe.

Heuinesse may endure for a nyght, but ioye commeth in the morning.

And in my prosperity, I sayde, I shall neuer be remoued: thou Lorde of thy goodnesse haddest made my hyll so stronge.

Thou diddest turne thy face (fro ℣ me) and I was troubled.

Then cryed I vnto thee, O Lord, and gatte me to my LO RD right humbly.

What profite is there in my blood, when I go downe to the pytte?

Shall the dust geue thankes vnto thee? Or shall it declare thy trueth?

Heare, O Lorde, and haue mercye vpon me: Lord be thou my helper. D

Thou haste turned my heuinesse into ioye: thou haste put of my sackecloth and gyrded me with gladnesse.

Therfore shall (euery good man) synge of thy prayse without ceasyng: O my God I wyll geue thanckes vnto theee for euer.

℣ The.xxxi.Psalme.

In te domine speraui.

In thee, O Lord, haue I put my truste, let me neuer be put to confusion: deliuer me in thy ryghteousnes.

Bowe downe thyne eare to mee, make haste to deliuer me.

And be thou my stronge rocke, and an howse of defence, that thou mayst saue me.

For thou arte my stronge rock, and my castell: Bee thou also my guyde, and leade me for thy names sake.

Drawe me out of the net that they haue layde priuyly for me: for thou art my strength.

Luk.23.a Into thy handes I commend my
Acts.7.g spirite: For thou hast redemed me, O
B Lorde, thou God of truthe.

I haue hated theim that holde of superstitious vanities, and my truste hath ben in the Lorde.

I wil be glad & reioyce in thy mercy: for thou haste considred my trouble, and hast knowen my soule in aduersities.

Thou hast not shut me vp into the hand of the enemy, but haste sette my feete in a large roome.

Haue mercy vpon me, O Lord, for I am in trouble: and myne eye is consumed for very heauynesse, yea my soule and my body.

For my lyfe is waxen old with heuynesse, and my yeares with mournynge.

My strengthe fayleth me, because of myne iniquitie, and my bones are corrupt.

I becam a reproofe among all myne ennemies, but specially amonge my neighbors, and they of myn acquaintance were afrayde of me.

C And they that dyd see me without, conueyed themselues fro me.

I am cleane forgotten, as a deade man oute of mynde.

I am become, lyke a broken vessel.

For I haue hearde the blasphemie of the multitude: and feare is on euery syde.

Whyle they consplre together against me, and take their counsell to take away my lyfe.

But my hope hath ben in thee, O Lorde, I haue sayd: thou art my god.

My time is in thy hand: deliuer me from the hand of myne enemies, and from them that persecute me.

Shewe thy seruaunt the light of thy countenance, and saue me for thy D mercyes sake.

Let me not be confounded, O Lord for I haue called vpon thee: lette the vngodly be put to confusion, and bee put to silence in the graue.

Lette thy lyeng lyppes be put to silence, whiche cruelly, disdaynefully, and despitefully speake agaynste the ryghteous.

O howe plentyfull is thy goodnesse, whyche thou haste layde vp for theym that feare thee: and that thou haste prepared for them, that put their truste in thee, euen before the sonnes of menne.

Thou shalt hyde them priuyly by thyne owne presence from the prouokyng of all men: thou shalt kepe them secretely in thy tabernacle, frome the stryfe of tongues.

Thanks be to the Lord: for he hath shewed me meruaylous great kyndnesse in a strong citie.

And when I made haste, I sayd: I am cast out of the sight of thyn eyes.

Neuertheleste, thou hearedst the voyce of my prayer, whenne I cryed vnto thee.

O loue the Lorde, all ye his saintes, for the Lord preserueth them that are faithfull, and plenteously rewardeth he the proude doer.

• Be stronge, and he shall stablisshe Psa.27
your harte, all ye that put your truste and.31
in the Lorde.

¶ The.xxxii.Psalme.

Beati quorum.

Blessed is he, whose vnrighte- I
ousnesse is forgeuen: & whose Enemi
synne is couered. prayer.

• Blessed is the man, vnto whom Rom.4
the Lorde imputeth no synne, and in whose spirite there is no guyle.

For whyle I held my tongue, my bones

bones consumed awaye therowe my dayly complaynyng.

For thy hand is heauy vppon me day and nyght: and my moysture is like the drought in sommer. Sela. B

I will knowledge my synne vnto thee, and myne vnrighteousnesse haue I not hydde.

Job. 13. I said: I will confesse my synnes
Luk. 15. vnto the Lord, and so thou forgauest the wickednes of my synne. Sela.

For this shal euery one that is godly, make his prayer vnto thee: in a tyme when thou mayst be found.

But in the greate water floodes: they shall not come nye hym.

Thou art a place to hide me in, thou shalte preserue me from trouble: thou shalt compasse me about with songes of deliuerance. Sela.

I will enforme thee, & teache thee in the way, wherein thou shalte goe: and I will guide thee with myn eie.

Bee not ye lyke horse and mule, whyche haue no vnderstandyng.

whose mouths must be holde with bitt and bridle, lest they fal vpon the.

Great plagues remayn for the vngodly: but who so putteth his truste in the Lorde, mercye embraceth hym on euery syde.

Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

¶ The .xxxiij. Psalme.

Exultate iusti in domino.

I Psl. 97.b REioyce • in the Lorde, O ye righteous, for it becommeth well the iust to be thankful.

Eph. 5.d Coll. 3.c • Prayse the Lorde with harpe: syng Psalmes vnto hym with the Lute and Instrument of tenne stringes.

Syng vnto the Lord a newe song, syng praises iustly (vnto hym) with a good courage.

For the worde of the Lord is true, and all his workes are faithfull.

He loueth righteousnes and iudgement: the earth is full of the goodnes of the Lorde.

Gen. 1.a • By the worde of the Lord were the heauens made: and all the hostes of them by the breathe of his mouth.

He gathereth the waters of the sea together, as it were vppon a heape, and layeth vp the deepe, as in a treasure house.

Lette all the earthe feare the Lord: stande in awe of hym, all ye that dwell in the worlde. B

• For he spake, and it was doone, Ps. 148.a he commaunded, and it stode faste.

The Lorde bryngeth the • counPsal. 1.a cell of the Heathen to naught, & Esa. 8.b maketh the deuices of the people, to bee of none effecte, (and casteth out the councell of princes.)

The councel of the Lord shall endure for euer: and the thoughts of his heart from generation to generation.

Blessed are the people whose God is the Lord Iehouah, and blessed are the folke that haue chosen hym to bee their inheritaunce.

The Lorde looked downe frome heauen, and behelde all the children of men: frome the habitation of hys dwellyng, he consydereth all theym that dwell in the erthe.

He fashioneth al the herts of them: and vnderstandeth all their workes.

There is no kyng that can bee saued by the multitude of an host: neyther is any myghtie manne deliuered by muche strength.

A horse is counted but a vayne thyng to saue a man: neither shall he deliuer any mā by his great strength.

Behold, the eie of the Lorde is vpō them that feare hym, and vpon them that put their truste in hys mercy.

To delyuer theyr soules frome deathe, and to feede them in the tyme of dearthe.

Our soule hathe pacientely taryed for the Lord: for he is oure helpe and our shielde.

For our hert shal reioice in him: because we haue hoped in his holi name

Let thy mercyfull kyndnesse, O Lord be vpon vs, like as we haue put our truste in thee.

¶ The .xxxiiij. Psalme.

Benedicam dominum.

A I Wyll alwaye gene thankes vnto the Lorde, his prayse shal euer bee in my mouth.

My soule shall make her boaste in the Lord: the humble shal heare therof, and be glad.

O prayse the Lorde wyth me, and let vs magnifie his name together.

1 Re. 21 d * I sought the Lorde, and he hearde me: yea he deliuered me oute of all my feare.

They hadde an eye vnto hym, and were lyghtned, and their faces were not ashamed.

Lo, the poore cryeth, and the Lorde heareth him, yea, and saueth hym oute B of all hys troubles.

Ios. 5. d. 4 re. 11 g * The aungel of the Lorde tarieth round about them that feare hym, and deliuereth them.

O taste and se, howe gracious the Psal. 2. b Lorde is, * blessed is the man that trusteth in him.

Psa. 127 O * feare the Lorde ye that be hys sayntes: for they that feare him want nothing.

Mat. 6 b The lions do lacke, and suffer hunger * but they whiche seeke the Lorde, shall wante no maner of thynge that C is good.

Come ye childzen, and herken vnto me: I wyll teache you the feare of 1 Pe. 3. f the Lorde.

* What manne is hee that lysteth to liue, and would fayne see good days?

Kepe thy tongue from euil, and thy lippes that they speake no gyle

Eschue euil, and do good, seke peace and ensue it.

The eyes of the Lorde are ouer the righteous: and his eares are open vnto their prayers.

The countenaunce of the Lorde is against them that do euil, to rote oute the remembraunce of theym from the earth.

The ryghteous crye, and the Lorde heareth them, and deliuereth thē oute of al their troubles. D

The Lord is ny vnto them that are of a contrite heart, and wil saue suche as be of an humble spirite.

* Great ar the troubles of ỹ righteous but ỹ lord deliuereth him out of al Psa. 24 b Acts. 14 3 Ti. 3. c.

He kepeth all his bones, so that not one of them is broken.

But misfortune shall slaye the vngodlye, and they that hate the righteous, shalbe desolate.

The lord deliuereth the souls of his seruantes: and all they that put their trust in him shal not be destitute.

¶ The. xxxv. Psalme.

Iudica domine nocentes. Wonnig mayer. A

PLeate thou my cause, O Lorde, with them that striue with me and fighte thou against theym that fight against me.

Lay hand vpon the shielde and buckler, and stand vp to helpe me.

Bring forth the speare and stop the way against thē that persecute me: sai vnto my soule, I am thy saluation.

Let them be confounded and put to shame, that seke after my soule: let thē be turned backe, and brought to confusion, that ymagine mischefe for me.

Psa. 83 c * Let them be as the dust before the wynd: and the angel of the Lord scattering them.

Let their waye be darke and slippery: and lette the angell of the Lorde persecute them.

For they haue preuely layed their net to destroie me wythout a cause, ye euen wythout a cause haue they made a pit for my soule.

Let a sodein destruction come vpon him vnwares: & his net that hee hath B laied preuely, catche him selfe, that he may fal into his owne mischefe.

And my soule be ioyful in the Lord: it shal reioyse in his saluation.

All my bones shall say: Lorde, who is lyke vnto thee?

which deliuerest the poore frō him that is to strong for him: ye, the poore and him that is in miserye from him that spoyleth him.

False witnes did rise vp: they laied to my charge, things ỹ I know not.

They rewarded me euil for good: to the great discomfort of my soule.

Neuer-

Neuertheleſſe, when they wer ſick I put on ſackcloth: and humbled my ſoule with faſting, and my praier ſhal turne into myne owne boſome.

C I behaued my ſelf as though it had bene my frend or my brother: I went heauily, as one that mourneth for his mother.

But in myne aduerſitie they reioyſed, and gathered thē together: ye, the very abiectes came together againſte me vnawares, making mowes at me, and ceaſed not.

With the flatterers wer buſie mockers, whiche gnaſhed vpon me with their teeth.

Lorde, how longe wilte thou looke vpon this? O deliuer my ſoule from the calamities whiche they bringe on me, and my dearling from the Lions.

So wil I geue the thankes in the great congregation: I wil praiſe the among much people.

O let not theim that are myne enemies triumph ouer me vngodly: neyther let them wincke with their eyes
Pſa.69. that hate me without a cauſe.
ch.11d And whye? their commynge is not for peace, but they ymagine diſceatful wordes, againſt theim that are quiete in the lande.

They gaped vppon me with theyr mouthes, and ſaide: fie on thee, fye on thee, we did ſe it with our eyes.

D This thou haſt ſene, O Lorde: hold not thy tongue then, goe not farre fro me, O Lorde.

Awake and ſtande vp to iudge my quarell: auenge thou my cauſe, my God and my Lorde.

Judge me, O Lorde my God, accordinge to thy ryghteouſnes, and let thē not triumph ouer me.

Let thē not ſay in their hertes, ther there, ſo would we haue it: neyther let them ſay, we haue deuoured him.

Let thē be put to confuſion & ſhame together: that reioyce at my trouble.

Let theym bee clothed with rebuke and diſhonour: that boaſt them ſelues againſt me.

Let thē be glad and reioice ỹ fauour my righteous dealinge: ye let them ſay alway bleſſed be ỹ Lord, which hath pleſure in ỹ proſperitie of his ſeruāt.

And as for my tonge, it ſhalbe talkyng of thy righteouſnes, and of thy praiſe, all the day long.

¶ The. xxxvi. Pſalme.

Dixit inuſtus.

A My hert ſheweth me the wickednes of the vngodly, that Rom.3.c
* there is no feare of God before his eies.

For he flattereth hymſelf in his owne ſyght, tyll his abhominable ſynne be found out.

The wordes of his mouth are vnrighteous, and full of diſceite: he hath lefte of to behaue hym ſelfe wyſely, and to doo good.

He imagineth miſchiefe vpon hys bed, and hath ſet hymſelfe in no good waye, neyther doothe he abhorre any thyng that is euill.

Thy mercy, O Lord, reacheth vnto the heauen, and thy faithfulneſſe vnto the cloudes.

Thy ryghteouſneſſe ſtandeth lyke the ſtrong mountains: thy iudgementes are lyke the great deepe.

Thou Lord ſhalt ſaue bothe man & B
beaſt. Howe excellent is thy mercye, O God: and the children of men ſhal put their truſte vnder the ſhadowe of thy wynges.

They ſhalbe ſatisfied with the plenteouſnes of thy houſe, and thou ſhalte geue them drynke of thy pleaſures, as out of the ryuer.

For with thee is the well of lyfe, and in thy lyght ſhall we ſee light.

O continue forth thy louing kindneſſe vnto them that knowe thee, and thy ryghteouſnes vnto them that are trewe of hearte.

O lette not the foote of pryde come againſt me: and let not the hand of the vngodly caſte me downe.

There are they fallen (all) that woorke wyckednelle: they are caſte downe, and ſhall not be able to ſtand.

¶ The. xxxvij. Pſalme.

The. xxxvii. Psalme.
Noli emulari.

Euening prayer.

A FRet not thy selfe because of the vngodly: neither be thou enuyous agaynste the euyll doers.

For they shall soone be cut downe lyke the grasse: and be withered, euen as the grene herbe.

Put thou thy truste in the Lorde, and be doyng good: dwell in the land, and verely thou shalt be fed.

Delyte thou in the Lorde: and he shall geue thee thy hertes desyre.

Commytte thy waye vnto the Lorde, and put thy truste in hym: and he shall bryngе it to passe.

He shall make thy ryghteousnesse as cleare as the lyght: and thy iuste dealynge as the noone daye.

Holde thee still in the Lorde, and abyde paciently vpon him: but greue not thy selfe at hym, whose way doth prosper agaynste the man that doeth after euyll counsayles.

Leaue of from wrathe, and let go displeasure: fret not thy self, els shalt thou be moued to do euyll.

B Wycked doers shalbe rooted oute: and they that paciently abide the Lord, those shall enherite the lande.

Yet a lytle whyle, and the vngodly shalbe cleane gone: thou shalt loke after his place, and he shalbe away.

But the meke spirited shall possesse the earth, and shalbe refreshed in the multitude of peace.

The vngodlye asketh councell agaynste the iuste: and gnasheth vpon hym with his teeth.

The Lorde shall laughe hym to scorne, for he hath sene, that hys daye commynge.

The vngodly hath drawen out the swerd: and haue bended their bowe.

To caste downe the poore and nedye, and to slaye suche as be of a right conuersation.

C Their sweard shal go throw their owen hert, & their bowe shalbe broke.

A small thyng that the ryghteous hath, is better then greate ryches of the vngodly.

For the armes of the vngodlye shalbe broken, and the Lorde vpholdeth the ryghteous.

The Lorde knoweth the dayes of the godlye: and their inheritaunce shall endure for euer.

They shal not be confounded in the perillous tyme: and in the dayes of derth they shall haue ynough.

As for the vngodlye, they shal pe- D
ryshe, and the enemyes of the Lorde shall consume, as the fatte of lambes: yea, euen as the smoke shall they consume awaye.

The vngodlye borowеth and payeth not agayne: but the righteous is mercifull and liberall.

Suche as be blessed of God, shall possesse the land: and they that be cursed of hym, shalbe roted oute.

The Lorde ordereth a good mans goynge: and maketh his waye acceptable to hym selfe.

* Though he fall, he shall not be Psa. 37b
caste awaye: for the Lorde vpholdeth him with his hande.

I haue bene yonge, and nowe am olde: and yet sawe I neuer the ryghteous forsaken, nor his seede beggyng their breade.

* The righteous is ouer merciful, Psa. 11.c
and lendeth, and his sede is blessed. E

Flee from euyll, and do the thyng that is good, and dwell for euer.

For the Lorde loueth the thynge that is right, he forsaketh not his that be godly, but they are preserued for euermore.

(The vnrighteous shal be punyshed:) as for the sede of the vngodly, it shalbe roted oute.

The ryghteous shall inherite the lande, and dwell therin for euer.

* The mouth of the righteous is Psa. 37b
exercised in wisdome, and his tongue will be talkyng of iudgement.

The lawe of hys God is in hys F
hert: and his goinges shall not slyde.

The vngodly seeth the righteous: and seketh occasion to slaye hym.

The Lorde wyll not leaue hym in hys hande, nor condempne hym when

when he is iudged.

Hope thou in the Lorde, and kepe hys waye, and hee shall promote thee that thou shalt possesse the land: whē the vngodly shal perish, thou shalt se it.

I my self haue sene the vngodly in greate power, and flourishinge lyke a grene bay tree.

I wente by, and lo, he was gone: I soughte hym, but his place coulde no where be found.

G Kepe innocencie, and take hede vnto the thinge that is ryghte: for that shal bring a man to peace at the last.

As for the transgressours, thei shal perysh together, and the end of the vngodlye is, they shall bee rooted oute at the last.

But the saluation of the righteous commeth of the Lord, whiche is also their strength in the tyme of trouble.

And the Lorde shal stand by theym, and saue theim, he shall deliuer theim from the vngodlye, and shall saue thē because they put their trust in hym.

¶ The.xxxviii. Psalme.

Domine ne in furore.

Morning prayer.

A Psal.6.a. Jer.10.d

PVt mee not to rebuke (O Lord) in thine angre: nether chasten me in thy heauy displeasure.

For thine arowes sticke fast in me, and thy hand presseth me sore.

There is no health in my flesh, because of thy displeasure, neyther is there any rest in my bones, by reason of my synne.

For my wyckednesses are gone ouer my heade, and are like a sore burthen, to heauy for me to beare.

My woundes styncke and are corB rupt, through my folishnes.

I am brought into so great trouble and misery, that I go mournynge all the day longe.

For my loynes are fylled wyth a sore dysease, and there is noo whole part in my body.

I am feble and sore smitten, I haue roared for the very disquietnes of my hearte.

Lord thou knowest all my desyre, and my groning is not hid from the.

My hearte panteth, my strength hath fayled me, and the lighte of mine eyes is gone from me.

C Iob.19.b My louers and my neyghboures did stand lokinge vppon my trouble, and my kinsmen stode a far of.

They also that soughte after my lyfe, layed snares for me: and they that wente aboute to do me euill, talked of wickednes, and ymagined disceate all the day longe.

As for me, I was like a deafe man and heard not: and as one that is dom, which doth not open his mouth.

I became euen as a man that heareth not: and in whose mouthe there is no reprofes.

For in thee, O Lorde, haue I putte my trust, thou shalte answere for me, O Lord my God.

D I haue required, that they (euen my enemyes) shoulde not triumphe ouer me: for whan my fote slypte, they reioysed greatly against me.

And I truely am set in the plague, and my heauines is euer in my sight.

For I wyl confesse my wickednes and be sorye for my synne.

But myne enemyes liue and are myghty: and they that hate me wrōgfully, are many in numbre.

Thei also that reward euil for good are agaynst me: because I folowe the thing that good is.

Forsake me not (O Lord my god) Be not thou far fro me.

Haste thee to helpe me, O Lorde (God) my saluation.

¶ The.xxxix. Psalme.

Dixi custodiam vias

I Sayde: I wyll take heede to my A wayes, that I offende not in my tonge.

I wyll kepe my mouth, as it were with a bridle, while the vngodlye is in my syght.

I helde my tongue, and spake nothyng, I kept silence: yea, euen from good woordes, but it was payne and greefe to me.

My heart was whote within me, and while I was thus musinge, the fyre kindeled: and at the laste I spake with my tonge.

Psa.90 c * Lorde let me knowe myne ende, and the numbre of my dayes: that I maye be certified howe long I haue to liue.

B Job.7.a. * Behold thou hast made my daies as it were a span longe, and mine age is euen as nothing in respect of thee. And verely euery manne liuinge is al together vanitie. Selah.

Surely man walketh in a vayne shadow, and disquieteth himself in vaine. He heapeth vp * richesse, and can not Luk.12c tell who shall gather them.

And nowe Lorde what is my hope? truely my hope is euen in thee.

Deliuer me from all myne offences and make mee not a rebuke vnto the folysh.

I became dombe, & opened not my mouthe, for it was thy doyng: take away thy plage fro me.

C I am cũe consumed by the meanes of thy heauy hande. When thou wyth rebukes dost chasten man for sin.

Thou makest hys bewtie to consume awaye, like as it were a moth freting a garment, euery man therfore is but vanitie. Selah.

Heare my prayer, O Lorde, & with thine eares consider my calling: holde not thy peace at my teares.

For * I am a straunger with thee 1Pa.29c and a sotournoure, as all my fathers were.

Oh spare me a litle, that I may recouer my strength, before I goe hence and be no more sene.

¶ The .xl. Psalme.

Expectans expectaui.

I wayted pacientlye for the Lord and hee inclined vnto mee: and A heard my calling.

He brought me also oute of the horrible pitte, out of the mire and clay. And set my fete vpon the rocke & ordered my goinges.

And he hath put a newe song in my mouth, euen a thanksgeuing vnto oure God.

Many shal se it, and feare, and shall put their trust in the Lorde.

* Blessed is the man that hath set his hope in the Lord, and turned not Jer.17b vnto the proud, and to suche as goe about with lyes.

O Lord my God, great are thy wõderous workes, which thou hast don like as be also thy thoughtes whyche are to vs ward: and yet ther is no mã that ordreth them vnto thee.

If I would declare theym, and B speake of them, they should be mo thẽ I am able to expresse.

* Sacrifice and meatoffringe thou Heb.14 wouldeste not haue, but myne eares hast thou opened.

Burntoffrings and sacrifice for sin hast thou not required: Then sayd I: Lo I come.

In the volume of the booke it is written of me, that I shoulde fulfyll thy wyll, O my God: I am contente to do it: yee, thy lawe is within my hearte.

I haue declared thy ryghteousnesse in the great congregation: Lo, I will not refraine my lyppes, O Lord, and that thou knowest.

I haue not hid thy ryghteousnesse C wythin my hearte, my talkinge hath ben of thy truth and of thy saluation.

I haue not kepte backe thy louing mercy, & truth frõ ỹ gret cõgregatiõ.

Withdrawe not thou thy mercye fro me, O Lord, let thy louinge kindnesse & thy trueth alway preserue me.

For innumerable troubles ar come about me: myne sinnes haue taken such holde vpon me, that I am not able to loke vp.

Yea they are more in number then the heares of my heade, and my hearte hath fayled me.

O Lorde, lette it be thy pleasure to deliuer me, make haste, O LORD D to helpe me.

Let them be ashamed and confounded together, that seeke after my soule to destroy it: let them be driuen backward and be put to rebuke, that wysh me euil.

Let them be be desolate and reward- ed

ded with shame, that saye vnto me: fie vpon thee, fie vpon thee.

Let all those that seke thee, be ioyfull and glad in thee: and let suche as loue thy saluacion, saye alwaye, the Lorde be praysed.

As for me, I am poore and nedye, but the Lorde careth for me.

Thou art my helper and redemer: make no long tarying, O my God.

¶ The.xli.Psalme.

Beatus qui intelligit.

Evening prayer. ℣ Pro.14b

BLessed is he * that considereth the poore (and nedy) the Lord shall delyuer hym in the tyme of trouble.

The Lord preserue him, and kepe him alyue: that he may be blessed vpon earth, and delyuer not thou him into the wyll of hys enemyes.

The Lord comforte him, when he lyeth sicke vpon his bed: make thou all his bed in his sickenes.

I sayde: Lorde be mercifull vnto me, heale my soule, for I haue sinned agaynst thee.

Myne enemyes speake euyll of me: when shall he dye and hys name perysshe.

℟ And if he come to se me: he speaketh vanitie, and his hert conceyueth falshod within him self: and when he commeth forth, he telleth it.

All myne enemyes whisper together agaynst me: euen agaynst me do they ymagine this euyll.

Let the sentence of gyltines proceede agaynst him: and nowe that he lyeth, let him ryse vp no more.

Yea, euen myne owne familyer Psa.55.e frende whom I trusted * (which did Ihō.14b also eate of my breade) hathe layde ℭ great wayte for me.

But be thou mercifull vnto me, O Lord, rayse thou me vp agayne, and I shall rewarde them.

By this I knowe thou fauourest me, that myne enemye doeth not triumphe agaynst me.

And when I am in my health thou vpholdest me, and shalt set me before thy face for euer.

Blessed be the Lord God of Israel world without end. Amen.

¶ The .xlii. Psalme.

Quemadmodum.

LYke as the harte desireth the water brokes, so longeth my soule after thee, O God. ℣

My soule is a thirst for God, yea, euen for the lyuynge God: when shall I come to appeare before the presence of God?

* My teares haue ben my meate Psa.80a daye and night, whyle they dayly saye vnto me: wher is nowe thy God?

Nowe when I thynke therevpon, * I powre out my herte by my 1 Reg.1c selfe: for I went with the multitude, Psa.62a and broughte them fourthe vnto the ℣ house of God.

In the voice of praise and thankesgeuing, amōg such as kepe holy daye.

* Why arte thou so full of heauynes (O my soule) and why art thou Psa.43a so vnquiet within me?

Put thy truste in God, for I will yet geue hym thankes: for the helpe of hys countenaunce.

My God, my soule is vexed within me: therfore will I remember thee concernyng the * land of Iordan, and Ios.11.a the litle hill of Hermon.

One depe calleth another, because of the noyse of thy water pypes.

* All thy waues and stormes, are Iona.2a gone ouer me.

The Lorde hath graunted hys louynge kyndnesse on the daye tyme: and in the nyghte season dyd I synge of hym, and made my prayer vnto the God of my lyfe.

I will saye vnto the God of my ℭ strength: whye haste thou forgotten me? why go I thus heuely, while the enemye oppresseth me?

My bones are smitten a sunder as with a swerde: while mine enemyes (that trouble me) cast me in the teth.

Namely while they say dayly vnto me: where is nowe thy God?

Why arte thou so vexed (O my

soule: and why arte thou so disquieted within me?

O put thy trust in God, for I wyl yet thanke hym, which is the helpe of my countenance, and my God.

The .xliii. Psalme.
Iudica me Deus.

℣ GEue sentence with me, O God, and defend my cause against the vngodlye people: Oh deliuer me from the disceitfull and wycked man.

For thou art the god of my strēgth why hast thou put me from thee: and why go I so heuily, whyle the ennemye oppresseth me?

Oh send out thy light & thy truthe that they may leade me, and bring me vnto thy holy hil, and to thy dwelling

And that I maye go vnto the aulter of God, euen vnto the God of my ioye and gladnesse.

And vpon the harpe will I geue thankes vnto thee, O God my God.

Psa. 42. * Why arte thou so heauye (O my soule) and why arte thou so disquieted within me?

O put thy trust in God, for I wyl yet geue hym thankes, whiche is the helpe of my countenance, & my God.

Morning prayer.

The .xliiij. Psalme.
Deus auribus nostris.

℣ WE haue herd with oure eares O God, * our fathers haue told vs, what thou hast done in their tyme of olde.

Deu. 6. b How thou hast driuen out the Heithen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

Deu. 9. a * For they gat not the land in possession thorowe theyr owne sword, neither was it their owne arme that helped theim.

But thy ryghte hande, and thyne arme, & the light of thy countenance, because thou haddest a fauoure vnto theym.

Ps. 97. b * Thou art my kyng, O GOD, sende helpe vnto Jacob.

Thorowe thee, will we ouerthrow our enemies, and in thy name wil we treade theym vnder, that ryse vp against vs.

For I will not trust in my bowe: it is not my sword that shall help me. ℣

But it is thou that sauest vs from our enemies, and puttest them to confusion that hate vs.

We make our boast of God all the daye longe: and will prayse thy name for euer. Sela.

But now thou art farre of, and puttest vs to confusion, and * goest not Ps. 60. i forth with our armies.

Thou makest vs to turne our backes vpon oure enemies: so that they which hate vs, spoile our goodes. ℭ

Thou lettest vs bee eaten vp like sheepe: and hast scattered vs amonge the Heathen.

Thou sellest thy people for naught: and takest no money for them.

Thou makest vs to bee rebuked of our neyghboures, to bee laughed to scorne, and had in derision, of theym them that are rounde about vs.

* Thou makest vs to be a byword among the Hethen, and that the people shake their heades at vs.

My confusion is dayely before me, and the shame of my face hathe couered me. Ps. 79. a

For the voyce of the sclaunderer & blasphemer: for the enemy & auenger.

And though all this be come vpon vs, yet doo we not forget thee: nor behaue our selues frowardelye in thy couenaunt. ℣

Our hert is not turned backe: neither our steps gone out of thy waye.

No not whan thou hast smittē vs into the place of dragons, and couered vs with the shadowe of death.

If we haue forgotten the name of our God, and holden vp oure handes to any straunge God.

Shal not God search it out? for he knoweth ỹ very secrets of the hert.

Rom. 8. f * For thy sake also are we killed all the day long, and ar counted as sheepe appoynted to be slayne.

All

Up lorde, why slepest thou? awake and be not absent from vs for euer.

Wherefore hydest thou thy face, and forgettest our misery and trouble?

Ps. 119. For our soule is brought lowe euen vnto the dust: our bealy cleaueth vnto the ground.

Aryse and helpe vs, and deliuer vs for thy mercies sake.

¶ The. xlv. Psalme.

Eructauit cor meum.

MY heart is enditynge of a good matter: I speake of the things whyche I made vnto the kynge.

My tongue is the penne of a redy wryter.

Thou art fairer then the childrē of men, full of grace are thy lyps: because God hath blessed thee for euer.

Gird the with thy swearde vpon thy thigh (O thou most mightie) according to thy worshyp and renoume.

Good luck haue thou with thyne honor, ride on because of the worde of truth, of mekenes, and righteousnes: and thy right hande shall teache thee

B terrible thynges.

Thy arrowes are very sharpe, and the people shalbe subdued vnto thee, euen in the myddest among the Kinges ennemies.

Heb. 1. b * Thy seat, O God, endureth for euer: the scepter of thy kyngdome is a vpright scepter.

Thou haste loued righteousnesse, and hated iniquitie: wherefore God euen thy God) hath annoynted thee with the oyle of gladnesse aboue thy felowes.

All thy garmentes smell of myrre Aloes, and Cassia, out of the yuory palaces, wherby they haue made the glad.

Kynges daughters were amonge thy honorable womē: vpon thy right hand did stand the quene in a vesture of golde (wrought about with dyuers coloures.)

C Herken (O daughter) & consider encline thyn eare: forgette also thyn owen people, and thy fathers house.

So shall the kyng haue pleasure in thy beautie, for he is the Lorde (god) and worshyp thou hym.

And the daughter of Tyre shall be there with a gyfte, lyke as the ryche also among the peple shal make their supplication before thee.

The kings daughter is al glorious within, her clothing is of wrought gold

She shalbe brought vnto the king in raimēt of nedle worke: the virgins that be her felowes, shal beare her cōpany, and shalbe brought vnto thee.

With ioye and gladnesse shall they be broughte: and shall enter into the kynges Palaice.

In stede of thy fathers, thou shalt haue children, whome thou mayste make princes in all landes.

I wyll remembre thy name frome one generation to an other: therefore shall the people geue thankes vnto thee, worlde without ende.

¶ The. xlvi. Psalme.

Deus noster refugium.

A

GOd is our hope and strength: a very present helpe in trouble

Therfore wil we not feare, thoughe the earthe bee moued, and thoughe the hylles bee caryed in the myddes of the sea. Ps. 93.

* Though the waters therof rage and swell: and though the mountains shake at the tempest of the same. Sela.

The riuers of the flouddes thereof, shall make glad the Citie of god, the holye place of the tabernacles of the moste hyghest.

God is in the midst of her, therfore shall shee not bee remoued: God shall helpe her, and that right early.

The heithen make muche adoo, and the kyngdomes are moued: but God hath shewed his voyce, and the earth shall melt a waye.

B

The Lorde of hostes is with vs, the god of Jacob is our refuge. Sela

O com hither, and behold the workes of the Lord, what destructions he hath brought vpon the earth.

He maketh warres to ceasse in all the worlde: he breketh the bow & knappeth the speare in sunder, and bourneth

neth the charettes in the fire.

Be styll then and knowe that I am God: I wyll be exalted amonge the heathen, and I wyll be exalted in the earth.

The Lord of hostes is with vs, the God of Iacob is our defence. Sela.

Euening prayer.

¶ The. xlvii. Psalme.
Omnes gentes plaudite.

¶ Clappe your handes together (all ye people) O synge vnto God with the voyce of melodye.

Psa. 96 a

For the Lord is hye, and to be feared, he is the greate kynge vppon all the earth.

He shall subdue the people vnder vs, and the nations vnder our fete.

He shall chose out an herytage for vs: euen the worshyp of Iacob whom he loued. Sela.

God is gone vp with a merye noyse: and the Lorde with the sounde of the trompe.

¶ O synge prayses, synge prayses vnto (oure) God: O synge prayses, synge prayses vnto our kynge.

For God is kyng of all the earth, synge ye prayses with vnderstanding.

God reygneth ouer the heathen: God sitteth vpon his holy seate.

The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is verye hye exalted) doeth defende the earth, as it were with a shylde.

¶ The. xlviii. Psalme.
Magnus dominus.

¶ GReat is the Lord, and hyghly to be praysed, in the citie of our God, euen vppon his holy hill.

The hill of Syon is a fayre place, and the ioye of the whole earth: vpon the northsyde lyeth the citye of the great kynge.

God is well knowen in her palaces, as a sure refuge.

For lo: the kynges (of the earth) are gathered, and gone by together.

They marueled, to se such things: they were astonyed, and sodenly caste downe.

Feare came there vpon them, and sorowe as vpon a woman in her trauaile: thou shalt breake the shippes of the sea, thorowe the east wynde.

Like as we haue herde, so haue we ¶ sene in the citye of the Lord of hostes, in the citye of oure God: God beholdeth the same for euer. Sela.

We wayte for thy louynge kyndnesse, (O God) in the myddest of thy temple.

(O God) accordynge vnto thy name, so is thy prayse vnto the worldes ende: thy ryghte hande is full of ryghteousnesse.

Let the mounte Sion reioyce, and ¶ the daughters of Iuda be glad, because of thy iudgementes.

Walke about Sion, and go rounde about her: and tell the towres therof.

Marke well her bulwarkes, set vp her houses, that ye may tell them that come after.

For this God is our god for euer & euer, he shalbe our gyde vnto death.

¶ The. xlix. Psalme.
Audite hec gentes.

¶ OHeare this, al ye people: ponder it with youre eares, all ye that dwell in the worlde.

Hye and lowe, ryche and poore, one with another.

My mouthe shall speake of wysdome, and my herte shall muse of vnderstandyng.

I wyll enclyne myne eare to the parable, and shewe my darke speche vpon the harpe.

Wherefore shoulde I feare in the dayes of wickednesse, and when the wickednesse of my heles compasseth me rounde about?

* Ther be some that put theyr trust in their goodes: and boste themselues in the multitude of their ryches.

Psa. 52 b
Luk. 12. f

But no man maye deliuer hys brother, nor make agreement vnto God for hym.

* For it costeth more to redeme theyr soules, so that he muste let that alone

1. Pe. 1 f
Iob. 28

alone for euer.

Yea, though he lyue longe, and see not the graue.

• For he seeth, that wyse men also dye, and perishe togither, as well as the ignorant and foolishe, and • leaue their rychesse for other.

And yet they thinke, that their houses shall continue for euer: and that their dwelling places shal endure frō one generation to another, and call the landes after their owne names.

Neuertheiesse, man will not abide in honour, seeyng he may be compared vnto the beastes that perysshe: this is the way of them.

This is their foolishnes, and their posteritie, prayse their sayeng. Sela.

They lye in the helle lyke sheepe: deathe gnaweth vpon them.

C And the righteous shal haue domination of them in the morneyng: their beautie shall consume in the sepulchre out of their dwellyng.

But God shall deliuer my sowle from the place of hell, for he shall receyue me. Sela.

Be not thou afrayde thoughe one be made riche, or yf the glorye of hys house be increased.

Job.17.d • For he shall cary nothyng awaye with hym when he dyeth, neither shal hys pompe folowe hym.

For while he liued, he counted him selfe an happy man: and so long as thou dooest well vnto thy selfe, men will speake good of thee.

He shall folowe the generations of his fathers, and shall neuer see lighte.

Man beyng in honour hath no vnderstanding: but is compared vnto the beastes, that perishe.

Morning prayer.

C The. l. Psalme.

Deus deorum dominus.

THe Lorde euen the most myghtie God hath spoken: and called the worlde.

Esai.2.a. From the risynge vp of the Sunne: vnto the goyng down therof. • Out of Sion hath God appeared in perfecte beautie.

Our God shall come, and shall not kepe silence.

There shall go before him a consuming fyre, and a mighty tempest shalbe stered vp round about him.

He shal call the heauen from aboue, and the earth that he maye iudge hys people.

Gather my saynctes together vnto me, those that haue made a couenaunt with me with sacrifice. B

And the heauens shall declare hys ryghteousnes, for God is iudge hym selfe.

Heare O my people: and I will speake, I my selfe will testifie against thee O Israell: For I am God, euen thy God. Sela.

I will not reproue thee because of thy sacrifices, or for thy burntoffrynges, beause they were not alway before me. Esai. 1.

• I wil take no bullocke out of thy house, nor he gotes out of thy foldes. Amos. 5 Act. 7. f.

For all the beastes of the forest are mine, and so ar the cattel vpon a thousande hilles.

I knowe all the foules vpon the mountaynes, and the wilde beastes of the feld are in my syght.

If I be hungrie I wil not tel thee: for the whole worlde is mine, and all that therin is. Leu. 15 d Psa. 24 a 1 Cor. 10

Thinkest thou that I wil eat bulles flesh: and drinke the blud of gotes. C

Offer vnto God thankesgeuing & pay thy vowes vnto the most hyest.

And call vpon mee in the time of trouble: so wil I heare the, and thou shalt prayse me. 2 Psa. 15 a

But vnto the vngodlye said God: whye doest thou preache my lawes, and takest my couenant in thy mouth

where as thou hatest to bee instructed: & hast cast my wordes behind the.

When thou sawest a theefe, thou consentedst vnto him: and hast beene partaker with the aduoutrers.

Thou hast lette thy mouth speake wickednes: and wyth thy tonge thou hast set forth disceite. D

Thou sattest and spakest against thy brother: yea, and hast slandered thyne

thine owne mothers sonne.

These thinges hast thou done, and I held my tongue: and thou thoughtest (wickedly) that I am euen suche a one as thy selfe: but I will reproue thee, and set before thee, the thinges that thou haste done.

O consider this, ye that forgette God: leaste I plucke you awaye, and there be none to deliuer you.

Who so offereth me thankes and prayse, he honoureth me: and to hym that ordereth his conuersacion right, will I shewe the saluacion of God.

¶ The. li. Psalme.

Miserere mei deus.

A HAue mercy vpon me O God, after thy (great goodnes.

Accordinge vnto the multitude of thy mercies, do away myne offences.

Washe me thoroughly fro my wickednes, and clense me from my sinne.

Job. 23 c Luk. 15 d For * I knowledge my fautes, and my synne is euer before me.

Rom. 3 a Agaynst thee only haue I sinned, and done this euill in thy sight * that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Beholde, I was shapen in wickednesse: and in synne hath my mother conceaued me.

But lo, thou requirest trueth in the inward partes, and shalt make me to

B vnderstand wisdome secretly.

Nu. 13 d Thou shalt pourge me with * Isope, and I shalbe cleane: thou shalte washe me, and I shalbe whyter then snowe.

Thou shalte make me heare ioye and gladnesse: that the bones whiche thou haste broken, may reioyce.

Turne thy face from my synnes, and put out all my misdedes.

Eze. 29 c * Make me a cleane hert, O God,

C and renue a right spirite within me.

Cast me not away frō thy presence and take not thy holy spirit from me.

O geue me the comforte of thy helpe agayne, and stablyshe me with thy free spirite.

Then shall I teache thy wayes vnto the wicked, and synners shalbe conuerted vnto thee.

Deliuer me from blood giltinesse, O God, thou that art the God of my health: and my tongue shall synge of thy righteousnesse.

Thou shalt open my lyps, O Lord, D and my mouth shal shewe thy prayse.

For thou desyrest no sacrifyce, els Psa. 50 a
I wolde I geue it thee: * but thou de- Esay. 1. c
lytest not in burntofferinges. Amo. 3. d

The sacrifyce of God is a troubled Ietes. 7. f
spirite, * a broken and a contrite hert, * Es. 99 a
O God shalt thou not despise.

O be fauourable and gracious vnto Syon, buylde thou the walles of Ierusalem.

Then shalte thou be pleased with Ro. 11. a
the * sacrifyce of righteousnesse, with the burntofferynges and oblacions: then shall they offer yonge bullockes vpon thyne aulter.

¶ The. lii. Psalme.

Quid gloriaris in malitia.

A VVhy boastest thou thy selfe, thou tyraunt, that thou canst do mischiefe.

where as the goodnesse of God endureth yet dayly.

Thy tongue imagineth wickednesse, and with lyes thou cuttest lyke a sharpe rasoure.

Thou haste loued vngraciousnesse more then goodnes, & to talke of lyes more then righteousnes. Sela.

Thou hast loued to speake al wordes that may do hurt, O thou false tonge.

Therfore shal God destroy thee for euer, he shal take the & plucke the out of thy dwellyng, and rote the out of the lande of the lyuyng. Sela.

The righteous also shall se this, & feare, and shall laugh him to scorne.

B Lo, this is the man, that toke not Psa. 49 a
God for his strength, but * trusted vn- Luk. 12 c
to the multitude of hys ryches, and strengthed him selfe in hys wickednesse.

As for me, I am lyke a grene olyue tree in the house of god: my trust is in the tender mercye of God, for euer and euer

I will alwaye geue thankes vnto the, for that thou haſt done: and I wil hope in thy name, for thy ſayntes lyke it well.

¶ The.liii. Pſalme.
Dixit Inſipiens

Euening prayer.

THe folyſh bodye hath ſaide in his heart: there is no God.

Corrupt are they, and becom abhominable in their wickednesſe: ther is none that doth good.

God loked downe from heauen vpon the children of men, to ſee if there were anye that woulde vnderſtande and ſeke after God.

But they are all gonne oute of the way, they are altogether become abhominable: ther is alſo none that doth good, no not one.

Are not they without vnderſtanding that worke wickednes, eatynge vp my people as yf they woulde eate breade: they haue not called vpō God

They were afraid where no feare was: for God hath broken the bones of hym that beſieged thee: thou haſte put theym to confuſion, becauſe God hath deſpyſed them.

Oh that the ſaluation were geuen vnto Iſraell oute of Sion: Oh that the Lorde woulde deliuer his people out of captiuitie.

Then ſhoulde Jacob reioyce, and Iſrael ſhould be right glad.

¶ The.liiii. Chapter.
Deus in nomine tuo.

SAue me, O God, for thy names ſake: and auenge mee in thy ſtrength.

Heare my prayer, O God and herken vnto the wordes of my mouth.

For ſtraungers are riſen vp agaynſt me, and tyrantes which haue not God before their eies, ſeke after my ſoule.

Beholde God is my healper: the Lord is with them that vpholde my ſoule.

He ſhal reward euil vnto myne enemyes: deſtroye thou them in thy truth.

An offringe of a free hearte will I geue thee: and prayſe thy name (O Lorde) becauſe it is ſo comfortable.

For he hath deliuered me out of all my trouble: and myne eye hath ſeene his deſyre vpon myne enemyes.

¶ The.lv. Pſalme.
Exaudi deus.

HEare my prayer (O God) and hyde not thy ſelfe from my petition.

Take heede vnto me, and heare me, how I mourne in my prayer and am vexed.

The enemye cryeth ſo, and the vngodly commeth on ſo faſt, for they are mynded to dooe me ſome myſchefe, ſo maliciouſly are they ſet againſt me.

My heart is diſquieted within me, and the feare of death is fallen vppon me.

Fearefulneſſe and tremblinge are come vpon me: and an horrible dreade hath ouerwhelmed me.

And I ſayde, O that I had wynges lyke a doue: for then would I flye away and be at reſt.

Lo, then wouldе I get me awaye far of: and remayne in the wildernes. Sela.

I wouldе make haſte to eſcape, becauſe of the ſtormy wind and tempeſt

Deſtroye their tongues (O Lord) Ge.11.b
and deuyde them: for I haue ſpied vnrighteouſnes and ſtrife in the citie.

Day and night go they about with in the walles therof: miſchefe and alſo ſorowe are in the middeſt of it.

Wickednes is therein, diſceate and gyle go not out of her ſtretes.

For it is not an open enemye that hath doone thys diſhonor: for then I could haue borne it: nether was it my aduerſarye, that did magnifie himſelf agaynſte me: for then (peraduenture) I wold haue hyd my ſelfe from hym. Pſa.41.

But it was euen thou my companion: my gyde, and myne owne familiar frende. Joh.13.b

We tooke ſwete counceil together, and walked in the houſe of God as frendes.

Let

Let death come hastely vpon them, and let them go downe quicke into hell: for wickednesse is in their dwellynges, and among them.

As for me, I wyll call vnto God, and the Lord shall saue me.

In the euenyng, and mornyng and at none day will I pray (and that instantly) and he shal heare my voyce.

It is he that hath deliuered my soule in peace from the battayle that was agaynste me: for there were manye with me.

℣ Yea, euen God that endureth for euer, shall heare me, and bryngе them downe. Sela.

For they will not turne, nor feare God.

He layde his handes vpon suche as be at peace with hym, and he brake his couenaunt.

The wordes of his mouth wer softer then butter, hauinge warre in his hert: his wordes were smother then oyle, and yet be they very swerdes.

Mat.6.d Luk.12e 1.pet.5.c * Cast thy burthen vpon the Lord and he shall norysshe thee, and not suffer the ryghteous to fall for euer.

And as for thē, thou (O God) shalt bryng them into the pyt of destructiō.

The blood thirsty & disceitful men: shal not lyue out halfe their dayes.

Neuertheles, my truste shalbe in thee (O Lorde.)

Morning prayer.

¶ The.lvi.Psalme.

Miserere mei deus.

℟ BE merciful vnto mee (O God) for man goeth aboute to deuoure me: he is dayly fyghtyng and troublyng me.

Mine enemies are dayly in hand to swalow me vp: for they be many that fight agaynst me, O thou most hyest.

Neuertheles, though I am sometime afrayd, yet put I my trust in the.

I wyll prayse God, because of hys worde, I haue put my truste in God, and wyll not feare what flesshe can do vnto me.

℣ They dayly mistake my wordes: al that they ymagine, is to do me euil.

They all hold altogether, and kepe them selues close: & marke my steps, when they lay wayte for my soule.

Shall they escape for their wickednesse? thou (O God) in thy displeasure shalt cast them downe.

Thou tellest my flittinges, put my teares in thy bottell: are not these thynges noted in thy booke?

When soeuer I cal vpon the, then shall myne enemyes be put to flyght: this I know, for God is on my syde.

In Gods wordes wil I reioyce, in the Lordes word wil I comfort me.

Yea, in God haue I put my trust, I wyll not be afrayde what man can do vnto me.

Psa.61b * Vnto the (O God) wil I pay my vowes: vnto the wil I gene thanks.

Psa.116a For * thou hast deliuered my soule from death, and my fete from fal lynge: that I may walke before God in the lyght of the lyuynge.

¶ The.lvii.Psalme.

Miserere mei deus.

℟ BE merciful vnto me (O god) be merciful vnto me, for my soule trusteth in the: and * vnder the shadow of thy wynges shalbe my refuge, vntyll this tiranye be ouerpaste. Mat.23.d

I will call vnto the most hye god, euen to the God that shall perfourme the cause which I haue in hand.

He shall sende from heauen, and saue me from the reproche of hym that woulde eate me vp. Sela.

God shall sende forth, hys mercye and trueth.

℣ My soule is amonge Lyons, and I lye euen amonge the chyldren of men (that are set on fyre.)

Whose teeth are speares & arowes, and their tonge a sharpe swerd.

Sette vp thy selfe, O God, aboue the heauens, and thy glorye aboue all the earth.

They haue layde a net for my fete, and preased downe my soule, they haue digged a pytte before me, and are fallen into the myddest of it themselues. Sela.

* My

Psa.108a * My hert is fixed, o God, my hert is fixed: I will sing and geue prayse.

Awake O my glory, awake lute and harpe: I my selfe will awake right early.

I will geue thankes vnto the, O Lorde, among the people: and I will sing vnto the among the nations.

Psa.103b * For the greatnes of thy mercye reacheth vnto the heauens, and thy trueth vnto the cloudes.

Set vp thy self, O God, aboue the heauens, & thy glory aboue al the erth.

The.lviii.Psalme.

Si vere vtique iustitiam.

I ARe your myndes set vppon righteousnes, O ye congregacion? and do ye iudge the thing that is right, O ye sons of men?

Yea, ye ymagine mischefe in your hert vpon the earth, and your handes deale with wickednes.

The vngodly are frowarde, euen from their mothers wombe: as soone as they be borne, they go astraye and speake lyes.

They are as venimous as the poyson of a serpente, euen lyke the deafe

Psal.57g Adder that stoppeth her eares.

which refuseth to heare the voice of the charmer, charm he neuer so wisely.

Breake their teeth, O God, in their mouthes: smyte the chaw bones of the lyons (O Lord.)

B Let them fal away lyke water that runneth a pace: and when they shote their arowes, let them be rooted out.

Let the consume away like a snaile & be lyke the vntymely frute of a woman, and let them not se the sonne.

Or euer your pots be made whot with thornes: so let indignation vexe him, euen as a thyng that is rawe.

Psal.58g * The righteous shall reioyce when he seeth the vengeaunce: he shall washe his fote steppes in the bloode of the vngodly.

So that a man shall saye: verelye there is a rewarde for the righteous: doubtles, there is a God that iudgeth in the earth.

The.lix.Psalme.

Eripe me de inimicis. Euening prayer.

DEliuer me from myne enemyes, O God: defende me from them that rise vppe agaynst me. I

O deliuer me from the wycked doers: and saue me from the bloode thirstie men.

For lo, they lye waytyng for my soule: the mightye men are gathered together agaynst me without any offence or faute of me, O Lorde.

They runne and prepare themselues B without my faute: arise thou therfore to helpe me, and beholde.

Stande by (O Lorde God of hoostes) thou God of Israell to vysyte all heathen: and be not mercifull vnto them that offende of malicious wickednesse. Sela.

They go to and fro in the euening, they grynne lyke a dogge, and runne about, through the citye.

Beholde, they speake with theyr mouth, and swordes are in their lyppes, for who doeth heare?

But thou, O Lorde, shalte haue Psal. 2.a them in derision, and thou shalt laugh Prou.1b all heathen to scorne.

My strength will I ascribe vnto the: for thou art the god of my refuge.

God sheweth me his goodnes plenteously, and God shall let me see my desyre vpon myne enemyes.

Slaye them not, leaste my people forget it: but scatter the abrod among thy people, and put them downe, O Lorde, our defence. C

For the synnes of their mouth, and for the woordes of their lyppes they shalde taken in theyr pryde, and whye? theyr preachinge is of cursyng and lyes.

Consume them in thy wrath, consume them that they maye perysshe, and knowe that it is God which ruleth in Jacob, and vnto the endes of the worlde. Sela.

And in the euenyng they will returne, grēne like a dogge, and will go about

about the citye.

They will runne here and ther for meat: & grudge if they be not satisfyed

As for me I will synge of thy power: and wyll prayse thy mercye betymes in the mornyng.

For thou hast bene my defence and refuge: in the day of my trouble.

Vnto thee, O my strength, wyll I synge: for thou O God, art my refuge and my mercifull God.

¶ The.lx. Psalme.

Deus repulisti nos.

O God, thou that hast caste vs out and scatered vs abroade: thou hast also ben displesed, O turne the vnto vs agayn.

Thou haste moued the lande and deuided it: heale the sores thereof, for it shaketh.

Thou hast shewed thy people heauye thynges, thou haste geuen vs a drynke of deadly wyne.

Ela.51.c Ier.25.d

Thou haste geuen a token for such as feare thee, that they may triumphe because of the trueth. Sela.

Therfore were thy beloued delyuered: helpe me with thy right hand, and heare me.

B God hath spoken in his holinesse, I wyll reioyce and deuide Sichem: and mete out the valey of Suchoth.

Ela.108b

Galead is myne and Manasses is mine: Ephraim also is the strength of my heade, Iuda is my lawe geuer.

Moab is my washepot, ouer Edom wyll I caste oute my shoe: Philistea be thou glad of me.

C Who will leade me into the strong citye: who wil bring me into Edom?

Haste thou not caste vs oute, O God: wylt not thou, O God, go oute with oure hoostes?

Psal.44.

O be thou our helpe in trouble: for vayne is the helpe of man.

Through God we shall do greate actes: for it is he that shall treade downe oure enemyes.

¶ The.lxi. Psalme.

Exaudi deus deprecationem.

HEare my cryinge, O God, & geue eare vnto my prayer.

From the endes of the earth I will call vnto thee: when my herte is in heauynes.

O set me vp vpon the rocke: that is hyer then I.

For thou hast bene my hope and a strog tower for me, against ỹ enemy.

I will dwell in thy tabernacle for euer: and my trust shalbe vnder the couerynge of thy wynges. Sela.

B

For thou, O Lord, haste herde my desires: and haste geuen an heritage vnto those that feare thy name.

Thou shalte graunte the kynge a long lyfe: that his yeres maye endure throughout all generacions.

He shall dwell before GOD for euer: O prepare thy louynge mercye and faythfulnesse that they maye preserue hym.

So wyll I alwaye synge prayse vnto thy name: that I maye dayly perfourme my vowes.

¶ The.lxii. Psalme. Morni prayer.

Nonne deo subiecto.

MY soule truely wayteth still vpon God, for of him cometh my saluation.

He verely is my strength and my saluation: he is my defence, so that I shall not greatly fall.

Howe longe wyll ye ymagyne mischefe agaynste euery man, ye shall be slayne all the sorte of you: yea, as a totteryng wall shall ye be, and lyke a broken hedge.

Their deuyce is onely howe to caste him out whom God wyll exalt, their delite is in lyes: they geue good wordes with their mouth, but curse him with their herte. Sela.

Neuertheles, my soule wayte thou styl vpon God: for my hope is in him.

He truely is my strength, and my saluation: he is my defence, so that I shall not fall.

In God is my health and my glorye, the rocke of my myghte: and in God is my truste.

O put your truste in him alwaye

(ye

re. 1. (ye people) • poure out your hertes be=
al.42.c fore hym: for God is our hope. Sela.

As for the children of men, they are but vayne, the children of menne are disceitfull vpon the waightes, they are all togyther lyghter then vanitie it selfe.

O trust not in wrong and robbery, geue not your selues vnto vanitie: yf ryches increase, sette not your hearte vpon them.

God spake ones and twyse: I haue also heard the same: that power belongeth vnto God.

And that thou Lord art mercifull: for • thou rewardest euery man accor=
Ps.18.c dyng to hys worke.
Mat.16.

¶ The.lxiii. Psalme.
Deus deus meus.

A O God, thou art my God, early will I seeke thee.

My soule thirsteth for thee: my flesh also longeth after the in a barayn and dry land where no water is.

Thus haue I loked for thee in holynesse that I myght beholde thy power and glorye.

For thy louing kindnes is better thē ỹ life it self: my lyps shall praise thee.

As long as I liue will I magnifie thee on thys manner, and lyfte vp my
B handes in thy name.

My soule shalbe satisfied euen as it were with mary and fatnes: when my mouth praiseth the with ioyfull lyps.

Haue I not remembred thee in my bedde, and thought vpon thee whan I was waakynge?

Because thou haste ben my helper therefore vnder the shadowe of thy wynges will I reioyce.

My soule hangeth vpon thee: thy right hande hath vpholden me.

These also that seke the hurt of my soule, they shall go vnder the earth.

Lette them fall vpon the edge of the sworde, that they may be a portion for foxes.

Rom.6.c But the kyng shal reioyce in God: • all they also that swere by hym shal be cōmended, for the mouthe of them that speake lyes: shalbe stopped.

¶ The.lxiiii. Psalme.
Exaudi deus orationem

A Heare my voyce (O God) in my prayer: preserue my lyfe from feare of the ennemy.

Hyde me from the gathering togither of the froward: and from the insurrection of wycked doers.

Whiche haue whet theyr tonge lyke a sworde, and shot out theyr arowes, euen bytter woordes.

That they maye priuily shoote at hym whiche is perfect: sodeynly doo they hytte hym, and feare not.

They courage them selues in mischiefe, and commune among them selues, how they may lay snares; and say that no man shall see them.

They ymagine wyckednesse, and practise it, that they kepe secrete amōg them selues, euery man in the deepe of his hearte.

B But God shall sodeynlye shoote at them with a swyfte arrowe that they shall be wounded.

Yea, their owne tonges shall make them fal, in so much that who so seeth them, shall laughe theim to scorne.

And all men that see it, shall saye: this hath God done: for they shal perceyue that it is hys worke.

The righteous shall reioyce in the Lorde, and put his truste in him: & all thei that are true of hert, shalbe glad.

¶ The.lxv. Psalme.
Te decet hymnus.

Thou (O God) arte prayed in Syon, and vnto thee shall the
Euening prayer. A
dowe be performed (in Ierusalem.)

Thou that heares the prayer: vnto thee shall all flesh come.

My misdedes preuaile against me: O be thou mercifull vnto our sinnes

Blessed is the man whom thou chosest and receyuest vnto thee: he shall dwell in thy courte, and shalbe satisfyed with the pleasures of thy house, euen of thy holie temple.

Thou shalte shewe vs wonderfull thinges in righteousnes (O God of

oure saluation: thou that art the hope of all the endes of the earth, and of thē that remayne in the brode sea.

Which in his strength setteth fast the mountaynes, and is girded aboute wyth power.

Which stilleth the raging of the sea, and the noyse of hys waues, and the madnes of the people.

They also that dwell in the vttermost partes of the earth shalbe afraid at thy tokens, thou that makest the out goynges of the morning and euening to prayse thee.

Thou visitest the earth, and blessest it: thou makest it very plenteous.

The riuer of God is full of water, thou preparest their corne: for so thou prouydest for the earth.

Thou waterest her forowes, thou sendest rayne into the little vallets thereof: thou makest it softe with the drops of raine and blessest the increase of it.

Thou crowndest the yere with thy goodnes: and thy cloudes drop fatnes

They shall drop vpon the dwellinges of the wildernesse, and the lyttle hilles shal reioyce on euery syde.

The foldes shalbe full of shepe, the valleys also shall stand so thick with corne that they shal laugh and synge.

¶ The.lxvi. Psalme
Iubilate deo.

Psa.100 A OBe ioyful in God al ye lands sing prayses vnto the honour of his name, make his prayse to be glorious.

Saye vnto God: O how wonderfull art thou in thy workes: through the greatnes of thy power shal thyne enemyes be found liers vnto thee.

For all the world shall worshippe the, sing of the, and prayse thy name. Sela.

O com hither and behold the workes of God, howe wonderfull he is in his doing, towarde the children of men.

Exo.13g He turned the sea into dry land, so Ioh.3.d. that they went through the water on fote: there dyd we reioyce therof.

He ruleth with his power for euer, his eies behold the people: and suche as will not beleue, shal not be able to exalt them selues. Sela.

O prayse oure God, yee people, and make ỹ voice of his praise to be herd.

Which holdeth our soule in life, and suffreth not our fete to slip.

For thou O god hast proued vs, ỹ also hast tried vs, like as siluer is tried.

Thou broughtest vs into the snare: & laid trouble vpon our loines: thou sufferedst men to ride ouer our heds.

We went through fyre and water, Esa.43.d and thou broughtest vs into a wealthy place.

I will goue into thy house wyth burntofferings, & wil pay my vowes which I promised wyth my lyppes, and spake wyth my mouth, when I was in trouble. Eccl.5.a deu.23.d Psa.6.d

I will offer vnto the, fat brent sacrifices with the incense of rāmes, I wil offer bullockes and gotes. Sela.

O come hither and herken, all ye that feare God: and I will tell you what he hath done for my soule. D

I called vnto him wyth my mouth: and gaue him prayses wyth my tong.

If I enclyne vnto wickednesse in my hert, the Lord wil not heare me

But God hath heard mee, and considered the voyce of my prayer.

Praysed bee God whiche hathe not caste oute my prayer, nor tourned his mercye fro me.

¶ The.lxvii. Psalme.
Deus miseriatur nostri.

GOd be merciful vnto vs, and blesse vs, & shew vs the lighte of his countenaunce, and bee mercifull vnto vs. Sela. A Num.6.d.

That thy way may be knowen vpon earth: thy sauynge health among all nations.

Let al the people prayse the O God, ye let all the people prayse thee.

O lette the nations reioyse and be gladde, for thou shalte iudge the folke ryghteously, and gouerne the nations vpon earth. Sela.

Let the people prayse thee O God, lette

let all the people prayse thee.

Then shall the earthe bryng foorth her increase, and God euen our owne God, shall geue vs his blessyng.

God shall blesse vs, and all the endes of the worlde shall feare hym.

Morning prayer.

¶ The. lxviii. Psalme.

Exurgat deus.

A Mn.10.d LEt God arise, and let his enemies be scattered: let them also that hate hym, flee before him.

Like as ỹ smoke vanisheth, so shalt thou dryue theym away: and lyke as waxe melteth at the fire, so let the vngodly perishe at the presence of God.

But let the righteous be glad, and reioyce before God: let them also bee mery and ioyfull.

Oh syng vnto God, and syng prayses vnto his name: magnifie him that rydeth vpon the heauens, as it were vppon a horse: prayse ye hym in hys Deu.10. name, ye and reioyce before hym.

* He is a father of the fatherlesse, & defendeth the cause of the widowes: euen God in his holy habitation.

He is the God that maketh men to be of one mynde in a house, and bryngeth the prisoners oute of captiuitie: but letteth the runnagates continue B in scarsenesse.

Exo.13. O God when * thou wentest forth Nu.14.c before the people, when thou wentest Esai.4.b thorowe the wyldernesse. Sela.

The earth shoke, and the heauens droppedat the presence of God: euen as Sinai also was moued at the presence of God, whiche is the GOD of Israell.

Thou O God sendedst a gracious rain vpon thine inheritaunce, and refreshedst it when it was weerie.

Thy congregation shal dwel therin: For thou (O God) hast of thy C goodnesse prepared for the poore.

Iosi. 10. The Lorde gaue the woord: greate was the company of the preachers.

Kynges with their armies did flee and were discomfited: and they of the housholde deuided the spoyle.

Thoughe ye haue lien amonge the pots, yet shall ye be as the wynges of a doue that is couered wyth syluer wynges, and her fethers like golde.

When the almightie scattered kinges for their sake, then were they as white as snowe in Zalmon.

As the hil of Basan, so is gods hill: euen a hye hyll, as the hyll of Basan.

Why hoppe ye so: ye hye hylles? D

This is Gods hyll, in the whiche it pleaseth hym to dwel: yea the Lord wyll abyde in it for euer.

The charettes of God are twenty thousande, euen thousands of angels, and the lord is among them, as in the holy place of Sinai.

Thou arte gone hype an hye, thou Eph.4.b haste led captiuitie captiue, and receyued gyftes for men.

Yea, euen for thyne ennemies, that the Lorde God myght dwell amonge theym.

Praysed be the Lorde dayly, euen the God which helpeth vs, and poureth hys benefites vpon vs. Sela.

He is oure God, euen the God of whom cometh saluation: God is the Lorde by whome we escape death.

God shall wounde the head of his enemies, and the heary scalpe of suche one as goth on stil in his wickednes.

The Lord hath said, I wyll bryng my people agayn, as I did from Basan: myne owne will I bryng agayn, as I didde sometyme from the deepe of the sea.

That thy foote maye bee dypped in E the bloode of thyne enemies, and that the tongue of thy dogges may be red thorough the same.

It is well seue, O God, how thou goest, how thou, my God and kynge goest in the Sanctuarie.

The singers go before, the minstrels follow after, in the mids are the damsels playing with the tymbrels.

Geue thanks, O Israell, vnto god the Lorde in the congregations from the ground of the heart.

There is little Ben Iamin their ruler, and the princes of Iuda, their councell: the princes of Zabulon, and the princes of Nephthali.

Thy God hath sent foorth strength

for thee, stablish the thing, O God, that thou hast wrought in vs.

For thy temples sake at Ierusalē: so shall the kinges bring presentes vn to the.

When the company of speare men, and multitude of the mightie are scattered abroade amonge the beastes of the people, (so that thei humbly bring peeces of syluer) and whan hee hath scattered the people that delyghte in warre.

Then shall the princes come out of Egypt, the Mozians land shall soone stretch out her handes vnto God.

Sing vnto God, O ye kingdomes of the earth: O singe prayses vnto the Lorde. Sela.

Whiche sitteth in the heauens ouer all from the beginninge: Lo, he doeth sende oute his voyce, yea, and that a myghtye voice.

Ascribe ye the power vnto GOD ouer Israell, his worshipp and strēgth is in the cloudes.

O God, wonderfull arte thou in thy holy places: euen the God of Israell, he wil geue strength and power vnto hys people. Blessed be God.

¶ The.lxix. Psalme.

Saluum me fac deus.

Euening prayer.

SAue me, O God, for the waters are come in, euen vnto my soule.

I sticke fast in the depe myre, where no ground is, so that the floudes run ouer me.

I am werye of cryinge, my throte is drye, my sight fayleth me, for waytynge so longe vpon my God.

They that hate me without a cause are moo then the heares of my heade: they that are mine enemies and wold destroye me giltlesse are myghtye.

I payed theym the thynges that I neuer toke.

God thou knowest my simplenes and my fautes are not hid from the.

Let not them that trust in thee, (O Lorde God of hostes) be ashamed for my cause, let not those that seke the, be confounded through me, O Lorde God of Israell.

And why? for thy sake haue I suffered reproofe, shame hath couered my face.

I am become a straunger vnto my brethren: euen an aleant vnto my mothers children.

For + the zeale of thyne house hath euen eaten me, and + the rebukes of the that rebuked thee, are fallen vpon me. Joh.2. Ro.15.

I wept and chastened my self with fasting, and that was tourned to my reproofe.

I put on a sackecloth also, and they iested vpon me.

They that sit in the gate, speake against me, and the dronkardes + make songes vpon me. Joh.3. Cor.3.

But Lorde I make my prayer vnto thee in an acceptable time.

Here me O God, in the multitude of thy mercy: euen in the trueth of thy saluation.

Take mee oute of the myre: that I sincke not.

Oh let me be deliuered from theim that hate me, and out of the depe waters.

Let not the waterfloud drowne me neither let the deepe swalowe me vp: and let not the pit shut her mouth vpon me.

Heare me O Lorde, for thy louing kindnes is comfortable: turne the vnto me according vnto the multitude of thy mercyes.

And hyde not thy face from thy seruaunt, for I am in trouble, O haste thee, and heare me.

Drawe nye vnto my soule, and saue it: Oh deliuer me because of myne enemyes.

Thou hast knowen my reproofe, my shame and my dishonour: mine aduersaries are full in thy syght.

Thy rebuke hath broken my heart I am ful of heauines: I loked for some to haue pytye vpon me, but ther was no man: neyther found I any to comfort me mat.27.

They gaue mee gaull to eate, and when I was thirstie, they gaue me vineger to drynke Joh.19. Rom.1.

Lette their table be made a snare to take

take them selues withall, and let the thinges that should haue ben for their welth, be vnto thē a occasiō of falling

Let theyr eies be blinded, that they see not, and euer bowe thou downe their backes.

Powr out thyne indignation vpon them, and lette thy wrathful displeasure take holde of them.

F mat.23 d Act.1.c * Let theyr habitation be voyde, and no man to dwel in their tentes.

For they persecute him whom thou hast smittē, & they talk how they may vexe them whom thou hast woūded.

Let them fall from one wickednes to another, & not com into thy righteousnesse.

Exo.32 g * Let them be wyped out of the boke of the liuinge, and not to bee written among the ryghteous.

As for mee, whan I am poore and in heauines, thy helpe (O God) shall lift me vp.

I will prayse the name of GOD with a song: and magnifie it with thankesgeuynge.

This also shall please the Lord better then a bullocke, that hath hornes and hooffes.

The humble shal consider this and be glad: seeke ye after God and youre soule shall liue.

For the Lord heareth the poore and despyseth not his prisoners.

Let heauen and earth prayse hym, the sea and al that moueth therin.

For God shal saue Sion, and build the cities of Iuda, that menne maye dwel there, and haue it in possession.

The posterity also of his seruantes shal inherite it: and they that loue his name, shal dwel therin.

¶ The.lxx. Psalme.

Deus in adiutorium.

HAste thee, O God, to deliuer me, make hast to helpe me, O Lorde.

Let them be ashamed & confounded Psa.71 a that seke after my soule: lette them be turned backward, and put to confusion, that wish me euil.

Lette them (for their reward) bee soone brought to shame, that cry ouer me: there there.

But let all those that seke thee, bee ioyfull and glad in thee: and let al such as delyte in thy saluation, say alway: the Lord be praysed.

As for me, I am poore and in mysery, haste thee vnto me O God.

Thou art my helpe and my redemer: O Lorde: make no longe tarying.

¶ The.lxxi. Psalme.

Morning prayer. A

In te domine speraui.

IN thee, O Lorde, haue I put my trust, let me neuer be put to confusion, but rid me, and deliuer me in thy ryghteousnes: encline thyne eare vnto me, and saue me. Psa.25 a

Be thou my stronge holde, whereunto I may alway resorte, thou hast promised to helpe me: for thou arte my house of defence and my castle.

Deliuer me O my God, out of the hand of the vngodly, out of the hande of the vnryghteous and cruel manne.

For thou O Lord god art the thyng that I longe for, thou art my hope euē fro my youth.

Through thee haue I bene holden vp euer sence I was borne. thou arte he that tooke me out of my mothers wombe, my praise shalbe alway of the Psa.71 d Jer.1, a. B

I am become as it were a monster vnto manye: but my sure truste is in thee.

Oh let my mouth be filled with thy prayse, that I may sing of thy glorye and honour al the day longe.

Cast me not awaye in the tyme of age: forsake me not whē my strength fayleth me.

For myne enemies speake against me, and they ẏ lay waite for my soule, take their councell together, sayinge: God hath forsakē him, persecute him and take him, for there is none to deliuer him.

Goe not farre fro mee, O God: my God, haste the to helpe me.

Let them be confounded and perish that are agaynste my soule: let they m be couered with shame and dishonor that seke to do me euil. C

AAA.iii. As

As for me, I will paciently abide alway, and wil praise the more & more.

My mouth shal dayly speake of thy ryghteousnesse and saluation, for I knowe no ende therof.

I will go forth in the strength of the Lorde God, and wil make mencion of thy ryghteousnesse onely.

Thou, O God, hast taught me fro my youth vp vntil nowe: therfore wil I tel of thy wonderous workes. Deu.6,d

Forsake mee not O God, in mine old age when I am graie headed: vntill I haue shewed thy *strength vnto this generacion, and thy power to al them that are yet for to come.

Thy ryghteousnes, O God, is very hie, and great thinges are they that thou hast done: O God, who is lyke vnto thee: D

O what great troubles and aduersities haste thou shewed mee: and yet diddest thou turne and refresh me: yee, and broughtest mee from the deepe of the earth (agayne.)

*Thou hast brought me to gret honour: and comforted me on euery side. 2Re.7,b

Therefore will I prayse thee, and thy faythfulnes, O God, playing vpon an instrumente of musicke: vnto the will I synge vpon the harpe, O thou holy one of Israell.

My lippes will be fayne, whan I singe vnto thee: and so will my soule whom thou hast delyuered.

My tongue also shall talke of thy ryghteousnesse all the daye longe: for they are confounded and brought vnto shame, that seke to do me euil.

¶ The. lxxii. Psalme.

Deus iuditium tuum.

A GEue the king thy iudgements O God: and thy righteousnes vnto the kinges sonne.

Then shal he iudge thy people, *according vnto ryght, and defende the poore. deu.17,d

The mountaynes also shall bryng peace, and the lytle hilles ryghteousnesse vnto the people.

Hee shall keape the simple folcke by theyr ryghte, defende the childzen of the poore and punish the wrong doer.

They shall feare the as long as the sonne and moone endureth, from one generation to another. Psa.81,f

He shal come downe like the raine into a fleese of woull, euen as the droppes that water the earth.

In his time shall the ryghteous florysh: ye, and aboundaunce of peace, so long as the mone endureth.

*Hys dominion shall bee also from the one sea to the other, and from the flud vnto the worldes ende. B

They that dwell in the wyldernes shall kneele before hym, his enemyes shall licke the dust. 3 Re,4.

*The kinges of Tharsis and of the Iles shall geue presentes, the kinges of Arabi, and Saba shal bring gifts. Mat.2.d Esa,60.d

All kinges shall fall downe before him, al nations shal do him seruice.

For he shall deliuer the poore, whē he cryeth: the nedie also, and him that hath no helper. C

He shalbe fauourable to the simple, and nedie: and shal preserue the soules of the poore.

Hee shall deliuer their soules from falshede and wronge, and deare shall their blud be in his sight.

The poore shal lyue, and vnto hym shall be geuen of the golde of Arabia.

Prayer shalbe made euer vnto him and dayly shall he be praysed.

There shall be an heape of corne in the earth hie vpon the hilles, his fruit shal shake like Libanus, and shall bee grene in the citie, lyke gras vppon the earth.

His name shall endure for euer, his name shall remayne vnder the sonne among the posterities, whiche shalbe blessed through hym, and all the Heathen shall prayse hym. D

Blessed be the Lord God, euen the God of Israell, *which onelye doeth wonderous thynges. Iudi.13 Psa.136

And blessed be the name of his maiestie for euer, and all the earth shalbe fylled with hys maiestie. Amē. Amē.

The lxxiii. Psalme.

Quam bonus Israel.

Euening player. ℣ TRuly God is louing vnto Israell: euen vnto such as are of a cleane heart.

Neuertheless, my fete wer almost gone, my treadings had wel ny slipt.

Job.12.a Jere.12. And why, * I was greued at the wicked: I doo see all the vngodly in suche prosperitie.

For they are in no perill of death: but are lusty and strong.

They comme in no misfortune lyke other folke, neyther are they plagued lyke other men.

And this is the cause that they be so holden with pryde, and ouer whelmed with crueltie.

Their eyes swelle for fatnesse, and they doo euen what they lyst.

They corrupt other, and speake of wicked blasphemie: their talkyng is against the moste hyest.

℣ For they stretch foorth their mouth vnto the heauen, and their tonge goeth thorowe the worlde.

Therfore fall the people vnto them and thereout sucke they no small aduauntage,

* Tushe (say they) howe shoulde God perceue it? Is ther knowledge in the moste hyghest?

Lo, these are the vngodly, these prosper in the worlde, and these haue riches in possession. (And I sayd.)

Then haue I cleansed my hearte in vaine, and washed my handes in innocencie?

All the day long haue I ben punished, and chastened euery mornyng.

℣ Yea, and I hadde almoste sayde, euen as they: but lo, then shoulde I haue condempned the generation of thy children.

Then thoughte I to vnderstande this, but it was to harde for me.

Untyll I went into the Sanctuarie of God: then vnderstode I the end of these menne.

Namely, howe thou doest set them in slipperye places: and castest theym downe, and destroyest them.

O how sodeinly do they consume, and perishe, & come to a fearefull end? Esa.29.b

Yea, euen like as a dreame, when one awaketh, so shalt thou make their image to vanishe out of the citie.

Thus my hert was greued, and it went euen thorowe my reynes.

So foolishe was I and ignorant, euen as it were a beast before thee.

Neuertheless, I am alway by the: ℣ for thou haste holden me by my right hande.

Thou shalte guyde me with thy counceil, and afterwarde receine me wyth glorye.

Whom haue I in heauen but thee? And there is none vppon earthe, that I desyre in comparison of thee.

My flesshe and my hert fainteth, but Nu.18.c God is the strength of my hert, * and my portion for euer.

For lo they that forsake thee, shall perishe: thou hast destroyed all them that cōmit fornication against thee.

But it is good for me, to hold me faste by God, to put my truste in the Lord God, & to speke of al thy workes, in the gates of the daughter Sion.

¶ The.lxxiiii. Psalme.

Vt quid Deus repulisti.

O God, wherfore art thou absent frō vs so long? why is thy wrath so hot against the shepe of thy pasture? ℣

O thinke vpon thy congregation, whom thou haste purchased and redemed of olde.

Thynke vppon the tribe of thyne enheritance: and mount Syon wherin thou haste dwelt.

Lift vp thy fete, that thou maist vterly destroy euery enmeme whiche hath done euill in the Sanctuarie.

Thyne aduersaries rore in the middes of thy congregations, and sette vp their baners for tokens.

He that hewed tymbre afore out of the thick trees, was knowen to bring it to an excellent worke.

But nowe they breake downe all the carued woorke therof with axes and hammers.

* They haue set fyre vppon thy ho- 4.re.25.f

lye places, and haue defiled the dwel-
lyng place of thy name, euen vnto the
grounde.

Yea, they sayde in their hertes: let
vs make hauoke of them altogether:
thus haue they brente vp all the hou-
ses of God in the lande.

We see not our tokens, there is not
one prophet more, no not one is there
among vs ẏ vnderstandeth any more.

O God, howe longe shall the
aduersarye do this dishonoure? howe
longe shall the enemye blaspheme thy
C name, for euer?

Whye withdrawest thou thyne
hande? whye pluckest thou not thy
ryght hand out of thy bosome, to con-
sume the enemye?

For God is my kyng of olde: the
helpe that is done vpon earth, he doth
Exo.14.e it hym selfe.

* Thou dydste deuide the sea thor-
ow thy power: thou brakest the hea-
des of the dragons in the waters.

Iob.40.d Thou smotest the heads of * Leuia-
Esa.27.a than in peces, and gauest hym to be
meat for the people in the wildernes.

Thou broughtest out fountaynes
and waters out of the harde rockes:
thou driedst vp mighty waters.

The daye is thyne, and the nighte
is thyne: thou hast prepared the light
and the sunne.

Thou haste set all the borders of
the earth, thou hast made summer and
wynter.

D Remember thys, O Lorde, howe
the enemye hath rebuked, and howe
the folyshe people hath blasphemed
thy name.

O deliuer not the soule of thy tur-
tle doue vnto the multitude of the ene
mies: and forget not the congregacion
of the poore for euer.

Loke vpon the couenaunt, for all
the earth is full of darknes, and cruel
habitacions.

O let not the simple go awaye a-
shamed, but let the poore and nedye
geue prayse vnto thy name.

Aryse, O God, mayntayne thyne
owne cause: remember howe the fo-
lyshe man blasphemeth thee dayly.

Forget not the voyce of thine ene-
mies: the presumption of thē that hate
thee, increased euer more and more.

The .lxxv. Psalme.

Confitebimur tibi deus.

Morning prayer. I

VNto the (O god) do we geue
thankes, yea, vnto thee do we
geue thankes: thy name also is
so nye, and that doo thy wonderous
workes declare.

When I receaue the congregation,
I shall iudge accordyng vnto ryght.

The earth is weake and all the
inhabitoures thereof: I beare vp the
pyllers of it. Sela.

I sayde vnto the fooles: deale not
so madly, and to the vngodly: set not
vp youre horne.

Set not vp your horne on hye: and
speake not with a stiffe necke.

For promocion commeth neyther
from the East, nor from the west, nor
yet from the south. B

And why? * God is the iudge, he put Eccl.35
teth downe one, & setteth vp another.

For in the hand of the Lord ther is Esa.51.d
* a cup, and the wine is red: it is full Ier.25.d
mixt, and he poureth out of the same.

As for the dregges therof, all the
vngodlye of the earthe shall drynke
them, and sucke them out.

But I wyll talke of the God of
Iacob: and prayse him for euer.

All the hornes of the vngodly also
wyl I breake: and the hornes of the
righteous shalbe exalted.

The .lxxvi. Psalme.

Notus in Iudea.

I

IN Iewry is God knowen,
his name is great in Israel.

At Salem is his tabernacle Psal.9.b
and his dwelling in Sion. *psa.46.d

There * brake he the arowes of the
bowe: the shylde, the sweard, and the
battayle. Sela.

Thou arte of more honoure and
might, then the hylles of robbers.

The prowde are robbed, they haue
slept their slepe: & all the men (whose
handes were myghtye) haue founde
nothynge

It

B At thy rebuke (O God of Jacob) both the charet and horse is fallen.

Thou, euen thou arte to be feared: and who maye stande in thy syghte when thou arte angrye.

Thou diddest cause thy iudgement to be heard from heauen, the earthe trembled, and was styll.

Ebr.10d * When God arose to iudgement, and to helpe all the meke vpon earth. Sela.

The fearse nes of man shall turne to thy prayse: and the fearcenesse of them shall thou refrayne.

Promise vnto the Lord your God, De.12.b and * kepe it, all ye that be rounde a- Eccl.5.a bout hym: bringe presentes vnto him that ought to be feared.

He shall refrayne the spirite of princes, and is to be feared: yea, to the kynges of the earth.

¶ The.lxxvii.Psalme.

Voce mea ad dominum.

I Pla.43b * Will crye vnto God with my voice: euen vnto God will I crye with my voyce, and he shall harken vnto me.

In the tyme of my trouble, I soughte the Lorde: my sore ranne and ceased not in the nyghte season, my soule refused comforte.

When I am in heauynesse, I wyll thynke vpon God: when my herte is vexed, I wyll complayne. Sela.

Thou holdest mine eyes waking: I am so feble that I can not speake.

I haue considered the dayes of old: and the yeres that are paste.

B I call to remembraunce my songe: and in the night I cõmune with mine owne hert, and search out my spretes.

Will the Lorde absent him selfe for euer? & will he be no more entreated?

Is his mercy cleane gone for euer? and is his promyse come vtterly to an ende for euermore?

Hath god forgotten to be gracious? And wyll he shut vp hys louyng kyndnes in displeasure? Sela.

And I sayd: it is mine owne infirmi tie: but I will remember the yeres of the ryght hand of the most hyest.

I wyll remember the workes of the Lord: and call to mynd the won- Psa.43b ders of olde tyme.

I wil thynk also of all thy works: and my talkynge shalbe of thy do- ynges.

Thy way, O God, is holy: who is so greate a God as (our) God?

Thou art the God that doeth the wonders: and haste declared thy po- wer among people.

Thou haste myghtelye delyuered D thy people: euen the sonnes of Jacob and Joseph. Sela.

The waters sawe thee, O God, the waters sawe the, and wer afrayd: the depthes also were troubled.

The cloudes poured oute water: the ayre thundred, and thyne arowes went abrode.

The voyce of thy thunder was heard rounde about, the lyghtninges shone vpon the ground: the erth was moued, and shoke withall.

Thy way is in the sea, and thy pa- thes in the great waters: and thy fote steppes are not knowen.

Thou leddest thy people like shepe by the hand of Moyses and Aaron.

¶ The.lxxviii.Psalme.

Attendite popule me s.

Euening prayer.

H Eare my law, O my people: A encline your eares vnto the wordes of my mouth.

* I wyll open my mouth in a pa- mat.13.c rable: I wyll declare darke sentences of olde.

Whyche we haue heard and kno- wen: and * suche as oure fathers haue Deu.4.b told vs. 6.b.f.11

That we shold not hide them from Ephe.6a the children of the generacions to come, but to shewe the honoure of the Lorde: hys mighte and wonderfull workes that he hath done.

He made a couenaunte with Ja- cob, and gaue Israell a lawe, * which he commaunded oure forefathers to teache theyr chyldren.

That their posteritie might knowe it: and theyr chyldrene whiche were yet vnborne.

To thintent that when they came vp, they myght shewe their chyldren the same.

That they myght put theyr trust in God, and not to forget the workes of God, but to kepe hys commaundementes.

B

Exo.24 e And not to be • as their forefathers
• De.32.a • a faythlesse and stubburne generation: a generacion that set not theyr hert a ryght, and whose spirit cleaued not stedfastly vnto God.

Lyke as the chyldren of Ephraim, which beynge harnessed and carying bowes, turned them selues backe in the daye of battayle.

They kepte not the couenaunt of God: & wolde not walke in his law.

But forgat what he had done, and the wonderfull workes that he had shewed for them.

Maruelous thynges did he in the sight of our fathers in the land of Egypt, euen in the fielde of Zoan.

Exo.14 d • He deuided the sea, and let them go thorowe: he made the waters to stande on a heape.

Exo.14 c • In the day tyme also he led them
Nu.20 b with a cloude, and all the nyghte thorowe with a lyght of fyre.

He claue the • harde rockes in the wildernesse, and gaue them drynke thereof, as it had bene out of the great deapth.

He broughte waters oute of the
1 Co.17 c • stonye rocke, so that it gushed oute lyke the ryuers.

Yet for all thys, they synned more agaynst him, and prouoked the moste hyest in the wylderness.

C

They tempted God in ther herts: and required meat for their luste.

They spake agaynst God also, sayExo.16 b inge: Shall God prepare a • table in
Nu.11 b the wildernesse.

He smote the stonye rocke in dede, that the water gushed oute, and the streames flowed withall: but can he geue breade also: or prouyde flesshe for hys people?

When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came vp heauy displeasure agaynst Israell.

Because they beleued not in God, and put not theyr trust in his helpe.

So he commaunded the cloudes aboue, and opened the dores of heauen.

He reyned downe Manna also vpon them, for to eate, and gaue them
• foode from heauen. Exo.16 b

So man dyd eate angels foode, for Deu.8.a
he sent them meate ynough. Sa.16.d

He caused the East wynd to blow John.6 d
vnder the heauē, & through his power he brought in the southwest wynd.

• He reyned flesshe vpon them, as Exo.16 d
thicke as duste: and fethered fowles Nu.11 g
lyke as the sand of the sea.

He let it fall among their tentes, euen round about their habitacion.

So they dyd eate, and were well fylled, for he gaue them their owne desyre: they were not dysapoynted
of theyr luste. C

Nu.11 g • But whyle the meate was yet in theyr mouthes: the heauy wrath of God came vpon them, and slue the welthiest of them: yea, & smote downe the chosen men that were in Israel.

Nu.14 • But for all thys, they synned yet more, and beleued not hys wonderous workes.

Therfore their days did he consume in vanitye, & theyr yeares in trouble.

Nu.11 d • When he slewe them, they sought
1.Co.10 a hym, and turned them early, and enquired after God.

And they remembred that God was their strength: and that the hye God was their redemer.

Neuertheless, they did but flatter him with their mouths, & dyssembled with him in their tongs.

For theyr herte was not whole with him: neyther continued they stedfast in his couenaunt.

But he was so mercifull, that he forgaue theyr mysdedes, and destroyed them not.

Yea, manye a tyme turned he hys wrath away, and wold not suffer his whole displeasure to aryse.

• For he considered that they pſa.10 g
were but flesshe: and that they were, euen a wynde that passeth away, and com-

meth not agayne.

E Manye a tyme dyd they prouoke hym in the wildernesse, and greued hym in the deserte.

They turned backe, & tempted god, and moued the holy one of Israel.

They thought not of his hand, and of the daye when he delyuered them from the hand of the enemye.

Howe he had wrought hys myracles in Egypt, and his wonders in the fielde of Zoan.

Exod.7d * He turned their waters into blood: so that they myght not drynke of the ryuers.

Exod.8d * He sent lyce among them, and deuoured them vp * and frogges to destroye them.

Exo.8b

He gaue theyr fruites vnto the

Exod.8c * caterpiller: and theyr labour vnto the grashopper.

Exod.9f * He destroyed theyr wynes with hayle stones, and theyr mulbery trees with the frost.

Exod.9e * He smote theyr cattell also with hayle stones, and theyr flockes with hote thonderbolles.

He cast vpon thē the furiousnes of hys wrath, anger, displeasure & trouble, and sent euill angels amonge thē.

Exod.9,f * He made away to hys indignation: and spared not theyr soule from death: but gaue their lyfe ouer to the pestilence.

Exo.12e * And smote all the firste borne in

Psa.105e Egipt, the most principall and mightiest in the dwellynges of Ham.

F

But as for his owne people, he led them forth lyke shepe: and caryed thē in the wildernes like a flocke.

He brought them oute safely, that they should not feare, and ouerwhelmed their enemyes with the sea.

And brought them within the borders of the sanctuary: euen into this mountaine which he purchased with his ryght hande.

Deu.3,a * He caste out the heathen, also before them, caused their lande to be deuyded amonge them for an heritage, and made the tribes of Israel to dwell in theyr tentes.

So they tempted and displeased the moste hye God, and kepte not his testimonyes.

But turned theyr backes, and fell away lyke their forefathers: startyng asyde like a broken bowe.

For they greued him with theyr hill aulters, and prouoked him to displeasure with their ymages.

When god hard this, he was wroth and toke sore displeasure at Israell.

So that he forsoke the Tabernacle in Silo, euen the tente that he had pitched among them.

He delyuered their power into captiuitye, and theyr beawtye into the enemyes hande.

He gaue hys people ouer also into the sweard, and was wroth with his inherytaunce.

The fyre consumed theyr yonge men, and theyr maidens were not geuen to marryage.

The priestes were slayne with the sweard, and there were no wydowes to make lamentacion.

So the Lorde awaked as one out of slepe: and lyke a gyaunt refreshed with wyne.

1.Re.5b * He smote hys enemyes in the hynder partes, and put them to a perpetuall shame.

He refused the tabernacle of Joseph and chose not the tribe of Ephraim.

Psa.87a * But chose the tribe of Juda: euen the hill of Sion which he loued.

And there he buylded his temple on hye, and layde the foundacion of it lyke the grounde, whiche he hath made continually.

1Re.16e * He chose Dauid also hys seruaunte, and toke hym away from the shepe foldes.

As he was folowynge the ewes great with yong ons: he toke him, that he might fede Jacob his people, and Israell his inheritaunce.

So he fed them with a faythfull and true hearte, and ruled them prudently with all his power.

¶ The .lxxix. Psalme.

Deus venerunt gentes.

O God

A Moznig prayer.

O God the Hethen ar come into thy enheritaunce: thy holy temple haue they defiled and made Jerusalem an heape of stones.

1. pa. 36. 1. Mac. 7 Jer. 15. a and. 16. a

* The dead bodies of thy seruantes haue they geuen to be meate, vnto the foules of the ayre, and the flesshe of the saintes vnto the beastes of the lande.

Psal. 44,

Theyr bloode haue they shed lyke water on euery syde of Jerusalem, and there was no man to bury them.

* We are become an open shame vnto oure ennemyes, a verye scorne and derision vnto theym that are rounde about vs.

W

Lorde, how long wylt thou be angry? shall thy iealousy burne like fyre for euer?

Jere. 1. d and. 8. a Psal. 6. a and. 30.

* Poure out thyne indignation vpon the Heathen, that haue not knowen thee, and vppon the kyngdomes that haue not called vpon thy name.

Esa. 64. c

For they haue deuoured Jacob, and layde waste hys dwellyng place.

* O remembre not our olde sinnes, but haue mercy vpō vs, and that sone for we are come to great myserie.

Helpe vs, O God of our saluation for the glory of thy name.

O deliuer vs, and be mercifull vnto our synnes, for thy names sake.

Psa. 65 c

* Wherfore doo the Heathen saye: where is now their God?

O let the vengeance of thy seruantes blood that is shed, bee openly shewed vpon the Heathen in our sight.

O lette the sorowfull syghynge of the prisoners come before the: accordyng vnto the greateneſſe of thy power, preserue thou those that are appoynted to dye.

And as for the blasphemy (wherewith our neighbours haue blasphemed the) reward thou them, O lorde, seuen folde in their bosome.

So we, that be thy people & sheepe of thy pasture, shal geue the thankes for euer, and wyll alway be shewing forth thy prayse from generation to generation.

¶ The. lxxx. Psalme.

Qui regis Israel.

HEeare O thou shepehearde of Israell, thou that leadest Joseph like a shepe: shew thy self also thou ỳ sittest vpon ỳ Cherubins Before Ephraim, Ben Jamin, and Manasses: stere vp thy strengthe and come, helpe vs.

Turne vs again, O God, shew the lyght of thy countenance, and we shal be whole.

O Lord God of hostes, howe long wylt thou be angry with thy people that prayeth?

Pl. 42. 1

* Thou fedest them with the bread of teares, and geuest them plenteousnes of teares to drynke.

Pl. 42. 1

* Thou hast made vs a very strife vnto our neighbors: and our enemies laugh vs to scorne.

Turne vs agayn thou God of hostes, shewe vs the lyght of thy countenance, and we shal be whole. W

Thou hast brought a vyne out of Egypt, thou hast cast out the Heathē and planted it.

Thou hast made roome for it: and when it had taken rote, it filled ỳ land

The hylles were couered wyth the shadow of it, and the bowes ther of were lyke the goodly Cedre trees.

She stretched out her braunches vnto the sea, & her bowes vnto ỳ riuer.

Why hast thou then broken downe her hedge, that all they whiche goe by, plucke of her grapes?

The wyld Bore out of the wood dooth root it vp, and the wylde beastes of the field deuoureth it.

Turne thee agayne, thou God of Hostes, loke downe from heauen: beholde, and visite this vyne.

And the place of the vineyarde that thy right hande hath planted, and the braunche that thou madest so stronge for thy selfe.

2. pa. 36

* It is brent with fire, & cut downe and they shall perishe at the rebuke of thy countenaunce.

Let thy hande be vpon the man of thy right hande, and vpon the sonne of man whom thou madest so strong for thyne owne selfe.

And so wyll not we go backe from thee

thee: Oh let vs liue, and we shall call vpon thy name.

Turne vs agayne, O Lorde God of hostes, shew the lyght of thy countenaunce, and we shalbe whole.

¶ The.lxxxi. Psalme.
Exultate deo.

I Synge we merely vnto God our strength: make a cherfull noyse vnto the god of Jacob.

Take the Psalme, bryng hyther the tabrete, the merye harpe, with the lute.

Blowe vp the trompet in the newe mone, euen in the time appointed, and vpon our solempne feast day.

Lem.20.a * For this was made a statute for Israel, & a law of the God of Jacob.

This he ordeyned in Joseph for a testimonye, when he came oute of the lande of Egypte, and had hearde a straunge language.

B I eased his shoulder from the burthen, and hys handes were delyuered from makyng the pottes.

Thou calledst vppon me in trou- Exo.3.b bles, and * I deliuered thee, and heard *Ex.17c thee, & what tyme as the stormе fell Exo.17b vpon thee: * I proued thee also at the *Nu.20b waters of stryfe. Sela.

Heare, O my people, and I wyll assure thee O Israell, yf thou wylte herken vnto me.

There shall no straunge God be in thee: neyther shalte thou worshyp any other God.

Exo.20.a * I am the Lorde thy God, which broughte thee oute of the lande of Egypte, open thy mouth wyde, and I shall fyll it.

But my people wold not heare my voyce: and Israell wold not obey me.

C * So I gaue them vp vnto their Rom.1.d owne hertes lust, and let them folow their owne imaginacion.

O that my people wolde haue herkened vnto me: for if Israel had walked in my wayes.

I sholde soone haue put downe their enemyes, and turned mine hand agaynst their aduersaryes.

The haters of the Lord shold haue bene founde lyers, but their tyme should haue endured for euer.

He should haue fed them also with the fynest wheat floure, and * with hony out of the stony rocke should I haue satisfyed thee. De.32.a

¶ The.lxxxii. Psalme.
Deus stetit in synagoga.

Euening prayer.

G Od standeth in the congregation of princes: he is iudge among * goddes. I Exo.22b

* How long wyll ye geue wronge iudgement, and accept the persons of the vngodly. Sela. *.de.17d Jere.5.a

Defende the poore and the fatherlesse: see that suche as be in nede and necessitye haue ryght.

Deliuer the out caste and poore: saue them from the hande of the vngodlye.

They will not be learned nor vnderstande, but walke on still in darknesse: all the foundacions of the earth be oute of course. W

I haue sayde: ye are Gods, and ye all are chyldren of the moste hyest.

But ye shall dye lyke men, and fal lyke one of the princes.

Aryse, O God, and iudge thou the earth, for thou shalt take all Heathen to thyne enherytaunce.

The.lxxxiii. Psalme.
Deus quis similis.

H Olde not thy tongue, o God, kepe not still scilence, refraine not thy selfe, O God. A

For lo * thine enemies make a mur- Psal.2.d muryng, and they that hate thee, haue lyfte vp their heade.

They haue ymagined craftely agaynst thy people, and taken counsell agaynste thy secrete ones.

They haue sayde: come, and let vs roote them oute, that they be no more a people, and that the name of Israell maye be no more in remembraunce.

For they haue caste theyr heades W together with one consente, and are confederate agaynst thee.

The tabernacles of the Edomites and

and the Ismaelites: the Moabites, and Hagarenes.

Gebal, and Ammon, and Amalech: the Philistines with them that dwel at Tyre.

Assur also is ioyned vnto them, and haue holpen the childrē of Loth. Sela.

Iudi.7.c But do thou vnto them as vnto the Madianites, vnto Sisera, and vnto

Iud.4.d Iabin at the broke of Kyson.

Which perished at Endor: and became as the donge of the earth.

Make them and their princes lyke

Iudi.7.g Oreb and Zeb.

Yea, make all theyr princes lyke as Zebea and Salmana.

Whiche sayde: let vs take to oure selues the houses of god in possession.

C O my God, make them lyke vnto

Psa.35.a a wheele, and as the stubble before the wynde.

Like as a fyre that burneth vp the wood, and as the flame that consumeth the mountaynes.

Persecute them euen so with thy tempest, and make them afraied with thy stormе.

Make their faces ashamed, o Lord: that they may seke thy name.

Let them be confounded and vexed euer more and more: let them be put to shame, and perysshe.

And they shall knowe, that thou (whose name is Iehoua) art oneiye the most hyest ouer all the earth.

C The.lxxxiii. Psalme.

Quam dilecta tabernacula.

A Dowe amiable are thy dwellynges, thou Lord of hostes!

My soule hath a desire and longynge to enter into the courtes of the Lord: my herte and my flesshe reioyce in the lyuyng God.

Yea, the sparowe hath foundeher an house, and the swalowe a nestе, where she maye laye her yonge: euen thy aulters, O Lord of Hostes, my kynge and my God.

Blessed are they that dwell in thy house, they will be alwaye prayinge thee. Sela.

Blessed is that man whose strēgth is in the: in whose hert are thy ways.

Which goyng thorowe the vale of misery vse it for a well, and the pooles are filled with water.

They will go from strength to strength: and vnto the God of goddes appeareth euery one of thē in Sion.

O Lorde God of hostes, heare my prayer: herken, O GOD of Jacob. Sela.

Behold, O God our defender: and B loke vpon the face of thine anoynted.

For one day in thy courtes, is better then a thousande.

I had rather be a dore keper in the house of my God, then to dwel in the tentes of vngodlinesse.

For the Lorde God is a lyght and defence, the Lorde wyll gene grace and worshyppe: and no good thynge shall he withholde from them that lyue a godlye lyfe.

O Lord god of hostes, blessed is the man, that putteth his trust in the.

The.lxxxv. Psalme.

Benedixisti domine.

L Orde thou art become gracious A vnto thy land, thou haste turned awaye the captiuitie of Jacob.

Thou haste forgeuen the offence of thy people, and ✱ couered all theyr Psa.32.a synnes. Sela.

Thou hast taken away al thy displeasure, and turned thy selfe from thy wrathfull indignacion.

Turne vs then, O God our sauiour, & let thine anger cease from vs.

Wylt thou be displeased at vs for euer? and wylt thou stretch oute thy wrath frō one generacion to another.

Wylte thou not turne agayne and quicken vs, that thy people maye reioyce in thee?

Shewe vs thy mercy, O Lorde, and graunt vs thy saluacion.

I will herken what the Lord god B wyl say (concernyng me) for he shall speake peace vnto his people, & to his sayntes that they turne not agayne.

For his saluacion is nye thē y feare him, that glory may dwel in our land.

Mercy

Mercye and trueth are met together: ryghteousnes and peace have kyssed eche other.

Trueth shall florysshe oute of the earth: and ryghteousnes hath loked downe from heauen.

Yea, the Lorde shall shewe louyng kyndnesse: and oure lande shall geue her encrease.

Righteousnes shal go before him: & he shal direct his goyng in the way.

The.lxxxvi.Psalme.

Inclina domine aurem.

Morning prayer.

B Owe downe thyne eare, O Lorde, and heare me: for I am poore and in misery.

Preserue thou my soule, for I am holy: my God saue thy seruaunt, that putteth his trust in thee.

Be mercifull vnto me (O Lord) for I wyll call dayly vpon thee.

Comforte the soule of thy seruant: for vnto thee (O Lorde) do I lyfte vp my soule.

Exo.34a Jer.32d Joel.2.e Psa.143d

* For thou Lord art good and gracious: and of greate mercye vnto all them that call vpon thee.

Geue eare Lorde vnto my prayer: and ponder the voyce of my humble desyres.

In the time of my trouble I will call vpon thee, for thou hearest me.

Psa.89a

* Among the goddes there is none lyke vnto thee (O Lord) there is not one that can do as thou doest.

All nacions whom thou hast made shall come and worshyp the, O Lord, and shall glorifye thy name.

For thou art great, and doest wonderous thinges: thou art God alone.

Teache me thy waye, (O Lord) and I wyll walke in thy trueth: O knytte my hert vnto thee, that it may feare thy name.

I wyll thanke thee, O Lorde my God, with all my harte, and wyll prayse thy name for euer.

Psa.89a

For great is thy mercy toward me: and * thou haste deliuered my soule from the nethermoste hell.

O God, the proud are risen against me, and the congregacion of naughty men haue sought after my soule, and haue not set thee before their eyes.

Exo.34a Jer.11d

* But thou, O Lorde God, arte full of compassion, and mercye, longe sufferynge, plenteous in goodnes and trueth.

O turne thee then vnto me & haue mercye vppon me: geue thy strength vnto thy seruant, and helpe the sonne of thyne handmayde.

Shewe some token vpō me for good, that they whiche hate me, may see it, and be ashamed, because thou Lorde hast holped me, and comforted me.

The.lxxxvii.Psalme.

Fundamenta eius.

H Er foundacions are vpon the holy hylles: the Lorde loueth the gates of Sion more then all the dwellynges of Jacob.

Very excellent thynges are spoken of thee, thou citye of God. Sela.

I will thynke vpon Rahab and Babylon, with them that know me.

Beholde, yea the Philistines also, and they of Tyre with the Morrians: lo, there was he borne.

And of Sion shalbe reported, that he was borne in her, and the moost hyest shall stablyshe her.

The Lord shall rehearse it, when he writeth vp the people, that he was borne there. Sela.

The singers also and trompetters shall be rehearse: all my freshe springes shalbe in thee.

The.lxxxviii.Psalme.

Domine deus salutis.

O Lorde God of my saluacion, I haue cryed daye and nyght before thee.

Oh let my prayer enter into thy presence, encline thyne eare vnto my callynge.

For my soule is ful of trouble: and my lyfe draweth nye vnto hell.

I am counted as one of them that go downe vnto the pytte, and I haue bene euen as a man that hath no strength.

Free

B Free amonge the deade, lyke vnto thẽthat be woũded, & lye in the graue which be out of remembrance, and are cut away from thy hand.

Thou hast laid me in the lowest pit: in a place of darknes, and in the depe.

Thyne indignation lieth hard vpon me, and thou hast vexed me with all thy stormes. Sela.

Thou hast put away myn acquaintaunce farre from me, and made me to be abhorred of them: I am so faste in prison, that I can not get foorth.

My sight faileth for very trouble: Lord I haue called dayly vpon thee, I haue stretched oute myne handes vnto thee.

Psal.5.a Esa.38d * Doest thou shew wonders amõg the deade? Or shall the dead ryse vp agayn, and prayse thee?

C Shall thy louing kindnesse be shewed in the graue, or thy faithfulnesse in destruction?

Shall thy wonderous workes be knowen in the darke, and thy righteousnes in the land, where all thynges are forgotten?

Vnto thee haue I cried, O Lorde, and early shall my prayer comme before thee.

Lord, why abhorrest thou my soule? and hydest thou thy face fro me?

I am in myserie, and like vnto him that is at the point to die (euen fro my youth vp) thy terrours haue I suffered with a troubled mynde.

D Thy wrathful displesure gothouer me, & the feare of thee hath vndon me.

They came rounde about me dayly lyke water, and compassed me togyther on euery syde.

My louers and frendes haste thou put away fro me, and hydde myne acquaintance out of my sight.

¶ The.lxxxix. Psalme.

Misericordias domini.

Euening prayer.

A Psl.101. MY song shalbe alway of the louyng kyndnes of the lord. with my mouth will I euer be shewynge thy truthe from one generation to an other.

For I haue sayde: mercie shalbe set vp for euer, thy trueth thou shalt stablishe in the heauens.

2 Re.5.a * I haue made a couenaunte wyth my chosen, I haue swore vnto Dauid my seruant.

2 Re.7.b Psa.132 Psa.19.a * Thy seede will I stablishe for euer, and set vp thy throne from one generacion to to another. Sela.

O Lorde * the verye heauens shall prayse thy wonderous woorkes, and thy trueth in the congregation of the saintes.

B Psal.70.a For who is he amonge the clondes that shalbe compared vnto the Lorde?

And what is he among the godds that shalbe lyke vnto the Lord?

God is very greatly to be feared in the councell of the sainctes, and to bee had in reuerence of all theym that are aboute him.

O Lord God of hostes, who is like vnto thee? thy trueth (moste mightye Lord) is on euery syde. Exo.14d Mat.8.b

* * Thou rulest the raging of the sea, thou stillest the waues therof, when they aryse.

Thou hast subdued Egipt and destroied it, thou hast scattred thine enemyes abrode wyth thy myghty arme.

The heauens are thyne, the earthe also is thyne: thou hast layd the foundation of the hole worlde, and all that therin is. C

Thou haste made the north and the South, Tabor and Hermon shall reioyce in thy name.

Thou hast a myghty arme, stronge is thy hand, and hye is thy right hãd.

Righteousnesse and equitie is the habitation of thy seate, mercye and truth shall go before thy face.

Blessed is the people (O Lord) that can reioyce in thee: they shall walke in the lyght of thy countenance.

Their delight shall be dayly in thy name, and in thy ryghteousnes shall they make their boast.

For thou arte the glorye of their strength, and in thy louing kindnesse thou shalt lift vp our hornes. Esai.1

For * the Lorde is our defence: the holy one of Israel, is our kynge.

Thou

Thou spakest sometime in visions vnto thy sayntes, and saydest: I haue layed helpe vpon one that is mightie, I haue exalted one chosen oute of the people.

* I haue founde Dauid my Seruaunt: with my holy oyle haue I annoynted hym.

Act.13.d
Re 16d

My hande shall hold him fast, and myne arme shall strengthen him.

2 Re.5.a

The enemy shal not be able to doe him vyolence, the sonne of wickednes shal not hurt him.

I shal smite downe his foes before his face, and plage thē that hate him.

My trueth also and my mercy shalbe wyth him, and in my name shal his horne be exalted.

* I wil set his dominion also in the sea, and hys ryght hand in the floods.

2 Re.8.a

He shal call me: thou art my father my God and my stronge saluation.

And I will make him my fyrste borne, hyer then the kinges of the erth

E

My mercye wyll I keepe for hym for euermore, and my couenaunt shall stande fast with him.

His sede also wil I make to endure for euer, and his throne as the dayes of heauen.

But if his children forsake my law, and walke not in my iudgementes.

3 Re. 9b

* If they breake my statutes and kepe not my commaundementes.

Exo.20a

* I wyll visite theyr offences wyth the rod, and theyr sin wyth scourges.

Neuertheless, my louynge kyndnesse will I not vtterlye take from hym, nor suffre my truth to fayle.

My couenaunte wyl I not breake: nor alter the thing that is gone out of my lyppes.

Act.7.f.

I haue sworne once by my holines: that * I wyl not fayle Dauid.

F

Psa.72.a

His seede shall endure for euer, and his seate is lyke as the sunne before me.

He shall stand fast for euermore as the moone, and as the faythfull witnes in heauen. Selah.

But thou hast abhorred and forsaken thyne annointed, and art displeased at him.

Thou hast broken the couenant of thy seruaunt, and caste his crowne to the g round.

Thou haste ouerthrowen all hys hedges, and broken downe into hys strong holdes.

Psa.20d

All they that go by, spoile him: and he is becom a rebuke vnto his neighboures.

Thou hast set vp the ryghte hand of his enemyes: and made all hys aduersaries to reioyse.

Thou hast taken awaye the edge of his swearde: and geuest him not victorye in the battaile.

Thou hast put out his glorye: and caste his throne downe to the ground.

G

The dayes of his youth haste thou shortened: and couered him wyth dishonour. Sela.

Lord, how longe wilte thou hyde thy selfe for euer? and shall thy wrath burne lyke fyre?

Remembre, how short my time is: wherefore hast thou made all men for naught?

* What man is he that lyueth, and shall not see death? and shal he delyuer his owne soule from the hand of hell? Selah.

Gen.2.c

Lord, where are thy old louing kyndnesses, which thou swarest vnto Dauid in thy trueth?

Remembre (Lord) the rebuke that thy seruantes haue: and how I doe beare in my bosome the rebukes of many people.

Wherewith thyne ennemyes haue blasphemed thee, and slaunder the footsteppes of thyne anoynted.

Praysed be the Lord, for euermore. Amen.

¶ The.xc. Psalme.

Domine refugium.

Morning prayer.

A

LOrde, thou hast bene our refuge: from one generation to another.

Before the mountaynes were brought forth, or euer the earth and the worlde were made, thou arte God from euerlastynge, and worlde wythout ende.

Thou turnest man to destruction. Agayne, thou sayest: Comme againe ye chyldren of men.

2.cor.7.c
2.Pe.3.b
* For a thousand yeres in thy sight ar but as yesterday, seyng that is past as a watche in the nyght.

As soone as thou scatterest theim, they are euen as a sleepe: and fade away sodeynly lyke the grasse.

In the mornyng it is greene, and groweth vp, but in the euening it is cut downe (dryed vp) and withered.

For we consume away in thy displeasure, and are afrayd at thy wrath full indignation.

Thou hast set our misdedes before thee, and oure secrete synnes in the lyght of thy countenance.

For when thou art angry, all our days ar gone, we bryng our yeres to an ende, as it were a tale that is told.

The dayes of our age are thre score yeares and ten: and though men be so stronge, that they come to foure score yeares: yet is their strength then but labour and sorowe: so soone passeth it away, and we are gone.

¶ But who regardeth the power of thy wrathe: for euen thereafter as a man feareth, so is thy displeasure.

Psa.39.a
* O teach vs, to numbre our days, that we may apply our heartes vnto wysedome.

Turne thee agayn (O Lord) at the last, & be gracious vnto thy seruants.

O satisfie vs with thy mercy, and that soone: so shall we reioyce and be glad all the dayes of our lyfe.

Comforte vs agayne, nowe after the tyme that thou haste plagued vs, and for the yeares wherein we haue suffred aduersitie.

Shew thy seruantes thy worke: and theyr chyldren thy glory.

And the glorious maiestie of the Lorde our God bee vppon vs: Prosper thou the worke of our hands vpon vs, O prospere thou oure handye woorke.

¶ The.xci. Psalme.

Qui habitat.

Who so dwelleth vnder the defence of the most hyest, shall abyde vnder the shadowe of the Almightie.

I will saye vnto the Lorde: Thou arte my hope, and my strong hold, my God, in hym wyll I trust.

For he shall delyuer thee from the snare of the hunter, and from the noysome pestilence.

He shall defend the vnder his wynges, and thou shalte be safe vnder hys fethers: his faithfulnesse and truthe shalbe thy shielde and buckler.

Thou shalte not be afrayde for any terrour by nyght, nor for the arrowe that fleeth by day.

B For the pestilence that walketh in the darknes, nor for the sickenes that destroyeth in the noone daye.

A thousande shall fall beside thee, and ten thousande at thy right hand: but it shall not come nye thee.

Yea, with thyn eyes thou shalt beholde, and see the rewarde of the vngodlye.

For thou Lorde arte my hope, thou hast set thyn house of defence very hye.

There shall no euyll happen vnto thee: neyther shall any plague comme nye thy dwellyng.

Mat.4.d
Luk.4.b
* For he shal gene his angels charge ouer the, to kepe thee in all thy ways.

They shall beare thee in their handes, that thou hurt not thy foote agaynst a stone.

Thou shalte go vppon the Lyon and Adder, the yonge Lyon and the Dragon shalt thou treade vnder thy feete.

Because he hath sette his loue vpon me, therfore shal I delyuer hym: I shall sette hym vp, because he hath knowen my name.

* He shall call vpon me, and I wil heare hym: yea, I am wyth hym in trouble: I wyll delyuer hym, and bryng hym to honour.

With long lyfe wyl I satisfy hym: and shewe hym my saluation.

¶ The.xcii. Psalme.

Bonum est confiteri.

It

A Heb.13.a

IT • is a good thyng to geue thankes vnto the Lorde: and to sing prayses vnto thy name O moste hyest.

To tell of thy louyng kyndnesse early in the morynge, and of thy trueth in the nyght season.

Upon an instrument of ten stringes, and vpon the lute: vpon a low de instrument, and vpon the harpe.

For thou Lord haste made me glad through thy workes: and I wyll reioyce in geuyng prayse for the operations of thy handes.

O Lorde, howe glorious are thy workes: thy thoughts are very depe.

B In vnwyse man doeth not well consider this: and a foole doeth not vnderstande it.

When the vngodly are greene as the grasse, and when all the workes of wickednes do florysshe: then shall they be destroyed for euer.

But thou Lorde, arte the moste hyest for euermore.

For lo, thyne enemyes, O Lorde, lo thyne enemyes shall perysshe, and all the workers of wyckednes shalbe destroyed.

But my horne shalbe exalted lyke the horne of an Unicorne, for I am anoynted with freshe oyle.

C Myne eye also shall see hys luste of myne enemyes: and myne eare shal heare hys desyre of the wicked that ryse vp agaynst me.

The righteous shall florysshe lyke a palme tree, and shall spreade abrode lyke a Ceder in Libanus.

Such as be planted in the house of the Lord, shall florysshe in the courtes (of the house) of the Lord.

They shall also brynge forth more fruite in their age: and shalbe fat and well lykynge.

That they maye shewe, howe true the Lord my strength is: and that ther is no vnrighteousnes in hym.

¶ The.xciii. Psalme.

Dominus regnauit.

THe Lorde is kynge, and hath put on glorious apparell: the Lord hath put on his apparell, and gyrded him selfe with strength. Euening prayer. A

• He hath made the round world so sure, that it cannot be moued. Psa.24.a

Euer sence the world began hath thy seate bene prepared: thou art from euerlastynge.

• The floudes are rysen, O Lorde, the floudes haue lyfte vp their noyse: the floudes lyft vp the waues. Psa.46.a

The waues of the sea are mightye, and rage horrible: but yet the Lorde that dwelleth on hye, is mightier.

Thy testimonyes, O Lorde, are very sure, holynesse becommeth thyne house for euer.

¶ The.xciiii. Psalme.

Deus vltionum.

O Lord God to whom vengeaunce belongeth: thou God to whom vengeaunce belongeth, shewe thy selfe. A Deu.22.e Ro.12.d

Ryse thou iudge of the worlde, and reward the proude after theyr deseruynge.

Lord how long shall the vngodly? how long shal the vngodly triumph?

Howe long shall all wicked doers speake so disdaynfully, and make such proude boastynge?

They smyte downe thy people, O Lorde, and trouble thyne heritage.

They murther the wyddowe and the straunger, and put the fatherlesse to death. B

And yet they saye: tushe • the Lord shall not see, neyther shall the God of Iacob regarde it. Psa.23.b

Take hede, ye vnwyse among the people: O ye fooles, when wyll ye vnderstande.

He that planted the eare, shall he not heare? or he that made the eye, shall he not see?

Or he that nurtereth the heathen, it is he that teacheth man knowlege: shall he not punyshe?

• The Lord knoweth the thoughts of man, that they are but vayne. 1.Co.3.b

Blessed is the man, whom thou chastenest (O Lorde) and teachest him in thy lawe.

That thou mayest geue him patience in time of aduersitie, vntill the pit be digged vp for the vngodlye.

For the Lorde will not fayle his people, neyther wyl he forsake his inheritaunce.

Until ryghteousnes tourne agayne vnto iudgement: al suche as be true of heart shal folow it.

Who will ryse vp with me against the wicked? Or who will take my part against the euill doers.

If the Lorde had not helped mee, it had not fayled: but my soule had bene put to silence.

Psa.32.d
Iob.13.c
Luk.15.d
1 Ioh.1.b
2 Co.1.a

*But when I said: my foote hath slipped, thy mercy O lord held me vp.

*In the multitude of the sorowes that I had in my heart, thy comfortes haue refreshed my soule.

Wilte thou haue anye thinge to doe with the scoole of wickednes, which ymagineth mischefe as a lawe?

They gather them together against the soule of the ryghteous, and condemne the innocent blud.

But the Lord is my refuge, and my God is the strength of my confidēce.

Her shall recompence theym their wickednes, and destroy them in their owne malice: yee the Lorde oure God shal destroye them.

¶ The.xcb. Psalme.

Venite exultemus.

Morning prayer.

A Eph.5.d

O Come, let vs singe vnto the Lorde: *let vs hertely reioise in the strēgth of our saluatiō.

Let vs come before his presēce with thankesgeuinge, and shewe our selfe glad in him with Psalmes.

For the Lord is a great God, and a great king aboue all Goddes.

In his hande are all the corners of the earth, and the strength of the hilles is his also.

The sea is hys, and he made it, and hys handes prepared the dry land.

O come, let vs worshippe and fall downe: and knele before the LORD our maker.

For he is the Lorde our God: and we are the people of his pasture, and the shepe of his handes.

Heb.3.b

To day yf ye will heare his voice, harden not your hertes as in the prouocation: and as in the day of temptation in the wildernes.

When youre fathers tempted mee, proued me, and sawe my workes.

Forty yeares long was I greued with that generation, and said: it is a people that do erre in their herts, for they haue not knowne my waies.

Num.14.f
Heb.4.d

*Unto whō I sware in my wrath that they shuld not enter into my rest.

¶ The.xcbi. Psalme.

Cantate domino.

O Syng vnto the Lord a newe song: singe vnto the Lorde all the whole earth.

Sing vnto the Lord and praise his name: dy telling of his saluation from day to day.

Declare his honour vnto the Heathen, and his wonders vnto all people.

Psa.47.a
Ecc.43.d

*For the Lorde is great, and canne not worthely be prayed: he is more to be feared *then all goddes.

As for al the goddes of the heathen they be but Idoles: but it is the Lord that made the heauen.

Glory and worship are before hym: power and honor ar in his sanctuary.

Ascribe vnto the Lord, (O ye kynredes of the people) ascribe vnto the Lord, worship and power.

B Psa.29.a

Ascrybe vnto the Lord the honoure due vnto his name: bringe presentes, and come into hys courtes.

O worship the Lord in the bewtie of holynes: let the whole earth stande in awe of hym.

Tell it out among the heathē that the Lorde is kinge: and that it is hee which hath made the round worlde so faste, that it canne not bee moued, and howe that hee shall iudge the people righteouslye.

Let the heauens reioyce, and let the earth be glad: let the sea make a noise, and

and all that therin is: let the felde bee ioyfull, and all that is in it: Then shal all the trees of the woode reioice, before the Lorde.

For he cōmeth: for he commeth to iudge the earth.

And wyth ryghteousnes to iudge the worlde, and the people with his truthe.

The.xcvii. Psalme.

Dominus regnauit.

THe Lord is king, the earth may be glad therof: yea, the multitude of the Iles may be gladde therof.

Cloudes and darkenes are rounde about hym, ryghteousnes and iudgemente are the habitation of his seate.

There shall goe a fyre before hym, and bourne hys ennemyes on euerye syde.

His lyghteninges gaue shine vnto the worlde, the earth sawe it, and was afrayde.

The hilles melted lyke waxe at ỹ presence of the Lord, at the presence of the Lord of the whole earth.

The heauens haue declared hys ryghteousnes, and all the people haue sene hys glory.

Confounded be all they that worshippe carued ymages: and that delite in vayne goddes, worshyp him all yee goddes.

Sion hearde of it and reioyced: and the daughters of Iuda wer glad because of thy iudgementes, O Lord.

For thou Lord art hier then all that ar in the earth, thou art exalted farre aboue all goddes.

O ye that loue the Lorde, see that ye hate the thing whiche is euill: the Lord preserueth the soules of his saintes, hee shall deliuer theym from the hand of the vngodly.

There is spronge vp a light for the ryghteous, and a ioyfull gladnesse for suche as be true hearted.

Reioyce in the Lord ye righteous: and geue thankes for a remembrance of his holynes.

The.xcviii. Psalme.

Cantate domino,

SYng vnto the Lord a newe song: for he hath doone marueloꝰ thynges.

With hys owne ryght hand and wyth hys holy arme hath he gotten hym selfe the victory.

The Lorde declared his saluation, his righteousnes hath he openly shewed in the sight of the heathen.

He hath remembred hys mercy and trueth towarde the house of Israell: and al the endes of the worlde haue sene the saluation of our God.

Shewe youre selues ioyfull vnto the Lorde all ye landes, singe, reioyce, and geue thankes.

Prayse the Lord vpon the harpe, singe to the harpe wyth a Psalme of thankesgeuing.

Wyth trompets also and shawmes: O shewe youre selues ioyfull before the Lord the king.

Let the Sea make a noyse, and all that therin is, the rounde worlde and they that dwelle therin.

Lette the fluddes clappe theyr handes, & let the hilles be ioyful together, before the Lorde, for hee is comme to iudge the earth.

Wyth ryghteousnes shall he iudge the worlde, & the people with equitie.

The.xcix. Psalme

Dominus regnauit.

THe Lorde is kynge, be the people neuer so vnpacient: he sitteth betweene the Cherubins of the earth, be the earth neuer so vnquiete.

The Lorde is greate in Sion, and hye aboue all people.

They shal geue thankes vnto thy name which is gret wonderful & holy

The kinges power loueth iudgement, thou hast prepared equitie, thou hast executed iudgement and ryghteousnes in Iacob.

O magnifie the Lorde our GOD and fal downe before hys footestoole, for he is holy.

Moses and Aaron among his prestes, and Samuell among such as cal vpon hys name: these called vpon the Lord, and he heard them.

Hee spake vnto theym oute of the cloudie piller, for they kepte hys testimonyes: and the lawe that he gaue theym.

Thou heardest them (O Lorde our God) thou forgauest them Oh God, and punishedst their owne inuencions.

O magnifie the Lord our God, and worship him vpon his holye hyll, for the Lord our God is holy.

The .C. Psalme.

Iubilate deo.

Be ioyfull in the Lord, all ye Landes, serue the Lorde with gladnes, and come before his presence wyth a sōg.

Bee ye sure, that the Lorde he is God: It is he that hath made vs, and not we our selues: we are his people and the sheepe of hys pasture.

O goe youre waye into hys gates wyth thankesgeuinge: and into hys courtes with praise: be thankful vnto him, and speake good of hys name.

For the Lord is gracious, his mercy is euerlasting, and his truth endureth from generation to generation.

The .Ci. Psalme.

Misericordiam et.

My song shalbe of mercy and iudgemente: vnto thee (O Lord) will I syng.

O let me haue vnderstandynge in the way of godlines.

When wylte thou come vnto mee? I will walke in my house with a perfecte hearte.

I wyll take no wycked thinge in hand, I hate the synne of vnfaythfulnes there shall no such cleue vnto me.

A froward hearte shall depart from me, I will not know a wycked person.

Who so priuely slaundreth his nebour, him will I destroye.

Who so hath also a proude loke, and an hie stomacke, I will not suffer him.

Myne eyes looke vnto such as be faythfull in the lande, that they maye dwel wyth me: who so leadeth a godly lyfe, he shalbe my seruaunt.

There shall no deceitfull persōne dwel in my house: he that telleth lies, shal not tary in my sight.

I shal sone destroye all the vngodlye that are in the lande: that I maye roote oute all wycked doers from the citie of the Lorde.

The .Cii. Psalme.

Domine exaudi orationem.

Morning prayer.

Heare my prayer, O Lorde, and let my crying come in vnto thee. Psl.143

Hyde not thy face from mee in the time of my trouble: encline thine eares vnto mee when I call, O heare mee, and that ryght soone.

For my dayes are consumed awaye lyke smoke, and my bones are brēt vp as it were a fyre brande.

My hearte is smitten downe, and withered lyke grasse, so that I forget to eate my breade.

For the voyce of my groninge, my bone will scarse cleaue to my flesh.

I am becomme lyke a Pellicane of the wildernes: and lyke an owle that is in the desert.

I haue watched and am euen as it were a sparow, that sitteth alone vpon the house toppe.

Myne enmemyes reuyle mee all the daye long: and they that are made vpon me, are sworne together agaynste me.

For I haue eaten ashes as it were breade, and mingled my drynke wyth weepynge.

And that because of thyne indignation and wrath, for thou haste taken me vp, and cast me downe.

My dayes are gone lyke a shadow: and I am withered lyke grasse.

But thou, O Lorde, shalte endure for euer, & thy remembrance throughout all generacions.

Thou shalte aryse, and haue mercy vpon

C Vpon Syon, for it is tyme that thou
Esd.1.a. haue mercy vpon her, yea the tyme is come.

And why? thy seruauntes thinke vpon her stones, and it pitieth them to see her in the dust.

The Heathen shall feare thy name O Lord, and al the kinges of the erth thy maiestie.

Whan the Lorde shall buylde vppe Syon, and whan hys glory shall appeare.

Whē he turneth him vnto the prayer of the poore destitute, and despiseth not theyr desyre.

This shalbe written for those that
Psa.22.g com after: and the people which shal bee borne, shall prayse the Lorde.

For he hath loked downe from hys Sanctuary, out of the heauen did the Lord behold the earth.

That hee myghte heare the mournynges of such as be in captiuitie, and delyuer the children appoynted vnto death.

D That they maye declare the name of the Lorde in Sion, and hys worshyp at Ierusalem.

When the people are gathered together, and the kyngdomes also to serue the Lorde.

He brought downe my strength in my iourney: and shortened my dayes.

But I saide, O my God, take mee not away in the middest of myne age: as for thy yeres, they endure throughout all generations.

Gen.1.a, * Thou Lord in the beginning hast
Hebr.1.c laied ỹ foundations of the earth, and the heauēs ar the worke of thy hands.

They shal perish, but thou shalt endure: they all shall were olde as doeth a garment, and as a vesture shalt thou chaunge theym, and they shalbe changed.

But thou art the same, and thy yeares shal not faile.

The children of thy seruantes shall continue, and their sede shal stand fast in thy syght.

C The.Ciii.Psalme.
Benidic anima mea.

PRayse the Lord, O my soule, and al that is within me, prayse his holy name. Psl.104a

Prayse the Lorde, O my soule, and forget not his benefites.

Which forgeueth all thy sinne, and healeth all thine infirmities.

Which sauyth my lyfe from destruction, and crowneth thee with mercye and louynge kindnes.

Whiche satisfied thy mouthe wyth good thynges, making thy young and lustie as an Eagle.

The Lord executeth ryghteousnes
V and iudgement, for all theym that are oppressed wyth wronge.

He shewed hys wayes vnto Moyses, hys workes vnto the children of Israell.

* The Lorde is full of compassion, Exo.34a
and mercye: longe sufferynge, and of Psa.16c
greate goodnes.

He wil not alwaye be chiding, neither kepeth he hys anger for euer.

He hath not dealt with vs after our sinnes, nor rewarded vs according to oure wyckednesses.

* For loke how hie the heauen is in cōparison of the earth: so great is hys Psa.57b
mercy also towarde thē that fear him.

Loke howe wide also the Easte is from the weast, so farre hath hee sette our sinnes from vs.

Ye, like as a father pitieth his owen children, euen so is the Lorde merciful vnto them that feare him.

For he knoweth wherof we be made
* he remembreth that we are but dust. C

The days of man are but as grasse: Psa.78b
for he floryisheth as a floure of ỹ field.

For assoone as the winde goeth ouer it, it is gone: and the place thereof shall knowe it no more.

But the mercifull goodnes of the Lorde endureth for euer and euer, vpon them that feare hym, and his righteousnes vpon childrens children.

Euen vpon such as kepe his couenaunt, and thinke vpon hys commaūdementes to do them.

The Lorde hath prepared his seate in heauen, and his kingedome ruleth euer all.

O prayse the Lord ye angels of his, ye that excell in strength: ye that fulfyll his commaundemente, & herken vnto the voyce of his wordes.

O prayse the Lorde all ye hys hostes, ye seruauntes of hys, that do hys pleasure.

O speake good of the Lorde all ye workes of hys, in all places of hys dominion: prayse thou the Lorde, O my soule.

¶ The. C.iii. Psalme.

Benedic anima mea.

3 Psl.105a

PRayse the Lord, O my soule: O Lord my God, thou art become exceadyng gloryous thou arte clothed with maiestye, and honoure.

Thou deckest thy selfe with light, as it were with a garment, and spredest out the heauens like a curtayne.

Which layeth the beames of hys chambers in the waters, and maketh the cloudes his charet, and walketh vpon the wynges of the wynde.

Hebr. 1.c * He maketh his angels spyrytes, and his ministers a flamyng fire.

He layde the foundations of the earth, that it shoulde not moue at any tyme.

Thou couerdst it wyth the deepe lyke as wyth a garment: the waters stand in the hylles.

Psl.106c At thy rebuke they flie, at thy voice of thy thunder they are afrayde.

They go vp as hye as the hylles, and downe to the valleis beneth: euen vnto the place whiche thou hast appoynted for them.

Iob.26c and.38,a Iere. 5.c * Thou hast set them theyr bondes whyche they shall not passe, neyther tourne agayn to couer the earthe.

He sendeth † spryngs into the ryuers, which runneth among the hils.

All beastes of the fyelde drynke therof: and the wylde asses quenche theyr thyrste.

Besyde them shal the foules of the ayre haue theyr habitation, and synge among the braunches.

He watereth the hylles frome aboue, the earthe is fylled wyth the fruite of thy workes.

He bringeth forth grasse for the cattell, and grene herbe for the seruice of men: that he may * bryng fode oute of the earth: and wyne that maketh glad the hearte of man, and oyle to make him a chearefull countenaunce, and bread to strength mans herte. Gen. 1.d

The trees of the Lord also are ful of sappe, euen the Ceders of Libanus which he hath planted. C

Wherein the byrdes make their nestes, and the firre trees are a dwellynge for the storke.

The hye hylles are a refuge for the wylde goates, and so are the stonye rockes for the conyes.

He appoynted the Moone for certayne seasons, and the Sunne knoweth hys goyng downe.

Thou makest darkenesse, that it may be nyght, wherin all the beastes of the forest do moue.

The lyons roarynge after theyr praye to seke their meate at God.

The Sunne aryseth, and they get them away together, and laye them downe in their dennes.

* Man goeth forth to his worke, and to his labour vntyll the euenyng. Gen.3.d

* O Lorde, howe manyfolde are thy workes: in wysedome hast thou made them all: the earth is full of thy ryches. Psa.92.f

So is the great and wide sea also, wherin are thinges creping innumerable, both smal and great beastes.

There go the shippes, and there is that * Leuiathan, whom thou hast made, to take hys pastime therin. Esa.27a Iob.40d

* They wayt all vpō the, that thou mayest gene them meat in due season. Psa.64a pſ. 145f

When thou genest it them they gather it: and when thou openest thyne hand, they are fylled with good. D

When thou hydest thy face, they are troubled: when thou takest away their breath they dye, and are turned agayne to their duste.

When thou lettest thy breath go forth, they shalbe made, and thou shalt renue the face of the earth.

The glorious maiestie of the Lord shall endure forever: the Lorde shall reioyce

reioyce in his worckes.

The earth shall tremble at the loke of hym: if he do but touch the hylles, they shall smoke.

I wyll synge vnto the Lorde, as long as I liue: I will prayse my God whyle I haue my beyng.

And so shal my wordes please him: my ioye shalbe in the Lorde.

As for synners, they shalbe consumed oute of the earth, and the vngodlye shall come to an end: * prayse thou the Lorde, O my soule, Prayse the Lorde.

Psl.103a

Morning prayer.

¶ The.Cb.Psalme.
Confitemini domino.

1.pa.16b Esa.12a

* Geue thankes vnto the Lord, and call vpō his name: tell the people what thinges he hath done.

O let your songes be of him, and prayse him, and let your talkyng be of all his wonderous worckes.

Reioyce in his holy name: let ꝑ hert of them reioyce that seke the Lord.

Seke the Lorde, and his strength: seke his face euermore.

Remember the marueloꝰ worckes that he hath done, his wonders and the iudgementes of his mouth.

O ye sede of Abraham his seruant: ye childzen of Jacob his chosen.

He is the Lord our God: his iudgementes are in all the world.

He hath bene alway mindful of his couenaunt and promise, that he made to a thousande generacions.

Gen.17b * Euen the couenaunt that he made
Ge.26a with Abraham, and * the othe that he sware vnto Jsahac.

Gen.28c * And apoynted the same vnto Jacob for a lawe, and to Jsraell for an euerlastyng testament.

Sayinge: vnto thee wyll I geue the lande of Canaan, the lot of youre inheritaunce.

When there was yet but a fewe of them, and they strangers in the land.

What time as they went from one nacion to another, from one kyngedome to another people.

* He suffered no man to do them wronge: but reproued euen kynges for theyr sakes. Ge.14.d

Touche not mine annoynted: and do my prophetes no harme.

Moreouer, he called for a dearthe vpon the lande, and destroyed all the prouision of breade.

* But he had sente a man before them: euen Joseph, whych was sold to be a bounde seruaunt. Ge,45.d

Whose fete they hurte in the stockes * the yron entred into his soule. Luke.2e

Untyll the tyme came that hys cause was knowen: the worde of the Lorde tryed hym.

* The king sent and deliuered him: the prince of the people let him go fre. Ge.41.b

He made him Lorde also of hys house, and ruler of all his substaunce.

That he might enfourme his princes after his will, and teache his Senatoures wysedome.

* Jsraell also came into Egipte: and Jacob was a straunger in the lande of Ham. Gen.46a C

* And he increased his people exceadyngly: and made them stronger then theyr enemyes. Exod.1a Actes.7c

Whose hearte turned, so that they hated hys people, and dealte vntruelye with hys seruauntes.

* Then sente he Moyses his ser- Exo.24b
uaunt and Aaron, whō he had chosen. Actes.7d

And these shewed his tokens amōg them: & wonders in the land of Ham.

* He sente darkenes, and it was Exo.13f
darke, and they were not obedyente vnto hys worde.

* He turned theyr waters into Exod.7d
blood, and slewe theyr fyshe. Psa.78e

* Their lande brought forth frogs: * Exo.8b
yea, euen in their kynges chambers.

He spake the word, and there came Exod.1d
all maner of flyes: and lyce in all their quarters.

* He gaue them hayle stones for Exod.9c
rayne: and flames of fire in their land.

He smote their vynes also and fyg trees: and destroyed the trees that were in theyr coastes.

* He spake the word, and the gres- Exo.10d
hoppers came: and caterpyllers innu- Psa.16.d

mentable.

And dyd eate vp all the grasse in theyr lande: and deuoured the fruite of theyr grounde.

Exo.11b Pſ.135d Sap.18c

* He ſmote all the fyrſte borne in their lande: euen the chefe of all their ſtrength.

D He broughte them forth also with ſyluer and golde: there was not one feble person among their tribes.

Egypte was glad at their departyng, for * they were afrayed of them.

Exo.14g *Ex.13d

* He ſpred oute a cloude to be a coueryng: and fyre to geue lyght in the nyght ſeason.

Exo.16d Nu.11g

* At theyr deſyre he brought quayles, and he fylled them with the bread of heauen.

Exo.17b

* He opened the rocke of ſtone, and the waters flowed oute: ſo that ryuers ranne in the drye places.

For why? he remembred his holye promeſſe, and Abraham his ſeruant.

And he brought forth hys people with ioy, & his choſen with gladnes.

And gaue them the landes of the heathen: and they toke the labours of the people in poſſeſſion.

That they myght kepe his ſtatutes and obſerue his lawes. Prayſe the Lorde.

¶ The. cvi. Pſalme.

Confitemini domino.

Euening prayer

A 1.pa 16a Eſa.12b

O Geue * thankes vnto the Lord, for he is gracious: and his mercye endureth for euer.

Who can expreſſe the noble actes of the Lorde? or ſhewe forth all hys prayſe?

Bleſſed are they that alway kepe iudgement, and do ryghteouſnes.

Remember me, O Lorde, accordyng vnto the fauoure that thou bearеſte vnto thy people: O viſyte me me with thy ſaluacion.

That I maye ſee the felicitye of thy choſen, and reioyce in the gladnes of thy people: and geue thankes with thyne enherytaunce.

We haue ſinned with our fathers: we haue done amiſſe & delt wickedly.

Oure fathers regarded not thy wonders in Egipt, neither kept they thy greate goodnes in remembraūce: but were dyſobedient at the ſea, euen at the red ſea.

Neuertheleſſe, he helped them for his names ſake, that he might make his power to be knowen.

* He rebuked the red ſea alſo, and it B was dryed vp: ſo he led them through Pſ.104d the depe as through a wildernes.

And he ſaued them from the aduerſaries hand: and delyuered them from the hande of the enemye.

* As for thoſe that troubled them, Exo.14g the waters ouerwhelmed them, there was not one of them lefte.

* Then beleued they his wordes, Exo.25f and ſang prayſe vnto hym.

But within a while they forgat hys workes, and wolde not abyde hys counceil.

But luſte came vpon them in the C wyldernes, and they tempted God in the deſerte.

And he gaue them their deſire, and ſent leannes withal into their ſoul.

They angred Moyſes alſo in the tentes, & Aaron the ſaint of the Lord,

* So the earth opened, and ſwalo- Nu.16d wed vp Dathan, and couered the congregation of Abiram.

And the fire was kyndled in their cōpany: the flame brent vp the vngodly

* They made a calfe in Horeb, and Exo.32a worſhipped the molten ymage.

* Thus they turned theyr glorye Rom.1c into the ſimilitude of a calfe, that eateth haye.

And they forgatte God their Sa- D uioure: whiche hath done ſo greate thynges in Egypt.

Wonderous wordes in the land of Ham: & fearful thinges by the red ſea.

So he ſaid: he wold haue deſtroyed them, had not Moyſes his choſen ſtand before him in that gap: to turne aſway his wrathfull indignacion, leſt he ſhould deſtroy them.

* Yea they thought ſcorne of that Nu.14d pleaſaunt land, and gaue no credence vnto his worde.

But murmured in their tentes: and

and herkened not vnto the voyce of the Lorde.

Then lyfte he vp his hand agaynst them, to ouerthrow them in the wilderneſſe.

To caſt out their ſede amonge the nations: & to ſcatter thē in the lands.

E • They ioyned them ſelues vnto Nu.25a Baal Peor: and eate the offerynges Jam.22d of the deade. 1Co.10b

Thus they prouoked him vnto anger with the ir owen inuencions: and the plage was great among them. Nu.25.c

• Thē ſtode vp Phinehes and prayed, and ſo the plage ceaſed.

And that was counted vnto him for righteouſneſſe: among all poſterityes for euermore. Exo.17a

• They angred him alſo at the waters of ſtryfe, ſo that he puniſhed Moſes for theyr ſakes.

Becauſe they prouoked hys ſpirite: ſo that he ſpake vnaduiſedlye with hys lyppes.

Neither deſtroyed they the Heathē: Deu.7.a • as the Lorde commaunded them.

But wer mingled among the Heathen: and learned their workes.

F In ſo muche that they worſhypped theyr ydoles, whiche turned to their owne decaye.

Deu.32c • Yea, they offered their ſōnes and Jere.7.d their daughters vnto deuyls. Deu.18.b

• And ſhed innocente bloode, euen Eze.20c the blood of their ſonnes and of their daughters: whom they offered vnto the ydols of Canaan, and the lande was defyled with blood.

Thus were they ſtayned with their owne workes, and went a whorying with their owne inuencions.

Therefore was the wrath of the Lorde kyndled agaynſt hys people: in ſo much that he abhorred his owen enherytaunce.

G And he gaue them ouer into the hand of the Heathē, and they that hated them, were lordes ouer them.

Their enemyes oppreſſed them, and had them in ſubiection.

Many a tyme dyd he delyuer them, but they rebelled agaynſte him wyth their owne inuencions, and were brought downe in their wickednes.

Neuertheles, when he ſawe their aduerſitie, he herd their complaynt.

He thought vpon his couenaunte, and • pitied them, accordyng vnto the deu.30.a multitude of his mercyes.

Yea he made all thoſe that had led them away captiue to pitye them.

Delyuer vs (O Lorde our God) and gather vs from among the Heathen: that we maye geue thankes to thy holye name, and make our boaſte of thy prayſe.

• Bleſſed be the Lorde God of Iſ- Luke.1 raell from euerlaſtynge, and worlde without ende: and let all people ſaye: Amen. Amen.

Prayſe the Lord.

¶ The. cxii. Pſalme. *Confitemini domino,*

Morning prayer.

O • Geue thanks vnto the Lord, for he is gracious: & his mercye endureth for euer. 1.pa.16d Pſ.105a

Let them geue thankes whom the Eſa.13a Lord hath redemed: and delyuered from the hand of the enemye.

And gathered them out of all the landes: from the Eaſte: and from the weſte, from the North, and from the South.

They went aſtraye in the wyldernelle oute of the waye, and founde no citye to dwell in.

Hungrye and thirſtye: theyr ſoule faynted in them.

So they cryed vnto the Lorde in theyr trouble: and he delyuered them from their dyſtreſſe.

He led them forth by the ryghte waye: that they myght go to the citye where they dwelt.

O that men would therfore prayſe the Lorde for hys goodnes, and declare the wonders that he doeth for the chyldren of men.

• For he ſatyſfyed the emptye Exo.16a ſoule: and fylled the hongrye ſoule Deu.8.a with goodnes.

Suche as ſyt in darkenes, and in the ſhadowe of deathe, beynge faſte bound in miſery and yron.

Becauſe they rebelled agaynſt the wordes

wordes of the Lorde, and lyghtly regarded the counsaylle of the moste highest.

He also brought downe their heart thorow heuynesse: they fell downe, and there was none to helpe them.

So when they cried vnto the lord in their trouble: he delyuered theym out of their distresse.

For he brought theim out of darknesse, and out of the shadowe of death and brake their bandes in sunder.

C O that men would therfore prayse the Lorde for his goodnesse, and declare the wonders that he doth for the chyldren of men.

For he hathe broken the gates of brasse, and smytten the barres of yron in sunder.

Foolishe men are plaged for their offence, & because of their wickednesse.

Their soule abhorred all maner of meate, and they were euen harde at deathes dooze.

So whan they cried vnto the lorde in their trouble: he delyuered theym out of their dystresse.

Mat.8.a He sente hys worde, and healed them: and they were saued from their destruction.

O that men would therfore praise the Lord for his goodnes, and declare the wonders that he doth for the chyldren of men.

Heb.13.d * That they would offre vnto him
Eccl.35. the sacrifice of thanksgeuyng, and tell
Actes.10 out his workes with gladnes.
Ro.12.a
Phil.4.b They that goe downe to the sea in shyppes, and occupie their business in great waters.

These men se the workes of the lord and his wonders in the deepe.

Jon.1.b * For at his word, the stormy wind ariseth, whiche lifteth vp the waues thereof.

They are caryed vp to the heauen,
D and downe agayne to the deepe, theyr soule melteth awaye because of their trouble.

They reele to and fro, and stacker lyke a dronken man, and are at their wittes ende.

So whan they crye vnto the Lorde in theyr trouble: he delyuereth them out of th eyr distresse.

For * he maketh the storme to cease Mat.8.
so that the waues therof are still.

Then are they glad, because they be at rest, and so he bryngeth theim vnto the hauen where they would be.

O that men would therfore praise the Lord, for his goodnes, and declare the wonders, that he doothe for the chyldren of men.

That they would exalt hym also in the congregation of the people, & lowe hym in the seate of the elders.

3.Re.17 * Whiche turneth the flouds into a wyldernesse: and dryeth vp the water sprynges.

A fruitefull lande maketh he barayn, for the wyckednes of theim that dwell therin.

Agayne, he maketh the wildernes a standing water, and water sprynges of a drye grounde.

And there he setteth the hungrye, that they maye buylde theym a Citie to dwwelle in.

That they maye sowe theyr lande, and plant vineyardes, to yelde theym frutes of increase.

He blesseth them, so that they multiplie exceedyngly, & suffreth not their cattell to decrease.

And agayne: when they are mynished and brought low thorow oppression, thorow any plague or trouble.

Though he suffre theim to be cupll intreated thorowe tyrantes, and lette them wander oute of the waye in the wyldernesse.

Yet helpeth he the pooze out of miserie, and maketh hym housholders lyke a flocke of shepe.

The ryghteous wyll consider this, and reioyce: and the mouth of all wickednes shall be stopped.

Whoe is soo wyse, wyll ponder these thynges: and they shall vnderstande the louynge kyndenesses of the LORDE.

C The. C.viii. Psalme.
Paratum cor meum.

O god

A O God • my heart is ready (my heart is ready) I will synge and geue prayse with the best membre that I haue.

Awake thou lute and harpe, I my selfe will awake right early.

I will geue thankes vnto thee (O Lord) among the people: I will synge prayses vnto thee among all nations.

For thy mercye is greater then the heauens, and thy trueth reacheth vnto the cloudes.

B • Set vp thy selfe (O God) aboue all the earthe.

That thy beloued maye be deliuered: let thy right hand saue them, and heare thou me.

• God hath spoken in his holynes, I will reioyce therefore, and deuyde Sichem, and meete out the valley of Suchoth.

• Gilead is myne, and Manasses is myne: Ephraim also is the strēgth of my head, Juda is my lawe geuer.

C Moab is my washpot, ouer Edom will I caste out my shoe: vppon the Philistins will I triumph.

Who will leade me into the strong Citie? and who will bringe me into Edom?

Hast not thou forsakē vs (O god?) and wilt not thou god, go forth with our hostes?

O helpe vs against the enemie: for vayne is the helpe of man.

Thorow God we shall doo greate actes: and it is he, that shall treade downe our enemies.

The.Cix.Psalme.

Deus laudem meam.

A HOld not thy tong (O God) of my prayse.

For the mouth of the vngodly, yea, and the mouthe of the disceitfull is opened vppon me, and they haue spoken agaynste mee with false tongues.

They cōpassed me about also with wordes of hatred: and fought against me without a cause.

For the loue that I had vnto them: lo, they take me the contrary part, but I geue my selfe vnto prayer.

Thus haue they rewarded me euil for good: and hatred for my good will.

• Set thou an vngodly man to bee ruler ouer hym: • and lette Sathan stande at his righte hande. Deu.28.b • Zac.3.a

When sentence is geuen vppon him, let hym be condemned, and lette hys prayer be turned into synne.

• Let his dayes bee fewe, and let an other take his office. Acts.1.c

Let his children be fatherlesse, and his wife a widowe.

B Let his childrē be vagabundes, and begge their breade, let them seke it also out of desolate places.

Let the extorcioner consume al that he hath, and let the straungers spoile hys labour.

Let there be no man to pitie hym, nor to haue compassion vppon his fatherlesse children.

Let his posteritie be destroyed, and in the next generation, lette his name be cleane put out.

Let the wickednes of hys fathers be had in remembrance in the syght of the Lord: and let not the synne of hys mother be done awaye.

Let them alway be before the lord, that he maye roote out the memoriall of them from of the earthe.

And that because his mynd was not to doo good, but persecuted the poore helpelesse man, that he might slea hym, that was vexed at the hearte.

His delyte was in cursyng, and it C shall happen vnto him: he loued not blessyng, therfore shal it be farre from hym.

He clothed himselfe with cursyng like as with a raiement, and it shall come into his bowels like water, and lyke oyle into his bones.

Let it be vnto him, as a cloake that he hath vppon hym, and as the gyrdle that he is alway gyrded withall.

Let it thus happen from the lorde vnto myne enemies, and to those that speake euyll agaynst my soule.

But deale thou with me (O Lord God) accordynge vnto thy name, for swete

swete is thy mercy.

O deliuer me, for I am helpeles, and poore: and my hearte is wounded wythin me.

D

I goe hence lyke the shadowe that departeth, and am driuen away as the grashopper.

My knees are weake through fasting, my flesh is dried vp for want of fatnes.

I became also a rebuke vnto them: Psa.21 d
* they that loked vpō me shaked their heades.

Healpe me O Lorde my God, Oh saue me according to thy mercy.

And they shall knowe that thys is thy hande, and that thou Lorde haste done it.

Though they curse, yet blesse thou: let them be confounded, that rise vp against me, but let thy seruant reioise.

Lette myne aduersaries bee clothed with shame: and let them couer themselues wyth their owne confusion, as wyth a cloake.

As for me, I will geue great thankes vnto the Lord wyth my mouthe, and prayse him among the multitude.

For * he shall stande at the ryghte hande of the poore, to saue his soule from vnrighteous iudges. psal.16.b

The.cx.Psalme.

Dixit dominus domino.

Morning prayer.

A

THe Lorde sayd vnto my Lorde: mat.22.d
* Sit thou on my ryght hand, mar.12 d
vntill I make thyne enemyes thy footestoole.

The Lord shal send the rodde of thy power out of Sion, be thou ruler euē in the myddest among thine enemies.

In the daye of thy power shall thy people offer the frewil offrings with an holye worshippe, the dewe of thy birth is of the wombe of the morning

* The Lorde sware and wyll not Heb.7.c.
repente: * thou art a priest for euer after Hebr.4.c
the order of Melchisedech.

B

The Lorde vppon the right hande, shall wounde euen kinges in the day of hys wrath.

He shalbe iudge among the heathē he shall fill the places wyth deade bodies: and smyte a sonder the heades ouer diuerse countries.

He shall drynke of the broke in the waye: therefore shall he lift vppe hys heade.

The.cxi.Psalme.

Confitebor tibi domine.

A

I * will geue thankes vnto the Lorde wyth my whole heart: secretly amonge the faythfull and in the congregation. psa.138

* The workes of the Lorde are great, psal.111
sought out of all them that haue pleasure therin.

His worke is worthy to be praised and had in honoure, and hys righteousnes endureth for euer.

The mercifull and gracious Lorde hath so done hys merualous workes that they ought to be hadde in remembraunce.

* He hath geuen meate vnto theym psal.38.
that feare hym, he * shal euer be mindfull of his couenaunt. Ge.15.c.

B

He hath shewed his people ỹ power of his workes that he may geue thē the heritage of the heathen.

The workes of his handes are beritie and iudgement, all his commaūdementes are true.

They stande fast for euer and euer, and are done in trueth and equitie.

He sent redemption vnto hys people, hee hath commaunded his couenaunte for euer, holy and reuerente is his name.

* The feare of the Lorde is the be- Iob.28
ginning of wisedome, a good vnderstanding haue all they that doe thereafter: the praise of it endureth for euer. Prayse the Lord.

The.cxii.Psalme.

Beatus vir.

A

BLessed is the man that feareth psa.128
the Lorde, he hath great delyte in his commaundementes.

* Hys seede shalbe myghtie vppon psal.37
earth: the generation of the faythfull shalbe blessed.

Riches

Riches and plenteousnes shalbe in his house, and hys ryghteousnes endureth for euer.

Psa.27.a Psa.111.c Psal.19.c Unto the godlye there aryseth vp • lyght in the darkenes, • he is mercifull, louing and ryghteous.

A good man is mercyful and lendeth: and wil gyde his woordes wyth discretion.

For he shal neuer be moued: and the righteous shalbe hadde in an euerlasting remembraunce.

B He will not be afrayde of any euil tidinges, for his hearte standeth faste: and beleueth in the Lord.

His hearte is stablished, and wyll not shrinke: vntil he see hys desyre vpon hys enemyes.

2 Cor.9.b • He hath sparsed abroade, and geuen to the poore: and hys ryghteousnesse remayneth for euer, hys horne shall be exalted wyth honour.

The vngodly shall see it, and it shal greue hym: he shall gnashe wyth hys teeth, and consume awaye: the desyre of the vngodlye shal perysh.

¶ The.Cxiii.Psalme.

Laudate pueri.

A • Prayse the Lord ye seruantes: O praise the name of the Psa.138a Lord.

Blessed be the name of the Lord, from thys tyme forth for euermore.

The Lordes name is praysed, from the rysing vp of the Sunne, vnto the going downe of the same.

The Lorde is hye aboue all Heathen, and hys glorye aboue the heauens.

B Whoe is lyke vnto the Lorde oure God, that hath hys dwellyng so hye, and yet humbleth hym selfe, to beholde the thynges that are in heauen and earth.

Ge.2.b Hee taketh vppe the symple oute of the duste, and lyfteth the poore oute of the myre.

That hee maye sette hym wyth the princes, euen wyth the prynce of hys people.

He maketh the barren woman to kepe house, and to be a ioyfull mother of chyldren.

¶ The.Cxiiii.Psalme.

Euening prayer.

In exitu Israel.

A When Israel came out of Egypte, and the house of Jacob from among ỹ strange people.

• Juda was hys sanctuary, and Israell hys dominion.

Exo.29a Exo.14e • The sea sawe that and fled, • Jordan was dryuen backe. Jos.3.d.

The mountaines skypped like rãmes, & the litle hilles like yong shepe

What ayleth thee, O thou sea, that thou fleddest, and thou Jordan that thou wast dryuen backe?

B Yee mountaynes that yee skypped lyke rammes, and ye litle hylles lyke young shepe.

Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

Exo.17b Mu.20b • Which turned the hard rocke into a standing water, and the flynte stone into a springing well.

¶ The.Cxv.Psalme.

Non nobis domine.

A

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name, geue the praise, for thy louing mercy, and for thy truthes sake.

psal.79.b psa.135. Sap.1. Ba.6. • Wherefore shall the Heathen saye: where is now theyr God? as for our God, he is in heauen: he hath doone what so euer pleased hym.

• Theyr Idolles are syluer and Golde, euen the woorke of mennes handes.

They haue mouths and speake not: eyes haue they, and see not.

They haue eares, and heare not: noses haue they and smell not.

They haue handes, and handle not, fete haue they, and walke not, neither speake they thorowe theyr throte.

They that make them, are like vnto them: and so are all suche as putte theyr truste in them.

But ỹ house of Israel trust thou

Psal.9.a in the Lord: he is * their succoure and defence.

Ye house of Aaron put your truste in the Lorde, he is their helper and defendoure.

Ye that feare the Lorde, put youre truste in the Lord: he is their helper and defendoure.

C The Lorde hath bene myndful of vs, and he shall bielle vs: euen he shal bielle the house of Israell, he shall bielle the house of Aaron.

He shall bielle them that feare the Lord: both small and great.

The Lord shall encrease you more and more: you, and your chyldren.

Ye are the bielled of the Lorde, which made heauen and earth.

D All the whole heauens are the Lordes: the earth hath he geuen vnto the chyldren of men.

Psal. 9.a Esa.38.d * The deade prayse not thee (O Lord) neyther all they that go down into the silence.

But we wyll prayse the Lorde, from this time forthe for euermore.

Prayse the Lorde.

Morning prayer.

A The.cxvi.Psalme.

Dilexi quoniam.

I Am wel pleased that the Lord hath heard the voyce of my prayer.

That he hath enclined hys eare vnto me: therfore will I cal vpon him as long as I lyue.

Psa.18.a 1Re.2.a The snares of death compalled me round about: and the paynes of hell gat holde vpon me.

I shall fynde trouble and heauynesse, and I shall call vpon the name of the Lord, (O Lord) I beseech thee

B delyuer my soule.

Gracious is the Lorde and righteous: yea, our God is mercifull.

The Lord preserueth the simple: I was in miserye, and he helped me.

Turne agayne then vnto thy rest, O my soule: for the Lorde hath re-

Psa.59.c warded thee.

And why? * thou hast deliuered my soule from deathe, myne eyes from teares, and my fete from fallyng.

I wyll walke before the Lorde, in the lande of the lyuyng.

* I beleued, and therfore wyll I speake, but I was sore troubled, I sayd in my hast: * All men are lyers. 2Cor.4.c C Rom.3.a

What reward shall I geue vnto the Lord, for all the benefytes that he hath done vnto me?

I wyl receaue the cup of saluacion: and call vpon the name of the Lord.

I wyll paye my vowes nowe in the presence of all hys people, ryghte deare in the syght of the Lorde is the death of hys sayntes.

Behold (O Lord) how that I am thy seruaunt: I am thy seruaunt, and the sonne of thy handmaide, thou hast broken my bones in sunder. D

I will offer to thee the sacrifyce of thankesgeuyng, and will call vpon the name of the Lorde.

* I will paye my vowes vnto the Lorde in the syght of all his people, in the courtes of the Lordes house, euen in the middest of thee, O Jerusalem. Psa.92.a Heb.13.c

Prayse the Lorde.

The.cxvii.Psalme.

Laudate dominum.

O Prayse the Lord all ye heathē: prayse him al ye nacions. A Ro.15.b *psa.100

For his mercifull kyndnes is euer more & more toward vs, and the trueth of the Lorde endureth for euer. Prayse the Lord.

The.cxviii.Psalme.

Confitemini domino.

O * Geue thanks vnto the Lord, for he is gracious, because his mercy endureth for euer. A Ps.105.a 1.mac.3.c Esa.12.a

Let Israell nowe confesse (that he is gracious, and) that hys mercy endureth for euer. 1.pa.16.b

Let the house of Aaron nowe confesse, that his mercy endureth for euer

Yea, let them nowe that feare the Lorde confesse that his mercy endureth for euer.

I called vpon the Lord in trouble: and the Lord heard me at large. Heb.13.b

* The Lord is on my syde, I wyll B not feare what man doeth vnto me.

The

The Lorde taketh my parte with them that helpe me: therfore shall I see my desyre vpon myne enemyes.

It is better to trust in the Lorde, then to put any confidence in man.

It is better to trust in the Lorde: then to put any confidence in princes.

All nacions compassed me rounde aboute: but in the name of the Lorde will I destroye them.

They kepte me in on euery syde: they kepte me in (I saye) on euerye syde: but in the name of the Lorde, I will destroye them.

They came about me like bees, and are extincte, euen as the fire amonge the thornes: for in the name of the Lorde I will destroye them.

Thou hast thrust sore at me, that I might fal, but the Lord was my help.

Exo.15a • The Lord is my strength, and my song, and is become my saluacion.

The voyce of ioye and health is in the dwellynge of the righteous: the righte hande of the Lorde bryngeth mightye thynges to passe.

The ryghte hande of the Lorde hath the preeminence: the right hande of the L O R D bryngeth myghtye thinges to passe.

I will not dye, but lyue: and declare the workes of the Lord.

The Lord hath chastened and correcte me: but he hath not geuen me ouer vnto death.

Open me the gates of righteousnes, that I maye go into them, and and geue thankes vnto the Lord.

This is the gate of the Lord: the righteous shall enter into it.

I will thanke thee, for thou hast herd me: & art becom my saluacion.

mat.21.c mar.12.a Luk.20c Acts.4.b • The same stone which the buylders refused, is become the head stone in the corner.

This was the Lordes doyng, and it is marueylous in our eyes.

This is the daye whyche the Lorde hath made: we will reioyce and be glad in it.

mat.21.c Luk.19.f Joh.12b O Helpe (me) now O Lord: O Lord sende vs nowe prosperitie.

• Blessed be he that cõmeth in the name of the Lorde: we haue wyshed you good lucke, ye that be of the house of the Lorde.

God is the Lorde which hath shewed vs lyghte: bynde the sacrifyce with coardes, yea euen vnto the hornes of the aulter.

Thou arte my God, and I will thanke thee: thou arte my God and I will prayse thee.

O geue thankes vnto the Lorde, for he is gracious: and hys mercy endureth for euer.

¶ The.cxix.Psalme. Eueninge prayer.

Beati immaculati. Heph.

BLessed • are al those that be vndefiled in the way: and walke in the lawe of the Lorde. Psal.1.a

Blessed are they that kepe hys testimonyes: and seke him with their whole herte.

For they which do no wickednes, walke in hys wayes.

Thou hast charged that we shal diligently kepe thy cõmaundementes.

O that my wayes were made so direct, that I might kepe thy statutes.

So shall I not be confounded, whyle I haue respecte vnto all thy commaundementes.

I will thanke thee with an vnfayned heart, when I shall haue learned the iudgements of thy righteousnes.

I will kepe thy ceremonyes: O forsake me not vtterlye.

In quo corrigit. Beth.

WHerwithall shall a yong man clense his way: euẽ by ruling him selfe after thy worde.

With my hole herte haue I sought thee: O let me not go wronge out of thy commaundementes.

Deu.6.b • Thy wordes haue I hyd within my herte that I shoulde not synne agaynst thee.

Blessed arte thou, O Lorde: O teache me thy statutes.

With my lyps haue I bene telling of all the iudgementes of thy mouth.

I haue had as greate delyte in the waye of thy testimonies, as in al maner of ryches.

I will talke of thy cõmandements, and haue respect vnto thy wayes.

My delite shalbe in thy statutes: & I will not forget thy word.

Retribue seruo.

Gimel. DO well vnto thy seruãt, that I may lyue and kepe thy word.

Open thou myne eies, that I maye see the wonderous things of thy lawe.

Ge. 47. c Job, 14 b I am a strãger vpon earth: O hide not thy commandementes fro me.

My soule breaketh out, for the very feruent desyre that it hath alwaye vnto thy iudgementes.

Thou hast rebuked ẏ proude: & cursed ar they ẏ do erre frõ thy cõmandemẽts

O turne fro me shame and rebuke: for I haue kept thy testimonies.

Princes also did sit & speke against me: but thy seruãt is occupied ī thi statutes

For thy testimonies are my delite, and my counceliers.

Adhesit pauimento.

Daleth. Psa. 44 d MY soule cleueth to ẏ dust: O quicke thou me accordīg to thy word

I haue knowleged my wais, & thou herdest me: O teache me thy statutes.

Make me to vnderstãd ẏ way of thy cõmaundementes: and so shall I talke of thy wondrous workes.

My soule melteth awaye for verye heauinesse: comfort thou me accordyng vnto thy worde.

Take frõ me ẏ way of lieng, & cause thou me to make muche of thy lawe.

I haue chosen ẏ way of truth, & thy iudgementes haue I layde before me.

I haue sticken vnto thy testimonies: O Lord confound me not.

I will runne the waye of thy commandementes: when thou hast sette my hearte at libertie.

Morning prayer. He.

Legem pone.

TEache me, O Lord the way of thy statutes, and I shall kepe it vntil the ende.

Geue me vnderstandyng, & I shall kepe thy lawe: ye I shal kepe it with my whole heart.

Make me go in ẏ path of thy commandements: for therin is my delyte.

Enclyne my hearte vnto thy testimonies, and not to couetousnesse.

O tourne awaye myne eyes, leste they behold vanitie: and quicken thou me in thy waye.

O stablishe thy woord in thy seruant, that I maye feare thee.

Take away the rebuke that I am afraid of: for thy iudgemẽts are good.

Beholde, my delite is in thy commandementes: O quicken me in thy righteousnesse.

Et veniat super me

Vau.

LEt thy louyng mercy come also vnto me, O Lord, euẽ thy saluation accordīg vnto thy worde.

So shall I make aunswere vnto my blasphemers, for my truste is in thy worde.

O take not the worde of truth vtterly out of my mouthe, for my hope is in thy iudgementes.

So shall I alway kepe thy lawe, yea for euer and euer.

And I will walke at libertie: for I seke thy commaundementes.

I will speake of thy testimonies also, euen before kynges, and will not be ashamed.

And my delite shall be in thy commandementes: which I haue loued.

My handes also will I lift vp vnto thy commaundementes whiche I I haue loued, and my studye shall be in thy statutes.

Memor esto

Zain. OThynke vpon thy seruant, as cõcerning thy word, wherein thou hast caused me to put my truste.

The same is my comfort in my trouble, for thy word hath quickened me.

The proude haue had me excedingly in derision: yet haue I not shrynked from thy lawe.

For I remembred thyne euerlastyng iudgements (O Lord) and receaued comfort.

I am horribly afrayde for the vngodly, that forsake thy lawe.

Thy statutes haue ben my songes, in the house of my pilgremage.

I haue thought vpon thy name, O Lorde, in the nyght season, and haue kept

kept thy lawe.

This I had, because I kept thy commaundementes.

Portio mea.

Heth. Num.18.c THou art my portion, O Lord: I have promised to keepe thy lawe.

I made myn hũble petitiõ in thy presence w̃ my whole hert: O be mercyful vnto me according vnto thy word.

I cal myne owne ways to remembraunce, and tourne my feete into thy testimonies.

I made haste, and prolonged not ꝑ tyme: to kepe thy commandementes.

The congregation of the vngodly have robbed me, but I have not forgotten thy lawe.

At mydnyght wyll I ryse, to geue thanks vnto thee: because of thy righteous iudgementes.

I am a cõpanion of al them that feare thee, & kepe thy commandementes.

Psa.33.a The earthe, O Lorde, is full of thy mercy, O teache me thy statutes.

Bonitatem fecisti.

Teth. O Lord, thou hast delt graciously wyth thy seruaunt, according vnto thy worde.

O learne me true vnderstanding, and knowledge: for I have beleued thy commaundements.

Before I was troubled, I went wrõg: but now have I kept thy word

Mat.19c Thou art good and gracious, O teache my thy statutes.

The proude have imagyned a lye against me: but I wil kepe thy commandementes with my whole heart.

Their hert is as fat as brawne: but my delite hath ben in thy lawe.

It is good for me ꝑ I have bẽ in trouble: that I may learne thy statutes.

The law of thy mouth is derer vnto me, then thousands of gold and siluer.

Euening prayer. *Manus tuæ fecerunt.*

Iod. THy hands have made me, & fashioned me: O geue me vnderstãding, that I mai learn thy cõmandements.

Gen.1.d Iob.10.a They that feare thee, wyll be glad, when they se me, because I have put my trust in thy worde.

I know, O Lorde, that thy iudgements are right, and that thou of very faithfulnesse haste caused me to be troubled.

O let thy mercyfull kyndnes be my comforte: according to thy worde vnto thy seruant.

O let thy louig mercies com vnto me ꝑ I mai liue: for thy lawe is my delite.

Let the proude be confounded, for they go wickedlye aboute to destroye me: but I wyll be occupied in thy cõmaundementes.

Let such as feare thee, & have knowen thy testimonies: be turned vnto me.

O let myne heart be sound in thy statutes, that I bee not ashamed.

Defecit anima mea.

My soule hath longed for thy saluation, and I have a good hope because of thy worde. Caph

Myne eies long sore for thy word, saying: O whan wilt thou cõfort me.

For I am become lyke a bottell in the smoake: yet doo I not forgett thy statutes.

How many are the days of thy seruant? when wylt thou be auenged of them that persecute me?

The proude have dygged pittes for me, which are not after thy lawe.

Al thy cõmandements are true: they persecute me falsly, O be thou mi help

They had almoste made an ende of me vpon earth: but I forsoke not thy commaundementes.

O quickẽ me after thy louing kindnesse: and so shal I kepe the testimonies of thy mouthe.

In æternum domine

O Lorde: thy worde endureth for euer in heauen. Lamed.

Thy truthe also remaineth from one generation to an other: thou haste layde the foundation of the earth, and it abydeth.

They cõtinu this day according to thyn ordinance: for all thynges serue thee.

If my delite had not bẽ in thy lawe, I shold have perished in my trouble.

I wil never forget thy cõmãdemẽts for with thẽ thou hast quickned me.

I am thyne, O saue me: for I haue sought thy commaundementes.

The vngodly layde wayte for me to destroye me: but I wyll consider thy testimonyes.

I see that all thynges come to an ende: but thy commaundemente is exceadynge broade.

Mem. *Quomodo dilexi.*

LOrde: what loue haue I vnto thy law: all the daye longe is my studye in it.

Thou through thy cōmaundementes, haste made me wyser then myne enemyes, for they are euer with me.

I haue more vnderstāding then my teachers: for thy testimonies are my study.

I am wiser then the aged, because I kepe thy commaundementes.

I haue refrayned my fete frō euery euil way, that I may kepe thy word.

I haue not shrinked frō thy iudgementes: for thou teachest me.

O how swete are thy wordes vnto my throte? yea, sweeter then honye vnto my mouth.

Through thy commaundementes I get vnderstanding, therfore I hate all wycked wayes.

Morning prayer. *Lucerna pedibus meis.*

Mun. THy worde is a lanterne vnto my fete & a light vnto my pathes.

I haue sworn & am stedfastly purposed to kepe thy righteous iudgemēts.

I am troubled aboue measure: quicke me, O Lord, according vnto thy word.

Let the free wyll offerynges of my mouth please thee, O Lorde: and teach me thy iudgementes.

Iudi. 12 Iob. 13 c My soule is alway in my hande: yet do not I forget thy lawe.

The vngodye haue layed a snare for me: but yet swarued not I from thy commaundementes.

Thy testimonies haue I claymed as myne heritage for euer: and why? they are the very ioye of myne hert.

I haue applied myn hert to fulfyl thy statutes alway, euē vnto the ende.

Samech *Iniquos odio habui.*

I Hate them that imagyn euil thynges: but thy lawe do I loue.

Thou art my defence and shylde, and my truste is in thy worde.

Awaye fro me ye wycked: I wyl kepe the cōmaundements of my God.

O stablyshe me according vnto thy word, that I may lyue: and let me not be disappoynted of my hope.

Hold thou me vp, & I shalbe safe: yea, my delyte shal euer be in thy statutes.

Thou haste troden do wne all them that depart from thy statutes, for they ymagine but dysceate.

Thou puttest away all the vngodlye of the earth lyke drosse: therfore I loue thy testimonyes.

My flesh trembleth for feare of the, and I am afrayd of thy iudgements.

Ain. *Feci iuditium.*

I Deale with the thing that is lawfull and ryght: O geue me noteuer vnto myne oppressours.

Make thou thy seruaunte to delyte in that whiche is good: that the proude do me no wronge.

Myne eyes are wasted away with lokyng for thy health, & for the worde of thy righteousnesse.

O deale with thy seruaunte according vnto thy louynge mercye, and teache me thy statutes.

I am thy seruaunte, O graunte me vnderstandyng, that I may knowe thy testimonyes.

It is time for the lord to lay to thyn hand, for they haue destroied thy law.

For I loue thy cōmandementes aboue golde and precious stones.

Therfore hold I streight al thy cōmaundementes: and all false wayes I vtterly abhorre.

Phe. *Mirabilia.*

THy testimonies ar wonderful: therfore doth my soule kepe thē.

When thy worde goth forth: it geueth lyght and vnderstandyng, euen vnto the symple.

I opened my mouth and drue in my breath: for my delyte was in thy commaundementes.

O loke thou vpon me, and be merciful vnto me: as thou vsest to do vnto those that loue thy name.

Order

Order my steps in thy worde, and so shall no wickednesse haue dominion ouer me.

O deliuer me from the wrongfull dealings of men, and so shall I keepe thy commaundementes.

Shew thy light of the countenāce vpō thy seruant, & teache me thy statutes.

Myne eies gushe out with water, because men kepe not thy lawe.

Sade. *Iustus es domine.*

RIghteous art thou, O Lord, and true is thy iudgement.

The testimonies that thou haste commanded are exceding righteous and true.

Ps.99.b Iohn.2.b Ps.12.b and.18.e My zele hath cuē cōsumed me, because myn enemies haue forgotē thy wordes

* Thy worde is tried to the vttermost, and thy seruant loueth it.

I am small & of no reputatiō: yet do not I forget thy cōmaundements.

Thy righteousnes is an euerlasting righteousnes, & thy law is the truth.

Trouble and heynesse haue taken hold vpon me: yet is my delite in thy commaundementes.

The ryghteousnes of thy testimonies is euerlasting: O graūt me vnderstandyng, and I shall lyue.

Euening prayer. Caph. *Clamaui in toto corde meo.*

I Call with my whole heart, heare me O Lorde, I wyll keepe thy statutes.

Yea, euen vpon thee doo I cal, help me, and I shall kepe thy testimonies.

Early in the morning doo I crye vnto thee: for in thy word is my trust.

Myne eies preuent the nyght watches, that I might be occupied in thy woordes.

Heare my voice, O lord, according vnto thy louing kindnes: quicken me accordyng as thou art wont.

They draw nye that of malice persecute me, and are farre from thy law.

Be thou nye at hand, O lord, for all thy commaundementes are true.

As concernyng thy testimonies, I haue knowen longe sens, that thou hast grounded them for euer.

Vide humilitatem.

Res. Cōsider myn aduersitie, & deliuer me: for I do not forget thy lawe.

Auēge thou my cause, & deliuer me: quicken me according vnto thy word.

Healthe is farre from the vngodly: for they regarde not thy statutes.

Great is thy mercy, O Lord, quicken me as thou art wont.

Many there are that trouble me, and persecute me, yet do not I swarue from thy testimonies.

It greueth me, whē I se ỹ transgressors: because they keepe not thy lawe,

Cōsider, O Lord, how I loue thy commandementes: O quicken me accordyng to thy louyng kyndnesse.

Thy woorde is true frome euerlasting: all the iudgementes of thy righteousnes, endure for euermore.

Principes persecuti sunt

Syn. PRynces haue persecuted me without cause: but my hert stādeth in awe of thy wordes.

* I am as glad of thy word, as one that fyndeth great spoyles.

Esa.9.a As for lyes, I hate and abhorre them, but thy lawe doo I loue.

Seuen tymes a day doo I prayse thee, because of thy righteous iudgementes.

Great is the peace that they haue, whiche loue thy law, and they are not offended at it.

Lorde, I haue loked for thy sauyng healthe, and done after thy commandementes.

My soule hath kepte thy testimonies, and loued them exceedyngly.

I haue kept thy commandementes and testimonies: for all my wayes are before thee.

Appropinquet deprecatio

Them: LEt my complaynt come before thee, O Lord, geue me vnderstandynge, according vnto thy woorde.

Oh let my supplicatiō com before the deliuer me according vnto thy word.

My lips shall speake of thy prayse, whē thou hast taught me thi statutes

Yea, my tong shal sing of thy word, for al thy cōmandemēts ar righteous.

Let thine hand helpe me for I haue chosen thy commaundementes.

I haue longed for thy sauing helth, O Lord, and in thy law is my delyte.

Oh let my soul liue, & it shal prayse the, and thy iudgemẽts shal helpe me.

I haue gon astraie, like a shepe that is lost: Oh seke thy seruant, for I do not forget thy commaundementes.

Morning prayer.

¶ The. cxx. Psalme.

Ad dominum cum tribularer.

A Joh. 2. a.

WHen I was in trouble, * I called vpon the Lorde, and hee heard me.

Deliuer my soule, O Lorde, from lying lyppes, and from a disceatefull tonge.

What reward shal be geuen or done vnto thee: thou false tongue.

Euen myghtie and sharpe arowes, with hote burnynge coales.

Wo is me that I am constrayned to dwel with Mesech: and to haue mine habitation amonge the tentes of Cedar.

My soule hath longe dwelt among them, that be enemyes vnto peace.

I laboure for peace, but when I speake vnto theym thereof, they make them to battayle.

¶ The. cxxi. Psalme.

Leuaui oculos.

I Wyll lyfte vp myne eyes vnto the hylles, from whence commeth my helpe?

psa. 124. a

* My helpe commeth euen from the Lord: which hath made heauen and earth.

He wyll not suffer thy foote to bee moued, and hee that kepeth thee, wyll not slepe.

Esai. 5. a

* Beholde, hee that kepeth Israell, shall neyther slumber nor slepe.

The Lorde hym selfe is thy keper: the Lorde is thy defence vppon thy ryght hand.

So that the sunne shall not burne the by day, nether the moone by night.

The Lord shall preserue thee from all euill, yea, it is euen hee that shall kepe thy soule.

The Lorde shal preserue thy going oute, and thy comminge in from thys tyme forth for euermore.

¶ The. cxxii. Psalme.

Lætatus sum.

I Was glad when they sayde vnto me: * we wyll go into the house of the Lorde.

A Esa. 3. a. Mic. 4. a.

Our fete shall stande in thy gates, O Jerusalem.

Jerusalem is builded as a city that is at vnitie in it selfe.

For thyther the trybes go vp, euen the trybes of the Lorde: to testifye vnto Israell, to geue thanckes vnto the name of the Lord.

For there is the seate of iudgement: euen the seate of the house of Dauid.

O praye for the peace of Jerusalē: they shall prosper that loue thee.

Peace bee wythin thy walles, and plenteousnes within thy palaces.

For my brethren and companions sakes, I wyll wysh thee prosperitye.

Ye, because of the house of the Lord our God, I wyl seke to do thee good.

¶ The. cxxiii. Psalme.

Ad te leuaui.

VNto thee lyft I vp mine eies, * thou that dwellest in the heuens.

A 2 Re. 8. d Esa. 46. a Acts 7. f. 2 par. 6. c

Beholde, euen as the eyes of seruauntes looke vnto the hand of their maysters: and as the eyes of a mayden vnto the hande of her mystresse, euen so our eyes wayte vpon the Lord our God, vntyll he haue mercy vpon vs.

Haue mercy vpon vs O Lord, haue mercye vppon vs: for we are vtterlye despysed.

Oure soul is filled with the scornfull reproofe of the welthie: and wyth the despytefulnes of the proude.

¶ The. cxxiiii. Psalme.

Nisi quia dominus.

IF the Lorde hymselfe had not bene of oure syde (nowe maye Israell saye) yf the Lorde hym selfe had not bene of oure syde when men rose vp against vs.

A

They

Psa.1.b. *They had swalowed vs vp quick, when they were so wrathfully displeased at vs.

Yea, the waters had drowned vs: and the streame hadde gone ouer oure soule.

The deepe waters of the proud had gone, euen ouer our soule.

But praysed be the Lorde, whyche hath not geuen vs ouer for a pray vnto theyr teeth.

Our soule is escaped, euen as a bird out of the snare of the fouler: the snare is broken, and we are delyuered!

Psa.121.a *Our helpe standeth in the name of the Lord, which hath made heauen and earth.

The.Cxxb.Psalme.

Qui confidunt.

A They that *put their trust in the Psa.125 Lorde, shalbe euen as the mount Sion, whiche maye not be remoued, but standeth fast for euer.

The hilles stande aboute Jerusalem, euen so standeth the Lord rounde aboute hys people, from thys tyme forth for euermore.

For the rodde of the vngodlie commeth not into the lot of the righteous: least the ryghteous put theyr hand vnto wyckednes.

Do well O Lord, vnto those that be good and true of heart.

As for suche as tourne backe vnto theyr owne wickednes, the LORD shall leade them foorth wyth the euil Gal.6.a doers, but *peace shall bee vppon Israell.

The.Cxxbi.Psalme.

In conuertendo.

A When the LORDE tourned agayne the captyuytye of Sion, then were we lyke vnto them that dreame.

Then was our mouth fylled wyth laughter: and our tongue with ioye.

Then said they among the heithen: the Lorde hath doone greate thynges for theym.

Yea, the Lord hath done great thinges for vs alreadye, wherof wee reioyce.

Turne our captiuitie, O Lorde, as the ryuers in the southe.

They that sowe in teares, shall reape in ioye.

He that nowe goeth in his way weepyng, and beareth forth good sede, shal doubtlesse come agayne with ioy, and bryng his sheaues with hym.

The.Cxxbii.Psalme.

Nisi dominus.

A Except the Lord buyld the house theyr laboure is but loste that buylde it.

Except the Lorde kepe the citie, the watcheman waketh but in vayne.

*It is but loste labour that ye haste Psa.126 to ryse vp early, and so late take reste, and eate the breadde of carefulnesse: for so he gyueth hys beloued sleepe.

Lo, chyldren, and the fruite of the wombe, are an heritage and gyft, that commeth of the Lorde.

Lyke as the arowes in the hande of the Gyant: euen so are the yong chyldrenne.

Happy is the manne, that hath his quiuer full of them: they shall not bee ashamed, when they speke with their ennemies in the gate.

The.Cxxbiii.Psalme.

Beati omnes.

A Blessed are all they that feare the Psal.34. LORDE, and walke in his wayes.

For thou shalte eate the labours of thyne handes: O well is thee, and happy shalt thou bee.

Thy wyfe shall bee as the fruitefulle vyne vppon the walles of thy house.

Thy children like the Olyue braū
ches round about thy table.

Lo, thus shall the man be blessed,
that feareth the Lorde.

The Lord from out of Sion, shall
so bielle the: that thou shalt see Jeru-
salem in prosperitye al thy lyfe long.

Gen. 1.d Yea, that thou shalt se • thy childers
Job.42d children, and peace vpon Israell.

¶ The. Cxxix. Psalme.
Sepe expugnauerunt

A MAnya time haue they fought
agaynst me fro my youth vp
(may Israell now say:)

Yea, manya tyme haue they vexed
me fro my youth vp: but they haue
not preuayled agaynst me.

The plowers plowed vpon my
backe, and made long forowes.

But the ryghteous Lord hath he-
wen the snares of ✠ vngodly in peces

Let them be confounded and tur-
ned backewarde, as many as haue
euyll will at Sion.

B Let them be euen as the grasse gra-
wyng vpon the house toppes: which
withereth afore that it be pluckt vp.

Wherof the mower filleth not his
hand: neyther he that byndeth vp the
sheaues, his bosome.

So that they which go by, saye
not so much as: the Lord prosper you,
we wysh you good lucke in the name
of the Lorde.

¶ The. Cxxx. Psalme.
De profundis.

A OVt of the depe haue I called
vnto the Lorde: Lorde heare
my voyce.

Oh let thyne eare consider wel the
voyce of my complaynt.

Job. 9.a • If thou Lord wylte be extreme to
psa. 142c mark what is done amisse: Oh Lord
who maye abyde it?

For there is mercy with the: there-
fore shalt thou be feared.

I loke for the Lord: my soule doeth
wayte for hym, in hys worde is my
trust.

My soule fleyeth vnto the Lord be-
fore the mornyng watch (I saye) be-
fore the mornyng watch.

O Israell truste in the Lorde, for
with the Lord there is mercy: & with
him is plenteous redemption.

And he shall redeme Israell from
all hys synnes.

¶ The. Cxxxi. Psalme.
Domine non est exaltatū

LOrde I am not hye minded, I A
haue no proude lokes.

• I do not exercise my selfe Eccl. 3.d
in greate matters, whiche are to hye
for me.

But I refrayne my soule, & kepe
it lowe, lyke as a chylde that is wea-
ned from his mother: yea, my soule is
euen as a wened chylde.

O Israel truste in the Lord, from
this tyme forth for euermore.

¶ The. Cxxxii. Psalme.
Memento domine Dauid. Morning
prayer.

LOrde remember Dauid, and A
all his trouble.

• Howe he swore vnto the 2. Re. 30
Lord: and vowed a vowe vnto the al- and. 4.d
mightye God of Jacob. 1. pa. 22b

I will not come within the ta-
bernacle of my house: nor clyme vp
into my bed.

I will not suffer myne eyes to
slepe, nor mine eye lydde to slumber:
(neyther the temples of my heade to
take any reste.)

Untyll I fynde out a place for the
temple of the Lord: an habitacion for
the mightye God of Jacob.

Lo, we herde of the same at Ephra-
ta, and found it in the wood.

We wyl go into his tabernacle: and
fall lowe on oure knees before hys
fote stole. 1. Pa. 9f

• Aryse, O Lord into thy restynge
place: thou & the arke of thy strength.

Let thy Priestes be clothed with
ryghteousnesse: and let thy sayncts
syng with ioyfulnesse.

For thy seruaunte Dauyds sake,
turne

turne not away the presence of thyne anoynted.

2.Me.7b • The Lorde hath made a sayth=full othe vnto Dauyd: and he shall not shrynke from it.

Acts.13d • Of the fruite of thy bodye, shall I sette vpon thy seate.

If thy chyldren wyll kepe my co=uenaunte, and my testimonyes that I wyll learne them: theyr chyldren also shall syt vpon thy seate for euer=more.

℣ For the Lorde hath chosen Sion, to be an habitation for hym selfe hath he longed for her.

This shalbe my rest for euer: here wyll I dwell, for I haue a delyte therein.

I wyll blesse her vittayles with encrease: and wyll satisfye her poore with breade.

I wyll decke her Priestes wyth health: and her Sayncte shall re=ioyce and synge.

Luke.1.b There shal I make • the horne of Dauid to florysshe: I haue ordeyned a lanterne for myne anoynted.

As for his enemyes, I shall clothe them with shame: but vpon him selfe shall his crowne florysshe.

The.cxxxiii.Psalme.

Ecce quam bonum.

A Phil.2a BEhold how good and ioyfull a thing it is, • brethren to dwell together in vnitye.

It is lyke the precious oyntment vpon the head, that ranne downe vn=to the bearde: euen vnto Aarons bearde, and wente downe to the skir=tes of hys clothyng.

Lyke as the dew of Hermon: which fell vpon the hyll of Sion.

For there the Lorde promised hys blessyng: and life for euermore.

The.cxxxiiii.Psalme.

Ecce nunc benedicite.

A Psal.213a BEholde, (nowe) • prayse the Lorde all ye seruauntes of the Lorde, ye that by nyght stande in the house of the Lord: (euen in the courtes of the house of our God.

• Lyft vp your handes in the sanc= 1.tim.2b tuary, and prayse the Lord.

• The Lorde that made heauen Num.6b and earth, geue the blessynge oute of Sion.

The.cxxxv.Psalme.

Laudate nomen domini

O • Prayse the Lorde, laude ye the name of the Lorde, prayse Psa.113a it: O ye seruauntes of the Lorde.

Ye that stande in the house of the Lorde: in the courtes of the house of oure God.

O prayse the Lorde, for the Lorde is gracious: O synge prayses vnto his name, for it is louely.

For why? the Lord hath chosen Jacob vnto him selfe: and Israell for hys owne possession.

• For I knowe that the Lorde is Deut.4c greate: and that oure Lorde is aboue all goddes.

What so euer the Lord pleased, that dyd he in heauen and in earth: and in the sea, and in all depe places.

• He bryngeth foorth the cloudes Jer.10d from the endes of the worlde, and sen=deth for the lyghtnynges with the rayne: bryngynge the wyndes oute of hys treasures.

B

• He smote the firste borne of E= Exo.12c gypt, both of man and beaste.

• He hath sent tokens and won= Eccle.7. ders into the myddest of thee, O thou Psal.78c lande of Egypte, vpon Pharao and all hys seruauntes.

• He smote dyuers nacions, and Jos.12a slue myghtye kynges.

• Sehon the kyng of the Amorites, & Nu.21.c Og the kynge of Basan: and all the kyngdome of Canaan.

• And gaue theyr lande to be an Jos.12.a herytage: euen an herytage vnto Is=raell hys people.

Thy name, O Lord, endureth for euer: so doeth thy memoriall, O Lord from one generacion to another.

• For the Lorde wyll auenge Deu.3.c hys people: and be gracious vnto his seruauntes.

C
psa.115a
Sa.19.d
*As for the ymages of the heathen, they are but syluer and golde: the worke of mens handes.

They haue mouths and speake not: eies haue they, but they see not.

They haue eares, and yet they heare not: neyther is there any breath in their mouthes.

They that make them, are lyke vnto them: and so are all they that put theyr truste in them.

Prayse the Lorde ye house of Israell: prayse the Lorde ye house of Aaron.

Prayse the Lord ye house of Leui: ye that feare the Lord, prayse the Lord.

Praysed be the Lord out of Sion: which dwelleth at Jerusalem. Hallelujah.

Euening prayer.

The.cxxvi.Psalme.
Confitemini domino.

A
Jud.13e
Psa.15e
*Geue thanks vnto the Lord for he is gracious: & his mercy endureth for euer.

O geue thankes vnto the God of all goddes: for hys mercye endureth for euer.

O thanke the Lorde of all Lordes:
Jud,13d
Psa.71d
for his mercy endureth for euer.

*Which only doth great wonders: for his mercy endureth for euer.

Whyche by his excellent wisdome made the heauens, for hys mercy endureth for euer,

Whiche layed out the earth aboue the waters: for his mercye endureth for euer.

Whiche hathe made greate lyght: for hys mercy endureth for euer.

The sunne to rule the daye: for his mercy endureth for euer.

The moone and the starres to gouerne the nyghte, for hys mercye endureth for euer.

B
Exo.12d
*Which smote Egypt with their furste borne: for hys mercye endureth for euer.

And brought out Israel from among them: for his mercy endureth for euer.

With a myghtye hande and stretched oute arme: for hys mercye endureth for euer.

Whiche deuyded the red sea in two parts: for his mercy endureth for euer
Exo.14c
*And made Israell to go through the myddest of it: for hys mercy endureth for euer.

But as for Pharao and his host, he ouerthrue them in the red sea: for his mercy endureth for euer.
Exo.15d
*Whyche led hys people through the wylderneſſe: for hys mercy endureth for euer.
C
Jos.12.a
*Which smote greate kinges: for his mercy endureth for euer.

Yea, and slue mightye kynges: for hys mercy endureth for euer.
Nu.21.c
*Sehon kyng of the Amorites: for his mercy endureth for euer.

And Og the king of Basan: for his mercy endureth for euer.

And gaue awaye their lande for an heritage: for hys mercy endureth for euer.

Euen for an heritage vnto Israel hys seruante: for hys mercye endureth for euer.

Whyche remembred vs when we were in trouble: for hys mercy endureth for euer.

And hath deliuered vs frō our enemies. for his merci endureth for euer.
psa.104d
*Which geueth fode vnto all flesh: for his mercy endureth for euer.

O geue thankes vnto the God of heauen: for his mercye endureth for euer.

O geue thanks to the Lord of lords: for his mercy endureth for euer.

The.cxxvii.Psalme.
Super flumina,

Euening prayer.
A
Ezec.1.a
BY the waters of *Babilon we sate, and wept, when we remembred (the O) Sion.

As for our harpes, we hanged them vp vpon the trees, that are therin.

For they that led vs away captiue, required of vs then a songe and melodye in our heuynes: synge vs one of the songes of Sion.
B
How shall we synge the Lordes songe, in a straunge lande.

I

If I forget the, O Jerusalem: let
my right hand forget her cunnyng.
If I do not remember thee, let my
tonge cleue to the rofe of my mouth.
Yea, yf I preferre not Jerusalem
in my mirth.
Jar.49 d Remember the children of • Edom
Eze.25 d O Lord, in the daye of Jerusalem,
Ibdi. 1.a how they sayde: downe with it, down
with it: euen to the ground.
O daughter of Babilon wasted
with misery: yea, happye shall he be,
that rewardeth thee, as thou haste
serued vs.
Esa.13.c • Blessed shall he be, that taketh
thy children, and throweth them a-
gaynst the stones.

The.Cxxxviii.Psalme.

Confitebor tibi.

I • wyll geue thankes vnto the,
Psal.9.a O Lord, with my hole herte:
euen before the goddes wyll I
syng prayse vnto thee.
Psal.5.a • I wyll worshippe towarde thy
holye temple, and prayse thy name,
because of thy louynge kyndnesse and
trueth: for thou haste magnifyed thy
name and thy word aboue all thinges.
When I called vpon thee, thou her-
dest me: and endudest my soule with
much strength.
All the kynges of the earth shall
praise the O Lord: for they haue herd
the wordes of thy mouth.
B Yea, they shall synge in the wayes
Psa.113a of the Lorde, that greate is the glorye
of the Lorde.
• For though the Lorde be hye, yet
hath he respecte vnto the lowlye: as
for the proude, he beholdeth hym a
farre of.
Though I walk in the myddest of
trouble, yet shalte thou refreshe me:
thou shalt stretche forthe thine hand
vpō the furiousnes of thine enemies,
and thy right hand shall saue me:
The Lorde shall make good hys
louyng kindnesse toward me: yea, thy
mercy, O Lorde, endureth forever.
Job.14c • despise not then the workes of thine
owne handes.

The.Cxxxix.Psalme.

Morning prayer.

Domine probasti.

O Lorde thou haste searched me
out and knowen me.
Thou knowest my downe
syttynge and myne vprisynge: thou
understandest my thoughtes longe
before.
Thou art about my path and about
my bed: and spiest out all my wayes
For lo there is not a worde in my
tongue, but thou, O Lorde knowest
it all together.
Thou haste fashioned me behynde
and before, and layde thyne hand vp-
pon me.
Suche knowledge is to wonder-
full and excellente for me: I can not
attayne vnto it.
Amos.9 B • Whyther shall I go then from
thy spirite: or whyther shal I go then
from thy presence?
If I clyme vp into heauen, thou
art there: if I go downe to hell, thou
arte there also.
If I take the wynges of the mor-
nynge, and remayne in the vtmoste
partes of the sea: euen there also shall
thy hande leade me: and thy ryghte
hande shall holde me.
If I saye: peraduenture the darke-
nesse shall couer mee, then shall my
night be turned to daye.
Yea, the darkenes is no darkenes
with the: but the night is all cleere as
the daye: the darkenes and lighte (to
thee) are both alyke. C
For my reynes are thyne: thou
haste couered mee in my mothers
wombe.
I wyll geue thankes vnto thee:
for I am fearefullye and wonderouslye
made: marueious are thy workes,
and that my soule knoweth ryghte
well.
My bones are not hyd from thee:
though I be made secretly, and fash-
ioned beneth in the earth.
Thine eyes didde see my substaunce:
yet beyng vnperfect: and in thy booke
were all my members written.

Which,

which day by daye were fashioned,
when as yet there was none of them.
D Howe deare are thy councels vnto me, O God howe great is the summe of them?

If I tel them, they are mo in numbre then the sande: when I wake vp, I am presente wyth thee.

Wilt thou not slaye the wycked, O God? depart fro me ye bloudthyrstye men.

For they speake vnryghteously against thee: and thyne ennemyes take thy name in vayne.

Do not I hate them O Lorde that hate thee? and am not I greued wyth those that ryse vp against thee?

Ye, I hate them ryght sore, euen as though they were myne enemyes.

Psa.26 a * Trye mee, O God, and seeke the grounde of myne heart: proue me and examyne my thoughtes.

Loke well if there be anye waye of wickednes in me, and leade me in the waye euerlasting.

¶ The. Cxl. Psalme.

Fripe me,

A DEliuer me, O Lord, from the euil man, and preserue me frō the wicked man.

Which ymagyne mischefe in theyr
Rom.3 c heartes: and stere vp stryfe al the daye longe.

They haue sharpened their tonges lyke a serpent: * adders poyson is vnder their lippes. Sela.

Keepe me, O Lorde, from the handes of the vngodly: preserue me from the wycked men, which are purposed to ouerthrow my goynges.

The proude haue layed a snare for me: and spred a nette abrode with cordes: yea and set trappes in the waye.
B Sela.

I sayde vnto the Lord: thou art my God, heare the voyce of my prayer, O Lorde.

Psal.7.b O Lord God, thou strength of my health, thou hast couered my heade in the day of battaile.

Let not the vngodlye haue his desyre, O Lorde, let not his mischeuous ymagination prosper: least they be to proude. Sela. Psal.7.b.

* Lette the mischiefe of theyr owne lyppes fal vpon the head of them, that compasse me about.

Let whot burning coales fall vpon them: let them be cast into the fyre and into the pytte: that they neuer rise vp againe.

A man ful of wordes shal not prosper vppon the earth: euil shall hunte ỹ wicked person, to ouerthrow hym.

Sure I am, that the Lorde wil auenge the poore, and mayntayne the cause of the helpelesse.

The ryghteous also shall geue thākes vnto thy name, and the iuste shall continue in thy syght.

¶ The. Cxli. Psalme.

Domine clamaui.

A LOrde, I call vppon thee: haste thee vnto mee, and consydre my voyce when I crye vnto thee. Exo.30b

Lette my prayer be set foorth in thy syght * as the incense, and let the lyftyng vp of my handes be an euenynge sacrifice. Ecc.22.c

* Set a watch, O Lord before my mouth: and kepe the doore of my lyps.

O lette not myne heart be enclyned to any euyll thyng: let me not be occupied in vngodlye woorkes, wyth the men that worke wyckednes, leaste I eate of suche thinges as please theim.

Let the ryghteous rather smite me frendly, and reproue me.

But let not theyr precious balmes breake myne heade: yea I wyll praye yet agaynste theyr wyckednes.

Let theyr iudges bee ouerthrowen in stonye places: that they maye heare my wordes, for they are swete.

Our bones lye scattered before the pitte, lyke as when one breaketh and heweth wood vpon the earth.

But myne eyes looke vnto thee, O LORDE GOD, in thee is my truste, O caste not oute my soule.

Keepe

Keepe me frome the snare whyche they haue layde for me: and frō me the trappes of the wycked doers.

Lette the vngodly falle into theyr owne nets togyther: and let me euer escape them.

¶ The.cxli.Psalme.
Voce mea ad dominum.

Euening prayer.

I Psa.17a

I. Cryed vnto the Lorde with my voyce: yea euen vnto the Lord did I make my supplicacion.

I powred out my complaynte before him, and shewed him of my trouble.

When my spyrite was in heauines thou knewest my pathe: in the waye wherin I walked, haue they pryuely laid a snare for me.

I loked also vpon my ryght hande and see, there was no man that wolde knowe me.

I had no place to flee vnto: and no man cared for my soule.

I cried vnto thee, O Lorde, and said thou arte my hope and my portion: in the land of the liuing.

Consider my complaynte: for I am brought very lowe.

O deliuer me fro my persecutours: for they are to strong for me.

Bring my soule out of prison, that I may geue thankes vnto thy name, which thing yf thou wilt graunt me, then shall the ryghteous resorte vnto my company.

¶ The.cxlii.Psalme.
Domine exaudi.

I

HEare my prayer, O Lorde, and consider my desyre: herken vnto me for thy truth and ryghteousnes sake.

And enter not into iudgemēt with thy seruaunt: • for in thy syghte shall no man liuing be iustified.

Iob.9.c. Ro.2.c.

For the enemy hath persecuted my soule, he hath smitten my lyfe downe to the ground: he hath layed me in the darkenes, as the men that haue beene longe dead.

Therfore is my spirit vexed with- B
in me: and my heart within me is desolate.

• Yet do I remembre the time past, I muse vpon all thy woorkes, yea, I Psa.77.c
exercise my selfe in the woorkes of thy handes.

I stretch forth myne handes vnto thee: my soule gaspeth vnto thee, as a Exo.34a
thirstie land. Selah. Psa.86a

Heare me O Lorde, and that soone: for my spirite wareth faynt: hyde not thy face from me, least I be lyke vnto them that go downe into the pyt.

O let me here • thy louing kindnes Jer.32b
betymes in the morninge: for in thee is my trust.

Shewe thou me the waye that I shoulde walke in: for I lyft vppe my soule vnto thee.

Deliuer mee O Lorde, fro myne enemyes: for I flee vnto thee to hyde me.

Teach me to do the thing that pleseth thee, for thou art my God: let thy louing spirite leade me forth vnto the land of ryghteousnes.

Quicken mee O Lorde, for thy names sake: and for thy ryghteousnesse sake bring my soule out of trouble.

And of thy goodnes slaye myne enemies: and destroye all theim that vexe my soule, for I am thy seruant.

¶ The.cxliii.Psalme. Morning prayer.
Benedictus dominus.

I

BLessed be the Lord my strength which teacheth • my handes to warre, and my fingers to fight. 2Re.12c Psa.18.c

My hope and my fortresse, my castell and deliuerer, my defender in whom I truste: whiche subdueth my people that is vnder me.

• Lord what is man, that thou hast Psa.8.a
such respect vnto hym: or the sonne of man, that thou so regardest him?

• Man is lyke a thynge of nought: Iob.8.a.
his tyme passeth awaye lyke the sha- B
dowe.

Bowe thy heauens, O Lorde, and come downe, touch the mountaynes, and they shall smoke.

Cast forth thy lyghtning and tears them:

theym: shoote oute thyne arowes and consume them.

Send downe thyne hande from aboue, deliuer me: and take mee oute of the greate waters, from the hande of straunge children.

Whose mouthe talketh of vanitye: and their ryght hand is a ryght hande of wyckednes.

I wyll syng a new song vnto thee O God: and singe prayses vnto thee vpon a ten stringed lute.

Thou that geuest victory vnto kinges: and hast delyuered Dauid thy seruaunt from the peryll of the swearde.

C Saue me, and deliuer me from the hande of straunge childrenne, whose mouthe talketh of vanitie, and theyr right hād, is a right hand of iniquity.

That oure sonnes may growe vp as the yong plantes: and that our daughters may be as the polished corners of the temple.

Deu.28.a • That oure garners maye bee full and plenteous with al maner of store: that our shepe may bryng forth thousandes, and tenne thousandes in oure stretes.

That our oxen may be strong to labourе, that there be no decaye, no leading into captiuitye: and no complaynyng in our stretes.

Happy ar the people that be in such a case: ye blessed are the people which haue the Lorde for theyr God.

C The.Cxlv.Psalme

Exaltabo te deus,

I Psa.9.a. • Will magnifie thee, O God my kyng: and I wyl prayse thy name for euer and euer.

Euery daye wyll I geue thanckes vnto thee: and prayse thy name for euer and euer.

Great is the Lord, and marueilous worthy to be praysed: there is no ende of hys greatnes.

One generation shall prayse thy workes vnto another, and declare thy power.

As for me I wylbe talkinge of thy worshippe, thy glorye, thy prayse, and wonderous workes.

So that menne shall speake of the might of thy merueilous actes: and I will also tell of thy greatnes. S

The memorial of thyne aboundant kindnes shalbe shewed: and men shall synge of thy ryghteousnes.

• The Lorde is gracious and mercifull, longe sufferinge, and of greate goodnesse. Exo.34a Ier.32b

The LORDE is louyng vnto euerye man: and his mercy is ouer all hys workes.

All thy woorkes prayse thee, O LORD: and thy sayntes gyue thankes vnto thee.

They shewe the glory of thy kingdome, and talke of thy power.

That thy power, thy glorye, and myghtinesse of thy kyngdome myght be knowen vnto men.

C • Thy kingdome is an euerlasting kingedome, and thy dominion endureth throughout all ages. Deu.33.f Luk.1.c

The LORD vpholdeth all suche as fall: and lyfteth vp all those that be downe.

• The eyes of all wayte vppon thee (O Lorde:) and thou geuest thē their meate in due season. Psa.104

Thou openest thyne hande, and fyllest al thynges lyuyng wyth plenteousnesse. D

The LORDE is ryghteous in al hys wayes, and holy in al his workes.

The Lorde is nye vnto all theym that call vpon him, yea all such as call vpon hym faythfully: Deu.4.b

He wyll fulfill the desyre of theym that feare hym: he also wyl heare their crye, and wyll helpe theym.

The Lord preserueth al theym that lone hym: but scattereth abrode all the vngodlye.

My mouth shall speake the prayse of the Lord, and let al flesh geue thankes vnto hys holy name for euer and euer.

C The.Cxlvi.Psalme.

Lauda anima mea.

PRayse the Lorde, O my soule: whyle I lyue will I prayse the
Psa.104 Lorde yea, as longe as I haue any beyng, I will synge prayses vnto my God.

Psa.117 a • O put not your truste in prynces, nor in any chyld of man: for there is no helpe in them.

For when the breath of man goeth forth, • he shall turne agayne to hys
Gen.3.b earth, & then al his thoughtes perish.
Job.34.c Blessed is he that hath the God of
Act.14.c Jacob for his helpe: • and whose hope is in the Lord his God.

Which made heauen and earth, the sea, and all that therin is: whiche keepeth his promise for euer.

Which helpeth them to right that suffer wrong: which fedeth ỹ hongry

The Lord loseth men out of prison.

the Lord geueth sight to the blynd.

W The Lorde helpeth them vp that are fallen: the Lorde careth for the ryghteous.

The Lord careth for the straungers, he defendeth the fatherlesse and widdowe: as for the waye of the vngodly he turneth it vpsyde downe.

The Lord thy God, O Sion shal be kynge for euermore: and throughout all generation. Hallelu iah.

¶ The. C. xbiii. Psalme.

Laudate Dominum.

OPrayse the Lorde, for it is a good thynge to synge prayse vnto our God: yea, a ioyfull & pleasaunt thyng is it to be thankful.

The Lorde doeth buyld vp Jerusalem, and shall gather together the outcastes of Israell.

He healeth those that are broken in herte, and geueth medicine to heale their sickneſſe.

Esa.40.d • He telleth the number of the starres: and calleth them all by theyr names.

Great is our Lord, and great is his power: yea his wisdome is infinite.

The Lorde setteth vp the meke: and bryngeth the vngodly downe to the grounde.

1 Esd.3.c • O synge vnto the Lorde with thankesgeuyng: synge prayse vpon the harpe vnto our God.

Whiche couereth the heauen with the cloudes, and prepareth rayne for Job.36.d the earth: and maketh the grasse to growe vpon the mountaynes, (and herbe for the vse of men.)

Which geueth foode vnto the cattell, and • feedeth the yong rauens that Job.38.d call vpon hym.

He hath not pleasure in the strength of an horse, neyther delyteth he in any mans legges.

But the Lordes delyte is in them that feare hym, and put theyr truste in hys mercye.

Prayse the Lorde, O Jerusalem: prayse thy God, O Sion.

For he hath made faste the barres of thy gates, and hath blessed thy children within thee.

He maketh peace in thy borders: & filleth the with the floure of wheate.

He sendeth forth hys commaundemente vpon earth: and his word runneth very swyftlye.

He geueth snowe lyke wooll, and scattereth the hore frost lyke ashes.

He casteth forth his yce lyke morsels: who is able to abide his frost?

He sendeth out his word, and melteth them: he bloweth with his wind and the waters flowe.

He sheweth hys worde vnto Jacob: hys statutes and ordenaunces vnto Israell.

He hath not dealt so with any nacion: neyther haue the heathen knowledge of hys lawes. Hallelu iah.

Prayse the euerlastyng.

¶ The. C. xbiii. Psalme.

Laudate dominum de celis.

Euenyng prayer. A

DPrayse the Lord of heauen: prayse him in the heygth.

Prayse hym all ye aungelles of hys: prayse hym all hys hoste.

Prayse him Sunne and Moone: prayse him all ye starres and light.

Prayse him all ye heauens: and ye waters that be aboue the heauens.

Let

Lette them prayse the name of the Lorde, for he spake the worde, and they were made: he commaunded, and they were created.

Psl.33.b He hath made them faste for euer & euer: he hath geuen them a lawe, whiche shall not be broken.

Prayse the Lord vpon earth, ye dragons, and all deepes.

Fyre and hayle, snowe and vapors wynde and stormie, fulfyllynge hys worde.

Mountaynes, and all hylles, fruitfull trees and all Ceders.

B Beastes and all cattell, wormes, and fethered foules.

Kynges of the earth and all people: Princes and all Iudges of the worlde.

Yonge men and maydens, old men and chyldren: prayse the name of the LORD, for hys name onely is excellent, and his prayse aboue heauen and earthe.

He shall exalt the horne of his people, all his saynctes shall prayse hym: euen the chyldren of Israell, euen the people that serueth hym.

Halleluiah.

Prayse the euerlastynge.

¶ The.C.xlix.Psalme.
Cantate domino.

A Esa.42.b SIng vnto the LORD a newe song: lette the congregation of Saynctes prayse hym.

Lette Israell reioyce in hym that made hym, and lette the chyldren of Sion bee ioyfull in theyr kyng.

Let them prayse his name in the daunce: lette them synge prayses vnto hym with tabret and harpe.

For the LORD hath pleasure in hys people: and helpeth the meeke hearted.

Lette thy saynctes bee ioyefulle wyth glorye: lette theym reioyce in theyr beddes.

Lette the prayses of GOD be in B theyr mouth, & a two edged sweard Heb.4.c in theyr handes.

To be auenged of the Heathen: and to rebuke the people.

To bynde theyr Kynges in chaynes, and theyr nobles, wyth lynkes of yron.

That they may bee auenged of Deu.33. theym, as it is wrytten: such honoure haue all his Psalmes. Halleluya.

¶ The.C.l.Psalme.
Laudate dominum in,

O Prayse GOD in hys holynesse: prayse hym in the fyrmament of hys power. A

Prayse hym in hys noble Actes, prayse hym accordyng vnto his excellent greatnesse.

Prayse hym in the sounde of the trompet, prayse hym vppon the lute and harpe.

Prayse hym in the Cymbales and datnse, prayse hym vppon the strynges and pype.

Prayse hym vppon the swetsoned cymbales, prayse him vppon the loud Cymbales.

Lette euery thyng that hath breath prayse the Lorde. Hallelniah.

Prayse the euerlastyng.

The ende of the Psalter.

The Prouerbes of Salomon.

¶ The.fyrst Chapter.

THE Prouerbes of Salomon, the sonne of Dauid kynge of Israel: to lerne wisdom, and to perceiue the instruction, and to perceiue the wordes of vnderstandinge: and thereby to receyue prudẽce, ryghteousnes, iudgement and equity. That the very simple might haue wit, and that the yong men might haue knowledge and true vnderstanding. By hearing, the wise man shal come by more wisdome: and hee that is endued with vnderstanding, shall obtayne wit to perceyue a parable, and the interpretation therof, the wordes of the wyse, and the darke
Iob.28.b Eccl.1.c Psa.111.b Pro.9.c. B
speches of the same. ✱ The feare of the Lorde is the beginning of wisedome. But fooles despise wisedome and instruction. My sõne, heare thy fathers doctrine, and forsake not the lawe of thy mother: for that shall bringe grace vnto thy head, and shalbe as a cheyne aboute thy necke. My sonne, consente not vnto sinners yf they entyse thee, and saye: come with vs, we will laye wayte for bloud, and lurke priuely for the innocente wythoute a cause: wee
Psa.124
shal swalowe them vp lyke the hell, and deuoure them quicke and whole, as those that go downe into the pitte. So shall we fynde all maner of costly ryches, and fyll our houses with spoiles. Cast in thy lot among vs: and let vs haue all one purse. My son, walke not thou with them: refraine thy fote
Pro.1.a
from their way. For ✱ their fete runne to euil: and are hastie to shed bloude. But in vaine is the net laid forth before the birdes eyes: yea, they theym
B
selues lay wait one for anothers blud, and one of them would sleye another.
C
¶ These are the wayes of all such as be couetous, the one would rauisshe anothers lyfe. ✱ Wisedome crieth wythout, and putteth forth her voice in the stretes. Shee calleth before the congregatiõ in the open gates, and sheweth her wordes through the citie, saynge: O ye childzen, howe longe will ye loue childishnes: howe longe will the scorners delite in scorning, and the vnwyse bee ennemyes vnto knoweledge: O turne you vnto my correction: lo, I will expresse my mynd vnto you, and make you vnderstande my
Esa.45.b Iere.7.a D
wordes. ✱ I haue called, and ye refused it: I haue stretched oute my hand: and no manne regarded it: but all my councels haue ye despysed, and set my correction at nought. Therfore shal I also laughe in youre destruction, and mocke you, when that thyng that yee feare commeth vpon you: euen when the thynge that yee be afrayde of, falleth in sodenly like a storme, and your mysery lyke a tempest: yea whẽ trouble and heauines commeth vpon you. Then shall they call vpon mee, but I will not heare: they shall seke me earlye, but they shall not fynde me. And that because they hated knoweledge, and receyued not counsaile, and despised all my correction. Therefore shall they eate the fruytes of theyr owne waye, and be fylled wyth theyr owne inuencions: for the turnyng away of
Pro. 3.d
the vnwyse shall sleye theym: and the prosperite of fooles shalbe their owne destruction. ✱ But who so harkeneth vnto mee, shall dwell safelye, and bee sure from anye feare of euyll.

¶ The.ii. Chapter.

MY sonne, if thou wylt receiue my wordes, and keape my
B
commaundementes by thee, that thou wylt encline thine eare vnto wysedome, applye thyne heart then to vnderstandinge. For yf thou cryest after wysedome, and callest for knowledge: yf thou seekest after her as after money, and diggest for her as for treasure, then shalte thou vnderstande the feare of the Lord, and fynde the knowledge of GOD. For it is the Lorde that giueth wisedome: out of hys mouth commeth knowe-

ledge and vnderstandynge, he hydeth
W by health for the ryghteous. He pre-
serueth the welfare of the ryghteous,
and defendeth thē that walke sincere-
lye: he kepeth them in the right path,
& preserueth the way of such as serue
him with godlines. Then shalt thou
vnderstand righteousnes, iudgement
and equitie: yea, and euery good path.
Whē wisdome entreth into thyn hert
and thy soule delyte in knowlege: thē
shal counsel preserue the, & vnderstan
ding shal kepe the, that thou mayest be
deliuered from the euyll way, and frō
the man ỹ speaketh frowards thinges.
From suche as leaue the hye strete,
and walke in the wayes of darkenes:
which reioyce in doyng euyll: and de-
lyte in wicked thinges: whose ways
are croked, and they froward in their
pathes. That thou mayest be delyue-
Prou. 5a and. 7a red also * from the straunge woman,
and from her that is not thine owne:
which geueth swete wordes, forsa-
keth the husbād of her youth, and for-
getteth the couenaunte of her God.
For her house is enclined vnto death,
and her pathes vnto hell. All they
that go in vnto her, come not gayne,
neyther take they holde of the waye
of lyfe. Therefore, walke thou in the
way of such as be vertuous, and kepe
the pathes of the ryghteous. For the
iuste shall dwell in the land: and they
that be perfecte, shall remayne in it:
but the vngodly shalbe roted oute of
the lande: and the wycked doers shall
be roted oute of it.

¶ The. iii. Chapter.

MY sōne * forget not thou my
lawe, but se that thyne hert
kepe my cōmaundementes.
For they shall prolong the dayes and
yeres of thy life, and bryng the peace.
Let mercye and faythfulnes neuer go
from the: bynd them about thy necke,
and wryte them in the tables of thine
herte. So shalt thou fynd fauour and
vnderstandyng in the sight of God &
men. Put thy truste in God with all
thyne herte: and leane not vnto thyne
owne wytte. In all thy wayes haue
respect vnto him: and he shall order
thy goynges. * Be not wyse in thyne
owne conceyte: but feare the Lord, and
depart from euyll: so shall thy nauell
he hole, and thy bones strōg. Honour
the Lorde with thy substaunce, and
with the firstlynges of all thyne en-
creasse (geue vnto the poore:) so shall
thy barnes be fylled with plenteous-
nes, and thy presses shall flowe ouer
with swete wyne. My sonne, despise
not the chastenyng of the Lorde, ney-
ther faynt when thou arte rebuked of
him. * For whō the Lord loueth, him
he chastneth, and yet delyteth in him,
euen as a father in his owne sonne.
Well is him that fyndeth wisdome, &
obtayneth vnderstanding: for the get-
tyng of it is better then any marchan-
dise of syluer, and the profitte of it is
better then golde. * Wisdome is more
worth thē precious stones: and al the
thinges that thou canst desire, are not
to be compared vnto her. Vpon her
right hand is long lyfe, and vpon her
lefte hand is riches and honour. Her
wayes are pleasaunt wayes, & all her
pathes are peaceable. She is a * tree
of lyfe to them that laye holde vppon
her, & blessed is he that kepeth her fast
With wisdome hath the Lord layde
the foundation of the earth: and thor-
owe vnderstandyng hath he stabli-
shed the heauens. Throwe his wis-
dome the depthes breake vp, and the
cloudes dropp downe the dewe. My
sonne, let not these thynges departe
frō thine eyes: but kepe my lawe and
my counsel, that thou mayst haue the
pleasure of long lyfe and vnderstan-
dynge: for they shalbe lyfe vnto my
soule, and grace vnto my mouth.
Then shalt thou walke safely in thy
waye, and thy fote shall not stomble.
* If thou slepest, thou shalt not be a-
Pro. 3. d. frayd: but shalt take thy rest, and slepe
swetely. Thou nedest not to be afra-
D yed of any sodayn feare, nether for the
violent rushynge in of the vngodlye,
when it commeth. For the Lord shal
stande by thy syde, and kepe thy fote,
that thou be not taken. Withdraw no
good thyng from thē that haue nede,
so long as thyne hand is able to do it.

W Esay. 5. c
Ro. 12. c
* tob. 4. b
De. 26. a
Exo. 25 c

Heb. 12 b
Apoc. 3. b

W Pro. 1. a

Gen. 2. b

Say

Say not vnto thy neyghbour: go thy way, and come agayne, to morow wil I geue thee, where as thou hast now to geue hym. Intende no hurte vnto thy neighbour, seyng he doth dwel in rest by thee. Stryue not ygthly wyth any man wythoute a cause, whereas Pro. 1.a he hath done thee no harme. • Folow not a wycked man, and chose none of his wayes: for the Lord abhorreth the frowarde: but hys councel is amonge the ryghteous. The curse of the Lord is in the house of the vngodly: but he blesseth the dwellinges of the ryghteous. As for the scorneful doeth not he laugh them to scorne: but he geueth grace vnto the lowly. The wyse shal haue honour in possession: but shame is the promocion that foles shal haue.

¶ The.iiii. Chapter.

HEare, O yee children, the fatherlye exhortation, and take good hede, that yee maye learne wisedome. For I haue geuen you a good doctrine, forsake not ye my law. For when I my self was my fathers deare sonne, and tenderlye beloued of my mother: he taught me also, and said Deu. 6.b vnto me: • Let thine heart receiue my wordes, kepe my commaundements, and thou shalt lyue. Get thee wysedome: and get the vnderstanding: forget not the wordes of my mouthe, and shrynke not from theym. Forsake her not, and she shall preserue thee. Loue B her, and she shall kepe thee. The chefe poynt of wisdom is, that thou be willing to obtayne wysedome: and before all thy goodes to get thee vnderstan- den. 26.d dynge. • Make muche of her, and shee shall promote thee: Yea, yf thou embrace her, she shall bringe the vnto honoure. Shee shall make thee a gracious heade, and garnysshe thee wyth a crowne of glory. Heare my sonne, and receyue my wordes, and the yeares of thy lyfe shalbe many. I haue shewed thee the way of wysedome, and ledde thee into the ryght pathes. So that yf thou goest therein, there shall no straitnes hynder thee: and when thou runnest, thou shalt not fall. Take fast holde of doctrine, and let her not goe: keepe her, for she is thy lyfe. • Come C not in the path of the vngodlye: and Psal. 1.a walke not in the way of the wycked. and. 27.a Abhorre it, and go not therin: departe aside, and passe ouer by it. For they can not sleepe, excepte they haue fyrste done some myschefe: neyther take they any rest, excepte they haue fyrste done some harme. For they eate the breade of wickednes, and drinke the wyne of robberye. The path of the ryghteous shineth as the light, that is euer brighter and brighter vnto the perfect day. But the waye of the vngodlye is as the darkenesse: they knowe not wher they fall. • My sonne, marke my wor- Deu. 6.b des, and encline thyne eare vnto my and. 11. c sayinges. Let theim not departe from thyne eies, but kepe them euen in the middest of thyne hearte. For they are lyfe vnto all those that fynde theym, and health vnto al theyr bodies. Kepe thyne hearte wyth all diligence, for therevpon hangeth lyfe. Put away from thee a froward mouth, and lette the lyppes of slaunder bee farre from thee. Let thyne eyes beholde the thing that is rycht, and let thyne eye liddes loke straycht before thee. Pondre the path of thy feete, and let all thy wayes be ordred a rycht. • Turne not aside, Deu. 5.a neyther to the ryght hande, nor to the and. 27.b lefte, but withholde thy fote from euyl. (For the Lorde knoweth the wayes that are on the ryghte hande. As for the wayes that be on the lefte hande, they be frowarde. For he shall directe thy goynges, and thy wayes he shall guyde in peace.

¶ The.v. Chapter.

MY sonne, geue hede vnto my B wysedome, and bowe thine eare vnto my prudence: that thou maiest regarde good councel, and that thy lyppes maye speake knowe- Pro. 2.b. ledge. • (I pray not thou thy self to and. 7.a. the discretion of a woman) • For the lyppes of an harlotte are a droppinge honye combe, and her throate is more glisterynge then oyle. But at the laste she is as bytter as woormewodde, and (her toungue) as sharpe

as a two edged swearde. Her fete go
downe vnto death, and her steppes
B pearse thorowe vnto hell. Parchanse
thou dwelling with her, wylt ponder
the path of lyfe: so vnstedfast are her
wayes that thou canste not knowe
them. Heare me now therfore (O my
sonne) and depart not frō the wordes
of my mouth. Kepe thy way far from
her, and come not nye the dores of her
house. That thou geue not thy stregthe vnto other, and thy yeares to the
cruell. That other men be not fylled
with thy goodes, & that thy laboures
come not in a straūge house. Yea, that
thou mourne not at the laste (when
thou hast spent thy body & lusty grene
C youth) and then say: Alas, why hated
I nourture? why did my hert despise
correctiō? wherfore was not I obedient vnto the voyce of my teachers,
and herkened not vnto them that enfourmed me? I am come almost into
all myssortune, in the middest of the
multitude & congregacion. Drinke of
the water of thine owne well, of the
riuers that runne out of thyne owne
springes. Let thy welles flow out abrode, that ther may be ryuers of waters in the stretes: but let them be onlye thyne owne, and not straungers
with thee. Let thy wel be blessed, and
be glad with the wife of thy youth.
Louing is the hind, and frendly is the
D Roo: let her brestes alway satisfy the,
and hold thee euer contente with her
loue: Why sonne, why wilt thou haue
pleasure in an harlot, and embrase the
bosom of another womā? * For euery
Ioē. 31 a mans wayes are open in the sight of
and. 34. c the Lord, and he pondreth al their goynges. The wickednesse of the vngodly shall catch him selfe, and with
the snares of his owne sinnes shal he
be trapped. He shall dye without amendment, and for his greate foolyshnesse he shall go astraye.

The. vi. Chapter.

A
Pro. 17 c MY sonne * if thou be suretye for thy neyghbour, and hast fastened thine hand for another man, thou art bound with thyne
owne wordes, and taken with thyne
owne speach. Therfore my sonne, do
this, and thou shalte be discharged:
when thou art come into thy neyghbours daunger. Go thy wayes then
sonne, humble thy selfe and with thy
frendes intreate thy creditour: let not
thyne eyes slepe, nor thyne eye lydes
slumber. Saue thy self as a doe, from
the hand of the hunter, and as a byrde
from the hand of the fouler: Go to the
emmet (thou sluggard) consider her
wayes, and learne to be wyse. She
hath no guyd, nor ouersear, nor ruler:
yet in the sommer she prouideth her
meat, and gathereth her fode together
in the haruest. How long wilt thou B
slepe, thou sluggish man? when wilt
thou aryse out of thy slepe? Yes, slepe
on still a lytle, slomber a lytle, folde
thine handes together yet a lytle, that
thou mayest slepe: so shall pouertye
come vnto the, as one that trauayleth
by the way, and necessitie like a weaponed man. (But if thou be not slothfull, thy haruest shal come as a springyng wel, and pouertie shal flee farre
from the.) An vngodly person, a wicked mā goth with a froward mouth,
he winketh with hys eyes, he tokeneth with his fete, he poynteth with C
his fingers, he is euer ymaginynge
mischefe and frowardnes in his hert,
and causeth discorde. Therfore shall
his destructiō come hastely vpon him,
sodenly shall he be all to broken, and
not be healed. * These syxe thynges Pro. 6. c
doth the Lord hate, and the seuenth he
vtterly abhorreth: A proud loke, a lying tonge, handes that shed innocent
blood, an hert that goeth about with
wicked imaginacions, * fete that be Psa. 140
swyft in runnyng to do a mischefe, a Pro. 1. a
faise witnesse that bringeth vp lyes, D
and such a one as soweth discorde among brethren. My sone kepe thy fathers commaundement, & forsake not
the lawe of thy mother. Put them vp
together in thyne hert, and bynd them
about thy necke. That they may leade
the wher thou goest, preserue the whē
thou arte a slepe: and that when thou
awakest, thou mayest talke of them.
For * the cōmaundemēt is a lanterne Psa. 119
and.

and the lawe a lyght: yea chastenynge and nourtour is the waye of lyfe that they may kepe the from the euil wo-
Pro.5.a man, and from the flattering tonge of the harlot: that thou lust not after her bewtye in thyne heart, and least thou be taken wyth her fayre lookes. An harlot will make a man to begge hys breade, and a woman will hunte for the precious lyfe. Maye a manne take fyre in his bosome, and his clothes not be brent? Or can one go vpon whote coles, and his feete not be hurt? Euen
D so, whosoeuer goeth into hys neyghbours wife, and toucheth her, can not
Exo 21.a be vngylty. When do not vtterly despise a theefe that stealeth to satisfy his soule, when he is hungrye: but yf hee may be gotten, he restoreth agayne seuen tymes as much, or els he maketh recompence wyth all the good of hys house. But who so cõmitteth aduoutrye with a woman, he is a foole, and bryngeth hys lyfe to destruction. Hee getteth him self also shame & dishonor such as shal neuer be put out. For the gelousye and wrath of the man, wyll not be intreated, no though thou woldest offre hym great gyftes to make amendes, he will not receaue them.

¶ The. vii. Chapter.

A Deu.6.b and.11.a My sonne kepe my wordes, and laye vp my comaundementes by the. Kepe my cõmaundements and my lawe, euen as the apple of thyne eye, and thou shalte lyue. Bynde them vpon thy fingers, and wryte theim in the table of thyne hert. Say vnto wisdome: thou art my syster, & cal vnderstandyng thy kynswoman: that they may kepe the frõ
Pro.2.b. and.11.a the straunge womã, and from the harlot which geueth swete wordes. For
B oute of the wyndowe of my house I loked through the latisse, and beheilde the simple people: and amonge other simple folkes, I spyed one yong foole goyng ouer the streetes, by the corner in the way toward the harlots house, in the twilight of the euening, when it began now to be night and darke.
And beholde, there met him a woman
Ecc.9.a with open tokens of an harlot, subtyl her hearte was hyd. She was full of loude wordes, and readye to dallye: whose fete could not abide in hir house now is she without, now in the stretes, and lieth a baite in euery corner, she caught the yonge man, killed him, and was not ashamed, sayinge: I had a bowe of peaceofferinges to pay, and thys daye I perfourme it. Therefore came I forth to mete thee, yt I might seke thy face, and so I haue found the. I haue deckt my bed with couerings and clothes of Egypte. My bed haue I made to smel of Myrre, Aloes, and Cinamon. Come, let vs lye together and take oure pleasure till it dee daye lyght: and we will enioye the pleasures of loue. For the good manne is not at home, he is gone far of. He hath take the bagge of money wyth hym. And he wyll returne home at the apoynted solempne feast. Thus with many swete wordes she ouercame hym, and wyth her flatteryng lippes she entysed him sodenlye to folowe her: as it were an oxe led to the slaughter, and lyke as it were a foole that laugheth, when he goeth to the stockes, to be punyshed, so long till shee had wounded hys lyuer with her darte: lyke as yf a byrde hasted to the snare, not knowinge that the peryll of hys lyfe lyeth
D there vpon. Heare me nowe therfore O my children, and marke the wordes of my mouth. Let not thine heart wandre in her wates, and be not thou deceiued in her pathes. For many one hath she wounded and cast downe: ye, many a strong man hath bene slain by the meanes of her. Her houses are the way vnto hell, and bring men downe into the chambers of death.

¶ The. viii. Chapter.

A Pro.1.c. Doth not wisdome cry? doth not vnderstandinge put forth her voyce? Standeth she not in the hie places, in the streates and wayes? doth she not crye before the whole city, and in the gates wher mẽ go out and in? It is yee, O yee men (saith she) who I cal. Vnto the chyldren of men, doo I lyfte vp my voice.

Take heede vnto knowledge, O yee ignorant, be wise in heart O yee fooles. Geue eare, for I will speake of great matters, and open my lyppes to tell thynges that bee ryghte. For my throte shalbe talking of the truth, and my lyppes abhorre vngodlinesse. All the wordes of my mouth are ryghteous, there is no frowardnes nor falshoode therein. They are all plaine to such as wyll vnderstand, and ryght to them that fynde knowledge. Receaue my doctryne and not syluer: and my knowledge more then fyne gold. For Pro. 3.b * wisedome is more worth then precious stones, yea all thynges that thou canst desyre, may not be compared vnto it. I wisedome haue my dwelling B wyth knowledge, and prudent counceil is myne owne. The feare of the Lorde abhorreth wyckednes, pryde, dysdayne, and the euill waye: and a mouth that speaketh wycked thinges I vtterlye abhorre. I can geue counC cell, and I conferre thynges: I haue vnderstandynge, I haue strengthe. Den. 17d * Thrugh me, kynges reygne: thoSap. 6. a rughe mee counsaylers make iuste lawes. Thorough me do princes beare rule: and all iudges of the earthe execute iudgement. I am louynge vnto Luk. 11b those that loue me: and they that seke me earlye shall fynde me. Riches and honor are wyth me, ye excellent goodes and ryghteousnes. My fruite is better then golde and precious stone, and myne encrease more worth then fyne syluer. I wyll gayde thee in the C way of rightsousnes, and in the strete of iudgement. That I may lend prosperity to those that loue me, and to inSap. 2.b crease theyr treasure. * The Lord him selfe hadde me in possession in the beginning of hys wayes, or euer he began his workes afore tyme: * I haue Ecc. 24.b bene ordeyned from euerlastinge, and from the beginning or euer the earth was made. When I was borne, there were nether depthes nor sprynges of water. Before the foundations of the mountaynes were layed, yea before al hilles was I borne. The earth and al that is vppon the earthe was not yet made, no not the ground it selfe. * For Sap. 9. b when hee made the heauens, I was D present: when he set vp the depthes in order, when he hanged the cloudes about, when he fastened the sprynges of the depe. When hee shutte the Sea Gen. 1. 8 wythin certayne * bounds, that the Iob. 26. 8 waters shuld not go ouer their mar- Psa. 37. kes that hee commaunded. when hee layed the foundacions of the earth, I was wyth hym, ordrynge all thinges: delytynge dayelye, and reioysynge alwaye before hym. As for the rounde compasse of this worlde, I make it ioyfull: for my delyte is to be amonge the children of men. Therfore harken vnto mee O yee children, blessed are they that kepe my waies, O geue eare vnto nurture, be wyse, and refuse it not. Blessed is the man that heareth me, watchinge dayly at my gates, and geuynge attendeunce at the postes of my doores For who so findeth me, findeth lyfe, and shall obtayne fauoure of the Lorde. But whoe so offendeth agaynste me, hurteth hys owne soule. All they that hate mee, are the louers of death.

The .ix. Chapter.

WIsdome hath builded her selfe I an house, and hewen out seuē pillers, she hath killed her vitailes, powred out her wyne, and prepared her table. She hath sent forth her maydens to cry vpō the hiest place of the cittie. Whosoo is ignorant, lette him come hither. And to the vnwise she said: O come on your way, eat my bread, and drynke my wyne, which I haue poured out for you. Forsake ig- B norance, and ye shall lyue: and seke ye go in the way of vnderstandynge. Who so reproueth a scornful personne getteth him selfe dishonoure, and hee that rebuketh the vngodlye, staineth him selfe. Reproue not a scorner least hee owe thee euill wyll: but rebuke a wyse mā, and he will loue the. Geue a discret man but one occasion, and he will be the wyser: teache a ryghteous man, and he wyll encrease in knowe- Iob. 28 ledge. * The feare of the Lord is the be- Psa. 111 ginnyng of wisdome, and the knowe- Pro. 1a.

ledge

ledge of holye thynges, is vnderstandyng. For thrugh me thy dayes shall be prolonged, and the yeres of thy life shalbe manye. If thou bee wyse, thy wisdome shal do thy selfe good, but yf thou thinkest scorne thereof, it shalbe thine owne harme. A foolish rechelesse woman, ful of wordes, and such a one as hath no knowledge, sitteth at the doze of her house and in the hie places of the citie to call suche as goe by, and that walke streighte in theyr wayes. Whoso is ignorannt (sayeth she) lette hym come hither, and to the vnwyse she saith: stolen waters are swete, and the breade that is priuely eaten hath a good taste. And he doeth not consider, that they are but dead which be there, and that her gestes are in the deepe of hell. ¶ For he that wilbe ioyned vnto her, shall go downe to hel: but he that auoydeth from her shalbe saued.

¶ Prouerbes of Salomon.

¶ The .x. Chapter.

A wyse sonne maketh a glad father, but an vndiscrete son is an heuines vnto hys mother. Pro.15.c

Pro.11a Eccl.5.b

The treasures that are wickedlye gotten, profite nothinge, but ryghteousnes deliuereth from death. Pro.11a Eccl.5.b

Psa.34.b

The Lord will not let the soule of the righteous suffer hunger, but he taketh away the riches of the vngodlie.

An ydle hande maketh poore, but a quicke labouring hand maketh ryche.

Who so regardeth lesinges, fedeth the wind: and doth but folow byrdes: that haue taken theyr flyghte.

Whoe so gathereth in Sommer, is wise: but he that is slouggysh in haruest, bringeth him selfe to confusion.

Blessynges are vpon the heades of the ryghteous, and the mouthe of the vngodlye keepeth mischefe in secrete. Psa.112

The memorial of the iuste shall haue a good reporte, but the name of the vngodlye shall stinke.

A wise man will receaue warning, but a prattinge foole shalbe runyshed.

He that leadeth an innocente lyfe, walketh surelye, but whoe so goeth a wrong way shalbe knowen. Pr.23.a

Hee that winketh wyth hys eye will do some harme: but hee that hath a foolysh mouth shalbe beaten. Ecc.27.d

The mouth of a ryghteous man is a wel of lyfe, but the mouth of the vngodly kepeth myschefe in secret.

Euil wyll stereth vppe stryfe, but lone couereth the multitude of sinnes 1 Pe.4.d 1 Co.13

In the lippes of him that hath vnderstanding, a man shall fynde wysedome, but the rodde belongeth to the backe of the foolish.

Wise men laye vp knowledge, but the mouthe of the foolyshe is nye destruction.

The ryche mans goodes are hys stronge holde, but theyr owne pouertie feareth the poore.

The righteous laboureth to doe good, but the vngodlye vseth hys encrease vnto synne.

To take hede vnto the chastesninge of nurture, is the waye of lyfe: but he that refuseth to be refourmed, disceaueth hym selfe.

Dissembling lyppes keepe hatred secretlye, and hee that speaketh anye slaunder, is a foole. Pro.11b

Where much babbling is, ther must nedes be offēce: and he that refraineth his lyppes is wyse.

An innocent tonge, is a noble treasure, but the hearte of the vngodlye is nothing woorth.

The lippes of the ryghteous fede a whole multitude, but fooles shall dye in theyr owne follye.

The blessinge of the Lorde maketh ryche men, and for carefull trauaile, it doth nothing thereto. Psa.37.a Ecc.11.b

A foole doth wyckedly and maketh but a sporte of it, but wysdome ruleth the man that hath vnderstandyng.

The thinge that the vngodlye are afraid of, shal come vpon them, but the righteous shall haue theyr desyre.

The vngodly passeth when the tēpeste commeth, and the ryghtwise remayneth sure for euer.

D As vynegre is to the teeth, and as smoke is vnto the eyes, euen so is a sluggyshe personne to them that send hym forth.

The feare of the Lorde maketh a long lyfe, but the yeres of the vngodlye shalbe shortened.

The pacient abidyng of the righteous shalbe turned to gladnes, but the hope of the vngodly shall perysshe.

The waye of the Lorde geueth a courage vnto ỹ godly, but it is a feare for wycked doers.

Psa.125a * The righteous shall neuer be ouerthrowen, but the vngodly shal not remayne in the lande.

Psa.37.c * The mouth of the iust wil be talkynge of wisdome, but the tongue of the froward shall perysshe.

The lippes of the ryghteous are occupyed in acceptable thynges, but the mouthe of the vngoodlye taketh them to the worste.

The .xi. Chapter.

A Psa.16b * False balaunce is an abhominacion vnto the Lorde, but a true weyght pleaseth him.

Where pryde is, ther is shame also and confusion: but where as is lowlynes, there is wisdome.

The innocent dealynge of the iust shall leade them, but the wyckednes of such as dissemble, shalbe their owne destruction.

Pro.10a * Ryches helpe not in the daye of vengeaunce, but ryghteousnes deliuereth from death.

The ryghteousnes of the innocent ordereth hys waye, but the vngodly shall fall in his owne wickednes.

The righteousnes of the iuste shall deliuer them, but the wicked shalbe taken in their owne vngodlynes.

B Sap.5.b * When an vngodly man dyeth, his hope is gone, the confidence of ryches shall perysshe.

The ryghteous shalbe delyuered out of trouble, and the vngodlye shall come in hys steade.

Thorowe the mouthe of the dissembler is his neighboure destroyed, but thorowe knowledge shal the iust be delyuered.

When it goeth wel with the righteous, the citye is mery: and whē the vngodly perysshe, there is gladnesse.

When the iuste are in wealth, the citye prospereth: but whē the vngodlye haue the ruie, it decayeth.

A foole bryngeth by a sclaunder of his neyghbour, but a wyse man wyll kepe it secrete.

A dissembling person wyl discouer preuy thynges, but he that is of a faithfull hert, wyll kepe councell.

2.pe.12a C * Where no good counsell is, there the people decaye: but where as manye are that can geue counsell, there is wealth.

Pro.6.a * He that is suertye for a straunger hurteth him selfe: and he that medieth not with suertieshyp, is sure.

A gracious woman mayntayneth honesty, as for the wicked, they mayntayne ryches.

Isa.37.c * He that is mercifull, doeth hym selfe a benefyte, but who so hurteth his neighbour, is a tyraunt.

The labour of the vngodly prospereth not, but he that soweth righteousnes, shal receaue a sure reward.

Lyke as ryghteousnes bryngeth lyfe, euen so to cleue vnto euyll, bryngeth death.

The Lorde abhorreth them that be of a fayned herte, but he hath pleasure in them that are of an vndefyled conuersacion.

The wycked amendeth not for plage vpon plage, but the sede of the righteous shalbe preserued.

A fayre woman withoute discrete maners, is lyke a ryng of golde in a swynes snoute.

The desire of the ryghteous is acceptable, but the hope of the vngodlye is indignacion.

Psa.37b D * Some man geueth out his goods, and is the richer: but the nygard (hauing ynough) will departe from nothing, and yet is euer in powertie.

2.Co.9b * He that is liberall in geuing, shal haue plentye: and he that watereth, shalbe watered also him selfe.

Psal.1a Jer.17b * Who so hordeth by his corne, shall be

be curſed among the people: but bleſſynge ſhall lyght vpon his heade that geueth foode.

He that laboureth for honeſtie, findeth his deſire: but who ſo ſeketh after miſchefe, it ſhal happen vnto him.

He that truſteth in his riches, ſhall
Pſal.1.a haue a fall, but * the righteous ſhall
Jer.17.b flozyſhe as the grene leafe.

Who ſo maketh diſquietnes in his owne houſe, he ſhall haue wynde for his herytage, and the foole ſhalbe ſeruaunt to the wyſe.

The frute of the righteous is a tree of life: and he that endeuoreth himſelf to wynne mens ſoules, is wyſe.

1.Pe.4.d * If the righteous be recompenſed vpon earth, howe much more then the vngodly and the ſynner?

¶ The.xii. Chapter.

WHo ſo loueth wiſdome, will be contente to be reſourmed: but he that hateth to be reproued, is a foole.

Gen.4.a. * A goood man is acceptable vnto the Lorde: but the wycked ymaginer wyll he condempne.

A man can not endure in vngodlyneſſe: but the roote of the ryghteous ſhall not be moued.

A huſwykely woman is a crowne vnto her huſbande: but ſhe that behaueth her ſelfe vnhoneſtly, is a corruption in his bones.

The thoughtes of the righteous are ryghte: but the ymaginacions of the vngodlye are deceitfull.

The talkynge of the vngodlye is, howe they may laye wayte for blood: but the mouth of the ryghteous wyll delyuer them.

Pſa.37.f * God ouerturneth the eſtate of the
B wicked, & they ſtand not: but ℣ houſe of the righteous, ſhall ſtand ſtedfaſt.

A man ſhalbe commended for hys wiſdome: but a foole ſhalbe deſpiſed.

Eccl.10.d * A ſimple man which laboreth and worketh, is better then one that is gorgious, and lacketh bread.

A ryghteous man regardeth the life of his catell, but the vngodly haue
Eccl.10.b cruell hertes.

* He that tilleth his land, ſhall haue plenteouſnes of bread, but he that followeth ydelnes, is a very foole.

(Who ſo hath pleaſure to continue at the wyne, leaueth diſhoneſtye in his owne dwellyng.)

The deſire of the vngodly hunteth after miſchefe, but the rote of the righteous bryngeth forth fruite.

The wicked falleth into the ſnare throwe the malice of his own mouth but the iuſt ſhal eſcape out of al peril.

Euery man ſhall enioye good, according to the frute of his mouth, and after the workes of his handes ſhall he be rewarded.

Loke what a foole taketh in hand, he thinketh it well done: but he that is wyſe wylbe counſeled.

A foole vttreth his wrath in all the haſt, but a diſcret mā coureth wrōg.

A iuſte man will tell the trueth, ¶
and ſhewe the thing that is right: but a falſe witneſſe diſceaueth.

A ſclaunderous perſon pyrcheth lyke a ſwoorde: but a wyſe mannes tonge is wholſome.

A true mouth is euer cōſtant: but a diſſembling tong is ſone chaunged.

They that ymagine euyll in their mynd, wyl diſceaue, but the cōſeilers of peace ſhal haue ioy folowinge thē.

There ſhal no miſfortune happen vnto the iuſt, but the vngodly ſhalbe filled with miſery.

* The Lorde abhorreth lyinge Pſon.3.b
lyppes, but they that labour for truth, pleaſe hym.

He that hath vnderſtandyng, doeth hide wiſdome: but an vndiſcret herte telleth out his foliſhnes.

A diligente hande ſhall beare rule, but the ydle ſhalbe vnder tribute.

* Heauines diſcourageth the heart Pro.15.b
of man, but a good woorde maketh it Eccl.10.c
glad agayne.

The ryghteous excelleth his neyboure, but the waye of the vngodlys wyll diſceaue them ſelues.

The diſceitfull man ſhall not roſte that he toke in hunting: but ℣ riches 2.tim.6.b
of the iuſt man is of great value.

In the waye of ryghteouſneſſe there is lyfe, and in the ſame waye

there is no deathe.

¶ The .xiii. Chapter.

A wyse soonne will hearken to his fathers warnyng, but he that is scornefull, wyll not heare when he is reproued.

A good man shall enioye the fruite of his mouthe: but he that hath a frosward mynde, shal be spoyled.

He that kepeth his mouthe kepeth his lyfe: but who so openeth his lyppes to cuyll, destroyeth hym selfe.

The sluggard wold fayn haue, and can not get his desire: but the soule of the diligent shall haue plentie.

A righteous man abhorreth lyes, but the vngodly shameth bothe other and hym selfe.

Ryghteousnesse keepeth the innocent in the way, but vngodlynesse doeth ouerthrow the synner.

Psa. 17 b and. 112. Pro. 11 c

* Some men are riche, though they haue nothyng: agayne, some men are poore, hauyng great ryches.

With goods euery mā deliuereth his life, & the poore will not be reproued.

W

Pro. 24 a

The light of the righteous maketh ioyfull, but * the candle of the vngodly shalbe put out.

Amonge the prowde there is euer strife, but amōg those ẏ do all thinges with aduisement, there is wisedome.

Wrongfully gotten gooddes are soone spent: but they that be gathered together with the hande, shall increase.

Longe tarying for a thynge that is differred, greueth the heart, but when the desyre commeth, it is a tree of life.

Who so despiseth any thyng, shalbe hurte for the same: but he that feareth the commaundemente, shall haue the reward.

A disceitfull son shal haue no good, but a discrete seruant shal do ful wel, and his way shall prospere.)

The lawe is a well of life vnto the wyse, that it may kepe hym from the snares of death. Good vnderstandyng geueth fauour, but harde is the waye of the despysers.

A wise mā doth al thynges & discretion, but a foole wil declare hys folye.

An vngodly messanger falleth into mischiefe, but a faithfull ambassador is wholsome.

He that thynketh scorne to be rebuked, commeth to pouertie & shame: but who so regardeth correction, shall come to honoure.

When a desyre is brought to passe, it delyteth the soule: but fooles count it an abhomination to depart frō euyl

W

He that goth in the cōpany of wyse men, shall bee wyse: but who so is a companion of fooles, shall be hurt.

Mischiefe folowyth vpon sinners but the ryghteous shall haue a good reward.

Iob. 27 c

He that is vertuous, leaueth an inheritance vnto hys childers children, and the ryches of the synner, is layd vp for the iust.

There is plenteousnes of foode in the fieldes of the poore: but the fielde not well ordred, is without fruite.

* He that spareth the rodde, hateth his sonne, but who so loueth him, chastiseth hym betymes.

Ecc. 30 a Heb. 12.

* The righteous eateth, and is satisfied, but the bealy of the vngodly hath neuer ynough.

Psa. 34 b

¶ The .xiiii. Chapter.

W

Wyse women vpholde theyr house, but a foolish wife plucketh it downe.

Hee that walketh in the ryght pathe of the Lord, feareth hym: but he that turneth hym self from his waye, despiseth hym.

In the mouth of the foolyshe is the rodde of pryde, but the lyppes of the wyse wyll preserue them.

Where no oxen are, there the cribbe, is emptie: but where the oxen labour there is muche fruite.

A faithfull witnes wil not dissemble, but a false record wyl make a lye.

Pro. 8. a

A scornful body seketh wisdom, & findeth it not: but * knowlege is easy to come by, vnto him ẏ will vnderstand.

Be that thou medle not with a fole in whom thou perceyuest to bee noo knowledge.

The wisedom of him that hath vnderstandynge, is: to take heede vnto hys waye, but the foolishenesse of the vn-

vnwyse disceaueth.

Fooles make but a spoꝛte of sinne, but ther is fauoꝛable loue among the ryghteous.

The herte feleth his owne syues bitternesse, neyther shall the straunger be partaker of his ioye.

The house of the vngodly shalbe ouerthꝛowē, but the tabernacle of the ryghteous shall flouꝛysshe.

W Pla.16 d Deu.12a Esa.55 b

* Ther is a way which some men thinke to be ryghte, but the ende therof leadeth vnto death.

The hert is soꝛowful euen in laughter, and the ende of mirth is heuines.

A backesliding herte shalbe fylled with hys owne wayes, but a good man shall lyue of his fruites.

An ignoꝛaunt bodye beleueth all thynges: but who so hath vnderstandyng, loketh well to his goynges.

(A disceatful sonne shal haue no good but a discrete seruāt shall do ful wel, and his waye shall pꝛosper.)

A wise man feareth, and departeth from euyll, but a furious foole goeth on pꝛesumpteously.

An vnpacient man dealeth foolishlye: but he that is well aduised is hated of the foole.

C

The ignoꝛaunte haue foolyshnes in possession, but the wyse are crowned with knowledge.

The euyll shall bowe them selues before the good, and the vngodly shall wayt at the doꝛes of the righteous.

The pooꝛe is hated euen of hys owne neyghbours, but the riche hath many frendes.

Who so despiseth his neyghboure, doth amysse, but * blessed is he that hath pitie of the pooꝛe,

(He that putteth his truste in the Lord, loueth to be mercifull.)

Without doubt they erre that ymagine wickednes, but they that muse vpon good thinges, vnto suche shall happen mercy and faythfulnes.

In euery labour ther is some pꝛofyt: but onely vayne woꝛdes, bꝛynge foꝛth penurye.

Ryches are as a crowne vnto the wyse, but the ignoꝛaunce of fooles is verye foolyshnesse.

A faythfull wytnesse delyuereth soules, but a disceitfull wytnes bꝛingeth foꝛth lyes. D

The feare of the Lorde is a strong holde, and hys chyldꝛen are vnder a sure defence.

The feare of the Lord is a well of life, to auoyde the snares of death.

The encrease and pꝛosperitie of the commens is the kinges honoure, but the decaye of the people, is the confusion of the pꝛince.

He that is pacient, hath much vnderstandyng, but he that is soone displeased, pꝛouoketh foolyshnes.

A mery herte is the lyfe of the bodye, but rancoure consumeth awaye the bones. Pꝛo.o.11b

* He that doeth a pooꝛe manne wꝛonge, blaspheмeth his maker: but whoso hath pitye of the pooꝛe, doeth honoure vnto God. mat.25.d

The vngodly is caste awaye foꝛ his iniquitye, but the ryghteous hath a good hope euen in death.

Wysedome resteth in the hearte of hym that hath vnderstandynge, and it shalbe knowen amonge them that are vnlearned. Pꝛo.11b

* Ryghteousnesse setteth vp the people, but the sacrifyce of the Heathen is synfull.

A discret seruaunt is a pleasure vnto the king: but one that is not honest pꝛouoketh hym vnto wꝛath.

¶ The.xv. Chapter.

A * Softe aunswere putteth awaye displesure, but frowarde woꝛdes pꝛouoke vnto anger. A Pꝛo.25c

The tongue of such as be wyse, vseth knowledge aryght, as foꝛ a foolyshe mouth it babbleth out nothyng but foolyshnesse.

The eyes of the Lord loke on euery place, beholding both the good & bad.

A wholsome tongue is a tree of lyfe, but he that abuseth it, hath a bꝛoken mynde.

A foole despiseth hys fathers coꝛrection, but he that taketh hede when he is repꝛoued, shal haue the moꝛe vnderstandynge.

(Where

where righteousnes is plentifull, there is verye greate power: but the ymaginations of the vngodly shall be rooted out.

The house of the righteous is full of ryches: but the increase of the vngodly are nye destruction.

A wyse mouth powreth out knowledge, but the hearte of the foolyshe doeth not so.

Pro.21d * The lorde abhorreth the sacrifice of
Ecc.34.c the vngodly, but the prayer of the righ
Esa.62a teous is acceptable vnto hym.

The way of the vngodly is an abhomination vnto the Lorde: but who so followeth ryghteousnesse, hym hee loueth.

He that forsaketh the ryght waye, shall be sore punished: and who so hateth correction, shall dye.

The hell with her paine is knowē vnto the Lord: how muche more then the hertes of men?

Hap.2.c A scornefull bodye loueth not one that rebuketh hym: neyther wyll hee come vnto the wyse.

Pro.12d * A mery heart maketh a cherefull
and.17.d countenance, but an heauy hart com-
Ecc.30.c pelleth a man to sygh.

The heart of him that hath vnderstandyng, doothe seeke after knowledge, but the mouth of fooles is fedde with foolishenes.

All the dayes of the poore are miserable: but a quiete herte is a continuall feaste.

Psa.37b * Better is a lyttell wyth the
1.tim.6b feare of the Lord, then great treasure wyth sorowe.

Better is a meale of pottage with loue, then a fatte oxe with euil wyll.

Pro.15a * An angrye man stereth vp stryfe, but he that is pacient stilleth discord.

The way of a slouthfull mā, is as it were hedged wyth thornes, but the strete of the righteous is wel cleansed

C * A wyse sonne maketh a glad father, but an vndiscrete body shameth hys mother.

Pro.10a A fooler reioyceth in foolishe thinges, but a wyse man looketh well to hys owne goynges.

Vnadui sed thoughtes shal come to naught, but wher as men are that can geue counsell, there is stedfastnesse.

A ioyful thing is it to a man when his counsel is followed: and very pleasant is a worde spoken in due season.

The waye of life leadeth vnto heuen, that a man should beware of hel beneathe.

The Lord will breake downe the D
house of the proude, but he shal make fast the borders of the wydowe.

The Lorde abhorreth the imaginations of the wycked, but pure wordes of innocentes are pleasaunte vnto hym.

The couetous man rooted by hys owne house: but who so hateth rewardes, shall lyue.

Thorow mercy and faith are the sinnes purged, and thorowe the feare of the Lord doth euery one eschue euyl.)

The heart of the ryghteous studieth his answer afore: but the wycked mans mouthe spueth out mischiefe.

The Lord is farre from the vngodlye, but he heareth the prayer of the ryghteous.

Lyke as the clerenes of the eies, reioyceth the hearte, so doothe a good name fede the bones.

The eare that herkeneth to the reformation of lyfe, shall dwell among the wise.

He that refuseth to bee reformed, despiseth his owne soule: but he that submytethe hym selfe to correction, is wyse.

The feare of the Lord is the ryght science of wysedome, and lowlynesse goeth before honour.

¶ The.xvi. Chapter.

A Man maye well pourpose a A
thyng in his heart: but the answere of the tonge commeth of the Lord.

* A man thinketh all hys ways to Pro.21a
be cleane, but it is the Lord that iudgeth the myndes. Psa.33b

Commyt thy workes vnto ✠ lord, & Psa.17a
loke what ✠ deuiseſt, it shall prosper.

The Lord doth all thinges for hys owne sake, yea and when he keepeth the vngodly for the day of wrath.

The

The Lord abhorreth all such as be of a proude heart, his hand is against their hande, and they shall not escape escape as innocentes.

(The beginnyng of a good lyfe is to doo righteousnes: for that is more accepted vnto God, then to offer vp sacrifices.)

By louing mercy and faithfulnes synnes be forgeuen, and who so feareth the Lord eschueth euill.

When a mans ways please the lord he maketh his verye enuemies to bee his frendes.

Better it is to haue a little thynge with righteousnes, then great rentes wrongfully gotten.

Pro.19c * A man deuiseth a way in his hert: but it is the Lorde that ordereth hys goynges.

When the prophecye is in the lyps of the kyng, his mouthe shall not goe wrong in iudgement.

Pro.11.a and.20.b * A true measure and a true balance are the Lordes iudgement, he maketh all weyghtes.

It is great abhomination, whē kinges are wicked: for a kings seat shold be holden vp with righteousnesse.

Righteous lips are pleasaunt vnto kynges: and he that speaketh truthe, shalbe beloued.

The kings displeasure is a messanger of death: but a wise man wyll pacifie hym.

The cherefull countenaunce of the kyng, is lyfe, and his louyng fauoure, is as the euenyng dewe.

Pro. 8.a * To haue wysedome in possession, is better than to haue gold: and to get vnderstandyng, is rather to be chosen then to haue syluer.

The pathe of the ryghteous is to eschue euill, and who so looketh well to his ways, kepeth his owne soule.

Presumptuousnes goth before destruction: and after a proude stomacke there followeth a fall.

Better is it to be of humble mynde with the lowely, then to deuyde the spoyles with the prowde.

Eccl.2. He that handleth a matter wysely, obteineth good: and blessed is he, that putteth his trust in the Lorde.

Who so hath a wyse vnderstanding shall be called to counsell: and he that can speake sayre, shall haue the more learnyng.

Vnderstandyng is a well of life vnto hym that hath it: as for the chastenyng of fooles, it is but foolishnesse. C

A wise hert ordreth his mouth wisely, & amendeth ỹ doctrine in his lips.

Faire wordes are an hony combe, a refreshyng of the mynde, and healthe of the bones.

* There is a way that men thynke to be ryght: but the ende thereof leadeth vnto deathe. Pro.14. Deu.12 Esa.55 b

A troublous soule disquieteth her self, for her owne mouth hath brought her thereto.

An vngodly persone stirreth vp euill, and in hys lyppes, he is as an whote burnyng fyre.

A froward body causeth stryfe, and he that is a blabbe of his tonge, maketh diuision amonge princes.

A wicked man begileth his neighbour, and leadeth hym into the waye that is not good.

The vngodly that looketh hastily D with his eyes, ymagineth myschiefe, and when he moueth hys lippes, he will doo some harme.

Age is a crowne of worshyp, if it be found in the way of righteousnes.

A patient manne is better then one strong: and he that can rule him selfe, is more worth then he that wynneth a citie.

The lottes are caste into the lappe, but the ordrynge thereof standeth all in the Lorde.

The .xvii. Chapter.

BEtter is a drye morsell wyth quietuesse, then a house full of fat offryng with stryfe. A

* A discreete seruaunt shall haue more rule then the sonnes that haue no wisedom, and shall haue like heritage with the brethren.

* Like as siluer is tried in the fyre, and gold in the fornace, euen so doeth the Lorde proue the hearttes.

A wicked body geueth audience to false

false lyppes, and a frowarde person geueth eare to a disceitfull tongne.

Pro.14.b Who so laugheth the poore to scorn,
Iob.31.c blasphemeth hys maker: and hee that is glad of an other mans hurte, shall not be vnpunished.

Chylders chyldren are a worshyppe vnto the elders, & the fathers are the honour of the chyldren.

Speeche of auctoritie becommeth not a foole, muche lesse a lying mouth then besemeth a prince.

B A reward is a precious stone vnto hym that hath it: but vnto whom so euer it turneth, it maketh him vnwise

Who so couereth an other mannes offence, seketh loue, but he that discloseth the faut, setteth the prince against hym selfe.

One reproue onely doth more good, to hym that hath vnderstandyng, then a hundred stripes vnto a foole.

1.re.12.c A seditious person seeketh mischiefe: and therfore is a cruell messanger sent agaynst hym.

C It were better to come agaynste a she Beare robbed of her whelpes, thē against a foole (trustyng) in his foolishenesse.

Ro.12.d Who so rewardeth cuyll for good,
1.Tes.5. the Plague shall not departe frome hys house.

The beginnynge of stryfe is, when a man maketh an issue for water, therfore, or the metyng ber: leaue of contencion.

The Lorde hateth as well hym that iustifieth the vngodly, as him that cōdemneth the innocent.

What helpeth it to geue a foole treasure in his hand, where as he hath no
Pro.6.a mynde to hye wysedome?

Who so buyldeth his house to hie seketh destruction: and he that refuseth to learne, shall come into mischief

He is a frende that alwaye loueth, and in aduersitie a man shall knowe who is his brother.

Pro.9.a Who so promiseth by the hand, and is suertie for his neighboure, he is a foole.

He that delyteth in synne, loueth strife: and who so setteth hys dooze to hye, seketh after a fall.

Who so hath a froward hert obteyneth no good: & he that hath an ouerthwart tonge, shall fall into mischefe.

He that begetteth a foole, begetteth hys sorowe: and the father of a foole can haue no ioye.

A merye hearte maketh a lusty Pro.12d
age, but a sorowfull minde dryeth vp Eccl.30c
the bones.

The vngodlye taketh giftes oute of the bosome, to wreste the wayes of iudgement.

Wisdome shyneth in the face of Eccl.2.c
him that hath vnderstandynge, but the eies of fooles wander throughout all landes.

An vndiscrete sonne is a grefe Pro.19d
vnto his father, and an heuynesse vnto his mother.

To punyshe the innocente, and to smite the princes that geue true iudgement, are both cuyll.

A wise man vseth a few wordes: Iam.1.b
and he is a man of vnderstādyng, that and.3.a
maketh much of his spirite.

Yea, a verye foole (when he holdeth his tonge) is counted wyse, and Iob.14d
to haue vnderstandyng, when he shutteth his lyppes,

The.xviii. Chapter.

HE accompanyeth hym selfe B
with all stedfaste and wholsome doctrine, that hath a feruent desyre vnto it, and is sequestrate from company.

A foole hath no delite in vnderstandyng, but only in those things wherin his hert reioyseth.

When the vngodly commeth, then commeth also disdayne, and with the dyshoneste person commeth shame and dishonoure.

The wordes of the wise mannes mouth are lyke depe waters, and the wel of wisdome is like a ful streame.

It is not good to regard the per- Pro.24d
son of the vngodly, or to put backe the righteous in iudgement.

A fooles lippes are euer brawlyng, & his mouth prouoketh vnto battell.

A fooles mouthe is his owne de- B
struction, and hys lyps are the snare

for

for his owne soule.

The wordes of a slanderer are very woundes, and go thorow vnto the innermost partes of the body.

• Feare casteth downe hym that is slouthfull: and the soules of suche as liue in voluptuousnes shall hunger.)

Who so is slouthful and slack in his laboure, is the brother of hym that is a waster.

The name of the Lorde is a stronge castell, the ryghteous fleeth vnto it, and is in sauegarde.

But the riche mans goodes are his
C strong hold, yea, he taketh them for an hye wall rounde about hym.

After pride cometh destruction, and honour after lowlynes.

Ecc.40b • He that geueth sentence in a matter beefore he heare it, is a foole, and worthy to be confounded.

A good stomacke dryueth awaye a mans disease, but when the spirite is vexed, who may byde it?

A wyse hearte laboureth for knowledge, and a prudente eare seeketh vnderstandyng.

Liberalitie bryngeth a man to honour and worshyppe, and setteth hym among great men.

The ryghteous declareth his owne cause fyrst hym selfe, yf his neyghbor come, he shall fynde hym.

The lot pacifieth the variance, and parteth the myghtie a sunder.

A brother though he be greued with offence, yet is he more woorthe then a verye stronge castelle: and they that holde together, are lyke the barre of a palaice.

A mans bealy shalbe satisfied with the fruite of his owne mouthe, and
D with the increase of his lippes shal he be fylled.

Deathe and lyfe are in the instrument of the tonge, and they that loue it, shall enioye the fruite thereof.

Pro.24c • Who so fyndeth a (good) wyfe, findeth a good thing, and receaueth a holsome benefite of the Lorde.

(He that putteth away a good woman, putteth away a good thing: but he that keepeth an harlotte, is a foole, and vnwyse.)

The poore maketh supplication and prayeth mekely: but the ryche geueth a rough answere.

A man that loueth his frends wyll be companable with them, and somme frende stycketh faster to a man then his brother.

The xix. Chapter.

A
Pro.20a BEtter • is the poore that lyueth godly, then the blasphemer that is but a foole.

Where noo discretion is, there the soule is inclined to the thynge that is not good, and is swyfte on foote, and offendeth.

Foolishenes maketh a man to goe out of his waye, and then is his hert vnpacient against the Lorde.

Riches maketh many frends: but the
Deu.19 poore is forsaken of hys neyghbour.

• A false wytnes shall not remayne vnpunished: and he that speaketh lies, shall not escape.

The multitude hangeth vpon great men: and euery manne fauoureth hym that geueth rewardes.

As for the poore, he is hated among all hys owne brethren: yea his owne frendes withdraw from hym: and yf he aske them the cause, they disdayne to answere hym.

B He that is wyse, loueth his owne soule: and kepeth vnderstandyng, that he may prospere.

A false wytnesse shall not remayne vnpunished: and he that speaketh lies shall perishe.

Pleasure becometh not a foole, much more vnsemely is it, a bonde manne to haue the rule of princes.

A wyse manne can put of displeasure, and it is honoure to lette some faultes passe.

Pro.28. The kinges displeasure is like the ro-
Pſ.133a. ringe of a lion, but • his frendshyp is lyke the dewe vpon the grasse.

Pro.17b An vndiscrete sonne is the heuynes
Pro.17b of his father: • and a brawlynge wyfe is lyke the droppe of an house, where through it is euer droppyng.

A howse and rychelle may a man haue by the heritage of hys elders:

but

Pro.18a but a discrete woman is the gyfte of the Lorde.

Slouthfulnes bringeth slepe: and a soule accustomed wyth crafte shal suffer hunger.

Who so kepeth the commaundement keapeth hys owne soule: but hee that regardeth not hys way, shall dye.

C He that hath pitie vppon the poore, lendeth vnto the Lord: and loke what he layeth oute, it shalbe payed hym agayne.

Chasten thy sonne while there is hope, but let not thy soule be moued to slaye him.

A manne of greate wrath beareth a payne: and thoughe thou once deliuer hym, thou must agayne do almuch for hym.

O geue eare vnto good councel, and be content to be refourmed, that thou mayest be wyse in thy latter dayes.

Pro.16b • There ar many deuyces in a mans heart, neuertheiesse the councel of the Lord shall stande for euer.

It is a mans worshyp to do good, and better it is to be a poore man then a dissembler.

The feare of the Lorde bringeth a man to lyfe, and he shal rest the whole nyght in plenteousnes: without visitation of any plague.

Pro.16b • A slouthfull manne shutteth hys handes into hys bosome as into the pot: and wyll not take payne to put it to hys mouth.

Pro.21b • If thou smytest a scornefull person, the ignorant shal take better hede and yf thou reprouest one that hath vnderstanding, he will be the wyser.

He that hurteth his father, or chaseth out his mother, is a shameful and an vnworthye sonne.

My sonne heare no more the doctrine that leadeth thee vnto errours, from the wordes of vnderstandynge.

A false wytnes laugheth iudgemēt to scorne, and the mouth of the vngodlye eateth wickednes.

Punyshmentes are ordeyned for the scornefull: and strypes for fooles backes.

¶ The xx. Chapter.

WYne maketh a manne to bee scornefull: and strong drinke causeth a man to be vnquiet: who so delyteth therin, shall neuer be wyse.

Pro.19b • The kinge ought to bee feared as the roarynge of a lion: who so prouoketh him vnto angre, offendeth against his owne soule.

It is a mans honoure to keepe hym selfe from strife: but they that haue pleasure in braulynge, are fooles euerye one.

A slouthful body will not go to plowe for colde of the wynter, therefore shall he go a begging in sommer, and haue nothynge.

Wyse counsell in the hearte of man, is like a water in the depe of the earth and a man that hath vnderstandynge bryngeth it foorth.

Many there be that wold be called good doers: but where shal one fynde a true faithfull man?

Psa.137 B • Whoso leadeth a godly & an innocent life, is righteous: and happy shal his children be, whom he leaueth behynd hym.

A kynge that sytteth in the throne of iudgement, and loketh well aboute hym, driueth away all euill. 1 Joh.1d

• Who can saye my hearte is cleane, I am innocent from synne. 3 Re.8.c 2 par.6.[illegible] Eccl.7.c

To vse two maner of wayghtes, or two maner of measures, both these ar abhominable vnto the Lord.

A childe is knowen by hys conuersation, whether his woorkes be pure and right.

The eare to heare, the eye to see, the Lorde hath made them bothe

Delyte not thou in slepe, least thou come to pouertie: but open thyne eyes that thou mayest haue bread inough.

It is naught it is naught (sayth he that byeth any thynge) but when hee C commeth to hys owne house, then hee boasteth of his peny worth.

A man that hath a mouth of vnderstanding, hath many precious stones and costly Jewels.

Pro.9.a • Take hys garment that is surete for a straunger: and take a pledge for him

hym for the vnknowne mans sake.

Euery man lyketh the breade that is gotten wyth disceite: but at the last his mouth shalbe filled with gravell.

Through councel, the thinges that men devise go forward: and with discretion ought warres to bee taken in hande.

The craftie disceatefull bewrayeth secrete councel: and to him that custometh flattering lips ioine not thy self

Exo.20b Leu.20b Deu.27.c 2Re.15a * Whoso curseth his father and mother: his light shalbe putte oute in the middest of darkenes,

* The heritage that commeth to hastily at the fyrst, shall not be praysed at the ende.

Mat.5.e Ro.12.c D * Say not thou, I wil recompense evil: but put thy trust in the Lord, and he shal defende thee.

Pro.11a and.16.b * The Lorde abhorreth two maner of weightes, and a false balance is an evil thinge.

Jer.10.d * The Lorde ordreth euery mannes goynges: howe maye a man then understande his owne waye.

It is a snare for a man to devoure that which is holy: and after the vow to turne to thyne owne vse, the thing that thou hast vowed.

2Re.15c * A wyse kinge destroyeth the vngodly, & bringeth the whele ouer thē.

The ianterne of the Lorde is the breath of man: and goeth through all

Pro.29b the inwarde partes of the body.

* Mercye and faythfulnes preserue the king: and wyth louynge kindnes hys seate is holden vp.

The strength of yonge menis their worshipp, and a graie head is an honor vnto the aged.

Woundes dryue awaye evil, and so do strypes the inwarde partes of the bodye.

A ¶ The.xxi. Chapter.

4Re.2.c THe * kynges hearte is in the hand of the Lord, like as are the riuers of water: he may tourne it whither soeuer he wyll.

Euery man thinketh his owne way to be ryghte: but the Lord iudgeth the heartes.

* To doo ryghteousnes and iudgement is more acceptable to the Lorde then sacrifice.

A presumptuous loke, a proud stomacke: and the plowing of the vngodlye is sinne.

The deuyces of one that is diligent bring plenteousnes: but he that is vnadvysed commeth vnto pouertie.

Who so hoordeth vp ryches wyth the dysceatfulnes of his tongue, he is vayne and a foole, and like vnto them that seke theyr owne death.

The robberies of the vngodly shall bee theyr owne destruction: for they wil not do the thing that is right.

The wayes of the frowarde are straunge: but the * workes of him that Tim.1.c is cleane are right.

* It is better to dwell in a corner Pro.25d vnder the house toppe, then wyth a brauling woman in a wyde house.

The soule of the vngodlye wisheth evil: and hath no pity vpon his neighboure.

* When the scornefull is punyshed, Pro.19d the ignorannte take the better heede: and when he seeth the wise men prosper, hee wyll receaue the more vnderstanding.

The righteous man wyselye considereth the house of the wycked: and for theyr wyckednes God ouerthroweth the vngodlye.

* Who so stoppeth his eares at the mat.18d crynge of the poore: he shall crye hym selfe, and not be heard.

A priuye reward pacifieth displeasure, and a gifte in the bosome stilleth furiousnes.

The iust delyteth in doing the thig that is ryght, but ouer the workers of wyckednes hangeth destruction.

The man that wandreth out of the way of wisdome, shall remayne in the congregation of the dead.

He that hath pleasure in banquettes Pro.23c shalbe a poore man. ¶

Whoso delyteth in wyne and delicates, shal not be riche.

The vngodlye shalbe geuen for the righteous, and the wicked for the iust

* It is better to dwell in a wilder- Ecc.25c nesse, then wyth a chyding and an an-

grye woman.

In a wyse mannes house, there is great treasure and oyle: but a foolishe body spendeth vp all.

Whoe soo foloweth righteousnesse and mercye, fyndeth bothe lyfe, rygh-teousnesse, and honour.

A wyse man wynneth the cytie of the myghtie: and as for the strengthe that they trust in, he bringeth it downe.

Pro.12b * Who so keepeth his mouth & hys tongue: the same keepeth hys soule from troubles.

He that is proude and presumptu-ous, is called a scornefull man, which in wrathe dare worke maliciously.

The voluptuousnes of the slouth-full is his owne death: for his handes will not labour.

He coueteth and desireth al the day long, but the righteous is alway ge-uyng, and kepeth nothyng backe.

The sacrifices of the vngodly is ab homination: howe muche more when they offer the thynge that is gotten with wickednes?

Pro.19a * A false wytnes shall perishe: but he that is a true man boldely speaketh that he hath heard.

An vngodly man goth forth rashly: but the iust reformeth his owne way.

Eccl.1.b and.46.b Esa.33.c * There is no wisedom, there is no vnderstandyng, there is no counsayle agaynst the Lord.

* The horse is prepared agaynste the day of battail: but the Lord geueth the victorye.

The.xxii.Chapter.

A Ecc.46b Ecc.7.a * Good name is more worthe then greate rychesse: and lo-uyng fauour is better thenne siluer and golde.

The ryche and poore are together: the Lorde is the maker of theym all.

A wyse man seeth the plague, and hydeth hym selfe, but the foolyshe go on styll, and are punished.

The end of lowlynes, and the feare of God is ryches, honor, prosperitie, and health.

Thornes and snares ar in the way of the frowarde: but he that doth kepe hys soule, wyll flee from suche.

Teache a chyld in his youth what way he should go: for he shal not leaue it when he is olde.

The ryche ruleth the poore: and the borower is seruant to the lender.

He that soweth wickednesse shall reape sorowe: and the rod of hys cruel tie shall perysshe.

Ecc.31b B * He that hath a louing eye shalbe blessed: for he gyueth of his bread vn-to the poore.

Who so geueth rewardes, shall ob-tayn the victory and honor: but he ta-keth awaye the soule of suche as re-ceaue them.)

Caste out the scorneful man, and so shall stryfe go out with hym: yea, va-riance and sclaunder shall cease.

Who so deliteth to be of a clean hert and of gracious lyppes, the kyng shal be his frende.

The eies of the lord preserue know ledge: but as for the wordes of the dessyptefulle, hee bryngeth theym to naughte.

The slouthfull body sayth: there is a lyon without, I myght be slayne in the strecte.

Pro.23c * The mouth of an harlot is a depe pytte, wherin he falleth, that the lord is angrye withall.

Foolyshenes sticketh in the hearte of the ladde, and the rodde of correcti-on shall dryue it awaye.

C Who so dooeth a poore man wrong to encrease his owne ryches, & geueth vnto the rych to please hym, at the last commeth to pouertie hym selfe.

My sonne, bowe downe thyn eare, and hearken vnto the wordes of wis-dome, applye thy mynde vnto my doc-trine: for thou shalt be excellēt, if thou kepe it in thyne hearte, and practise it in thy mouth: that thou mayste putte thy trust in the Lorde.

I haue shewed thee this daye, the thyng that thou knowest.

Haue not I warned thee very ofte with counsel & lerning: that I might shew thee the truth, & that thou with the veritie myghtest answere theym that sende vnto thee.

D Spoile thou not the poore, because he is weake, and oppresse not the symple in iudgement: for the Lord hym selfe wyll defende theyr cause, and do violence vnto them that haue vsed violence.

Make no frendshyp wyth an angry wilfull man, and keepe no companye with the furious: least thou lerne his waies, and receaue hurte in thy soule. Pro.6.a.

• Bee not thou one of theym that bynd theyr hand vpon promise, & are suerty for weightie causes: for yf thou hast nothing to pay, they shall take away thy bed from vnder thee. Pro.23b

• Thou shalt not remoue the lande marke, which thy fore elders haue set.

Seest thou not, they which be diligent in theyr busines, stand before kinges, and not among the simple people

¶ The xxiii. Chapter.

3 WHen thou sittest at the table to eate wyth a Lord, ordre thy selfe manerlye with the thinges that are set before thee.

Measure thine appetite: and if thou wilte rule thyne owne selfe, be not ouer gredye of hys meate, for meate beguileth and disceaueth. Ecc.27.a

Jer.17b • Take not ouer great trauaile and labour to be ryche, beware of suche a purpose.

1.tim.6b • Why wilt thou set thine eye vpon the thynge which sodenlye vanysheth away? for riches make theym selues wynges, and take theyr flight lyke an B Eagle into the ayre.

Eate not thou wyth the enuious, and desyre not his meate, for he doeth as a manne that prescribeth a measure to thee in his heart: he saith vnto the: eate and drynke, wher as his heart is not wyth thee: yea, the morsels that thou haste eaten shalte thou perdrake and lese those swete wordes.

Tel nothing into the eare of a foole, for hee wyll despyse the wisedome of thy wordes. Pro.12b

• Remoue not the olde land marke, deu.27.c. and come not within the fielde of the fatherlesse: for he that delyuered them is myghtye, euen he shall defende theyr cause agaynst thee.

Apply thyne hearte vnto correction, and thyne eare to the wordes of knowledge.

• Withholde not correction frō the child, for yf thou beatest him wyth the rod, he shall not die therof. Pro.13d Ecc.30a

If thou smyte him with the rodde, thou shalt deliuer his soule from hel.

My sonne, if thy heart receiue wisdome, my heart also shal reioyce; yea, my reynes shalbe merye gladde, yf thy lyppes speake the thing that is right. Pro.24a

• Let not thyne hearte be gelous to folow synners but kepe the stil in the feare of the Lorde al the day longe: for the ende is not yet come, and thy patient abiding shal not be in vayne.

My son geue eare and be wyse, and set straite thyne hearte in the waye of the Lorde.

• Keepe noo companye wyth wine C bibbers, and ryotous eaters of flesshe: Pro.21c for such as be dronkardes and riotous shal come to pouertie, and hee that is geuen to muche sleepe, shal go wyth a ragged coate.

Geue eare vnto thy father that begatte thee, and despyse not thy mother when she is old.

Labour for to get the trueth, sell it not away, and so do by wisdome nurture and vnderstandyng: for a ryghteous father is meruelus glad of a wise son: and he that begetteth a wyse child shall haue greate pleasure in hym.

Doo so that thy father and mother may be glad of thee, and that shee that bare thee, may reioyce.

My sonne geue me thyne heart, and lette thyne eyes haue pleasure in my wayes.

• For an whore is a depe graue, and Pro.12b an harlot is a narrowe pyt.

She lurketh like a theefe, & bringeth vnto her such men as be ful of vyce.

Who hath wo, who hath sorow? who hath strife: whoe hath braulinge: and who hath wōdes without cause? or who hath red eyes: euē they they that be euer at the wyne, and seke excesse?

Loke not thou vpon the wine, how red it is, and what a coloure it geueth in the glasse.

It goeth downe softely, but at the last it byteth like a serpent, and stynge-
geth as an adder. So shall thyne eies
loke vnto strange women, and thyne
hert shal muse vpon froward things.
Yea, thou shalt be as though thou
layest in the myddest of the sea, or
slepest vpon the toppe of the mast of
a shyppe. They wounded me (shalte
thou saye) but it hath not hurte me:
they haue all to broken me, but I felt
it not, when I am well wakened, I
wyll go to the drynke agayne.

¶ The xxiiii. Chapter.

A Pro.23 b and. 24.c BE not thou gelous ouer wyc-
ked men, and desyre not to bee
among them. For theyr heart
imagineth to doo hurt, and their lyp-
pes talke of mischiefe.
Thorowe wysedome is an house
buylded, and wyth vnderstandyng is
it set vp. Thorow discretion shal the
chambers bee fylled wyth all costely
and pleasant ryches.
A wyse man is euer stronger: yea, a
manne of vnderstandynge encreaseth
of strength.
For wyth dyscretion muste warres be taken in hande, and wheras are
manye that can geue counceil, there is
the victorye.
Wisdom is to hie a thing for a foole,
for he dare not open his mouth in the
gate.
He that ymagineth mischiefe, maye
wel be called an vngracious person.
The thought of the foolysh is syn,
and the scornefull is an abhomination
vnto men.
If thou be ouersene and negligente
in tyme of nede, then is thy strengthe
but small.
B Delyuer them that go vnto death,
and are led away to be slayne, and be
not negligente therein yf thou be able
to do them good.
If thou wilt saye: I knowe not of
it. Thinkest thou that he which made
the heartes, doeth not consider it? and
that he which regardeth thy soule, se-
eth it not? Shall not he recompence
euery manne according to hys worc-
kes.
My sonne, thou eatest honey and
the sweete honye combe, because it is
good and swete in thy mouth. Euē so
shal the knowledge of wisdom be vn-
to thy soule, assone as thou hast gottē
it: And thou shalte haue longe dayes,
yea, thy hope shall not be in vayne.
Laye no priuye wayte (O wicked
man) vppon the house of the ryghte-
ous and disquiet not his resting place.
* For a iust man falleth seuen tymes, Psa.137
and ryseth vp agayne, but the vngod-
lye fall into wickednes.
* Reioyce not thou at the fall of Pro.17b
thyne enemye, and let not thine heart
be glad when he stombleth: Least the
Lord (when he seeth it) be angry, and
turne hys wrath from him vnto thee.
* Let not thy wrath and gelousye Pro.22a
moue thee, to folowe the wycked and and.24.a
vngodly: And whye the wicked shall
haue no posteritie, and * the candle of Job.21b
the vngodly shalbe put out. Pro.13d
* My sonne, feare thou the Lorde, *pro.20.
and the kynge, and kepe no company
wyth them that slyde backe from hys
feare: for theyr destruction shall come
sodeinly, and who knoweth the adver-
sitie that may come of them both?
These are also the sayinges of the
wyse.
* It is not good to haue respecte Pro.18b
of any person in iudgement.
He that sayeth vnto the vngodlye:
thou art ryghteous, hym shal the peo-
ple curse, yea, the commenaltye shall
abhorre him.
But they that rebuke the vngodlie,
in them doeth God delyte, and a ryche
blessing shall come vpon them.
Euery man shall kisse hys lyppes,
that geueth a good answer.
Fyrst make vp thy worke that is
wythoute, and looke welle to that
which thou hast in the felde, and then
buylde thyne house.
Be not a false wytnes agaynst thy
neyghboure, and speake no falshoode
wyth thy lippes.
Say not: I wil handle him euē as
he hath delt with me and wil reward ¶
euery man according to hys dedes.
I went by the feld of the slouthful,
and

and by the vyneyarde of the foolyshe man.

And lo, it was all couered with nettels, and stode full of thistles, and the stone wall was broken downe: This I sawe, and considered it wel: I loked vpon it, and tokeit for a warnynge. * Yea, slepe on styll (I saye) a lytle, slomber a lytle, fold thy handes together yet a lytle: so shall powertye come vnto thee, as one that trauayleth by the way, and necessitye lyke a weaponed man. Pro. 9.c

¶ The.xxb. Chapter.

¶ IT is the honoure of God to kepe a thinge secrete, but the kynges honoure is to searche oute a thynge.

The heauen is hye, the earthe is depe, and the kynges herte is vnsearcheable.

Take drosse from the syluer, and there shalbe a cleane vessell thereof. Take awaye vngodlynesse from the kynge, and his seate shalbe stablysshed with ryghteousnes.

Put not forth thy selfe in the presence of the kyng, and preace not into the place of greate men. * Better is it that it be sayd vnto the: come vp hyer, then thou to be put lower in the presence of the prynce, whom thou seest with thyne eyes. Luk.14.b

* Be not hastye to go to the lawe, leste happlye thou do some offence after the stryfe be ended, whereby thy neyghbour putteth the to shame. Eccle.8.b Mat.5.c

Handle thy matter with thy neighbour him selfe, and discouer not another mans secret: lest whē men heare therof: it turne to thy dishonoure, and least thyne euyll name do not ceasse.

(Grace and frendshyp doeth deliuer, which se that thou kepe for thy selfe, least thou be reproued.)

A worde spoken in due season, is lyke apples of golde in a graued worke of syluer.

The correction of the wise is to an obedient eare, a golden cheyne and a iewell of golde.

Like as the winter coole in the harueste, so is a faythfull messengee to them that sende him: for he refresheth hys masters mynde.

Whoso maketh greate boastes and geueth nothyng, is lyke cloudes and wynd without rayne. ¶

With pacience is a prince pacified, and * with a softe tonge is righteousnes broken. Pro.15.a

If thou findest hony, eate so muche as is sufficient for the: lest thou be ouer full, and perbrake it out agayne. De.19.a 1.re.25.c

Withdrawe thy foote from thy neyghbours house, leaste he be werye of thee, and so abhorre thee.

Whoso beareth false witnesse agaynste his neyghboure, he is a berye club, a sweard, and a sharpe arowe.

The hope that is put in a false man in tyme of nede, is lyke a rotten tooth and a sliperye foote.

Who so taketh away a mans garment in the cold wether, is like vineger vpon chalke, or like him that singeth songes to an heauy heart.

(Lyke as the moth hurteth a garment, & a worme the tree, so doeth the heuines of a man hurt the herte.)

* If thine enemy hunger, fede him: if he thirst geue him drynk: for so shalt thou heape coales of fire vppon hys head, and the Lord shall reward the. Rom.12

The north wind driueth away the rayne: euen so doeth an earnest sober countenaunce a backebiters tonge. ¶

* It is better to syt in a corner vnder the rofe, then with a brawlynge woman in a wyde house. Pro.21.a

A good report out of a far country, is like colde water to a thirsty soule. A ryghteous man fallyng downe before the vngodlye, is lyke a troubled well, and a spryng that is destroyed.

Lyke as it is not good to eate to muche hony, * euen so he that wyll searche out hye thynges, it shall be to heauy for hym. Eccl.3.c

He that can not rule him selfe, is like a citye which is broken downe, and hath no walles.

¶ The.xxvi. Chapter.

¶ LYke as snowe is not mete in sommer, nor rayne in haruest: euen so is worshyp vnsemely

for a foole.

Lyke as the birde and the swalowe take their flyght, and flye here and there, so the curse that is geuen in vayne, shall not lyght vpon a man.

Pro.26b * Vnto the horse belongeth a whyp, to the Asse a brydle, and a rodde to the fooles backe.

Geue not the foole an answere after his foolyshnes, least thou become lyke vnto him, but make the foole an answere vnto his foolyshnes, least he be wyse in his owne conceite.

He is lame of his fete, yet dronken is he in vanitye, that commytteth a message to a foole.

Lyke as a lame man hys legges are not equall, euen so is a parable in a fooles mouth.

He that setteth a foole in hye dignitye, that is euen as yf a man put a stone in a slynge.

A parable in a fooles mouth is like a thorne that prycketh a dronken man in the hande.

(Great is he that hath formed all thyng: he rewardeth the foole, and recompenseth the transgressours.)

A man of experience discerneth all thynges well: but he that putteth the foole to scilence endeth the stryfe.

1.Pe.2b * Like as the dog turneth againe to his vomite, euen so a foole beginneth his folyshnes agayne a freshe.

Yf thou seest a man that is wyse in his owne conceyte: there is more hope in a foole then in hym.

Pro.22b * The slouthfull sayth: there is a lyon in the waye, and a lyon in the myddest of the stretes: Lyke as the doore turneth about vpon the henges, euen so doeth the slouthful welter him selfe in hys bed.

Pro.19c * The slouthfull body thrusteth hys hand into his bosome, and it greueth him to put it agayne to his mouth.

The slogarde thinketh him selfe wyser then seuen men that sytte and teache.

Who so goeth by and medleth with other mens stryfe: he is lyke one that taketh a dog by the eares.

Lyke as a madde man that casteth fyre brandes, and shooteth deadely arowes and dartes, euen so doth a dissembler with hys neyghboure. And then sayth he, (when he is taken) I dyd it but in sporte.

Where no wood is, there the fire goeth oute: Euen so where the tale betrayer is taken away, ther the strife ceaseth. Ecc.28b

* Coles kindle heate, and wood the fire: euen so doth a brawlynge felowe stirre vp variaunce. D

The talebearers wordes are like men that strike with hammers, but they pearse the inward partes of the body.

Venimous lyppes and a wycked herte, are lyke a potshard couered with syluer drosse. Pro.1

An enemy shalbe knowen by his talkyng, and in the meane seaso he ymagineth mischefe, but whē he speaketh fayre, beleue him not: for there are seuen abhominations in hys heart. Ecc.10b

Who so kepeth euyl will secretly, to do hurt, his malice shalbe shewed before the whole congregacion. Pro.1

* Who so diggeth vp a pyt shall fall therin: and he that weltreth a stone, shall stumble vpon it him selfe.

A dissemblynge tongue hateth one that rebuketh him, and a flatterynge mouth worketh myschefe.

¶ The.xxvii. Chapter.

A Luk.29.c
Eze.18a
Jam.3.b

MAke not thy boast of to morow, * for thou knowest not what may happen to daye.

Let an other man prayse thee, and not thyne owne mouthe, yea other folkes lyppes and not thyne.

The stone is heauye, and the sande weyghtye: but a fooles wrath is heuier then them both.

Wrathe is a cruell thynge, and furyousnes is a very tempest: but who is able to abyde enuye?

An open rebuke is better then a secrete loue.

Faythfull are the woundes of a louer, but the kysses of an enemye are cruell.

He that is full abhorreth an honye combe: but vnto hym that is hungry, euery sowre thyng is swete.

He

Hee that ofte tymes flytteth, is like a birde that forsaketh her neaste.

Balme and sweete incense make the hearte mery: so is the swete councel of a mans frend that agreeth to his purpose.

B Thine owne frend and thy fathe frend see thou forsake not: but go not into thy brothers house in time of thy trouble.

For better is a frend at hand, then a brother far of.

My sonne, be wyse, and thou shalt make me a glad hearte, so that I shall make an answere vnto my rebukers.

A wise man seing the plague, wyll hide hym selfe, as for fooles they go on stil, and suffer harme.

Pro.10.c * Take his garment that is suerty for a straunger, and take a pledge of him for the vnknowen mans sake.

Hee that is to hastie to prayse hys neyghbour wythout measure: shalbe taken as one that geueth an euyll re-
Pro.19b poyte.

C * A braulyng woman and the rooke of the house droppyng in a rayny day, may wel be compared together.

Hee that refraineth her, refrayneth the wynd, and holdeth the oyle fast in his hand.

Like as one yron whetteth another so doth one man comfort another.

Who so kepeth hys fig tree, shal enioye the fruites therof: euen so he that waiteth vpon his master shal come to honoure.

Like as in one water there appere diuerse faces, euen so diuers men haue diuerse heartes.

Eccl, 1.a Like as hell and destruction are ne-
Eccl.14. uer full, euen so * the eies of men canne neuer be satisfied.

Siluer is tryed in the moulde, and gold in the fornace, and so is a manne when he is openly praised to his face.

The hert of a wicked man seketh after mischiefe, but a true hearte seketh for knowledge.

D Though thou sholdest braye a foole with a pestle in a morter like firmentie corne, yet wil not hys foolishnesse from him.

Se that thou knowe the numbre of thy cattel thy self, and loke wel to thy flockes.

For riches abideth not alwaye, and the crowne endureth not for euer.

The heye groweth, the grasse commeth vp, and herbes are gathered in the mountaynes.

The lambes shall clothe thee, and for the gotes thou shalte haue money to thy husbandrye.

Thou shalte haue goates mylke ynoughe to feede thee, to vphalde thy houshold, and to sustaine thy maides.

¶ The .xxviii. Chapter.

T He vngodly fleeth whē no mā chaseth him: but the ryghteous standeth stiffe as a lion. B

* Because of sinne the land doth oft chaunge her prince: but through men of vnderstandinge and wysedome, a Leu. 26 c
Realme endureth longe.

One poore manne oppressing another by violence, is lyke a contynuall rayne that destroyeth the fruite.

They that forsake the lawe, prayse the vngodlye: but suche as keepe the law, abhorre them.

* Wicked menne discerne not the 1 Cor. 2 b
thing that is ryght: but they that seke after the Lord, discusse all thynges.

A poore man leading a godlye lyfe, is better then the ryche that goeth in Pro. 19 a
froward wayes.

Who so kepeth the lawe, is a chylde B
of vnderstanding: but he that is a companion of ryotous men, shameth hys father.

He that by vsery and vniust gaines gathereth ryches, he shal laye them in store for a manne that wyll pytye the poore.

* Hee that tourneth away hys eare Pro. 1. b
from hearinge the lawe, hys prayer shalbe abhominable.

Who so leadeth the ryghteous into an euill waye, shal fall into hys owne pyt, but the iust shal haue the good in possession.

The rich man thynketh hym selfe to be wyse, but the poore that hath vnderstanding can perceaue hym wel ynough.

Ecc.10.a When the ryghteous nienne are in
Pro.29.a prosperitye, then doth honoure flourish,
but when the vngodlye come vp, the
state of men chaungeth.

He that hideth his sinnes, shall not
Job.13.c prosper: but * whoe so knowledgeth
Psa.22.b them: and forsaketh theym, shal haue
1 Jh.1.b. mercy.

¶ Wel is him that standeth alway in
awe, as for hym that hardeneth hys
heart, he shall fall into myschefe.

Like as a roaring lion, and an hun-
grie beare, euē so is an vngodly prince
ouer the poore people.

Where the prynce is withoute vn-
derstanding, there is great oppression
and wronge: but yf he bee suche a one
as hateth couetousnes, hee shall longe
regne.

Gen.4.b * He that by violence sheddeth any
mannes blud, shalbe a runnagate vn-
to hys graue, and no man shalbee able
Pro.10.d to succour him.

* Who so leadeth a godly and an in-
nocente lyfe, shalbe saued: but he that
goeth froward wayes, shal once haue
a fall.

Pro.41.b * He that tilleth his land, shal haue
Ecc.20.b plenteousnes of bread: but he that fo-
loweth ydelnes, shall haue pouertye
ynough.

A man that dealeth faythfully, shal
1 Ti.6.b be filled with blessinges, and * he that
Pro.23.a maketh to muche haste for to be ryche
shal not be vngyltye.

To haue respect of persons in iudge-
mēt is not good, and why, a man wil
do wrong, ye, euen for a pece of bread.

He that wyl be rich al to soone, hath
an euill eye: and considereth not, that
pouertie shal come vpon hym.

D He that folowing my preceptes re-
buketh a man, shal fynd more fauour
at the last, then he that flattreth hym.

mat.15.a * Who so robbeth his father and mo-
ther, and sayeth it is no syn: the same
is like vnto a destroyer.

He that is of a proud stomacke and
swythoute feare, stereth vp strife: but
he that putteth hys trust in the Lord,
shalbe well fed.

He that trusteth in hys own heart
is a foole, but he that dealeth wyselye
shalbe safe.

* Hee that geueth vnto the poore, 2 cor.9.b.
shall not lacke, but he that turneth a-
waye hys eyes from such as be in ne-
cessitye, shall suffer greate pouertye
him selfe.

* When the vngodlye are come vp Pro.28.b
men are fayne to hyde theym selues,
but when they perysshe, the righteous
increase.

¶ The.xxix.Chapter.

HE that is stifnecked, and wyll
not be refourmed: shal sodeinly
be destroied without any helpe

* When the ryghteous haue the ouer Pro.28.b
hand, the people are in prosperity: but Ecc.10.a
when the vngodly beareth rule, there
the people mourne.

Whoe so loueth wysedome maketh Pro.5.a
hys father a glad manne: * but he that Luk.15.a
kepeth company wyth harlots, spen-
deth away that he hath.

Wyth true iudgement the king set-
teth vp the land, but yf he be a manne
that oppresseth the people with gathe
rings, he tourneth it vpsyde downe.

Who so flattereth his neyghboure,
layeth a net for hys fete.

The sin of the wicked is his owne
snare, but the ryghteous doeth singe
and reioyce.

The righteous cōsidereth the cause
of the poore: but the vngodlye regar-
deth no vnderstanding.

Wicked people bryng a Citie in de-
cay, but wyse men set it vp agayne.

If a wyse man go to lawe wyth a
foole (whether he deale wyth hym
frendly or roughly) he getteth no rest.

The bloudthirstie hate the right-
eous, but the iust seke his soule.

A foole powreth out his spyryte al-
together, but a wise man kepeth it vn-
till afterwarde.

If a prince delite in lyes, al his ser-
uantes are vngodly.

The poore and the lender mete to-
gether, and the Lorde lightneth both
theyr eyes.

¶ * The seate of the king that faith- Pro.20.d
fullie iudgeth the poore, shal continue
sure

sure for euermore.

The rod & correction minister wisdome, but yf a child be not loked vnto, he bringeth hys mother to shame.

When the vngodlye come vp, wyckednes encreaseth: but the righteous shall see theyr fall.

Nurtour thy son wyth correction, and thou shalt be at rest: ye he shall do thee good at thyne heart.

When the word of God is not preched, the people perish, but wel is hym that kepeth the law.

A seruaunte wyll not bee better for woordes, for though he vnderstande: yet wyl he not regard them.

If thou seest a man that is hasty to speake vnaduisedly, thou mayest trust a foole more then hym.

He that delicately bryngeth vp hys seruaunt from a childe, shal make hym hys master at length.

An angry man stereth vp strife, and
D he that beareth euil wil in his mynde, doth much euyl.

Job.2.2d. After pryde commeth a fall. • but a lowly spirit, bryngeth great worshyp

Whoe so keepeth companye wyth a thefe, hateth his owne soule: hee heareth blasphemyes, and telleth it not forth.

He that feareth man shal haue a fal, but whoe so putteth his truste in the Lord, is wythout danger.

Many ther be that trust in Princes fauoure, but euery mans iudgemente commeth from the Lord.

The ryghteous abhorreth the vngodlye: but as for those that be in the ryght way, the wicked hate them.

(A child that kepeth the word, shal be wythout destruction.

A ¶ The.xxx. Chapter.

THe woordes of Agur, the sonne of Jaket and the prophecy that the same man spake vnto Jthiel, euen vnto Jthiel and Uchall.

I am more foolysh then anye man, and haue no mans vnderstanding. I neuer learned wysedome, nor hadde knoweledge of holye thynges, whoe hath clymed vppe vnto heauen: who hath come downe from thence: whoe hath holden the wynde fast in hys handes: who hath comprehended the waters in a garment: who hath sette all the endes of the worlde: what is his name, or his sonnes name, Canste thou tell?

All the woordes of God are pure and cleane, for he is a shyeld vnto all psal.19.c them that put theyr trust in hym.

Put thou nothynge vnto hys woor- deu.13 des, least he reproue thee, and thou bee found a lyer.

Two thynges haue I required of B thee, that thou wilt not denye me before I dye. Remoue fro mee vanytye and lyes: geue mee neyther poueryte, nor riches, onely graunt me a necessarye lyuynge. Least yf I bee to full, I denie thee, and say: who is the Lord? Exo.5.a And least I beynge constrayned thorough pouertie fal vnto stealing, and deu.28.c. Job.21d take the name of my God in vayne.

Accuse not a seruant vnto hys master, leaste hee speake euill of thee, and thou be hurt.

There is a generation that curseth theyr father, and doeth not blesse their mother.

There is a generation that thinke them selues cleane, and yet is not clē- sed from theyr spithines.

There is a generation that hathe a proude loke, and doth caste vp theyr eye lyddes.

There is a generation whose teeth are swoordes, and wyth theyr chawe bones they consume, and deuoure the simple of the earth, and the poore frō among men.

The horseleache hath two daugh- ters crying: bring hither, bring hither

There be three thynges that are ne C uer satysfyed: yea, four thinges saieth neuer ho. The graue, a womās wōbe closed: and the earth that hath neuer water ynough: As for fyre it saythne- uer ho.

Who so laugheth his father to scorn Exo.21b and setteth his mothers commaunde- deu.27.c ment at naught: the rauens pycke out hys eyes in the valleye, and deuoured be he of the yonge Aegles.

There bee three thynges to hye for

me: as for the fowerth, that passeth my knowlege. The way of an Egle in the aire: the waye of a serpent ouer a stone, the waye of a shyppe in the sea: and the waye of a manne with a yonge woman.

Suche is the way also of a wyfe that breaketh wedlocke, whiche wypeth her mouth, lyke as whenne she hath eaten, and saieth: As for me, I haue doone no harme.

Thorowe three thynges the earthe is disquieted, and the fourthe may it not beare. Thorow a seruant that beareth rule: Thorough a foole that hathe to muche breadde. Thorowe a wyfe woorthye hatrede, whenne she is maryed, and thorowe an handmayden that is heyre to her mayDstresse.

These bee fower thynges in the earthe, the whyche are verye lyttell: Pro.6.a but in wysedome they exceede the wyse. The emmets are but weake people, yet gather they their meate together in the harueste. The Conyes are but a feeble folke, yet make they theyr couches among the rocks. The Gresshoppers haue not a guyde, yet goe they foorthe together by heapes. The Spyder labourethe wyth her handes, and is in kynges palaces.

There be three thynges that go stifflye: yea foure are comely in goyng. A Lyon which is strongest among beastes, and geueth place to no manne, A greye hounde stronge in the hynder partes. A Ramme also, and a kyng, agaynst whome noo man arysethe vppe.

If thou hafte done foolishly when thou wafte in hye estate, or yf thou hafte taken euyll counsell: then laye thyne hande vppon thy mouthe.

Whoe so chirmeth mylke, maketh butter: and hee that rubbethe hys nose, maketh it bleede: Euen soo hee that causeth wrathe, bryngethe foorthe strife.

The .xxxi. Chapter.

The woordes of kynge Lamuell, and the lesson that hys Mother taught hym.

My sonne (why do ye so) thou I sonne of my bodye: O my dere beloued sonne, geue not ouer thy strength and ways vnto women, which ar the destruction euen of kynges, O Lamuell, it is not for kynges, it is not (I saye) for kynges to drynke wyne, nor princes stronge drynke: (for there is no secrete where dronkennesse reigneth) least they beynge dronken, forget the lawe, and peruerte the iudgemente of all poore mens chyldren.

Geue strong drynke to suche as be condemned to deathe, and wyne vnto those that mourne: that they maye drynke it, and forgette theyr myserie and aduersitie.

Be thou an aduocate for the dombe and stande in iudgement thy selfe, to speake for all suche as bee succourlesse in this transitorie worlde.

Open thy mouth, defend the thing that is lawful and right, and the cause of the poore and helpelesse.

Who so fyndeth an honest faithfull B woman, she is muche more woorthe then pearles.

The hert of her husband may safely trust in her, so that he shall fall in no pouertie.

She wyll doo hym good, and not euill, all the dayes of her lyfe.

Shee occupyethe woolle and flaxe, and laboureth gladdelye with her handes.

Shee is lyke a Marchauntes shyppe, that bryngeth her vytailes from a farre.

She is vppe in the nyghte season: to prouyde meate for her household, and foode for her maydens.

She consydereth lande, and byeth it, and wyth the fruite of her handes she planteth a vineyarde.

Shee gyrdethe her loynes with strengthe, and courageth her armes.

And

And yf she perceyue that her husbwifrye doeth good, her candle goeth not out by nyght.

She layeth her fynger to the spyndle, and her hande taketh holde of the distaffe.

She openeth her hand to the poore, yea, she stretcheth out her handes to such as haue nede.

C She feareth not that the colde of wynter, shall hurte her house for all her houshold folkes are clothed wyth scarlet.

She maketh her selfe fayre ornamẽtes, her clothinge is whyte silke and purple.

Her husbande is much set by in the gates, when he sytteth among the rulers of the land.

She maketh cloth of silke: and selleth it, and deliuereth girdels vnto the marchant.

Strength and honoure is her clothinge, and in the latter daye she shall reioyce.

She openeth her mouth with wisdome, and in her tonge is the lawe of grace.

D She looketh well to the wayes of her household: and eateth not her bred with ydlenes.

Her childzen shall aryse, and cal her blessed: and her husbande shall make much of her.

Many daughters there be that gather ryches together, but thou goest aboue them al.

As for fauour, it is disceatfull and beawtie is a vayne thing: but a womã that feareth the Lord, she is worthye to be praysed.

Geue her of the fruit of her handes, and lette her owne workes prayse her in the gates.

¶ The end of the Prouerbes of Salomon.

¶ The Booke of the Preacher: otherwyse called Ecclesiastes.

The fyrst Chapter.

THese are the wordes of the Preacher, the sonne of Dauid kynge of Jerusalem. Ecc. 12. e

* All is but most vaine vanitie (sayth the preacher) and al is moste vayne (I say) and but plaine vanity. For what els hath a manne of all the labour that he taketh vnder the sunne? One generation passeth away, another commeth: but the earth abydeth still. The sunne goeth downe, and retourneth to hys place, that hee maye there ryse by agayne. The wind goeth toward the South, and tourneth vnto the north, fetcheth his compasse, whirleth about, and goeth forth and hys circuit retourneth agayne to hym selfe. Job. 14b B

* All flouddes runne into the sea, and yet is the sea it selfe not fylled: for loke vnto what place the waters runne, thence they come to flow agayn. All these thynges are so hard to be knowē that no man can expresse them. Pro. 17c

* The eye is not satisfied with sight: the eare is not filled wyth hearing. Ecc. 14b

* That thing that hath ben commeth to passe agayne: and the thynge that hath beene done, shalbe doone agayne: There is no newe thynge vnder the sunne. Is there anye thynge whereof it maye bee sayde: lo this is newe? For it is long ago in the times that haue ben before vs. The thinge that is past, is out of remembraunce: Euen so the thinges that are for to come, shal nomore be thoughte vppon amonge theym that come after. I my selfe the preacher was king of Israel at Jerusalem, and dyd applye my mind to seke out and search for knoweledge of all thynges that are doone vnder heauen. Suche trauayle and labour hath God geuen vnto the childzen of men, to exercyse theim selues therein. * Ecc. 3 b

Thus

Thus haue I considered all the thinges that come to passe vnder the sun: and lo, they are all but vanitie & vexation of mynde. The crooked can not be made streight, nor the thing that is vnperfect, can not be accompted with things that are perfect. I cōmuned wt myne owne heart, sayinge: Lo, I am come to a great estate, and haue gotten more wisedom, then al they that haue ben before me in Jerusalem. Yea, my heart had greate experience of wysedome and knowledge, for therunto I applied my mynde, yt I might knowe what were wisedome and vnderstandyng, what were errour and foolishnesse: and I perceiued, that this was also but a vexation of mynd: for where much wisedome is, there is also great trauaile and vnquietnes: and the more knowledge a manne hathe, the more is hys care.

The.ii. Chapter.

A Then sayd I thus in my hearte: Nowe go to, I will take myn ease, and haue good days. But lo, that is vanitie also: in so muche, that I saide vnto the manne geuen to laughter: Thou art mad, & to mirthe, What doest thou? So I thoughte in my hert, to geue my flesshe vnto wine: and agayne, to apply my mynde vnto wisedom, and to comprehend foolishnesse vntill the tyme that (among all the things which ar vnder the Sun, I might see what were beste for men
3.Re.3. to doo, so long as they lyue vnder he-
4.5.6. uen. * I made gorgious kayze woorks
B I builded me houses & planted vineyardes. I made me orchards and gardeyns of pleasure, and planted trees in them of all maner of fruites. I made pooles of water, to water the greene and fruitfull trees withall. I bought seruantes and maydens: and hadde a great householde. As for catteil and sheepe, I hadde more substaunce of them, then all they that were beefore me in Jerusalem. I gathered syluer & golde together: euen as a treasure of kynges and landes. I prouided mee syngers and women, whiche coulde play on instruments, to make menne myrth and pastyme. I gat me plaiteries & longes of musyke. And I was greater, and in more worship then all my predecessours in Jerusalem. For wisedom remained with me: and loke what soeuer myne eyes desyred, I let them haue it: and wherin soeuer my hearte delited or had any pleasure, I withhelde it not frome it. Thus my heart reioyced in all that I byd: and this was my portion of al my trauel. But when I considred all yt workes that my hands had wrought, & all the labour that I had taken therin: lo, all was but vanitie & vexation of mynd, C and nothynge of any value vnder the Sunne. Then turned I me to consider wisedom, errour, and foolishnesse: (for what is he amōg men, that might be compared to me the kynge in suche workes?) and I sawe that wisdom excelleth foolishnesse, as farre as light dooth darknesse. For a wise mā hath his eies in his head, but the fole goth in the darknes. I perceiued also that they bothe had one end. Thē thought I in my mynd: If it happen vnto the foole, as it doth vnto me: what nedeth me then to labour any more for wisedome. So I confessed wythin my heart, that this also was but vanitie. For the wyse are euer as little in remembrance as the folishe: for the days shall come when al shalbe forgotten: yea the wise man dieth aswell as the fole. Thus began I to be wery of my life, in so muche yt I could away with nothing that is done vnder the sunne, for all was but vanitye and vexation of mynd: yea I was wery of al my laboures which I had taken vnder the sunne, bicause I shold be fain to leaue thē vnto an other man that cometh after me. And whoe knoweth whether he shalbe a wise mā or a fole? And yet D shal he be yt lord of al my labors, whi che I wt such wisdō haue takē vnder yt sun. This is also a vain thing. So I turned me to refrain my mynd frō al suche trauaile, as I toke vnder the sun: for so much as a man shold werye himself with wisdom, with vnderstā standynge and opportunitie, and yet

be

he fayne to leaue his labours vnto an other, that neuer swet for thē. This is also a vayne thyng and great mise-rye. For what getteth a man of al the labour and trauell of his mynd, that he taketh vnder the sunne, but heauinesse, sorowe, and disquietnesse all the the dayes of his life: In so much, that his hert can not rest in the night: this is also a paynefull thyng. ¶ Is it not Eccl. 5.d better then for a man to eate & drinke, and hys soule to be merye in hys labour: Yea, I saw that this also was a gyft of God. For who wyll eate or go more lustely to his worke then I: And why: God geueth to the mā that is good before him, wisdome, vnderstanding and gladnesse. But vnto the sinner he geueth werynesse (and superfluous care) that he maye gather, and heape together the thyng that afterward shalbe geuen vnto him, whō it pleaseth God. This is now a vayn thynge: yea, a very disquietnesse and vexation of mynde.

¶ The. iii. Chapter.

A Every thynge hath a tyme: yea, all that is vnder the heauen hath his conueniente season.

Ther is a time to be borne, and a time to dye. There is a tyme to plant, and a tyme to plucke vp the thinge that is planted. A tyme to slay, and a time to make hole. A time to breake down, and a tyme to buylde vp. A tyme to wepe, and a tyme to laugh. A tyme to mourne, and a tyme to daunce. A time to cast away stones, and a time to gather stones together.

A tyme to embrase, and a tyme to refrayne from embrasynge. A tyme to wynne, and a tyme to lese. A tyme to spare, and a tyme to spende. A time to

B cut in peces, and a tyme to sowe toge-Eccl. 20a 34.32a ther. ¶ A tyme to kepe silence, and a tyme to speake. A tyme to loue, and a tyme to hate. A tyme of warre, and a tyme of peace. What hath a man els (that doeth any thing) but werinesse and labour: For as touchyng the trauell and carefulnes: which God hath geuen vnto men, I see that he hath geuen it them, to be exercised in it. All this hath he ordeyned maruelous goodly, to euery thyng his due tyme. He hath planted ignorannce also in the hertes of men, that they shold not comprehend the ground of his workes which he doeth from the beginnynge to the ende. So I perceaued, that in these thinges there is nothyng better for a man, then to be mery, and to do well as long as he lyueth. For all that a man eateth and drynketh: yea, whatsoeuer a man enioyeth of all his labour, that same is a gyft of God. I considered also that whatsoeuer God doeth, it continueth for euer. And that nothyng can be put vnto it, nor taken from it, and that God doeth it to the intent, that men shoulde feare hym.

¶ The thyng that hath bene, is now, Eccle. 1 d and the thing that is for to come, hath C bene afore tyme: for God restoreth agayne the thyng that is paste. Moreouer, I saw vnder the sunne vngodlynesse in the stede of iudgement, and iniquitye in steade of ryghtcousnesse. Then thought I in my mynde: God shall seperate the ryghteous from the vngodlye, and then shall be the tyme and iudgement of all councelles and workes, I communed with myne owne hert also, concernynge the children of men: howe God hath chosen them, and yet letteth them appeare, as though they were beastes: for it happeneth vnto men, as it doeth vnto beasts, & as ỹone dieth, so dieth the other: yea, they haue both one maner of breath: so that (in this) a man hath no preeminence aboue a beaste, but al are subdued vnto vanitye. They go all vnto one place, for as they be all of D dust, so shall they all turne vnto dust Eccl. 2. a agayne. Who knoweth the spirite of man that goeth vpwarde, and the breath of the beaste that goeth downe to the earthe: wherefore I perceaue that ther is nothing better for a man, then to be ioyfull in hys labour: for that is his portion. But who wyll bringe hym to see the thyng that shall come after hym?

¶ The. iiii. Chapter.

A So I turned me, and considered
Mal. 1.a all the violent wrong that is done
Eccle. 5. vnder the sunne: and beholde, the
teares of such as were oppressed: and
there was no man to comforte them,
or that wold deliuer and defend them
from the violēce of their oppressours.
Wherefore, I iudged those that are
dead, to be more happy then those that
be alyue: yea, him that is yet vnborne
to be better at ease then they both: be-
cause he seeth not the miserable wor-
kes that are done vnder the sunne. A-
B gayne, I sawe that all trauell and di-
ligence of labour that euery man ta-
keth in hande, was done of enuye a-
gaynst his neighbour. This is also a
vayne thing, and a vexation of mynd.
The foole foldeth his handes toge-
ther, and eateth vp hys owne flesshe.
One handefull (sayeth hee) is better
with reste, then bothe the handes full
with labour and trauayle of mynde.
Moreouer, I turned me, and behold,
yet another vanitye vnder the sunne.
C There is one man, no mo but hym
selfe alone, hauing neyther chylde nor
brother: yet is there no ende of hys
carefull trauell, his eyes cannot be sa-
tisfyed with riches, (yet doeth he not
remember him selfe, and saye:) For
whom do I take suche trauayle? For
whose pleasure do I thus consume a-
way my life? This is also a vayne &
miserable thing. Therfore, two are
better then one, for they may well en-
ioye the profyt of their labour. For if
one of them fall, hys companion hel-
peth him vp agayne. But wo is him
that is alone. for if he fall, he hath not
another to helpe him vp. Againe, whē
two slepe together, they are warme:
but how can a body be warme alone?
One may be ouercome, but two may
make resistaunce. A thre folde gable is
not lightly broken: A pore chylde be-
yng wyse, is better then an old kyng,
D that doteth, and can not beware in
Ge. 41.b time to come. Some one commeth
1 Re. 16e oute of prysone, whyche is made a
2. pa. 33c kynge, and another whiche is borne
in the kyngdome commeth vnto po-
uertye. And I perceyued, that all men
lyuynge vnder the Sunne goo with
the seconde chylde, that shall stande
vp in the stede of the other. As for the
people that haue bene before him, and
that come after him, they are innume-
rable: And they that come after him
shall not reioyce of him. This is also
a vayne thynge, and a vexation of
mynde. When thou commest into the
house of God, kepe thy fote and draw
nye, that God whith is at hand maye 1.re.15d
heare, that thou geue not the offe-
rynges of fooles: for they knowe
naught, but to do euyll.

The. v. Chapter.

B E not hastye with thy mouth, A
and let not thyne herte speake
any thyng rashely before God.
For God is in heauen, and thou vpō
earth, therfore let thy wordes be few.
For where much carefulnesse is, ther
are many dreames, and where manye
wordes are, there menne maye heare
fooles. If thou make a vowe vnto Deu. 23.d
God, be not slacke to performe it. Baru. 1.c
As for foolyshe vowes, he hath no
pleasure in thē. If thou promise anye
thyng, pay it: for better is it that thou
make no vowe, then that thou shoul-
dest promise and not pay. Suffer not
thy mouth to cause thy flesshe for to
synne, neyther saye thou before the
Aungels, that it is thy ignorannce.
For then God wyll be angrye at thy
voyce, and destroye all the workes of
thyne handes. And whye? where as
are many dreames and many wordes,
there are also dyuers vanityes: but B
feare thou God. If thou Eccl. 4.a
seest the poore to be oppressed, and Bar. 1.d
wrongfully dealte withall, so that e-
quity and ♁ righte of the law is wre-
sted in the lande, marueil not thou at
such a thynge, for one greate man ke-
peth touch with another, & the migh-
tye mē are in auctoritie ouer the pore.
The encrease of the earth vpholdeth
all thyng, yea the kynge hym selfe is
mayntayned by husbandrye. He that
loueth money, wyl neuer be satisfyed
with money: and who so delyteth in
ryches, shall haue no profyte thereof.

This

Job.
Tim.

Eccl.

This is also a vayne thyng. Wher as much ryches is, there are manye also that spend thē away. And what pleasure moze hath he that possesseth thē, saupnge that he maye loke vpon them with his eyes? A labouryng man slepeth swetelye whether it be lytle oz much that he eateth: but the aboundaunce of the rych, will not suffer him to slepe. Yet is there a sooze plague, C which I haue sene vnder the sunne, (namely) riches kepte to the hurte of him that hath them in possession. Foz ofte times they perysshe with his gret misery and trouble: and if he haue a Job. 1.d child, it getteth nothynge. * Lyke as Tim. 6.b he came naked oute of hys mothers wombe, so goeth he thither agayne, and caryeth nothing away with him of all his labour. This is a miserable plage, that he shall go awaye euen as he came. What helpeth it him thē that he hathe laboured in the wynde? All the dayes of hys lyfe also he dyd eate in the darke, with great carefulnesse, Eccl. 2.d sickenes, and sozowe. * Therfoze me think it a better and a fayzer thyng, a mā to eat & drink, & to be refreshed of al his labour, that he taketh vnder the sunne all the dayes of his lyfe, which God geueth him, foz this is his pozcion. Foz vnto whomsoeuer God giueth riches, goodes and power, he geueth it him to enioye it, to take it foz his pozcion, and to be refreshed of his labour: this is the gyft of God. Foz he thinketh not much how longe he shall lyue, foz so much as God fylleth his hert with gladnes.

The. vi. Chapter.

I There is yet a plague vnder the sunne, and it is a general thing among men: whenne God geueth a man riches, gooddes, and honour, so that he wanteth nothynge of all that hys herte can desyre: and yet God geueth him not leaue to enioye the same, but another man spendeth them. This is a vayne thynge and a B miserable plague. If a man beget an hundred chylderen, and lyue manye yeres, so that hys dayes are manye in number, and yet can not enioye hys good, neyther be buryed: as foz him I saye: that an vntymely birth is better then he. Foz he commeth to nought, and spendeth his tyme in darkenesse, and his name is forgottē. Moreouer, he seeth not the sunne, and knoweth not of it: and yet hath he more reste then the other. Yea, though he lyued thousande yeres, yet hath he no good lyfe. Come not al to one place? All the C labour that a man taketh, is foz him selfe, and yet hys desyre is neuer fylled after hys mynd. Foz what hath the wyse more then the foole? What helpeth it the pooze, that he knoweth to walke with fooles before the lyuynge? The cleare syght of the eyes is better, then that the soule should walke after desyres of the lust. Howbeit, this is also a vayne thyng, and a disquietnes of mynd. The thyng that D hath bene is named already, and knowen, that it is euen man hym selfe, neyther maye he go to lawe with him that is myghtyer then he. Manye thynges there be that increase vanitye: and what hath a man els? Foz who knoweth what is good foz man lyuyng, in the days of his vayne life, whiche is but a shadowe? Oz who will tell a man what shal happen after him vnder the sunne?

The. vii. Chapter.

A * Good name is more worthe then * pzecious oyntmente and the daye of death is better then the daye of byrth. It is better to go into an house of mournynge, then into a banketynge house. Foz there is the ende of all men: and he that is lyuynge taketh it to hearte. Grauitye is better then to laughe: Foz when the countenaunce is heauye, the herte is refourmed. The hearts of the wyse is in the mournynge house, but the heart of the foolyshe, is in the house of myrthe. * It is better to geue eare to the chastenyng of a wyse man, then to heare the song of fooles.

Foz

For the laughynge of fooles is lyke the crackyng of thornes vnder a pot. And that is but a vayne thynge. The wyse man hateth wrong dealyng: and abhorreth the hearte that coueteth rewards. Better it is to consider thend of a thyng then the begynnyng. The patient of spirit, is better then the hye mynded. Be not hastily angry in thy mynde, for wrath resteth in the bosom of fooles. Say not thou: What is the cause, that the dayes of the olde tyme were better, then they that be nowe? for that were no wyse question.

Wysedome with enheritance is good: yet better is it with them that without care maye beholde the sunne. For wysedome defendeth as well as money, and the excellent knowledge and wysedome geueth lyfe vnto hym that hath it in possession. Cõsyder the workes of God, howe that no man canne make the thing streight, which he maketh croked. Vse wel the time of prosperitie, and remembre the tyme of
C mysfortune: for God maketh the one by the other, so that a man can fynde nothyng els. All thynge haue I considered in the tyme of my vanitie: that the iust man perisheth for his righteousnes sake, and the vngodlye lyueth in his wyckednesse. Therefore • bee thou neyther to righteous, nor ouer wyse, that thou perishe not: be neither to vnrighteous also, nor to foolyshe, lest thou dye before thy time. It is good for thee to take holde of this, and not to let that go out of thy hande. For he that feareth God, commeth forth with them all. Wisdome geueth more courage vnto the wyse, then tenne myghtye men of the citie: • for there is not one iust vpon earthe that doth good, and sinneth not. Take no hede vnto euery worde that is spoken, lest thou heare thy seruant curse thee: for thyne owne heart knoweth that thou thy selfe also hast ofte times spoken euyll by other men. All these thynges haue I proued in wysedom: for I thoughte to be wyse, • but shee went farther fro me, then she was before: yea, and so depe, that I might not reache vnto her. I applied my mynd D also vnto knowledge, and to seeke and searche out science, wisedom, and vnderstandyng: to knowe the foolishnes of the vngodly, and the errour of doting fooles. And I found, that • a wo Pro. 7. b man is bitterer then deth: for she hath cast abrode her heart as a net that men fyshe with, and her handes are chaynes. Who so pleaseth God shal escape from her: but the synner wyll be taken wyth her. Beholde (sayth the Preacher) this haue I diligently serched out & proued. One thing must be consydered wyth another, that a man maye come by knowledge: whyche as yet I seke, and fynd it not. Among a thousand men I haue found one, but not one woman amonge all. Lo, thys onely haue I found, that • God made man iust and ryght, but they soughte Gen. 1. d many inuentions.

The. viii. Chapter.

WHo is wyse? whoe hathe I knowledge to make answer? A mans wysedome • maketh Pro. 17. b his face to shyne, but vnshamefastnes Iob. 9. d putteth it out of fauour. I must kepe the kynges commaundement, and the othe that I haue made vnto God. Be not hastie to go out of his syght, and see thou continue in no euyll thynge, for whatsoeuer it pleaseth hym, that doothe he. Lyke as when a kyng geueth a charge, his commaundemente is myghtie: Euen so • who may say Iob. 9. b vnto hym, what dooest thou? • Who Leui. 18. so kepeth the commaundement, shall fele no harme: but a wyse mans heart discerneth the tyme and iudgement. For euery thyng wyl haue oportunitie and iudgemente: and thys is the thing that maketh men ful of carefulnes and sorow. And why? a man B knoweth not what is for to come: for who will tell hym? Neither is there any man that hath power ouer the spirite, to keepe styll the spirite, nor to haue any power in the tyme of death: is it not he also that can make an end of the battayle, neyther may vngodlynes

Rom. 12

3. reg. 8. c
2. pa. 6. g
Pro. 20. d
1. Ioh. 1.

Iob. 28.

hynes deliuer them that medle with-
all. All these thynges I haue consi-
dered, and applyed my mynde vnto e-
nery worke that is vnder the sunne,
howe one man hath lordshyp vpon a-
Pla. 37 c nother to his owne harme. For • I
haue sene often the vngodly brought
to their graues: and yet they haue re-
turned into the citie againe, and came
from the place of holye men, which in
the citye were growen out of memo-
rye, as wer those also that liued well.
C This is also a vayne thyng. Because
now that euill workes are not haste-
lye punyshed, the hert of man geueth
him selfe ouer vnto wickednes. But
though an euyll person offend an hun
dred times, and God differre geuynge
him longe lyfe: yet am I sure, that it
shall go well with them, that feare
God, because they haue hym before
their eyes. Againe as for the vngodly
it shall not be well with him, neyther
shall he prolonge his dayes: but euen
as a shadow so shall he be that feareth
not God. Yet is there a vanitye vpon
earth. There be iust men, vnto whom
it happeneth, as though they had the
workes of ỹ vngodly. Againe, ther be
vngodly, with whō it goth as though
they had the workes of the righteous.
This haue I called also a vayn thing
Therfore I cōmend gladnes, because
a man hath no better thyng vnder the
sunne, then to eate and drynke, and to
be mery: for that shall he haue of hys
labour all the daies of his lyfe, which
D God geueth him vnder the sun. And
so I applyed my mynd to learne wis-
dome, and to know the trauell that is
in the worlde (and that of suche a fa-
shion, that I suffred not mine eyes to
slepe neyther daye nor nyght.) I vn-
derstode of al the workes of God, but
it is not possible for a man to attayne
vnto the workes that are done vnder
the sunne: and though he bestowe his
labour to seke them oute, yet can he
not reache vnto them: yea, though a
wise man wolde vndertake to know
them, yet shall he not fynde them.

C The .ix. Chapter.

FOr all these thynges, purposed I
in my mynd to seke out. The
righteous & wise, yea and their
seruauntes also, are in the handes of
God, and there is no man that kno-
weth eyther loue or hate, but al thin-
ges are before them. It happeneth
vnto one as vnto another: it goeth
with the ryghteous as with the vn-
godly: • with the good and cleane as
with the vncleane: with him that of-
fereth, as with him that offereth not:
like as it goeth with the vertuous, so
goeth it also with the sinner: As it
happeneth vnto the periured, so hap-
peneth it also vnto him that is afrayd
to be forsworne. Amonge all thynges
that come to passe vnder the Sunne,
this is a mylerye, that it happeneth
vnto all alyke. This is a cause also
that the hertes of men are ful of wic-
kednesse, and madde foolishnesse is in
their hertes as long as they lyue, vn-
tyll they dye. And why? As longe as
a man lyueth, he hath an hope: for a
quicke dogge (say they) is better then
a deade lyon: for they that be lyuynge,
knowe that they shall dye, but they
that be deade, knowe nothyng, ney-
ther deserue they any more. For their
memoriall is forgotten, so that they
be neyther loued, hated, nor enuyed:
neyther haue they any more parte in
the worlde, in all that is done vnder
the Sunne. Go thou thy waye then,
eate thy breade with ioye, and drynke
thy wyne with a glad herte, for thy
workes please God. Let thy garmen-
tes be alway white, and • let thy head
lacke none oyntment. • Lyse thy self to
lyue ioyfullye with thy wyfe, whom
thou louest, all the dayes of thy lyfe,
which is but vayne, that God geueth
thee vnder the sunne, all the dayes of
thy vanitye: for that is thy portion in
thys lyfe, of all thy labour and tra-
uayle that thou takest vnder the sun.
Whatsoeuer thou takest in hād to do,
that do with all thy power, for in the
graue that thou goest vnto, there is
neyther worke, councell, knowledge
nor wysedome. So I turned me
vnto other thynges vnder the sunne,

Job. 2. b

B

Mat. 6. c
• 1 Pet. 5. a

C

and I sawe, that in runnyng, it helpeth not to be swyfte: in battayle it helpeth not to be strong: to fedynge, it helpeth not to be wyse: to ryches, it helpeth not to be suttell: to be had in fauoure, it helpeth not to be cunning: but that al lyeth in tyme and fortune.

Eccl.9.d For a man knoweth not his time, but lyke as the fyshe are taken with the angle, and as the birdes are caught with the snare: Euen so are men taken in the perilious time, when it cōmeth sodenly vpon them. This wisdome haue I sene also vnder the sun, and me thoughte it a greate thynge. There was a lytle cytye, and a fewe men within it: so there came a greate kyng and beseged it, and made greate bulwarkes agaynst it. And in the cytye there was founde a poore man, (but he was wyse) which with hys wisdome delyuered the cytye: yet was there no body, that had any respect vn to such a symple man. Then sayde I: Wisdome is better then strength. Neuertheles, a simple mans wisedome is despysed, and hys woordes are not herde. The wyse mans counsell that is folowed in scilence, is farre aboue the crying of a captayne amonge fooles.

Sap.6.a * For wisedome is better then harnesse, but one vnthryft alone destroyeth much good.

¶ The.x. Chapter.

A Deade flye doeth corrupte swete oyntment, and maketh it to stynke. Euen so ofte times he that is made of for wisdome and honoure, is abhorred because of a litle foolyshnes. The wyse mans herte is vpon the ryght hand, but a fooles herte vpon the left. A foole will shew hym selfe when he goeth by the way, yet thinketh he that euery man doeth as foolyshely as hym selfe. If a principall spirite be geuen thee to beare

Ro.12.b rule, be not negligent then in thyne office: for he that can take cure of hym selfe, auoydeth great offences. Another plage is ther, which I haue sene vnder the sunne: namely, the ignorannce that is cōmenly among princes: in that a foole sytteth in gret dignitye, and the ryche are set downe beneth: I haue sene seruantes ryde vpon horses, and princes goyng vpon their fete as it were seruantes. * But

Pro.26 he that diggeth vp a pytte, shall fall Ecc.27 therin him selfe: and who so breaketh downe the hedge, a serpent shall byte him. Who so remoueth stones, shall haue trauayle withal: and he that heweth wood, shalbe hurte therewith. When an yron is blont, and the poynt not sharpened, it must be whet again, and that with might. Euen so doeth wisdome folowe diligence. A babler of his tonge is no better, thē a serpent that stingeth without hyssyng. The woordes oute of a wyse mans mouth, ¶ are gracious, but the lippes of a foole will destroye hym selfe. The begynnyng of his talking is foolishnes: and the laste woord of his mouth is starke madnesse. A foole is full of woordes, and a man cannot tel what shall come to passe: who will then warne him of it that shall folowe after hym? The labour of the folysh is greuous vnto them, whyle they knowe not how to go into the cytye. Wo be vnto thee (O ¶ thou land) whose king is but a child, and whose princes are early at their bankettes. But wel is thee (O thou land) whose kyng is come of nobles, and whose princes eate in due season, for necessitye, and not for lucke. Thorowe slouthfulnesse the balckes fall downe, and thorowe vdle handes it raineth in at the house. Meat maketh men to laughe, and * wyne maketh Psa.104 them merye: but vnto money are all thynges obedient. Wishe the kyng no euyll in thy thought, and speake no hurt of the ryche in thy preuy chamber: for a byrde of the ayre shall betray thy voyce, and with her fethers shall she bewraye thy woordes.

¶ The.xi. Chapter.

Lay thy bread vpon wete faces, ¶ and so shalt thou fynd them after many dayes. Geue part seuen dayes, and also vpon the eyght: for

thou

thou knowest not what miserye shall come vpon ỹ earth. When the cloudes are full, they powre oute rayne vpon the earth, and when the tree falleth, (whether it be towarde the south, or North) in what place soeuer it fall, there it lyeth. He that regardeth the wind shall not sow, and he that hath respect vnto ỹ cloudes, shal not reape. Nowe lyke as thou knowest not the way of the breath howe it entreth into the lytle body beyng yet in the mothers wombe: Euen so thou knowest not the workes of God, which is the worke master of all. Cease not thou therfore with thy handes to sow thy sede, whether it be in the morning or in the euenyng: for thou knowest not whether this or that shal prosper, and yf they bothe take, it is the better.

C The lyghte is swete, and a pleasaunt thynge is it for the eyes to loke vpon the Sunne. If a man lyue manye yeres, and be glad in them all, let him remember the dayes of darkenesse, whyche shalbe manye: and that foloweth, all thynges shalbe but banitie. Be glad then (O thou ponge man) in thy youth, and let thyne hearte be merye in thy ponge dayes, folowe the ways of thyne owen hert, & the lust of thine eyes: but be thou sure, that God shall bringe thee into iudgemente for all these thynges.

The.xii. Chapter.

REmoue away displeasure oute of thyne hearte, and remoue euyll frome thy bodye: for childhode and youthe is but banitie. Remember thy maker, the sooner in thy youth, or euer the dayes of aduersitie come, and or the yeares drawe nye, when thou shalte saye: I haue not pleasure in them: before the Sunne, the light, the moone and starres bee darkened: and or the cloudes tourne agayne after the rayne, when the kepers of the house shall tremble, and when the stronge men shal bowe them selues: when the millers stand styll: because they bee soo fewe, and whenne the lyght of the wyndowes shall waxe dymme, when the doores in the streetes shal be shut, and when the voyce of the myller shall be layde downe: when menne shall ryse vp at the voyce of the byrde, and when all the daughters of musyke, shall bee broughte lowe: when men shal feare in hye places, and bee afrayde in the stretes: when the Almonde tree shal flourishe and be laden with the grashopper: and when all luste shall passe (because Manne goeth to hys longe home, and the mourners goe aboute the streetes.) Or euer the syluer lace be taken away, and or the golden C
weill bee broken. Or the potte be broken at the well, and the whele vppon the cesterne: Then shall the dust bee turned again vnto earth, from whens it came, and the spirite shall returne Eccl. 1.8
vnto GOD, whyche gaue it. ✣ All is but banitie (saythe the Preacher) all is but playne banitie. The Preacher was yet more wyse, and taught the people knowledge: he gaue good hede, sought out the grounde, and set D
foorthe many parables. His diligence was to fynde out acceptable wordes, right Scripture, and the woordes of trueth. For ✣ the wordes of the wise Hebr.4.c
are lyke prickes and nayles that goe thorowe, wherwith the stuffe gathered is holden vp: For they are geuen of one shepheardе onely. Therefore beware (my sonne) of that doctrine that is beside this: for to make many bookes it is an endlesse woorke: and to lowde cryinge werieth the bodye. Lette vs heare the conclusion of all thynges: Feare God, and kepe hys commaundementes: For that toucheth all menne. For God shall iudge all woorkes and secrete thynges, whether they be good or euyll.

☞ The ende of the Booke of the Preacher, otherwyse called Ecclesiastes.

¶ The Ballet of Ballettes of Salomon: called it in Latin Cantica Canticorum.

¶ The first Chapter.

A That he wold kisse mee wyth ỹ kysses of his mouthe: for thy loue is more pleasant then wine, and that becaus of the good and pleasant sauour of thy moost precious balmes. Thy Eccl.7.8 name is a swete smellyng oyntmente when it is shed forth: therfore doo the maydens loue thee: drawe thou me vnto thee: wee wyl runne after thee. The kynge hath brought me into hys preuy chambers. We wyl be glad and reioyce in thee, we thinke more of thy B loue then of wyne. They that be righteous loue thee. I am blacke (O yee Gen.35b daughters of Jerusalem) like as the *2pa.3.c *tētes of the Cedarenes, and * as the hangynges of Salomon: but yet am I fayre and well fauoured wythall. Marueil not at me that I am so black for why? the sonne hath shyned vpon me. My mothers children hadde euill wyl at me, they made me the keper of the vyneyardes: but mine owen vineyard haue I not kepte. Tell mee of hym whome my soule loueth, where thou fedest the sheepe, where thou makest theym reste at the noone daye: for why shall I be lyke hym, that goeth C wrong about the flockes of thy companions? If thou knowe not thy self (O thou fayrest among womē) then go thy way forth after the footesteps of the sheepe, and feede thy goates beside the shepeherdes tentes. Vnto the Exo.14c *hoost of Pharaos charettes haue I compared thee O my loue. Thy chekes and thy necke is beutifull as the turtils, and hanged wyth spāges and goodly Jewels: a necke band of gold wyll we make thee wyth siluer buttons. Whenne the kynge sitteth at the table, hee shall smell my Nardus: a D bundel of Myrre is my loue vnto me: he wyl lye betwyxte my breastes. A cluster of Camphyr in the vynyardes of Engaddi is my loue vnto me. * O how fayre art thou my loue? O how Can.4.a fayre art thou? thou haste doues eyes. O howe fayre art thou (my beloued) how well fauored art thou? Our bed is deckt wyth floures, the seelynges of our house are of Cedre tree, and ours crosse ioyntes of Cypresse.

¶ The.ii. Chapter.

I Am the lilie of the fielde and rose of the valleis: as the rose among the thornes, so is my loue amonge the daughters. Lyke as A the apple tree amōg the trees of wod, so is my beloued among the sons. My delyte is to syt vnder hys shadow, for his fruit is swete vnto my throte. He bringeth me into hys wyne seller, his banner spread ouer me, is loue. Set about me cuppes of wyne, comfort me wyth apples, for I am sicke of loue. His lefte hande lieth vnder my head, Can.8.a and his ryght hand shal embrace me. * I charge you, O yee daughters of Can.3.b Jerusalem) by the Roes and hindes B of the fylde, that yee wake not by my loue, nor touch her, til shee be content her self. Me thynke I heare the voice of my beloued: loe, there commeth hee hoppynge vpon the mountaynes, and leaping ouer the little hilles. My beloued is lyke a Roe, or a young harte: Behold, he standeth behynd our wal, he loketh in at the wyndowe, and peyeth throughe the grate. My beloued answered and sayd vnto me: O stand vppe my loue, my beautifull, and goe to thyne owne: for lo, the winter is now past, the rayn is away and gon. The floures are come vp in the field the tyme of the birdes singing is com and the voice of the Turtle doue is heard in our lande. The fig tree bringeth forth her figges, and the vynes bear blossoms, and haue a good smel. C O stande vp then and come my loue. my beutifull, and come and saye: (O my doue) out of caues of the rockes, oute of the holes of the wall: O lette me se thy countenaunce and heare thy

boyce, for fayre is thy face. Gette vs the foxes, yea the litle foxes, that hurt the vynes, for oure vynes beare blossoms. • My loue is myne, and I am hys whych feedeth amonge the roses, vntil the daye breake, and tyll the shadowes be gone. Come again (O my beloued) and bee lyke as a Roe, or a younge harte vppon the wyde mountaynes. Can.6.a

¶ The.iii. Chapter.

By nyght in my bed I soughte hym, whome my soule loueth: yea diligentlye soughte I him, but I found hym not. I wyll get vp, (thought I) and go about the Citye, in the wayes, in al the stretes wyl I seke him whom my soule loueth: but when I soughte him, I founde hym not. The watchmē also that go about the citie, found me. Sawe ye not hym whom my soule loueth: So when I was a lytle past theim, I founde hym whom my soule loueth. I haue gottē holde vpon hym, and wyl not let hym go vntill I bringe hym into my mothers house, and into her chaumbre that bare mee. • I charge you, O yee daughters of Ierusalem, by the Roes and hindes of the felde, that ye wake not vp my loue nor touch her, tyll shee be content her selfe. Who is this that cōmeth vp out of the wildernes lyke vapours of smoke, as it wer a smell of Myrre, frankencense, and all manner spyces of the apotecarye? Beholde, about Salomons bedstede there stand .lx. valeaunt mē of the most mighty in Israel. They hold swerds euery one, and are expert in warre. Euerye man also hath his swerde vppon hys thygh, because of feare in the nyghte: Kynge Salomon had made hym selfe a palace of the wood of Libanus, the pyllers are of syluer, the couering of gold, the seate of purple, the ground is pleasantly paued with loue of the daughters of Ierusalem. Go forth (O ye daughters of Sion) and beholde kyng Salomon in the crowne: wherwyth hys mother crowned hym in the day of hys mariage, and in the day of the gladnes of his heart. Can.3.a Can.3.b Can.2.b

¶ The.iiii. Chapter.

Howe fayre arte thou, my loue, howe fayre arte thou: thou hast doues eyes, beside that whych lyeth hyd wythin. • Thy hearye lockes are lyke the wol of a flocke of gotes that be shorne vppon mount Gilead: Thy teeth are lyke shepe of the same bygnes, whych wente vp from the washynge place: where euery one beareth two twins, and not one vnfruitfull among them. Thy lyppes are lyke a rose coloured ribonde. Thy wordes are louelye, thy cheekes are lyke a peece of a pomgranate wythin thyne heares. Thy neck is lyke the towre of Dauid buylded wyth costly stones lynge oute on the sydes, whervpon there hang a thousand shieldes, yea all the weapons of the gyauntes. • Thy two brestes are lyke twoe twynnes of younge Roes, which feede amonge roses. O that I myght go to the mountaine of Myrre and to the hyll of frankencense: til the daye breake, and till the shadowes be past away. Thou art all fayre, O my loue, and no spotte is there in thee. Come to mee from Libanus (O my spouse) com to me from Libanus, loke from the top of Amana, from the top of Sanir and Hermon, from the Lyons dennes, and from the mountaines of the Leopardes. Thou haste wyth loue bewytched my hearte, O my sister, my spouse, thou haste bewytched my hearte, wyth one of thyne eyes, and wyth one cheyne of thy necke. O howe fayre are thy brestes my syster, my spouse: Thy brestes ar more pleasant then wyne, and the smel of thine oyntmentes passeth all spyces. Thy lippes, O my spouse drop as the hony combe, yea mylke and hony is vnder thy tonge, and the smel of thy garmentes is lyke the smel of Libanus. A gardē well locked is my syster, my spouse, a gardē wel locked, & a sealed wel. The fruits ỳ ar planted in thee, are lyke a herye Paradyse of Pomgranates wyth swete fruites: as Cāphyre, Nardus and Saffron, Calamus, and Synamon, wyth all swete Can.4.a Can.7.a Can.4.b Can.4.c

smellynge trees: Myrre, Aloes and al the beste spyces: a well of gardens, a well of lyuyng waters, whych ranne downe frō Libanus. Aryse thou North wind, come thou South wynde, and blowe vpon my garden, that the smell thereof may be caried on euery syde: yea that my beloued maye come into his garden, and eate of the swete frutes that growe therein.

¶ The. v. Chapter.

I Am come into my garden, O my syster, my spouse: I haue gathered my Myrre with my spyce. I haue eaten hony & my hony combe, I haue dronke my wine with my mylke. Eat, O ye frendes, drinke and be merye, O ye beloued. As I am a slepe, and my hearte is wakinge, I heare the voyce of my beloued, when he knocketh. Open to mee, O my syster, my loue, my doue, my darlynge: for my heade is full of dewe, and the locks of my heare are ful of the night droppes. I haue put of my cote, how can I doe it on agayne? I haue washed my frete, howe shall I syle them agayne? My loue put in his hande at the hole, and my hearte was moued within me. I rose vp to open vnto my beloued, and my handes dropped with Myrre, and the Myrre ranne down by my fingers vpon the lock. I opened vnto my beloued, but he was departed and gone his waye. Nowe when he spake, my hearte was gone: I sought hym, but I coulde not find him: I cryed vpon him, neuertheles, hee gaue mee no aunswere. So the watchmen that went about the cytie founde mee, smote mee, and wounded me: Ye, they that kept the walles tooke a waye my kercheafe fro me. I charge you therfore, O ye daughters of Jerusalem, yf ye finde my beloued that ye tell hym how that I am sicke for loue. What maner of manne is thy loue above other louers? O thou fairest among wemen? Or what caune thy loue do, more then other louers, that thou chargest vs so straightlye? Ya for my loue, hee is whyte and red coloured, a goodly person among ten thousande: his heade is as the moste fyne golde, the lockes of his heare are bushed, and blacke as a crowe. His eyes are as the eyes of dooues by the water brookes, as though they were washed with milke, and are set lyke perles in gold. His cheekes are lyke a garden bed, wherein the Apotecaries plant al maner of swete thinges: His lippes are lyke roses that drop swete smellynge Myrr. His handes are lyke gold rynges hauing enclosed the precious stone of Tharsis, his bodye is as the pure yuorye, deckt ouer with Saphires: His legges are as the pilers of marble, set vppon sockettes of golde. His face is as Libanus, and as the bewtie of the Cedre trees. The wordes of his mouth are swete, yea, he is altogether louely. Such one is my loue, O ye daughters of Jerusalem, such one is my loue.

¶ The. vi. Chapter.

WHither is thy loue gone then (O thou fayrest amonge wemen) whither is thy loue departed: we wil seeke him with thee: My loue is gon downe into his garden, vnto the swete smelling beddes, that he maye refreshe hym selfe in the garden, and gather roses. My loue is myne, and I am his, which feedeth among the roses. Thou art bewtifull, O my loue, as is the place of Thirza thou art fayre as Jerusalem, fearfull as an armye of men with their banners. Turne away thine eies fro me, Can. 2.
for they haue fette me on fyre. Thy heary lockes are lyke a flocke of goates shorne vpon the mount of Gilead. Thy teeth are lyke a flocke of shorne shepe, which go out of the washynge place, wher euery one beareth twins and not one vnfruitful among them. Thy cheekes are lyke a pece of a pomgranat, within thy bowpers. There are three score Queenes, foure score wiues, and damselles without number. One is my doue, one is my dearlynge. Shee is the onelye beloued of her

her mother, and deare vnto her that bare her. When the daughters sawe her, they said, she was blessed. Yea the Queenes and wyues praysed her.
What is she this that loketh forth as the morning? faire as the moone, clere as the sunne, and fearefull as an army of men with their banners. I went downe to the nut garden, to see what greiue by the brookes, and to loke yf the vineyard flourished, or yf the pomgranates were shot foorth. I knewe not that my soul had made me the chariote of the people that bee vnder tribute. Turne agayn, turne agayne, O thou perfect one, turne agayn, tourne agayne, and we wyl looke vpon thee. What will yee see in the Sulamyte? She is lyke men of warre, singynge in a companye.

¶ The.vii. Chapter.

How pleasaunt are thy tredynges with thy shoes, thou princes daughter? Thy thighes are lyke a fayre iewell, whyche is wrought by a connyng workemaster. Thy nauell is lyke a round goblet which is neuer wythout drynke. Thy wombe is lyke a hepe of wheat that is set aboute wyth roses. Thy two breastes are lyke twoe twinnes of younge Roes. Thy necke is as it were a tower of yuorie: thine eies also are lyke the water pooles that are in Hesebon, beside the porte of Bathrabbim: thy nose is lyke the tower of Libanus, which looketh towarde Damascus. That heade that standeth vppon thee, is lyke Carmell and the heare of thy heade is lyke purple, and lyke a kynge goinge foorth with hys garde aboute him. O howe fayre and louely art thou my dearlynge in pleasures? Thy stature is like a Palme tree, and thy brests are like grapes. I said: I wil clime vp into the Palme tree, & take hold of his hie braunches. Thy breastes also shalbe as the vyne clusters, the smell of thy nostrels is like the smel of apples, and thy tawes are lyke the beste wyne: which goeth strait vnto my beloued, and thrusteth forth by the lyppes of the auncient elders. There wyll I turne me vnto my loue, and he shall turne him vnto me. O come on my loue, we wyll go forth into the fielde, and take our lodging in the villages. In the morning will we go see the vyneyard: we wyl see if the vyne be spronge forth, if the grapes be growen, and if the pomgranates be shot out. There will I geue my brestes, the Mandragoras geue their swete smel: and beside our doores are al maner of pleasaunt frutes: both newe and olde: whiche I haue kepte for thee, O my beloued.

¶ The.viii. Chapter.

O That I might find the without, and kysse thee, whom I loue as my brother, whyche suckt my mothers brests: & that thou shalt not be despysed. I wyll lead the and bring the into my mothers house: that thou mightest teach me, and that I mighte geue thee drynke of spyced wyne, and of the sweete sappe of my pomgranates. His lefte hand shalbe vnder my head, and his ryghte hande shall embrase me. I charge you, O ye daughters of Ierusalē, that ye wake not by my loue, nor touche her, tyll she be contente her selfe. What is she this that commeth vp from the wyldernes, and leaneth vpon her loue? I woked the vp among the appie trees, where thy mother conceyued thee, where thy mother (I saye) brought the into the world. O set me as a seale vpon thine hert, and as a seale vpon thyne arme: for loue is mighty as the death, and gelousye as the hell. Her coales are of fyre, and a verye flame of the Lorde: so that manye waters are not able to quenche loue, neyther may the streames drowne it. Yea, if a man would geue all the good of hys house for loue, he should count it nothing. Our sister is but yong, & hath no brestes: what shall we do for oure syster, when she shall be spoken for? If she be a wall, we shall buylde a syluer bulwarke there vpon: if she be an open doore, we shall fasten her with borders of Cedre tree. I am a wall,

my my breastes lyke towres, thenne was I as one that hath found fauor in his syght. Salomon hath a vyneyard at Baal Hamon, and this vineyarde deliuered he vnto the keepers: that euery one for the fruite therof, shoulde geue hym a thousande pieces of syluer. My vyneyarde is in my syghte, thou (O Salomon) muste haue a thousand, and the kepers two hundred with the fruite. Thou that dwellest in the gardeins, O lette me heare thy voyce, that my companions may hearken to the same. O get thee away, my loue, and bee as a roe or a yong harte vpon the sweete smellyng mountaynes.

¶ The ende of Ballette of Ballettes of Salomon, called in Latin, Canticũ Canticorũ.

¶ The Booke of the Prophecie of Esay.

¶ The fyrst Chapter.

THe vision of Esaye the sonne of Amos, whiche he sawe vpon Juda and Jerusalem: in the days of Vzia and Joathã, Achaz and Jehezekiah kynges of Juda. Heare O heauen, and, Hearken, O earthe: for the Lorde hathe spoken: I haue nourished & brought vp children, but they haue doone wyckedly againste me. The oxe hath knowen his owner, & the asse his masters cribbe: but Israel hath receiued no knowledge, my people hath no vnderstanding. Alas, for this synfull nation, a people of great iniquitie, a seede of vngracious people, corruptyng theyr wayes. They haue forsaken the lord, they haue prouoked the holye one of Israell vnto anger, and are gone backwarde. Whereby should ye be plagued any more, for ye are euer fallyng awaye: The whole head is sicke, and the heart is heauye. From the soale of the foote vnto the head, ther is no whole part in al your body, but all are woundes, botches, sores, and stripes, which can neyther be helped, bound vp, mollified, nor eased with any oyntment. Your land lieth waste, your cities are brẽt vp, your enemies deuoure your land, & ye muste be fayn to stand, and loke vpon it, and it is desolate, as they were subuerted that were alienate frome the Lorde. Moreouer, the daughter of Sion is lefte alone lyke a cotage in a vineyard lyke a lodge in a garden of Cucumbers, like a walled Citie. And excepte the Lord of hostes had left vs a fewe alyue, we shold haue ben as Sodoma & like vnto Gomorra. Hear the word of the Lord ye lordes of Sodoma: and herken vnto the law of our God, thou people of Gomorra. Why offer ye so many sacrifices vnto me saith ỹ Lord: I am ful of the brent offrynges of wethers, and of the fatnesse of fed beastes. I haue no pleasure in the bloode of bullocks, lambes, and goates. Whẽ ye come to appere before me, who requireth this of you to treade within my porches? Therefore offer me no mo oblations, for it is but lost labour. Incense is an abhominable thing vnto me. I May not away wt your new moones, your Sabbaths & gathering togither at the solemne dayes. I hate your newe holy dayes & solemne feastes, euen fro my very hert. I can not away with such vanitie & holding in of the people. They lye vpon me as a burthen, & I am wery of bearing thẽ. Whã ye hold out your hands, I wyll turne myn eies frõ you. And though ye make many prayers, yet wil I here nothing at all, seyng your hands are ful of blod. Wash you therfore, & make you clean, put away your euill entẽts out of my sight, cease from doyng of euil. Learn to do right, apply your selues to equitie, deliuer the oppressed, helpe the fatherles to his right, let the widowes cõplainte come before you. Come I pray you (saithe the Lorde,) lette

let vs reason oure matter together. Though your synnes be as redde as scarlet, they shalbe as white as snow. And though they were lyke purple, they shalbe as whyte as woll. If ye be louyng and obedient, ye shall enioye the best thynge that groweth in the lande. But if ye be obstinate and rebellious, ye shalbe deuoured with the swearde: for thus the Lorde hath promysed with hys owne mouthe. How happeneth it then that the righteous citye (whiche was full of equitye) is become vnfaythfull as an whore: righteousnes dwelte in it, but nowe murtherers. Thy syluer is turned to drosse, and thy wine myxt with water. Thy princes are wicked and cõpanions of theues. They loue gyftes altogether, and gape for rewardes. As for the fatherles, they helpe hym not to hys ryghte, neyther will they iette the wydowes causes come before them. Therfore, saith the Lord God of hoostes, the mighty gouernoure of Israel: Out vpon ye, I will ease me of mine enemyes, and I will auenge me of mine aduersaries, I shall laye my hande vpon thee, and burne out thy drosse from the fynest and purest, and put oute all thy tyme, and set thy iudges agayne as they wer somtime, and the Senatours as they wer from the beginnyng. Then shalt thou be called the ryghteous citye, the faythfull cytye. Sion shall be redemed with equitye, and they shall turne agayne vnto her in ryghteousnesse. For the transgressoures and vngodly, and suche as are become vnfaythfull vnto the Lorde, must altogether bee vtterlye destroyed. For they shall be ashamed of the gods that you longed for. And ye shall be put to shame, for the Idols grene gardens that ye haue chosen: ye shall be as a tree whose leaues are fallen awaye, and as a garden that hath no moystnesse. And as for the glorye of youre graued Images, it shalbe turned to drye strawe, and he that made them to a sparke. And they shall both burne together, so that no man shalbe able to quenche them.

The. ii. Chapter.

A

This is the word that was opened vnto Esaye the sonne of Amoz, vpon Juda, and Jerusalem. It wyl be also in the last days that the hylle where the house of the Lord is builded, shall be the chiefe among hylles, and exalted aboue all littell hilles. And all nations shal praye vnto hym, and the multitude of people shal go speaking thus one to an other: Psal. 32 Mat. 4, 6
Up, let vs go to the hyll of the lord, and to the house of the God of Jacob: that he may shew vs his way, & that we may walke in his pathes. For the lawe shall come out of Sion, and the word of the Lord from Jerusalem, & shal geue sentẽce among the Heathen, and shal reform the multitude of people. They shal breake their sweardes also into mattockes, & their speares to make sithes. And one people shall not lift vp weapõ against another, nether shal they learne to fyghte from thense foorth. Com ye (O house of Jacob) let vs walke in the light of the lord.

B

But thou hast forsaken thy people the house of Jacob) because they go farre beyond the eastcountreis in sorceries (whom they haue as the Philistins had) and in straunge children they think thẽ selues to haue inough. Their lande is also full of syluer and gold, neither is there any end of theyr treasure. Their land is also ful of horses, & no end is there of their charets. Their land is also full of vain gods, and before the worke of their own handes haue they bowed them selues, yee euen before the thing that their owne fyngers haue made. Then kneleth the man, there falleth the man down before them: but thou (O lord) wilt not leaue them vnpunished. And therfore

C

get thee into some rock, and hide thee in the ground for feare of the Lord, & for the glory of his maiestie. Whiche casteth downe the highe lokes of presumptuous persons, & bringeth lowe the pride of man, and the Lorde onely shalbe exalted in that day. For the daye of the Lorde of hostes shall goe ouer

all pryde and presumption, vpon all them that exalt them selues, and shall bryng them all dowe: vpon all the high and stoute Cedre trees of Libanus, and vpon all the okes of Basan, vpon all high hils, and vpon all stout mountaynes, vpon all costly towres, and vpon all strong walles, vpon all shyppes of Tharsis, and vpon euery thyng that is glorious & pleasaunt to loke vpon. And it shall bring dowe the pryde of man, & lay mās presumptuousnesse full lowe, and the Lorde shall onelye haue the victorye in that
D daye. But the Idols shall vtterly be roted out. Men shall crepe into holes of stone, and into caues of the earth, for feare of the Lord, and for the glory of his maiestye: what time as he shall arise vp to condemne the earth. Then shall man caste away his gods of syluer, and his gods of golde (whiche he neuertheles had made to honour thē) vnto Molles and Backes. And they shall crepe into the caues and rockes, and into the clyftes of harde stones, for feare of God, and for the glorye of his maiestye, when he ryseth to condemne the earth. Feare not ye thē any man, whose breth is in his nostrels. For what is he of reputation?

The .iii. Chapter.

A FOr lo, the Lord God of hostes doeth take away from Jerusalem and Juda, all possessions and power, all meate and drynke, the captayne and the souldior, the iudge & the prophet, the wyse and the aged man, the prince of fifty yere old, & the honorable: the Senatous, and men of vnderstandyng: the master of craftes, and oratours. And I shall geue them chyldrē to be theyr princes, and babes shall haue the rule of you. The people also shalbe pylled and polled, and one shall euer be doyng violence & wrong to another. The boye shall presume agaynst the elder, and the vyle person agaynst the honorable. Yea, one shall take a frend of hys owne kyndred by the bosome, and saye: Thou haste clothing, thou shalt be our head, for thou mayest kepe vs from this fall and perill. Then shal he sweare and saye: I B
can not helpe you. Moreouer, there is neyther meate nor clothynge in my house, make me no ruler of the people. For Jerusalem is ouerthrowen, and Juda must fall to the ground, because that both their wordes & councels are against the Lord, to prouoke the presence of his maiestye vnto anger. The chaunging of theyr countenaunce bewrayeth them: yea, they declare theyr owne synnes them selues, as the Sodomytes, and hyde them not. Wo bee vnto their soules, for they haue retourned euyll vnto them selues. Byd the ryghteous do well, for they shall enioye the fruites of theyr studyes. But wo be to the vngodlye and vnryghteous, for they shalbe rewarded after their workes. Chyldren are ex- C
torcioners of my people, and wemen haue rule of them. O my people, those that call thee blessed, deceaue thee, and deprayue the waye of thy footesteppes. The Lorde is ryssen vppe to cōmen of the matter, and standeth vp (I saye) to geue iudgemente of the people. The Lorde shall come forth to reason with the Senatoures, and princes of hys people. It is ye that haue burnt vp my vyneyarde, the extorcion done to the poore is in youre houses. Wherfore do ye oppresse my people, and marre the faces of the poore? sayth the Lord God of hostes. Moreouer, thus saieth the Lorde: Seynge the daughters of Sion are become so proude, and come in with stretched out neckes, and with vayne wanton eyes: seynge they come in tryppynge so nycely with theyr fete. Therefore shall the Lorde shaue the heades of the daughters of Syon, and shall dyscouer theyr shame. In D
that daye shall the Lorde take awaye the gorgiousnesse of theyr apparell, and spanges, chaynes, partlettes, and collares, braceiettes, and hoeues, the goodly floured swyde and browdered raiment, & brooches, and headbandes, rynges and garlandes, holy day cloa-

thes and bailes, kercheles and pinnes, glasses, and cypresses, bonetts and taches. And in steede of good smelle there shall bee stynke among theim. And for their gyrdles, there shall bee louse bandes. And for well set heare, there shall be baldnesse. In stede of a stomacher, a sackclothe, and for their beautie, wythrednesse, and sonne burnyng. Your husbandes and myghtye men shall perysshe with the swearde in battaile. At that tyme shall their gates mourne and complayne, and they shall sytte as desolate folke vppon the earth.

¶ The. iiij. Chapter.

THen shall seuen wyues take holde of one man, and say: we will lay all our meate and clothyng together in common, only that we may be called thy wyues, and that this shamefull reproche may bee taken frome vs. After that tyme shall the braunche of the Lorde bee beautifull and mighty, and the fruit of the earth shalbe fayre and pleasant, for those Israelites that shall spryng therof. The shall the remnaunt in Syon and the remnant at Jerusalem be called holy Namely, all suche as are written among the liuing at Jerusalem: what tyme as the Lorde shall washe awaye the filthines of the daughters of Sion, and purge the blood out from Jerusalem with the wynde of his iudgement, and with fyre. Moreouer vpon all the dwellyngs of the hyll of Sion, and vpon theyr whole congregation, shall the Lorde prouide a cloude and smoke by day, and the shynynge of a flamynge fyre by nyghte: for all theyr glory shalbe preserued. And Jerusalem shalbe a tabernacle for a shadowe, because of heate in the daye tyme, a place and refuge where a man may kepe hym from wether & rayne.

¶ The. v. Chapter.

NOw wyll I synge my beloued frende, a songe of my frendes, because of his vineyard. My beloued frende hath a vineyarde in a very fruitfull plenteous ground. This he hedged, this he walled rounde about, & plãted it with goodly grapes In the myddest of it builded he a toure and made a wine presse therin. And afterward when he looked that it shold bryng hym grapes, it brought forthe thornes. Nowe therefore (O ye citisens of Jerusalem, and whole Juda:) Judge I praye you, betwixte me, and my vineyarde. What more couldc haue bene doone for it that I haue not done. Wherfore then hath it geuen thornes, wher I loked to haue hadde grapes of it? Well, now I shall tell you howe I wyll dooe with my vineyard: I wil take the hedge from it, that it maye perysshe and breake downe the wall, that it maye bee troden vnder foote. I wyll laye it waste, that it shall neyther bee bygged nor cutte, but beare thornes and bryers. I wyll also forbyd the cloudes that they shall not rayne vppon it. As for the vineyard of the Lorde of hostes, it is the house of Israel, and whole Juda his fayre plantyng. Of these he loked for equity, but se there is wrõg: for righteousnesse, lo, It is but miserie. Woe vnto theym that ioyne one house to an nother, and bryngc one lande so nygh vnto an other, that the poore can gette no more grounde, and that ye may dwell vpon the earthe alone. These thynges are in the eares of the Lorde of hostes: shall not many greatter and more gorgious houses bee so waste that no manne shall dwell in theim? And tenne akers of vynes shall geue but a Quarte, and xxx. bushelles of seede shall geue but an Epha. Woo bee vnto theym, that ryse vp early to folowe dronkennesse, and to theim that continue so, vntyll nyghte, and tyll they be sette on fyre with wyne. In those companies are harpes and lutes, tabrets, and pypes, and wyne. But they regarde not the worke of the Lord, and consyder not the operation of his hands. Therfore commeth my folke also into captiuitie, because they haue noo vnderstandyngc. Theyr glorye is dampished with

with hunger, and their pryde is marred for thirste. Therfore gapeth hell, and openeth her mouth marueylous wyde: that their pryde, boastynge and welth, with suche as reioyce therein, maye descend into it. Thus hath man a fall, and is broughte lowe, and the high looke of the proude shalbe layde downe. But the Lord of hostes is exalted in iudgement, and God that is holy, is praised in righteousnes. Thē shall the sheepe eate in order, and the ryche mennes landes that were layde waste, shall straungers deuoure. Woo be vnto them, that drawe wickednes vnto them with cordes of vanity and synne, as it were with a carte rope. Whiche vse to speake on this maner: let him make hast nowe, and go forth with hys worke, that we may see it. Let the councell of the holy one of Israell come, and drawe nye, that wee may knowe it. Woo be vnto them that call euyll good, and good euill, which make darkenes light, and light darknesse, that make sowre sweete, and swete sowre. Woo be vnto them that are wyse in their owne syghte, and thinke them selues to haue vnderstādyng. Woo be vnto thē, that are strong to suppe oute wyne and experte men to set vp dronkēnes. These geue sentence with the vngodly for rewards, but condempne the iuste cause of the righteous. Therfore, lyke as fire lyeketh vp the strawe, and as the flame consumeth the stubble: Euen so their rote shalbe as corruption: and theyr blossome shal vanishe away like dust: for they haue caste away the lawe of the Lorde of hostes, and blasphemed the worde of the holy maker of Israel.

F Therefore is the wrath of the Lorde kyndled also agaynst hys people, and he shaketh his hande at them: yea, he hath smytten, so that the hylles dyd tremble. And their karcases dyd lye in the open stretes, lyke mire. And in all thys, the wrath of God hath not ceassed, but his hand is stretched out styll. And he shall geue a token vnto a straunge people: and cal vnto them in a farre countrye: and behold, they shal come hastely with spede. There shall not be one faynt nor feble among thē, no not a sluggysh nor sliperye person. There shal not one of them put of the gyrdle from his loynes, nor lowse the lachette of his shooe. His arowes are sharpe, and all his bowes bente. His horse hoofes are lyke flynte, and hys cartwheles lyke a stormy wynd. His crye is as it were a Lyon, and he roreth lyke lyons whelpes. They shall roare and hanche vp the praye, and no man shall recouer it, or gette it from them, in that day they shalbe so fearse vpon them, as the sea. And yf we loke vnto the lande, beholde, it shalbe all darkenes and sorowe. If we loke toward heauen: behold, it shalbe darke.

¶ The. vi. Chapter.

IN the same yeare that kynge Oziah died, I sawe the Lord sittyng vpon an high & glorious seate, & his trayne filled ✠ temple. And about him stode the Seraphins, wherof euerye one had syx wynges. With twayne eche one couered his face, with twayne his fete, & with twayne did he flye. They cryed also eche one to other on this maner: holy, holy holy, is the Lord of hostes. The whole worlde is full of his glorye. Yea, the geastes and dorechekes moued at hys cryinge, and the house was full of smoke. Then I sayde: O woo is me. For I am loste, in asmuch as I am a man of vncleane lyppes, and dwell among people that hath vncleane lyppes also: for myne eyes haue sene the Kynge and Lorde of hoostes. Then flewe one of the Seraphines vnto mee, hauynge a hotte cole in his hande, whyche he had taken from the aulter with the tonges, and touched my mouth, and sayde: Lo, thys hathe touched thy lyppes, and thyne vnrygheteousnesse is taken away, and thy sinne forgeuen. Also, I herde the voyce of the Lorde, sayinge on thys maner: Whom shall I sende and who wyll be oure messaunger? Then I sayde: here am I, sende me,

And

And he sayde: go, and tell this people:
mat.13.b • Ye shall heare in dede, but ye shall
Mar.4.b not vnderstand: ye shall playnely see,
Luke.8.b and not perceaue. Harden the herte of
Acte.28.f this people, stop their eares, and shut
Joh.12.f their eyes, that they se not with their
D eyes, heare not with their eares, and
vnderstand not with their hertes, and
conuert and be healed. Then spake I:
Lorde, howe longe? he answered: vn-
tyll the cities be vtterly wasted with
out enhabitoures, & the houses with-
out men, tyl the land be also desolate,
& lye vnbuylded. For the Lorde shall
take the men farre awaye, so that the
land shall lye wast a longe season, yet
in it shall succede ten kynges, and the
land shall returne and be layde waste.
And as the terebinte tree and oke in
winter cast their leaues, and yet haue
their sappe in them, so shall the holye
seede continue in their substaunce.

¶ The.vii. Chapter.

A IT happened in the tyme of Ahaz
the sonne of Iotham, which was
4.re.16.a the sonne of Vziah kynge of Iu-
da, that • Razin the kyng of Siria,
and Pechah the sonne of Romeliah,
kynge of Israell, wente vp towarde
Ierusalem to besege it, but Razin
was not able to wynne it. Nowe
when the house of Dauid (that is
Ahaz) herde word therof, that Siria
and Ephraim wer confederate toge-
ther: hys herte quaked (yea and the
hertes also of his people) lyke as whē
a tree in the fielde is moued with the
wynde. Then sayd God vnto Esay:
go mete Ahaz (thou and thy son Sear
Iasub) at the heade of the ouer pole,
in the fote path by the fullers grou̅d,
and saye vnto hym: Take hede to thy
selfe and be styll, but feare not, nether
be faynt herted, for these two tayles,
that is: for these two smokynge fire
brandes, the wrath and furiousnes of
Razin, the Sirian and Romelies
sonne: because that the kyng of Siria
Ephraim, and Romelies sonne haue
wickedly conspired agaynst the, say-
ing: We woll go vp agaynste Iuda,
vexe them, and bryng them vnder vs,
and set a king there, euen the sonne of B
Tabeell. For thus sayth the Lorde
God therto: It shall not so go forth,
nether come so to passe: for the head
citye of the Sirians is Damascus,
but the head of Damascus is Razin.
And after fyue and threescore yeare
shall Ephraim be no more a people.
And the chiefe citye of Ephraim is
Samaria, but the heade of Samaria
is Romelies sonne. If ye beleue not
it commeth of thys, that ye are vn-
faythfull to God. Moreouer, God
spake once agayne vnto Ahaz, saying:
Require a token of the Lorde thy god,
whether it be towarde the depth be-
neth, or towarde the heygth aboue.
Then sayd Ahaz: I will require none,
nether will I tempt the Lord. Then
Lorde answered: Then heare to, ye of
ꝑ house of Dauid: Is it not ynough
for you that ye be greuous vnto men,
but ye must greue my God also. And
therfore the Lord shall geue you a to- C
ken: Behold, a virgin shall conceaue
and beare a sonne, and thou (his mo-
ther) shalt call hys name Emanuell.
Butter and hony shal he eate, that he
may knowe to refuse the euyll, and
chose the good. For or euer the childe
come to knowledge, to eschew ꝑ euyl
& chose the good: The land (that thou
so abhorrest) shalbe desolate of both
her kynges. The Lord also shall send
a time vpon the, vpon thy people, and
vpon thy fathers house (suche as ne-
uer came sence the tyme that Ephra-
im departed from Iuda) thorowe the
kynge of the Assirians. For at the
same tyme shall the Lorde whistle for
the flyes that are aboute the waters
of Egypte, and for the Wees in the
Assirians lande. These shall come,
and shall lyghte all in the desolate
valeys, in the holes of stones, vppon
all thornye and bushye places. At the
same tyme shall the Lorde shaue the
heare of the head and the fete, and the
beard cleane of, with the rasoure that D
he shall hyer beyonde the water:
namely, with the kynge of the Assi-
rians. At the same tyme shall a man-

lyue

lyue with a kowe, and two shreepe. Theune, because of the abundance of mylke, he shall make butter and eate it. Soo that euerye one whyche remaynethe in the Lande, shall eate butter and honye. At the same tyme all vineyardes (thoughe there bee a thousande vynes in one, and were solde for a thousand sylueryngs) shal be turned to bryers and thornes. Like as they shall come into the land with arrowes and bowes, so shall all the the lande become bryers and thornes. And as for all hylles that are hewen downe, there shall not comme vppon theym any feare of bryers and thornes. But the cattell shall be dryuen thyther, and the sheepe shall feede there.

¶ The. viii. Chapter.

A MOreouer, the Lorde sayde vnto me: Take thee a great leafe, and wryte in it, as men doo wyth a penne, make hasty speede to robbe, and haste to the spoyle. And I called vnto me faythfull wytnesses to recorde: Uriah the preest, and Zachariah, the sonne of Barachiah. After that wente I vnto the Prophetisse, that had conceyued and borne a sonne. Then sayde the Lorde to me: Geue hym thys name: a spedye robber, an hastye spoyler. For why, or euer the chylde shall haue knowledge to crye Father and Mother: shall the riches of Damascus, and the substãce of Samaria bee taken awaye by the spoyler, before the kynge of the Assirians. B The Lorde spake also vnto me, sayinge: for so muche as this people refuseth the styll rennynge water of Syloa, and put theyr delyte in Razin and Romelies sonne: Beholde, the Lorde shall bryng myghtie and greate flouds of water vpon them: namely, the kynge of the Assurians, wyth all hys power: whych shall clyme vppe vpon all hys flouds, and renne ouer all theyr bankes. And shall breake in vpon Juda, flowyng and increasyng in power, tyl he get hym by the neck. He shall fyll also the wydenesse of thy lande wyth hys broade wynges, O Emanuell. Breake downe (O ye people of Assur) and ye shalbe broken downe: Hearken to, all yee of farre countreys. Muster you, and you shall be broken downe, prepare you to battell: and you shall be torne in pieces: take your councell together, yet muste your councell come to naught: go in hand withall, yet shal it not prospere: C for God is with vs. For the Lorde spake thus to me in the power of his hande, & warned me, saying vnto me: that I should not walke in the way of this people. He sayde moreouer: rounde with none of them, who so euer say, yonder people are bound together, feare them not, neyther bee afrayde of them, but sanctifie the Lord of Hostes, let hym be your feare and drede. For he shall bee the holy place to flee to, and stone to stomble at: the rocke to fall vpon: a snare and net to bothe the houses of Israell, and the inhabitours of Jerusalem. And many shall stomble, falle, and bee broken vpon hym: yea, they shall bee snared and taken. Nowe lay the wytnesses D together, and seale the law with my disciples. Thus wyll I waite vpon the Lorde that hathe tourned his face from the house of Jacob, and I wyll looke for hym. But lo, as for me, and the children which the Lord hath geuen me, wee are a token and wonder in Israell, for the Lord of hostes sake, which dwelleth vpon the hil of Sion. And if they say vnto you: aske councel at the sothesayers, witches, charmers and coniurers, then make them this answer. Is there a people any where that asketh not councell at his God? • Shold men renne vnto the dead for • Luk. 24 the liuing? If any man want lyght, lette hym loke vpon the lawe, and the testimonye, whether they speake not after this meanynge. If he doo not this, he stombleth and suffereth hunger. And if he suffre hunger he is out of pacience, and blasphemeth his king and his god. Then loketh he vpward and downeward to the earth, and beholde, there is trouble and darkenesse, vexation is rounde about hym,

and

and the cloude of errour. And oute of
such aduersitie, shal he not escape. Euen
lyke as in tyme past, it hath bene
well seene, that the lande of Zabulon,
and the lande of Nephthali (where
thzough the sea way goeth ouer Jor-
dan into the lande of Galile) was at
the firste in little trouble: but after-
warde sore vexed.

¶ The. ix. Chapter.

THe people that walke in darke-
nes haue seene great light. As
for them that dwell in the land
of the shadowe of death, vpon theym
hath the lyghte shyned. Thou haste
multiplyed the people, and not en-
Psal.118 creased theyr ioye. They reioyce be-
fore thee, euen as men make merye in
harueste, and as men that haue gotten
the victorie whē they deale the spoile.
For thou haste broken the yoke of the
peoples burthen: the staffe of his shol
der, and the rod of hys oppressoure, as
B in the dayes of Madian. And true-
lye euerye battayle that the warrior
accomplisheth, is done with confused
noyse, and defilinge theyr garmentes
with bloud: But this battayle shalbe
with burning and consuming of fire.
For vnto vs a child is borne, and vn-
to vs a sonne is geuen. Vppon hys
shoulder doth the kingdome lye, and
hee is called with hys owne name,
wonderful. The geuer of councel, the
mighty God, the euerlastinge father,
the prince of peace, hee shall make noo
ende to encrease the kingedome, and
peace, and shall syt vppon the seate of
Dauid, and in his kingdom, to set vp
the same, and to stablish it with equi-
ty and righteousnes, from hence forth
C for euermore. This shall the gelousye
of the Lord of Hostes bring to passe.
The Lorde sent a worde into Jacob,
the same is come into Israell. And
all the people of Ephraim shal know
and they that dwel in Samaria, that
can say with pride and hie stomackes
on this maner: The tile worke is fal-
len downe, but we wil build it with
squared stones: The mulbery timbre
is broken, but we shal set it vp againe
with Cedre. Neuertheles the Lord
shal prepare Razin the enemy against
them, and so ordre their aduersaryes,
that the Sirians shall laye hold vpo
them before, and the Philystynes be-
hynde, and so deuoure Israel with o-
pen mouthe. After all this, is not the
wrath of the Lord ceassed, but yet hys
hand stretched out styll. For the peo-
ple turneth not vnto him that chasti-
seth theym, neyther doo they seeke the
Lorde of Hostes. Therefore hath the
Lorde rooted out of Israel both head
and taple, braunche and twygge in
one day. By the heade, is vnderstande
the Senatour and honorable manne,
and by the taple, the Prophete that
preached lyes. For all they which en-
sourme the people that they be in a
ryght case, such be disceuers. Suchas
mē think also to be perfect amōg these D
are but caste awayes. Therefore shall
the Lorde haue no pleasure in theyr
ponge men, neyther fauoure their fa-
therlesse and widowes. For they are
all together ypocrytes and wycked,
and all theyr mouthes speake follye.
After al this, is not the Lords wrath
ceassed, but yet hys hande is stretched
out styll. For vngodlynes burneth as
a fyre in the bryers and thornes. And
as it were out of a fyre in a wood, or a
reede bushe, so ascendeth the smoke of
their pride. For because of ỹ wrath of
the Lord of Hostes, is the land full of
darkenes, and the people be consumed
as it were with fyre, no manne doeth
spare hys brother, but hee robbeth on
the ryght hand: and doth lamyshe, hee
eateth on the left hand, and he shal not
haue ynough. Euery manne shall eate
the flesshe of hys owne arme. Manas-
ses shal eate Ephraim, and Ephraim
Manasses, and they both shal eate Iu
da. After all thys, is not the Lordes
wrath ceassed, but yet is hys hande
stretched out still.

¶ The x. Chapter.

VAo be vnto them that make
vnrighteous lawes, and de-
uyse things, which be to hard
for

for to keepe: where thorow the poore are oppressed on every syde, and the innocentes of my people robbed of iudgemēt: that widowes mai be their pray, and that they maye robbe the fatherlesse. What wyll ye doo in tyme of the visitation, and when destruction shal come from farre? To whom will ye runne for helpe? and to whom will ye geue youre honoure, that he maye keape it? that when I withdraw my hand, ye com not among the prisoners, or lye among the dead? After all this dothe not the wrath of the Lord ceasse, but yet is his hand stretched out styll. Woe also vnto Assur, whyche is a staffe of my wrathe, in whose hand is the rod of my punishement. I shall sende him among those hypocritish people, among the people that haue deserued my displeasoures shall I send hym, that he may vtterly robbe theym, spoyle theym, and treade them down lyke the myre in the strete Howbeit, his meanyng is not so, neither thinketh his hert on this fashion But he imagineth only, how he may roote out and destroye muche people, for he sayth: Are not my Princes all Kynges? Is not Calno as easye to wynne, as Charchamis? Is it harder to conquer Hamath then Arphad? Or is it lighter to ouercome Damascus, then Samaria? As who saye, I were able to wynne the Kyngdom of the Idolaters and their gods: but not Jerusalem and Samaria. Shall I not doo vnto Jerusalem and their ymages, as I dyd vnto Samaria, and theyr idols? Wherfore the lord saith: As soone as I haue perfourmed my whole worke vpon the hyll of Syon and Jerusalem, then wyl I visite the noble and stoute heart of the kyng of Assyria with hys prowde lokes. For he standeth thus in his owne conceit. This dooe I thorowe the power of myne owne hande, and thorowe my wysedome: For I am wise, I am hee that remoue the landes of the people: I robbe their treasures: and (like one of the worthies) I dryue them from their hye seates. My hand hath found oute the strengthe of the people, as it wer a nest. And like as egges ỳ were layde here and there, are gathered together: So do I gather al countreis. And there is no man that dare bee so boide, as to touche a feather, that dare open his mouthe, or ones whysper. Shal the axe boast it self against him that heweth therewith? or dothe the sawe make any bragging against him that ruleth it? That were euen lyke, as if the rodde dyd exalt it self against hym that beareth it: or as though the staffe should magnifie it selfe, as who say: It were no wood. Therfore shal the Lord of hostes send hym amonge hys fatlyngs, leannesse, and burne vp his glory, as it were with a fyre. But the lyght of Israell shall be that fyre, and hys Sanctuarie shalbe the flame and it shall kyndle, and burne vp hys thornes and briers in one day: yea all the glory of his woodde and fieldes shalbe consumed with body and soule. And they shall be as an hoste of men, whose standerde bearer fayleth. The trees also of hys field which remayn, shalbe of suche a numbre, that a chyld may tell them: After that day, shall the remnant of Israell, and suche as are escaped oute of the howse of Jacob, seeke noo more comforte at hym that smote them: but with faithfulnes and truth shal they trust vnto the lord, the holy one of Israel. The remnant euē the Posteritie of Jacob, shall cōuerte vnto GOD the myghtie one. For though thy people (O Israel) bee as the sande of the sea, yet shall the remnant of them conuert in hym. Perfect is the iudgemēt of hym ỳ floweth in rightuousnes, & therfore the Lord of hostes shall perfectly fulfil the thyng that he hath determyned in the myddest of the whole worlde. Therfore thus sayeth the Lorde God of hostes: Thou my people, that dwellest in Syon, be not afrayde for the kyng of the Assyrians: Hee shall smyte thee wyth a rodde, and shall wagge hys staffe at the, as the Egyptians dyde sometyme: But soone after, shall my wrathe, and mine indignation be fulfilled

filled in the destruction of the. More-
G ouer, the Lorde of hostes shall pre-
pare a scourge for him, lyke as was
the slaughter of Madian vppon the
rocke of Oreb. And he shall lyfte vp
his rod ouer the sea, as he dyd some-
tyme ouer the Egiptians. Then shal
his burthen be taken from thy shoul-
ders, and hys yocke from thy necke:
yea, the same yocke shalbe corrupt for
very fatnesse. He shal com to Riath, &
thorow toward Migron: at Michi-
mas shall he lay vp his harnesse, & go
ouer the foord. Gibea shalbe their re-
styng place, Rhamah shalbe afrayed,
Gibea Saul shall flee awaye. The
voyce of the noyse of thy horses (O
daughter Gallim) shalbe herde vnto
Lays and to Anathoth, whiche also
shalbe in trouble. Madmena shal trē-
ble for feare, but the citezens of Ga-
bim are manly, yet shall he remayne at
Nob that daye. After that, shall he
lyfte vp his hand agaynst the mounte
of the daughter Sion, the hyll of Je-
rusalem. But see, the Lorde God of
hostes shal take away the proud from
thence, with feare. He shall hewe
downe the proude, and fell the hye
mynded. The bushes also of the
wood shal be rote out with yron, and
Libanus shall haue a mighty fall.

¶ The .xi. Chapter.

A And there shall come a rod
I forth of the kynred of Isai,
and a blossome shall florysshe
out of his rote. The spyrete of the Lord
shall lyghte vpon hym: the spyrete of
wysedome, and vnderstandynge: the
spyrete of councell, and strength, the
spyrete of knowledge, and of the feare
of the Lorde: and shall make him fer-
uent in the feare of God. For he shall
not geue sentence, after the thing that
shall be brought before hys eyes, neyther reprone a matter at the fyrst hea-
ryng: but with ryghteousnes shall he
iudge the poore, and with holynesse
shall he reformme the symple of the
world. He shal smyte the world with
a rod of his mouth, & with the breath
of his mouth shal he slaye the vngod-
lye. Righteousnesse shalbe the gyrdle
of his loynes, truth and faithfulnesse,
the girdynge vp of hys reynes. The
wolfe shall dwell with the lambe,
and the Leopard shall lye downe by
the goate. Bullocks, Lions, and cat-
tell shall kepe companye together, so
that a lytle chyld shal rule them. The
cowe and the Beare shall fede toge- B
ther, & theyr yong ons shall lye toge-
ther. The Lyon shall eate straw lyke
the oxe, or the kowe. The child while
he sucketh, shall haue a desyre to the
serpentes nest, and when he is wea-
ned, he shall put hys hande into the
Cockatrice denne. No man shall do
cuyll to another, no man shall destroy
another, in all the hyll of my holynes.
For the earth shalbe full of the know
ledge of the Lord, euen as the sea flo-
weth ouer with water. And in that
daye shall the Gentils enquire after
the rote of Jesse, which shalbe set vp
for a token vnto the people, and hys
dwelling shalbe glorious. At the same C
tyme shall the Lorde take in hande a-
gayne, to conquere the remnaunte of
hys people (which shalbe left alyue.)
From the Assirians, Egipcians, Ara-
bians, Mozians, Elamites, Caldeys
Antiochiās, and from the Flandes of
the sea. And he shall set vp a token a-
mong the Gentiles, and gather toge-
ther the disperssed of Israell, yea and
the out castes of Juda from the foure
corners of the worlde. The hatred of
Ephraim also and enemyes of Juda
shalbe cleane roted out. Ephraim shal D
beare no cuyll wyll to Juda, and Ju-
da shall not hate Ephraim: but they
both together shal flye vpō the shoul-
ders of the Philistines towarde the
weste, and spoyle them together that
dwell toward the Easte. The Idu-
mites & the Moabites shall let their
handes fall, and the Ammonites shall
be obedient vnto them. The Lord also
shall cleaue the tunges of the Egip-
tians sea, and with a mightye wynde
shall he lyft vp his hand ouer Mius,
and shall smyte hys seuen streames,
and make men go ouer dryc shod. And
thus shall there be a waye for hys

people, that remaineth from the Assirians, like as it happened to the Israelytes what time they departed out of the land of Egypt.

¶ The .xii. Chapter.

SO that then thou shalte saye: O Lorde, I wyll thanke thee, for thou wast displeased at me, but refrayne thou from thy wrathe, and comfort me. Beholde, God is my saluation, in whom I will trust, and not be afraide. For the Lorde God is my strength, and my songe, he also is become my saluation. Therefore wyth ioye shall ye drawe water oute of the welles of the Sauiour, and then shal ye saye: geue thankes vnto the Lord, call vpon his name, declare his councels amonge the people, kepe them in remembraunce, for his name is excellent. O singe prayses vnto the Lorde, for he hath doone great thynges, as it is knowne in all the worlde. Cry out and syng thou that dwellest in Sion for great is the holye one of Israel in the myddes of thee.

¶ The .xiij. Chapter.

THis is the heauye burthen of Babilon, which Esay the son of Amos dydde see. Lift vp the banner vpon the hie hil, cal vnto the, holde vp your hand, that the Princes maye goe in at the dooze. I haue sente for my debities and my giantes (saith the Lorde) which shal execute wrath, I will call for suche, as triumphe in my glorye. There is a noyse of a multitude in the mountaynes, lyke as of a great people, a rushinge, as thoughe the kingedomes of the nacions came together. (And the Lorde of hoostes, mustreth hys armye to battell.) They come out of a farre countrye, from the ende of heauen: Euen the Lorde hym
B selfe with the ministers of his wrath, to destroye the whole lande. Mourne ye, for the daye of the Lord is at hand, and shall comme as a destroyer from the almyghtye. Therefore shall all handes be letten downe, and al mens heartes shall melte awaye, they shall stande in feare, carefulnesse and sorow shal come vpon them, and they shall haue payne, as a woman that trauaileth wyth childe. One shalbe abashed of another, and their faces shal burne lyke the flame of fyre. Beholde, the daye of the Lorde shall come, terrible, B
ful of indignation, furoure and wrath to make the lande waste, and to roote out the sinners thereof. For the starres and planettes of heauen shall not geue theyr lyght, the sun shalbe darkned in the rysynge, and the mone shall not shyne wyth hys lyghte. And I wyll punyshe the wickednes of the worlde, and the synnes of the vngodlye, sayeth the Lord. The hye stomackes of the proude will I take away, and wyll laye downe the boastyng of C
tyrauntes. I wyll make a man dearer then fyne golde, and a man to bee more worth then a golden wedge of Ophir. Therefore, I wyll shake the heauen, and the earth shal remoue out of her place: in the wrath of the Lord of hostes, and in the daye of hys feareful indignation. And Babilon shalbe as an hunted or chased doe, and as a shepe that no man taketh vp. Euery man shal turne hys owne people, and flie eche one into his owne land. Who so is found alone shalbe shot through: And who so gather together, shalbe destroied with the swearde. * Their Psa. 137
childzen shalbe slaine before their eies their houses spoiled, and their wiues D
rauished. For lo, I shall bring vp the Medes agaynst theym, whyche shall not regarde siluer, nor be desyrous of golde. With bowes shal they destroie the yonge childzen, and haue no pytye vpon wemen wyth child, and their faces shall not spare the childzen. And Babilon (that glorye of Kingdomes and beautye of the Caldees honour) shall bee destroyed euen as GOD Ge. 19.
destroyed * Sodome and Gomorra. It shall not endure for euer, neyther shall there be anye more dwellynge there, from generation to generation. The Arabians shal pytche no tentes

there.

there, nether ſhal the ſhepherds make their foldes there any more: but fearfull wilde beaſtes ſhall lye there, and the houſes ſhalbe full of greate Oules. Eſtriches ſhall dwell there, and Apes ſhal daunſe there, wilde cattes ſhal crye in the palaces, and dragons ſhalbe in the pleaſaunte houſes. And as for Babilons time, it is at hande, and her daies ſhall not be prolonged.

¶ The.xiiii.Chapter.

A BVt the Lorde wyl be merciſull vnto Jacob, and will yet chooſe Iſraell agayne, and ſet theym in their own land. Straungers ſhal cleaue vnto them, and get them to the houſe of Jacob. ¶ The people ſhal take them, and carye theym home to theyr owne lande. And make them to inherite the houſe of Iſraell in the lande of the Lord that they may be ſeruantes and hande maydens of the Lorde.

B Thei ſhal take thoſe priſoners whoſe captiues they hadde beene afore: and rule thoſe that had oppreſſed theym. When the Lord, now ſhall bryng the to reſt, from the trauayle, feare, & hard bondage that thou waſt laden withall: then ſhalt thou vſe thys mockage vpon the kyng of Babilon, and ſaye: Howe happeneth it that the oppreſſoure leaueth of? Is the golden tribute come to an ende? The Lord hath broken the ceptre of the vngodly, and the rod of the Lordlye. Whyche when he is wroth smyteth the people with continual ſtrokes, and tyrannouſelye reygneth ouer the heathen, whom he

C perſecuted without compaſſion. And therfore the whole world is nowe at reſte and quietnes, and men ſynge for ioye. Ye, euen the Fyr trees, and Cedres of Libanus reioice at thy fal, ſaiynge: Now that thou art laid downe, there come vp no mo to hewe downe vs. Hel alſo beneth trembleth to mete thee at thy comming, and for thy ſake hath rayſed his deade, and all mighty men, and princes of the earth. Al kinges of the earth ſtande vp from theyr ſeates, that they may all anſwere and ſpeake vnto thee. Arte thou become weake alſo as we? arte thou become lyke vnto vs? Thy pompe and thy pryde is layde downe into the pytte, and ſo is the melodye of thy inſtrumentes. Wormes be layde vnder the, and wormes bee thy couerynge. Howe art thou fallen from heauen (O Lucifer) thou faire morynge child? howe haſte thou gotten a fall euen to the grounde, and art become weaker the the people? For thou ſaydeſt in thyne hearte: I will clime vp into heauen, D and exalte my throne aboue beſide the ſtarres of God, I wil ſyt alſo vppon the holye mount toward the North, I will clyme vp aboue the cloudes, and wyll be lyke the higheſt of all. Yet thou ſhalte be broughte downe to the depe of hell. ¶ They that ſee thee, ſhall narowly looke vpon thee, and thinke in theym ſelues, ſayinge: Is thys the man, that brought all landes in feare, and made the kingdomes afrayd? Is this he that made the world in a maner waſte, and layde the cities to the grounde, which let not his priſoners go out? The kings of the nacions lye euery one in his owne houſe wyth worſhippe, and thou art caſt oute of thy graue lyke a fylthye abhominable braunch: lyke as dead mens raymente that are ſhot through with the ſwerd and goe downe to the ſtoones of the depe: as a dead coarſe that is troden vnder feete: and arte not buried wyth theym: Euen becauſe that thou haſte waſted thy lande, and deſtroyed thy people. The generation of the wycked ſhalbe wythout honour for euer. Let there a way be ſought to deſtroy their childzen, that be in their fathers wyckednes, that they come not vp agayne to poſſeſſe the lande and fyl the worlde full of enemyes. I wyl ſtand vp agaynſt theym (ſayth the Lorde of hoſtes) and roote oute the name and remnant, ſonne, and ſonnes ſonne of Babilon (ſayeth the L O R D E) and wyll geue it to the Otters, and wyll make water puddelles of it. And I wyll ſwepe theim oute wyth the beſoome of deſtruction, ſayeth

F the Lorde of hostes. The Lorde of hostes hath swornе an othe, sayinge: It shall come to passe as I haue determined, and shall bee fulfilled as I haue deuysed. So that Assiria shal I destroye in my lande, and vppon my mountaynes vyll I treade him vnder foote. Wherethrough hys yoke shall come from theym, and hys burthen shalbe taken from their shoulder. This deuyse hath GOD taken through the whole world, and this is hys hand stretched oute ouer all people. For yf the Lorde of hostes determin a thinge, who is able to disanull it? And yf he stretch foorth his hand, who maye holde it in agayne? The same yeare that king Ahaz died, God threatned on this maner: Reioice not (thou whole Palestina) because the rod of him that beateth thee, is broken: for oute of the serpentes roote, there shal come an adder, and the fruit shalbe a fiery flying worme. But the first borne of the poore shalbe fed, and the simple shall dwell in safetie. Thy roote also vyll I destroye wyth hunger, and it shall slaye thy remnaunte. Mourne thou porte, wepe thou citye, for (O whole lande of Palestina) thou arte layde waste, for there shall come from the North, a smoke, that not one alone may abyde in his place. Who shall then aunswer the messengers of the Gentyles? For the Lorde hath stablished Sion, and the poore of his people that be therein, doo put their trust in him.

The.xv. Chapter.

This is the heauy burthen vpon Moab: Ar of Moab was destroyed and ouerthrowen in the nighte season: Kir also in Moab was destroyed, and perished in the nyght. They wente vp to the ydoles house, euen to Dibon to the hye places, to wepe for Nebo, and Moab did mourne for Medba: All their heades, were balde, and all their beardes shauen. In their streates are they gyrded aboute wyth sackecloth. In all the toppes of theyr houses and streates shalbe nothinge but mournynge and wepyng. Hesbon and Eleale shal cry that their voyce shalbe hearde vnto Jahaz. The worthies also of Moab shall bleate oute and crye for very sorowe of their mindes: Woe shall my heart be for Moabs sake. They shall flee vnto the citie of Zoar, whyche is lyke a fayre younge bullocke of three yeare olde, for they shall all go vp to Luith wepting. Euen so by the waye towarde Horonaim they shall make lamentation for theyr vtter destruction. For the waters of Nimrim shalbe dryed vp, by reason wherof the grasse is withered, the herbes destroied, and the greene thinges gone. For the residue that he hath done, they are sory. As for theyr substaunce, the enemyes haue caried theim to the brooke of the willowes. For the crye went ouer the whole land of Moab: vnto Eglaim and vnto Beer Elim was there nothing but mourning, because the waters of Dimon were full of bloud: for I the Lord shal send more bloud vpon Dimon, and lyons vpon the remnant of the land, and on them that are escaped from Moab.

The.xvi. Chapter.

Sende the Lorde of the worlde a lambe: from the rocke that lieth toward the desert, vnto the hyll of the daughter Sion. For as for the daughters of Moab, they shalbe as a tremblynge birde, that is put oute of harueste, for they shall carye them vnto Arnon: gather your councel, come together in iudgemēt, couer vs with your shadowe in the mid daye, as the nyghte doeth hyde the chased, and bewraye not them that are fled, lette my persecuted people dwell among you. Moab, be thou theyr refuge agaynste the destroyer: for the aduersarye is brought to naught, the robber is vndoone, the tyraunte is wasted oute of the land. And in mercye shal the state be prepared, and he shall sit vpon it in the truth, in the Tabernacle of Dauid iudging and sekinge iudgement, and makinge haste vnto ryghteousnes.

Wo-

we haue heard of the pryde of Moab, he is very proude, presumptuous, arrogante, and full of indignation, and vayne are hys ives. Therefore shall Moab make lamentation because of the Moabytes (that shalbe slaine) ye they shall waile al together. Because of the foundations of the Citye that is made of brycke, shall ye complayne: euen the lame people that ar left one-
C lye behynde. For the vynes of Hesebon are cut downe: As for the vine of Sibna, the lordes of the Heathen haue broken down her principal braū ches: they are come euen vnto Jazer, they went on wandring vnto the wil derneſſe. Her goodly branches were throwen downe, as they wente ouer the Sea. Therefore wyll I mourne for Jazer, and for the vine of Sibna. I wyll poure my teares vppon thee, O Hesbon and Eleall, for the crye of thine enemies is fallen vpon thy som mer fruites, and vpon thyne harueſt. The Mirth and chere is taken away out of the plentifull fyelde, and in the vyneyardes there shall be no ioye nor gladnes. The treader shall treade out no wyne in the presses, the songe of their mery chere haue I layd downe.
D Wherefore, my bowels shall romble lyke an harp for Moabs sake, & myne inward partes for the cities sake that is made of brycke. And it shall come to passe, that whā it is seue that Moab shalbe made wery of hys hil chappels, hee shall come to hys temple to praye, but he shall not be able. So thē this is the sayinge that the Lord hath spoken concerning Moab, sence that tyme. But nowe the Lorde hath spoken, saying: In three yeares whiche shalbe as the yeares of an hyred seruaunte, shall the glorye of Moab bee turned into confusion, throughout all his multitude, which is verye great. And that which remaineth, shalbe very small and feble.

The .xvii. Chapter.

A THis is the heauye burthen vppon Damascus. Beholde, Damascus is taken away, to be no more a Citie, but shall bee an heape of brokē stones. The walled citie of Aroer shalbe foldes for cattell, whyche shall lye there, and there shalbe none to fraye theym awaye. Ephraim also shal no more be stronge: and Damascus shal no more be a kyngdome, and the remnaunt of Siria shalbe as the glorye of the children of Israell, saith the Lorde of hoſtes. And in that daye it shall come to paſſe that Jacob shalbe made very poore, and the fatnes of his fleshe shall waxe leane. And hee shalbe as one that gathereth vp corne in harueſt, euen like him whose arme reapeth the eares of corne. He shalbe also lyke hym that gathereth eares of corne in the valey of Rephaim. Som gathering in dede shal there be left in it, euen as in the shaking of an Olive tree there remayne two or three bearies in the toppe of the vppermooſte bowe, and foure or fyue in the brode fruitfull braunches therof, sayeth the Lorde God of Israel. Then shal man
B tourne agayne to hys maker, and hys eyes shall haue reſpect to the holy one of Israell. As for the altares whyche are hys owne handyeworke, he shall not regarde them: and the things that hys fyngers haue made (as groues and ymages) those shall hee not caſte hys eye vnto. In that daye shall their strong cities be as the forsaken shrubbes and braunches, which they left because of the children of Israel, and the lande shalbe desolate. Because thou haſt forgotten God thy saluation, and haſt not bene mindfull of thy stronge rocke, therefore shalt thou set pleſant plantes, and shalt graffe the braunche of another mannes vyne. In that day shalte thou make thy plant to growe: and earlye in the morning shalt thou make thy seede to flourish. The harueſt shalbe gone in the daye of enheritāce, and there shalbe sorowe without hope of confort. Woe shalbe to the multitude of muche people, whyche shall make a
C sound lyke the noyse of the Sea. And the vyolence of the nacions, whyche shall rage lyke the rushinge in of many waters: Euen lyke many waters

shal the people rage. God shal rebuke him, and he shall flye farre of. He shal be chased away lyke as a dyse strawe vpon the mountaynes before the wind and lyke a thing that tourneth before the storme. At euen beholde, there is trouble: and or euer it be morning, lo, he is gone. This is the portion of them that oppresse vs, and the lotte of them that robbe vs.

The.xviii.Chapter.

O That lande that trusteth vnder the shadowe of wynges, that lande which is beyonde the waters of Ethiopia: Sendinge messengers by the sea, euen in vessels of reedes ouer the water. Goe you hence (ye spedie messangers) to a nation that is scattred abroade and robbed of that they had: a feareful people from their beginning hitherto: a nation troden downe by little and little whose land the flouds haue spoyled. And al ye inhabiters of the world & in dwellers of the earth, loke vp whan he setteth a token in the mountaines, and hearken whan he bloweth wyth the trompe. For so the Lord sayd vnto me: as for me, I wyll take my reste and loke vpon the matter in myne habitation, lyke a fayre heate after the rayne, and lyke a cloude of Dewe in the heat of harueste. For afore the harueste, whan the braunche is growen there shall come rype fruite out of the floure, and he shall cut downe the increase wyth sythes, and the branches shall he take awaye wyth hookes. Thus shal they be lefte together vnto the foules of the mountaynes, and to the beastes of the earth: for in sommer the birdes shall remaine vpon it, & euery beast of the lande shalbe vpon it in the winter. In ỳ time shall there a present be brought vnto the Lord of hoostes: euen a people that is scattred abrode, and robbed of that they hadde, that same people whith hath ben fearfull from their beginning, hitherto: a nation troden downe by lytle and litle, whose land the flouds haue spoyled: To the place of the name of the Lorde of hoostes, euen to the mounte Sion.

The.xix.Chapter.

THe heauye burthen of Egypt: Behold, the Lorde rideth vpon a swifte cloude, and shall come into Egypt, and the ydols of Egypt shall trembie at the presence of hym, and the heart of Egypt shal quake in the myds of her. And I will set ỳ Egyptiãs one against another, so ỳ one brother shall fighte against an other, and one neyghbour agaynst another, cytie against citie, and realme against Realme. The mynde also of Egypte shalbe cleane without councell within it selfe, and the deuice that they take will I destroye, so that they shal seke councell at ydols, and at sorcerers, at workers wyth spirites, and at soothsayers. And the Egyptians wyll I geue ouer into the hande of a marueilous cruell Lord, and a myghtye king shal haue dominion ouer them, sayeth the Lord God of hoostes. The waters of the sea, shal fayle, and the riuer shal decreace and be dryed dype. The waters shalbe drawen oute: the riuer of Egypte shalbe emptied and dried vp, the reedes and flagges shal be cutte downe. The grasse in the riuer and by the ryuers banke, and all that groweth by the riuer, shall wither away, and be brought al to naught. The fishers also shall mourne, and all they that cast an angle into the water, shal make lamentation, and they that laye forth their net beside the waters, shal bee rooted oute. Moreouer, they that worke in flaxe and make fine workes shall be confounded, and so shall they that weaue open woorkes. For they open woorkes shalbe euen destroyed, and al they that make pondes and slewes for fyshe, shall come to naughte. But ye foolyshe princes of Zoan, ye wyse counceliers of Pharao, whose witte is tourned to foolishnes, howe saye ye vnto Pharao: I am comme of wise men, and of auncient kynges.

where are they? where are (I saye) thy wise men? Let theim tell thee (yf they can) what the lord of hosts hath deuised vpon Egypt. The princes of Joan are become fooles, the princes of Noph are disceaued, they haue deceaued Egypte, euen they that were taken for the chiefe kynrede thereof. In the myddes of it, hath the Lorde powred the spirite of wyckednesse, and they haue deceyued Egypte, in euery worke therof, euen as a dronken man staggereth in his vomite. Neyther shall the head or taile, the branch or reede be able to doo any woorke in Egypt. In that daye shall Egypt be lyke vnto women: It shalbe afrayd, and stand in feare at the motion of the hand of the Lorde of Hostes, whiche he shaketh ouer it. And Egypt shalbe afrayd of the lande of Juda: so that euery one whiche maketh mention of it, shall be afrayde therat, because of the conncell of the Lorde of Hostes, whyche he deuyseth for it. In that daye shall fyue cities in the lande of Egypte speake the language of Canaan, and sweare by the Lord of Hostes, the citie of desolation shalbe called one of them. In that day shal the altare of the Lorde bee in the myds of the lande of Egypt, and this title beside it: Vnto the Lorde. And it shall be a token & a wytnesse vnto the lord of hostes in the lande of Egypt. For they shall crye vnto the Lord because of suche as trouble them, and he shall send them a Sauior and a great man to deliuer them. And the Lorde shall be knowen in Egypt, and the Egyptians shal know the Lord in that day, and do sacrifice and oblation: yea they shal bowe a bowe vnto the Lord, and performe it. The Lord also shal smite Egypte sore, and heale theim agayne, and they shall bee conuerted vnto the Lord, and he shalbe intreated of them and shall heale theym. In that daye shall there be a common waye oute of Egypte into Assiria, and Assiria shall come into Egypt, and Egypt into Assiria, so ỳ the Egyptians and the Assyrians shall serue the Lord together. In that day shal the nation of Israel be the third with Egypt and Assiria, and they shal be blessed in the myddes of the lande, whyche land the Lorde of Hostes hath blessed, saying: Blessed is my people of Egypte: Assur also is the worke of myne handes, and Israell is myne inheritance.

The.xx. Chapter.

In the yere that Thartancam came vnto Asdod (when Sargon the kyng of Assiria had sente hym (and hadde soughte agaynste Asdod, and taken it. At the same time spake the Lord by the hande of Esaye the sonne of Amos, sayinge: Go, and take of the sackcloth from thy loyns, and put of thy shoe frome thy foote. And he dyd so, walkynge naked, and barefoote. And the Lorde sayd: Like as my seruant Esay hath walked naked, and barefoot for a signe and wonder three yeares vppon Egypte, and Ethiopia: Euen so shall the kyng of Assiria take away out of Egypt and oute of Ethiopia, chyldren and olde men, naked and barefoote, wyth their loynes vncouered, to the great shame of Egypte. They shalbe brought in feare also, & ashamed one of an other: Ethiopia of Egypte, and Egypt of Ethiopia, consyderyng what glorye they were in afore. And they that dwelle in the same Ile, shall saye in that daye: Beholde, thus are we regarded. whyther shall wee flee for healpe, that wee maye bee delyuered from the kyng of Assyria? And howe shall we escape?

The.xxi. Chapter.

The burthen of the waste sea: Euen as the stormye weather that passethe thorowghe at the noone day to come frō the wildernes from that horrible lande. A greuous vysyon was shewed vnto me: Let one disceitefull offender comme agaynste an other, and one destroyer agaynste an other. Vp Elam, laye syege thou of Media, all their gronyng haue I layde downe. Therefore are my loynes fylled wyth sorowe, heynesse

hath taken hold vpon me, as the pangs of a woman, that is trauailyng. It made me stoupe when I heard it, and it vexed me when I sawe it. My heart panted, fearefulnes came vpon me. The nyght of my voluptuousnes hath he turned against me into feare. Whyle they garnyshed the table, the
B watchman loked: And whyle I was eatyng and drynkyng (it was sayd:) Vp ye Captaines, take you to youre shield. For thus hath the Lord sayde vnto me: Goe and set a watcheman, to telle what he seeth. And he sawe a charet, whiche two horsemen sat vpon, with the cariage of an Asse, and the cariage of a Camell. So he loked and toke very diligent heede. And the Lyon cryed, Lord, I stande waityng all the whole daye, and am appoynted to kepe my watche euery nyght. And behold, here commeth a charet of men with two horsemen. And he answered and sayd: Babylon is fallen, it is fallen, and all the images of hir gods hath he smitte downe vnto the ground. O thou art he, whom I must threshe, & thou belongest to my corn flour. This that I hearde of the Lord of Hostes, the God of Israell haue I shewed vnto you. The burthen of Duma, he calleth vnto me out of Seir: Watch-
C man, what hast thou espied by night? Watcheman, what hast thou espied by nyght? The watchmanne sayd: The morneng commeth, and so doothe the nyght. If ye will aske any question, then aske it, returne, and come agayn. The burthen concerning Arabia: In the pleasant grounde of Arabia shall ye tarye all nyght, euen in the stretes of Dedanim. The inhabiters of the lande of Thema brought foorthe water to hym that was thyrstie, they prefented him with theyr bread that was fled away. For because of the swerdes are they become fugitiue, euen for the drawen swearde, and for the bente bowe, and because of the greeuousnes of warre. For thys hath the Lord sayd vnto me: There is yet a yere according to the yeares of an hyred seruaunt, and all the glory of Cedar shall fayle. And the nombre of theym that shall escape from the bowes, shall be mynyshed by the myghtie chyldren of Cedar, for so the Lord God of Israel hath spoken.

The xxii. Chapter.

THe burthen of the valey of vi- I
sion: What haste thou to doo here, that thou clymest vnto the house tops? Thou that arte full of occupying, thou seditious & proude citie, thy slayne men are neyther put to death with sweard, nor dead in batayle. All thy captaynes are fugitiue together, the archers haue take theim prisoners: All they that are found in thee, are in captiuity together, because they fled farre of. Therfore sayd I: let me alone, and I will make lamen- Luk. 19
tation. Ye shall not be able to comfort Jere. 9. d
me, because of the destruction of the daughter of my people. For this is a day of trouble, of ruine, and of destruction that the Lord wyll bryng to passe in the valey of vision, breakyng downe the citie, & crying vnto mountayns. E Iam bare the quyuer wyth
B a charet of foote men and of horsmen, and the citie of Kyr shewed the shield open. Thy chief valey also was full of charets, and the horsemen set their faces directly towarde the gate. And in that daye dyd the ennemye take away the beautie of Juda, and thenne dyddest thou loke toward the armour of the house of the foreste. Ye haue sene also the broken places of the Citie of Dauyd, howe that they are manye, and ye gathered together the waters of the lower poole. As for the houses of Jerusalem ye haue numbred theym, and the howses haue ye broken downe to make the walle stronge. A pytte also haue ye made betwene the two walles, for the waters of the olde poole, and haue not regarded the maker thereof, neyther hadde respecte vnto hym that tooke it in hande. And in that day dydde the C
Lorde GOD of Hostes call menne vnto weepynge and mournynge, to baldnesse and gyrdynge about wyth sacke-

sackecloth. And beholde, they haue
ioye and gladdnesse, slayenge Oxen,
and killyng sheepe, eatyng flesshe and
1.cor.15 drynkyng wyne. * Lette vs eate and
Sa.22.b drynke: for to morowe wee shall dye.
And it came to the eares of the Lorde
of Hostes: This iniquitie shall not
be pourged frome you tyll ye dye, sai-
eth the Lord God of Hostes. Thus
saith the Lord God of Hostes: Goe,
Esai.36. get thee into ponder treasurer, euen
vnto * Sebna, whiche is the ruler of
the house. What hast thou to do here?
and whome hast thou here, that thou
shouldest here hewe thee out a sepul-
chre, as it were one that heweth him
out a sepulchre an hie, or that graueth
an habitation for hym self in a harde
rocke? Behold, O thou manne, the
Lord shal cary thee away into capti-
uitie, and shal surely couer thee with
confusion. The Lorde shall turne the
ouer lyke a bal with his handes (and
shall sende thee) into a farre contrey:
There shalte thou dye, and there (in
stede of the charettes of thy pompe)
shall the house of thy Lord haue con-
fusion. I wyll dryue thee frome thy
place, and out of thy dwellyng shall
he ouerthrowe thee. And in that day
shall I call my seruant Eliakim, the
sonne of Helkia. And with thy gar-
mentes wyll I clothe hym, and with
thy gyrdle wyll I strength hym: thy
power also will I committe into his
E hande, and he shall be a father of such
Job.12b as dwelle in Jerusalem, and in the
Apo.3.b house of Juda. * And the keye of the
house of Dauid wyll I lay vpon his
shoulder, so that he shal open, & no mã
shall shut. He shall shut, and no man
shall open. And I wyl fasten hym as
a nayle in a sure place, and he shall be
the glorious seat of his fathers house
Moreouer, all generations and po-
sterities shall hang vpon hym, all the
glorye of their fathers house, all ves-
sels bothe great and small, and all in-
strumentes of measure and musike.
In that daye (sayth the Lord of Ho-
stes) shall the nayle that is fastned in
the sure place departe, be broken and
fall, and the burthen that was vppon
it, shalbe pluckt awaye, for so the lord
hath spoken.

The.xxiii.Chapter.

THe burthen of * Tyre: Mourn
yee shyppes of Tharsis, for
there commeth suche destruc-
tion that ye shall not haue an house
to entre into: Oute of the lande of
Cittim haue they knowledge of this
plage. Be stil, ye ỳ dwell in the Ile,
the marchants of Zidon, and such as
passe ouer the sea, haue made the plen
teous. The corn that groweth by the
great waters of Nilus, and the frui-
tes of the ryuer were her vitailes, so
that it became a common marte of the
nations. Be ashamed thou Zidon, for
the see (euẽ the strength of ỳ sea) hath
spoken, sayeng: I haue not trauailed
nor brought forth chyldren, nor nou-
rished vp yong menne, or brought vp
birgins. When tidynges commeth to
the Egyptians, they shall be sory for
the rumor that goeth of Tyre. Gette
you to Tharsis, mourne ye that dwel
in the Isle. Is not thys that glory-
ous Citie of yours, whiche hath ben
of olde antiquitie? Her owne feete
shall carye her foorth to bee a sotour-
ner into a farre countrey. Who hathe
deuysed this agaynst Tyre (that ge-
uethe garlandes vnto other Cities)
whose marchauntes are princes, and
whose captaynes are honourable in
the world? Euen the Lord of hostes
hath deuysed this to put downe the
pryde of all suche as be glorious, and
to mynyshe all theym that bee proude
vppon earth. Get the out of thy land
vnto the daughter of Tharsis, seyng
thou haste no more strength. He that
smote the kyngdomes together, hol-
deth oute his hande ouer the sea, euen
the Lord hymselfe hath geuen a com-
maundement agaynst the same com-
mon place of marchaundise, that they
shall vtterly destroye the might ther-
of. And he sayd: Make no more thy
boast, O birgin, thou daughter Zi-
don) thou shalt be broughte downe:
Vppe, gette thee ouer vnto Citim,
where neuertheless thou shalte haue

Ezc.26a

B

C

no reste. Beholde, this people come not of the Caldees, but Assur made them stronge with greate shyppes. They set vp the stronge holdes therof, and destroyed hys palaces, and he broughte it in decaye. Mourne ye shippes of Tharsis, for your strength
D is brought downe. And in that daye shall Tyre be forgotten seuentye yeares (accordynge to the yeares of one king) and after the ende of the seuentye yeare shall Tyre synge as doeth an harlot. Take an harpe, and go about the citie (thou harlot thou haste bene forgotten) make swete melodye, synge mo songes, that thou mayest be had in remembraunce. And after the ende of the seuentye yeares, shall the Lorde vysyte Tyre, and shee shall conuerte vnto her rewarde, and shall commytte fornicatiō with all the kyngedomes of the earth, that are in the worlde. Theyr occuppynge also and their rewarde shalbe holye vnto the Lorde. Theyr gaynes shall not be layde vp nor kepte in store, but it shal be theirs that dwell before the Lord, that they may eate ynough, and haue clothyng sufficient.

¶ The .xxiiij. Chapter.

A Beholde the Lorde maketh the earth waste and emptye: he turned it vpsyde downe, and scattereth abrode the inhabitours therof: And the priest shalbe as the people, and the master as the seruaunte, the mastresse lyke the mayde, the seller lyke the byer: he that lendeth vpon vsury, lyke him that borroweth vpon vsurye: the creditoure as the detter. The worlde shalbe cleane wasted, and vtterly spoyled, for so the Lorde hath spoken. The earth is sorye and consumeth away, the worlde is feble and perysheth, the proud people of ỹ earth are com to naught. The earth also is becom vnprofitable vnder the inhabitoures therof, which haue transgressed the lawes, chaūged the ordinance, broken the euerlastynge couenaunte.
B Therefore hath the curse consumed the earth, and they that dwell therin, are fallen into trespace. Wherfore, the inhabitours of the earth are perysshed with drouth, and fewe men are left behinde. The wyne fayleth: the vyne hath no myght, al they that haue bene merye of hert, are come to mourning. The myrthe of tabrettes is layde down, the noyse of such as haue made merye, is ceassed, the ioye at the harpe is at an ende. They shall drynke no more wine with mirth, strong drinke shall be bytter to them that drynke it. The citie of vanitie is broken down, euery house is shut vp, that no man maye come in. In the stretes is there a crying because of wyne, all chere is vanyshed awaye, the myrthe of the worlde is gone, in the cirye is left desolacion: and the gate is smitten with
C destruction. For in the middes of the worlde, euen amonge the people, it shall come to passe, as at the shakynge of Olyues, and as the grapes are whē the wine herueste is done. They shall lyfte vp theyr voyce: and make a merye noyse, and in magnifyinge of the Lorde, shall they crye oute of the weste. Wherfore, prayse ye the Lorde in the valleys, euen the name of the Lord God of Israel in the Iles of ỹ sea. From the vttermost part of the earth haue we heard prayses & myrth because of the righteous. And I said: I know a thyng in secret, wo is me, the transgressours haue offended, the transgressours haue greuously offended. Fearefulnesse, the pytte, and the snare are vppon thee, O thou that dwellest on the earth. It wyll come to passe, that whoso escapeth that fearfull noyse, shall fall into the pyt. And he that commeth vp out of the pytte, shalbe taken with the snare. For the
D windowes from an hye are open, and the foundacions of the earth are moued. The earthe is vtterlye broken downe, the earth hath a sore rupne, the earth quaketh exceadyngly. The earth shal reele to and fro like a dronkerd, and shalbe remoued lyke a tente (of one night) and the iniquitie therof shalbe heauy vpon it. It shall fall,

and not ryse vp agayne. And in that daye shall the Lorde visyte the hooste aboue that is on hye: and the kynges of the worlde that are vpon the earth. And they shall be gathered together, as they that be in prison: and they shalbe shut vp inward, and after manye dayes shall they be visited. * The Luk.21 r moone shall be abashed, and the sunne ashamed, whē the Lord of hostes shal reygne in mount Sion and in Ierusalem with worshyp, and in the syght of such as shalbe of his counsell.

¶ The.xxv.Chapter.

A THou arte the Lord my God, I wyl magnifye the, I wil geue thankes vnto thy name. For thou hast brought wonderful things to passe, accordyng to thyne olde counseles truely and faythfully. * Thou Esa.29 a hast made of a citie an heape of stones and brought a strong towne into decaye. The habitacion of straungers hast thou made to be no citye, neyther shall it be buylded any more. Therfore shal the mighty people geue glorye vnto thee, the citye of the valeant Heathen shall feare thee. For thou haste bene a strength vnto the poore, and a succoure for the needye in hys trouble. A refuge agaynst euyll wether, a shadow agaynst the heate. For the blaste of ragynge men is lyke a B stormе that casteth down a wal. Lyke as thou bryngest heate downe out of a drie place, so shalt thou suppresse the noyse of aliauntes. The heate is in the shadow of the cloude: the braunch of the myghty shall be brought low. Luk.14 d And in thys mountayne shall * the Lorde of hoostes make vnto all people a Feaste of plenteous and delycate thynges, euen of moste pleasaunt and deyntye dishes. And in thys mountayne shall the Lorde destroye the couerynge, that all people are wrapped in, and the hangyng that is Ose.13 c spred vpon al nacions. * As for death, Apoc.7.c he hath destroyed it for euer. * And the Lord God shal wipe away teares from all faces, and the rebuke of hys people shall he take away oute of all the earth. For so the Lord hath sayd. And in that daye it shalbe sayde. Lo, C this is our God, we haue wayted for hym, * and he shall saue vs. Thys is Ephe.2 a the Lorde, in whom we haue hoped, we wyll be merye, and reioyce in the saluacion that commeth of him. For in this mountayne shall the hande of the Lorde cease, and Moab shall be threshed vnder him, euen as strawe is threshed vpon the ground. And he shall stretch out his hand in the middes of them (as he that swymmeth, casteth out hys handes to swymme: and with the strength of hys handes shall he brynge downe their pryde. The strong holde also and defence of thy walles hath he ouerthrowen and caste downe and brought them to the ground, euen vnto dust.

¶ The.xxvi.Chapter.

IN that day shall this song be A songe in the lande of Juda. * we haue a strong citye. Sal Psa.18 c uacion shall God appoynte in stede of walles, and bulwarkes. * O- psa.118 b pen ye the gates that the ryghteous people which kepeth the trueth maye enter in. Their mynd is set vpon the because thou preseruest them * in Rom.5 b peace, yea in peace: because they putte theyr trust in thee. Put ye your trust alway in the Lorde: for in the Lorde God there is strength for euermore. * For he hath brought downe the hye Esa.25 c mynded citezens. As for the proude citye, he hath brought it lowe: euen vnto the ground shal he cast it down, and bryng it vnto dust. The fote euen the foote of the poore, and the steppes of such as be in necessitye shall treade it downe: The path of equitye wilte B. thou graunte vnto the iuste, O thou moste ryghteous, * thou shalte order Psa.16 a the pathe of hym that is ryghteous. Yea, in the waye of thy iudgementes, O LORDE, haue we put our truste in thee. Thy name also, and the remembraunce of thee, is the thynge that oure soule longeth for. * My soule hath longed for thee all Psa.63 b the night, and with my spirite (which is within me) wyll I seke the earlye

in the morynyng. For when thy iudgmentes are in the earthe, the inhabytoures of the worlde shal learne righteousnes. Shall the vngodly man be fauoured, whiche hath not learned righteousnes, but doeth wickedlye in the earth, where nothynge oughte to be done, but that whiche is ryghteous: he shall not see the glorye of the Lorde. Lorde, when thy hand is lyfte vp to stryke, they se it not: but they shall see it, and be confounded with the zele of the people, and the fier that consumeth thyne enemyes, shall deuoure them. Lorde vnto vs thou shalt
Phil.2.a prouyde peace: * for thou also haste wroughte all our workes in vs. O Lord our God, other Lordes beside thee hath subdued vs, but we wyl be myndefull onely of thee, and of thy name. The deade wyll not lyue, and they that be oute of lyfe wyll not ryse agayne: therfore hast thou visited and roted them out, and destroyed all the memorye of them. Thou hast encreased the people (O Lorde) thou haste increased the people, and thou arte
Leu.26 g prayed: thou hast sente them farre of vnto al the coastes of the earth. * Lord
D in trouble haue they visited thee: they powred oute theyr prayer, when thy
Joh.16 c chastenyng was vpon them. * Lyke as a woman with chylde that draweth nye towarde her trauell, is sorye and cryeth in her paynes, euen so haue we bene in thy syghte, O Lord.
Rom.8 d * We haue bene with chylde, and suffered payne, as though we had broughte forthe wynde. For there is no saluacion in the earth, neyther do the inhabitours of the worlde submytte
1 Cor.6 d them selues. * Thy deade men shall lyue, euen wyth my bodye shall they ryse agayne. Awake and synge ye that dwell in duste. For thy dewe is euen as the dewe of herbes, and the earthe shall caste oute them that be vnder
Gen.19 c her. Come my people, * enter thou into thy chambers, and shut thy doores
Apoc.6 a about thee: * hyde thy selfe for a lytle whyle, vntyll the indignacion be ouer paste. For lo the Lorde is commynge out of his place, to visyte the wickednesse of such as dwell vpō earth. The earthe also shall dysclose her owne bloode, and shall no more hyde them that are slayne in her.

¶ The .xxvii. Chapter.

IN that daye, the Lorde with hys sore, great, and myghtye sweard shall visyte * Leuiathan the fugitiue serpent, euen Leuiathan that crooked serpente: and he shall slaye the dragon that is in the sea. In that day, see that ye synge of the congregation whiche is the vyneyarde, that bryngeth forth the best wine. Euen I the Lorde doo kepe it. In due season shall I water it: and leaste the enemye doo it any harme, I wyll both nyght and day preserue it. There is no displeasure in me, els (when the vyneyarde bryngeth me foorth bryers and thornes) I wolde go thorowe it by war, and burne it vp together. Let it take holde of my strength, and it shalbe at one with me, euen at one shall it be with me. The dayes are commynge, that Jacob shall take roote, Israell shall be grene and flourysshe, and the worlde shalbe filled with fruite. Hath he smytten hym as sore as he dyd the other that smote hym: Or is he slayn with so sore a slaughter as they that slewe hym? In measure doeth he smyte hym, whyle he sendeth vnto hym suche thynges, wherby he commeth to his mynd agayne. For in the daye that the easte wynde bloweth sore, it taketh away the frutes. Thus therfore shall the iniquitye of Jacob be reconsiled, and here is al the fruite of the takynge awaye of hys synne, yf he make all the stones of the aultare of Idoles, as chalke stones that are beatē in sunder, that their groues and ymages ryse not vppe agayne.
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and sette theim on lyze. • For it is a people of no vnderstanding, and therfore he that made theym, shall not fauour them: and he that created theim, shal geue them no grace. And in that day shall the Lord make a threshyng from the myds of the ryuer Euphrates vnto the ryuer of Egypte, and ye chyldren of Israel, shall be gathered together one to an other. In that day shall the great trompet be blowne, so that they which were lost in the land of Assiria: and they that were banyshed into the land of Egipt, shal come and woorshyp the Lorde in the holye mount at Jerusalem.

¶ The. xxviii. Chapter.

A Oseæ. 3. a

WO be vnto the croun of pryde euen • to the dronken people of Ephraim, whose greate pompe is as a flowre that fadeth away, vpon the head of the valey of such as be in wealth and are ouerladen with wyne. Behold, • there Mat. 16. cometh a vehement and sore day from the Lord lyke an vnmeasurable hayle and perillous tempeste, euen lyke the force of myghtie and horrible waters that violently beareth downe all thinges. The crowne of the pryde of the dronken Ephraemites shalbe troden Esa. 40 a vnder foote: • so that the floure of his fayrenes and beautie, which is in the head of the valey of fatnesse, shall fade away, as dooth an vntymely rype fyg afore harueste, whiche whan a manne spyeth, he loketh vpon it, and whyle it is yet in his hande, he eateth it vp. In that day shall the Lorde of hostes B be the crowne of glory, and diamonde of beautie vnto the residue of his people. He wyll be also a spirite of perfecte knowledge to hym that sytteth in iudgement, and strength vnto thē that tourne awaye the battaile to the gate of the enemies. But they are out of the way by reason of wyne: yea, far out of the way are they thorow strong Esai. 5. c drinke. The prieste also and the prophete are gone astraye by the meanes of stronge drynke, they are dronken with wine, they goe amysse thorowe stronge drynke: they fayle in prophecying, and stumble in iudgemēt. For the tables are so full of vomyt & fylthines, that no place is clean. Whom thā shall suche one teache knowledge? And whome shall he make to vnderstand the thyng that he heareth? For they are as ignorant as yong chyldren that are taken from the mylk, and are weined. For they that be suche, must C have after one lesson, another lesson: Esa. 10 a • after one commaundement, another Mat. 23 commaundement, after one rule another rule, after one instruction, an other instruction, there a lyttell, and there a lyttell. For he that speaketh vnto this people, is euen as one that vseth rudenesse of spech, and a strange language. If any man say vnto them Lo, this is the rest, wherwith ye may ease hym that is werye, this is the refreshing, they will not herken. • Therfore the worde of the Lorde (lesson vpon lesson, commaundement vpon cōmaundement, rule vpon rule, instruction vpon instruction, there a lyttell, and there a lyttell) shalbe vnto them an occasion of stomblynge, that they may go on, and fall backwarde, be brused, tangled, and snared. Wherefore, D heare the worde of the Lord, ye mockers ye that haue rule of this people, whiche is at Jerusalem. Because ye haue sayd: We haue made a couenant with deathe, and with helle are we at agrement. And though there go forth a sore plague, it shall nat com vntous. For we haue made falshoode our refuge, and vnder vanitie are we hyd. Therfore thus sayth the Lord God: Behold, I lay in Sion for a foundation a stone, euen a tryed stone, a precious corner stone, a sure foundation. Who so beleueth, let him not be to hastie. Judgement also wyll I laye to the rule, and ryghtousnes to the balance: so that the hayle shal take away youre bayne confidence as a broome, and the ryuy place of your refuge shal the waters renne ouer. And thus the couenant that ye made wyth deathe, shalbe disanulled: and your agrement that ye made wyth hell, shall not stād.

1. Co. 14.

Yea

Yea, whenne the sooze plague goeth
soozth, ye shall be troden downe vn-
der it. Frome the tyme that it goeth
sozth, it shall take you awaye. For
early in the mozynynge, euerye daye,
yea, bothe daye and nyghte shall it go
thozowe: and whenne the noyse ther-
of is perceaued, it shall gendze vexaci-
on. For the bed is narowe, and not
large: and the coueryng so smal that a
man can not wind him self vnder it.
Esa.36.f For the lozd shal stand as in mount
2.re.5 a Parazim, & shalbe wzoth like as in
Jo.10b the valley Gibeon, that he maye do
his worke, his straunge wozke, and
bzyng to passe his acte, his straunge
F acte. Nowe therfore see that ye be no
mockers, lest your punyshemente in-
crease: for I haue herd of the Lozde of
hostes, that there shall come a shozte
ende vpon the whole earth. Heare ye
then, and herken vnto my voyce, con-
sider and ponder my spech. Doth not
the husbandman plowe all the daye,
and openeth and breaketh the clottes
of his ground, that he may sowe? whē
he hathe made it playne, wyll he not
spred abzode the fitches, and sowe co-
myn, and caste in wheate by measure,
and the appoynted barley and rye in
their place? God will instruct him to
haue discreacion, euen his God wyll
teach hym. For fitches shall not be
threshed with an harowe: neither shal
a cart whele be brought thozowe the
cumyn: but that fitches ar beaten out
with a staffe, and comyn with a rod.
But the sede that bread is made of, is
threshed, thoughe it be not alwaye a
threshyng. And the carte whele must
be brought ouer it, leste he grynde it
with hys teeth. This also commeth
of the Lozde of hostes, whiche wozk-
eth with wonderfull wisdome, and
bzyngeth excellent wozkes to passe.

¶ The.xxix. Chapter.

I Vlo vnto thee, O Ariel Ariel
thou citie that Dauid dwelt
in: Go on from yere to yeare,
2Reg.5b and let the lambes be slayne. I wyll
lay a sege vnto Ariel, so that ther shal
be heauynesse and sozowe in it: and it
shall be vnto me, euen as an aulter of
slaughter. I wyll besege thee rounde
about, and fyght agaynst thee thozow
a bulwarke: and wyl reare vp dyches
agaynst thee. Thou shalt be brought
downe, and shalt speake oute of the
grounde, and thy speche shall go lowe
out of the dust. Thy voyce also shall
come out of the ground like ỹ voice of
a witch: and thy talkyng shall whys-
per out of the duste. Moreouer, the
noyse of thy straunge enemyes shalbe
lyke thynne duste, & the multitude of
tyrauntes shalbe as drye straw that Psal.1.b
can not carye: euen sodaynelye and in
haste shall their blaste go. Thou shalt V
be visited of the Lozd of hostes with
thonder, earthquake, and with a gret
noyse: with stozme and tempest and
with the flame of a consumyng fyre.
And the multitude of all nacions that
fyghte agaynste Ariell, shall be as a
dreame sene by nyght: euen so shall Psa.83.d
all they be, that make warre agaynst
it, and stronge holdes to ouercome it,
and that lay any sege vnto it. In con-
clusion, it shalbe cuē as when an hon
gry man dreameth that he is eatyng,
and when he awaketh, hys soule is
emptye. Or as when a thirstye man
dreameth that he is drynkynge: and
whē he awaketh, he is yet faint, & his
soule hath appetite. Euen so shall the
multitude of all nacions that fyghte
agaynst Sion. Ponder these thinges E
once in youre myndes, and wonder.
Blynded are they them selues, and
the blynde guydes of other. They are mat.15.b
dronken, but not with wyne: they
are vnstable, but not thozowe strong
drynke. For the Lozde hath couered
you with a slomberynge spzete, and
hath closed your eyes. Youre prophe-
tes also and rulers that shoulde see,
them hath he couered. And the visi- Esay.6c
on of all the prophetes is become vn-
to you, as the wozdes of a booke that
is sealed vp, whiche men delyuer to
one that is learned, sayinge: Reade
thou in it. And he sayth: I can not,
for it is sealed. And the boke is geuen
vnto him that is not learned, saying:
Reade thou in it, and he sayeth: I am
not learned. Therfore thus hath the

Lozd

mat.15.a Lorde sayde: • For so muche as thys people when they be in trouble, do honoure me with theyr mouthe, and wyth theyr lyppes: but theyr hearte is farre fro me, and the feare wherche they haue vnto me, proceadeth of a commaundemente that is taughte of
D men. Therfore wyll I do maruayles amonge this people, euen marueloꝰ
1 Cor.2.c thynges (I say) and a wonder. • For the wysedome of their wyse men shal perysshe, and the vnderstandynge of theyr wyttye men shall hyde it selfe. Wo vnto them that kepe secrete their thoughtes, to hyde their counsel from the Lorde, and doo theyr workes in
Esa.47.b darkenesse, saying: • Who seeth vs? and who knoweth vs? Doubtlesse, youre destruction is (in my handes) in reputacion as the potters claye. And doeth the worke saie of him that made it, he made not me? And doeth an earthen vessel saye of him that fashioned it, he had no vnderstandyng? Is it not harde at hande, that Libanus shalbe turned into a lowe field, & that the lowe fyelde shalbe taken as the woode? And in that daye shall deafe men heare the wordes of the booke, and the eyes of the blynd shall see, euen oute of the cloude, and out of darkenes. The meke spyrite also shal be merye in the Lorde, and the poore among them that be lowely, shall reioyce in the holy one of Israell. For he that dyd violence, is broughte to naught, and the scorneful man is consumed: and they roted oute that were hastye so soone to vnrighteousnes, Makyng a man to sinne in the word, and that toke him in a snare, whiche reproued them in the open place: and they that haue turned the cause of the righteous to naught. Therfore thus sayth the Lord vnto the house of Jacob, euen thus sayth he that redemed
Esa.43.a Abraham: • Jacob shall not nowe be confounded, nor hys face pale. But when he seeth his chyldre, the worke of my handes in the myddes of hym, they shall sanctyfye my name, and prayse the holye Lorde of Jacob, and feare the God of Israell. They also that haue bene of an erronious spyrite shall come to vnderstanding, and they that haue bene scornefull, shall learne doctryne.

¶ The.xxx. Chapter.

Alas, for those disobedient chil
A dren (sayth the Lorde) • that Esa.8.b
they wyl take counsel without me. Alas, that they will take a secrete aduyse, and not out of my spyrite, and therfor adde they synne vnto sin. Euen they that walke to go downe into Egypte, and haue asked no question at my mouth: but seke strength in the might of Pharao, and truste in the shadowe of Egipt. Therfore shal the strength of Pharao be your confusion, and the truste in the shadowe of Egypte youre shame. For his captaynes were at Zoan: and his ambassadours came vnto Hanes. • They 4.re.11.d
were all ashamed of the people that coulde do them no good, and that might not helpe them, nor shew them any profyte, but were their confusion and rebuke. The heauy burthē of the
B beastes of the south in a lande of trouble and angusshe, from whence shall come the yonge and olde Lion, the viper and fyrye serpente that fleeth agaynst them that vppon coles beare their ryches, and vpon camelles their treasures, to a people that can do thē no good. For vayne and nothynge worth shall the helpe of the Egyptians be. Therfore haue I cryed vnto Jerusalem. They shalbe quiet ynough, yf they wyl settle their myndes in quietnes. • Nowe therfore, go Esay.1.a
thy waye and wryte this before them in a table, and note it in a booke, that it maye finallye remayne and be kept styll for euer. For thys is an obsti- Esay.1.b
nate people, and dyssemblynge children, chyldrenne that refuse to heare the lawe of the Lorde: For they saye
C vnto the seers: Se not, and to them that be cleare of iudgement: looke not oute ryghte thynges for vs: but speake fayre wordes vnto vs: looke oute erroures, gette you oute of thys waye, departe oute of thys path, and turne the holy one of Israell fro vs.

Wher-

wherefore thus sayeth the holye one of Israell: Because your hertes rysse agaynst thys worde, and because ye trust in wrong dealyng, and peruerse iudgemente, and put your confidence therin. Therfore shall ye haue thys mischefe for your destruction and fal, lyke as an hye wall that falleth, because of some ryft or blast, whose brea
Psal.2.d kynge commeth sodenly. * And the hurt therof is lyke an erthen vessell, which breaketh without help: so that in the burstyng of it, ther is not found one sheuer to fetch fire in, or to take
D water withall oute of the pyt. For thus sayth the Lord god, euen the holye one of Israell: In repentaunce
Exo.14c and in-reste shall ye be saued: in quietnes
2.pa.20c and sure confidence shalbe youre strength. But ye haue had no lyste therto. For ye haue sayd: No, but we wyll escape thorowe horses. (Therfore shall ye flye) and we will get vs vp vpon swifte beastes. And therfore shall your persecutours be swyfter.
Leu.26a * A thousande shall flye at the rebuke of one, and at the rebuke of fyue shall ye all flye, tyll ye be lefte as a shyppemaste vpon the top of a mountayne,
Rom.2a and as a beäken vpó an hyll. * Therfore doth the Lord cause you to wayt, that he may haue mercy vpon you: to thintent that he may haue the preemi nence, when he is gracious vnto you. For the Lorde is the God of iudge
E ment. Blessed are all they that hope in hym. If the people remayne in Sion and at Jerusalem, thou shalte not be in heauynesse: but at the voyce of thy complaynte shall he haue mercye vpon thee. And when he heareth it, he shall geue thee an answere. And though the Lord geue you the breade of trouble, and the water of aduersitye, thy rayne shall bee no more so scantely but thyne eyes shall see thy rayne. Yea, and thyne eare shall heare the talkynge of hym that doth speake
Deu.4.a behynde thee. * This is the waye, walke ye in it. Turne not aside, neyther to the right hand, nor to the left. Ye shall destroye also the couering of your syluer ymages, and the deckyng of your golden ydols. Euen as fylthynes shal ye put them away. And thou shalt say vnto it: Get the hens. Then shall God geue rayne vnto thy seede, that thou shalt sow the ground withall, and breade of the increase of the earth, which shalbe fat and very plenteous. In that day also, shall thy cattell bee fed in large pastures. The oxe lykewise, and the yong asses, that eate the grounde, shall eate cleane prouender, which is purged with the wynd and the fanne. Finally, vppon euery hye mountayn and hyll shall there be
F ryuers and streames of waters, * in
2.pe.3.b the day of the greate slaughter, when the towers fall. Moreouer, the light of the Moone shall be as the lyght of the sunne, and the sunne lyght shalbe seuen folde, and haue as muche shyne as in seuen dayes beside, whenne the Lorde byndeth vp the sore of his people, and healeth the stroake of theyr wounde. Beeholde, the name of the Lord commeth from farre, and his presence is so hote, that no man is able to abyde. His lippes are ful of indignation, and his tongue is a consumyng fyre. Hys breathe is as a vehemente flood of water that reacheth vp to the neck. That he may sift away the heathen in the synne of vanitie. And his G
Ipse.5. breathe is as a bridle of errour in the iawes of the people. And ye shal syng lyke as in the nyghte, when the holye solempnitie begynneth. And ye shall haue gladnesse of heart, lyke as when one commethe wyth a pype vnto the hyll of the Lord, and to the most mighty one of Israell. And the Lord shal cause his glorious voyce to be heard, & shall declare his stretched out arme with a terrible coũtenance, and with the flame of a consumynge fyre, wyth noysome lyghtnyng, wyth a showre, and wyth hayle stones. For thorowe
Esa.10 the voyce of the Lord shall * Assur be destroyed, whyche smote other menne with the rodde. And it shall comme to passe, that whether so euer he goeth, the rodde shal cleaue vnto him, which the Lord shall lay vppon hym, wyth tabrets and harpes, and with greate warre

warre shall he fyghte agaynste hys
mate.25c hoaste. * For the fire of payne is ordeyned from the beginnyng: yea, euen for kynges is it prepared. This hath the Lorde set in the depe, and made it wyde: the burnynge whereof is fire and muche wood. The breathe of the Lorde, whyche is a ryuer of brymstone, doeth kyndle it.

¶ The. xxxi. Chapter.

A VAo be vnto thē that go downe into Egipt for helpe, and truste in horses, and put their confidence in charetts, because they be many, and in horsemen, because they be mighty and stronge. But they regarde not the holye one of Israell, and the y aske no question at the Lorde. Where as he neuertheles (beyng wyselest of all) plageth the wycked, and yet goth not from hys worde, when he stepeth forth, and taketh the victorye agaynst the houshoulde of the frowarde, and agaynst the helpe of cuyll doers. Nowe the Egiptians, are men and not God, and their horses flesshe and not spyrite. And assone as the Lorde stretcheth out his hand, then shall the helper fall, and he that shoulde haue bene helped, and they shall all together be destroyed. For thus hath the
B Iyon. 5.a Lord spoke vnto me: Like as the * lyon or * lyons whelpe roareth vpon
* Gen. 49b the praye that he hath gotten, and is not afrayed, though the multitude of shepherdes crye out vpon hym, neyther abashed for al the heape of them. So shall the Lorde of hoostes come downe to fyght for mount Sion, and
C defende his hyll. Like as birdes flutter
Deu. 32d about their nestes, * so shall the Lord of hoostes kepe, saue, defende, and deliuer Jerusalem. Therfore, O ye chyldren of Israel, turne agayn, from
Esay. 2.c that infidelitie, wherin you drowned youre selues. * For in that day euery man shall cast out hys ydoles of syluer, and hys ydoles of golde, whiche
D ye haue made with your owne han-
Gen. 37e des vnto your synne. * Assur also shal be slayne with the swearde, not with a mannes swearde, neyther shall the swearde of anye man deuoure hym. And he shall flee from the slaughter, and hys seruauntes shalbe discomfited in their hertes. He shall goo for feare to his stronge holdes, and hys prynces shall flee from hys badge. Thys hath the Lorde spoken, whose lyght burneth in Syon, and hys fier in Jerusalem.

¶ The. xxxii. Chapter.

BEholde, a kynge shall goueme A
after the rule of ryghteousnes, and the prynces shall rule, accordynge to the balaunce of equitie. And that man shalbe vnto men as a defence for the wind, and as a refuge for tempeste: lyke as a ryuer of water in a thirstye place, and the shadowe of a great rocke in a drye lande. The eyes of the seynge shall not be dymme, and the eares of them that heare, shal take diligente hede. The herte of the vnwyse shall attaine to knowledge, and the vnperfyte tongue shall speake playnely and distinctlye. Then shall B
the foolishe nygarde be nomore called gentle, nor the churle lyberall. But the nigarde wyll be nigardelye mynded, and hys herte wyll worke cuyl, and playe the ypocryte, and ymagyne abhominacions agaynst God, to make the hongrye leane, and to withholde drynke from the thirstye. These are the perilous weapons of the churlyshe, these be hys shameful councels: that he maye begyle the poore wyth dysceptfull wordes: yea, euen there as he shoulde gene sentence wyth the poore. * But the lyberal person ymagineth honest thynges, and commeth Pro. 17b
vp for liberalitye vnto promotion. Vp (ye rich & idle wome) herken vn- C
to my voice. Ye careles cities, marke my wordes. After, yeares and dayes shall ye be broughte in feare, O ye careles cities. For harueste shalbe out, and the grape gatherynge shall not come. O ye ryche ydell cities, ye that feare no parell. Be abashed, you that liue in abundance, tremble you that lyue careles: caste of your rayment, make youre selues bare, putte sacke clothe about you. For as the infantes wepe when their mothers teates are

dryed: so shall you weepe for youre faire fieldes and fruitful vineyardes. My peoples field shal bryng thornes and thistles: and so shall it be euen in euery house of voluptuousnes, and in euery citie that reioyceth. The palaces also shalbe broken downe, and the greatly occupied cities desolate. The toures & bulwarks shall become dennes for euermore, the pleasure of mules shalbe turned to pasture for shepe: vnto the tyme that the spirite be poured vpon vs from aboue. Then shall the wylderneſſe be a fruitfull fielde, and the plenteous fielde shalbe reckened for a woodde. Then shall equitie dwell in the desert, and righteousnes in a fruitfull land. * And the reward of righteousneſſe shalbe peace, and her fruite, reste and quietnes for euer. * And my people shall dwelle in the Innes of Peace, and in sure dwellyngs, in safe places of comfort. And when the hayle fallethe, it shall fall in the wodde, and the citie shall be set lowe in the baley. O how happy shall ye be, when ye shall safely sowe your sede beside al waters, and drive thyther the feete of your oxen & asses.

Rom. 5 a
Jer. 33 c

¶ The .xxxij. Chapter.

WO to thee, that destroyeſte, whenne thou waste not destroyed, thou breakeſte the league, where as none hathe broken it with thee: for whenne thou shalt leave destroyeng, * thou thy self shalt bee destroyed. And when thou ceasseſt frome breakynge the league, then shall they breake it to thee. O Lorde, have mercy vpon vs: we have put our whole truste in thee. Bee an arme to suche early: and * our helthe in the tyme of trouble. At that confuse noyse, the people fledde, and at thyne exaltynge, the Heathen were scattered. And the spoyles shall bee gathered (whyche shall be youres) as are the gatherynge of Bruchus.

Exo. 21 d
Le. 24. d
Isa. 11. c
Mat. 7 a
Psal. 9 b

And the Multitude gooynge to it, shall bee as Locustes, runnynge to and fro. The Lorde is exalted, for it is he that dwelleth an hye: he hathe fylled Syon wyth Judgement and ryghteousneſſe. And a sure stablyshyng of thy tymes shall be strength, healthe, wysedome, and knowledge: and the verye feare of the Lorde shall be the treasure of it. Behold, thy messengers shall crye withoute: and the ambassadours of peace shall wepe bitterly. The streetes are waste, there walketh no man therein. God hathe broken the appoyntemente, the cities are cast away, and men are nothynge regarded, the desolate earth is in heauyneſſe: Libanus is shamed, and hewen downe. Saron is lyke a wylderneſſe: Basan and Charmel are despoyled of theyr fruites. And therefore sayth the Lorde: I wyl vp now: nowe wyll I be auanced: now wyll I be exalted as a myghty God. * Ye shall conceaue Stubble, and beare strawe, and youre spirite shall be the fier, that it may consume you: and the people shalbe burnt like lyme, and as thornes burne that ar hewen of, and caste in the fyre. Now hearken to ye that are farre of, howe I haue done, and consyder my power, ye that be at hande. The synners at Sion are afrayde, a sodeyn fearefulneſſe is come vppon the hypocrites. What is he, amonge vs, saye they, that shall dwell by the consumynge fyer? whyche of vs may abyde that euerlastyng heat? He that leadeth a godly lyfe, saye I, and speaketh the trueth. He that abhorreth gaynes woonne by vyolence and disceyte: he that keepethe hys hande, that he touche noo rewarde: whyche stoppeth hys eares, that he heare no counceil agaynste the innocent bloode: whyche holdeth downe his eyes, that he see none cupil. He it is, that shall dwelle on hye: whose sauegarde shall bee in a bulwarke of rockes, to hym shall be geuen meate, and his waters shal not fayle. Thyne eies shal se the king in his glory: euen the king of the farre countreies shall they see: thyne hert studied for feare, thynckynge thus. * what shalle thenne becomme of the Scrybe? of the Receyuer of our money? what

Jer. 5. d
¶ Psa. 14 and. 23. d
2. Co. 6

of

of hym that taxed our sayntest houses: There shalt thou not see a people of a straunge tongue to haue so diffused a language, that it maye not be vnderstande, neyther so straunge a speeche
D but it shalbe perceaued. There shal Sion be seene the head Citie of oure solemne feastes. There shal thine eies
Heb.9.b see Jerusalem that glorious habitation: the tabernacle that neuer shal remoue: whose nayles shall neuer be taken out world without end: whose cords euerychone shal neuer corrupt: for the glorious maiestie of the Lorde shall there be present amonge vs: as a place, where sayre broade riuers and streames are, through the which shal neyther galley rowe, nor great shippe sayle. For the Lord is our iudge, the
Jacob.4.c Lord is our lawe geuer. The Lord is our king, and he him self shall be our Sauioure. There are the coardes so layde abroade, that they canne not be better. And therfore thei haue not fixed their mast, nor spredde abrode their sayle. Then there is dealed greate spoyle: yea, lame men runne after the praye. There lieth no man that sayth: I am sicke, but all euil is take away from the people that dwell there.

A

The.xxxiiii.Chapter.

COme yee heythen and heare, take hede ye people. Hearken thou earth and all that is ther in: thou rounde compasse and all that groweth therevppon: for the Lord is angrye with all people, and hys displeasure is kyndled againste all the multitude of them, he hath destroyed them and deliuered thē to the slaughter. So that their slaine shalbe caste out, and their bodyes stynk that euen the verye hylles shalbe wet with the bloude of them. All the starres of heauen shall waste, and the heauen shall folde together lyke a roll, and all the
B starres thereof shall fall, lyke as the leaues fall frome the vynes and fygtrees. For my sword shalbe bathed in heauen, and shall immediatelye come down in iudgement vpon Idumea, and vppon the people whyche I haue cursed for my vengeaunce. And the Lordes sword shalbe ful of blud, and be rustye with the fatnesse and bloud of lambes and goates, with the fatnes of the kidneis of wethers. For the Lorde shall kyll a great offring in Bozra, and a greate slaughter in the land of Idumea. There shall the vnicorns fall with them, and the bulles with the giauntes: and their land shalbe throughly soked with bloude, and their ground corrupted with fatnes. Vnto thee also, O Sion, shall comme the daye of the vengeaunce of God, and the yeare when thine owne iudgements shalbe recompensed. And
C his floudes shalbe tourned to pytche, and his earth to brymstone: and therwith shal the land be kyndled, so that it shal not be quenched day nor night: but smoke euermore, and so foorth to lye waste. And no man shal go through it for euer. But Pellicans, storckes, greate oules and rauens shall haue it in possession, and dwel therein. For God shall spreade out the lyne of desolation vpon it, and way it with the stones of emptines. When kynges are called vpon, there shalbe none, and all princes shalbe away. Thornes shall growe in their places, nettles, and thistels in their stronge holdes, that the dragons may haue their pleasure therein, and that they maye be a court for Estriches. There shall straunge
D bisures and monstrous beastes mete one another, and the wilde kepe company together. There shal the Lamia lye and haue her lodginge. Ther shal the onle make her nest, build, be there at home, and bring forth hys younge ones. There shall the kytes come together, eche one to hys lyke. Seeke throughout the Scripture of the Lorde and reade it. There shall none of these thynges be lefte oute, there shal not one, nor suche like, fayle. For what hys mouth commaundeth that same doth his spirit gather together, or ful fylleth. He hath cast the lot for them, and to those beastes hath hys handes deuided the lyke: therefore those shall

possesse the enheritaunce from generation to generation, and dwell therin for euer.

¶ The .xxxv. Chapter.

A BUt the deserte and wildernesse shall reioice, the waste ground shalbe glad and flourysshe as the lylye. She shall flourysshe pleasauntly and be ioyfull, and euer be geuyng of thankes more and more. For the glorie of Libanus, the bewtie of Carmel and Saron shalbe geuen her. These Heb. 12b shall knowe the honoure of the Lord and the mightye of oure God. * And therefore strengthy the weake handes, B and confort the feble knees. Say vnto Deu. 20. a to them that are of a fearefull hearte: and. 31. b Be of good chere, and feare not. * Beholde, youre * God commeth to take vengeaunce: and you shall see the reward that God geueth: God com- mat. 11. a meth his owne selfe, and wyl delyuer Luke. 7. c you. * Then shal the eyes of the blind * psa. 8. a, be lyghtned, and the eares of the deafe * Esa. 41 opened. Then shall the lame manne C leape as an hart, and the * dombe mãs tongue shall geue thankes: * In the wildernes also there shalbe welles sprynges, and flouds of waters in the deserte. The drie grounde shal tourne to riuers, and to the thirstie sprynges of water: where as dragons dwelte afore there shall growe swete flowres and grene rushes. There shalbe foote pathes and common stretes, this shal be called the holye waye. No vncleane persou shal go through it: for the Lord hym selfe shall goe wyth theym that D waye, and the waifarer, nor ignorant shall not erre. There shalbe no Lion, and no rauyshynge beastes shall come therin, nor be there, but men redemed shall goe there frer and safe. And the redemed of the Lorde, I say, shal conuerte and come to Sion wyth thankes geuynge. Euerlastynge ioye shal they haue, pleasure and gladnes shalde among them. And as for all sorow and heauines, shall vanysh away.

¶ The .xxxvi. Chapter.

IN * the .xiiii. yeare of the kynge Hezekias came Sẽnacherib king A of the Assirians downe to laye 4 K. 18 c lege vnto al the strong Cities of Iu- 2 Pa. 2 2 a da, to co conquere them. And the king Esay. 7. b of the Assirians sente Rabsaketh frõ Lachis towarde Ierusalem agaynste king Hezekia, with an exceding host, which set him by the condit of ỹ ouer poole in the way that goeth thorowe the fullers lande. And so there came forth vnto him Eliakim Helkias son the president, * Sabna the scribe, and Esa. 22 b Joah Asaphs sonne the secretarye. And Rabsakeh sayde vnto them: Tel Hezekias, that the greate kyng of Assiria saieth thus vnto him: what presumption is this, that thou trustest vnto? I sayde, Surelye thou trustest in vayne wordes, when councell and strength are necessarye to battaile, or els wherto trustest thou that thou cafleste thy self of frõ me? * lo, thou put- 4 Re. 18 b testt thy trust in a broken staffe of reed Eze. 29 a (I meane Egypt) which he that leaneth vppon, it goeth into hys hande and shooteth hym thorough. Euen so is Pharao the king of Egypte, vnto all theym that truste in hym. But yf thou wouldest saye to me: we trust in B in the Lord our God. A goodly God in deede: whose hye places and aultars Hezekia toke downe, and commaunded Iuda and Ierusalem to worshippe oneiye before the aultare. Nowe therfore deliuer hostages that thou rebelle nemore agaynst my Lord the Kinge of Assirians. And I will geue thee twoe thousande horses: yf thou be able to set men vppon theym. How darest thou resyst the power of the smalest prince that my lord hath? howe darest thou trust in the charettes and horsemen of Egypt? Moreouer, thinkest thou that I am come vp hither to destroye this land without the Lordes wyll? The Lord said vnto me: go vp into the lande, that thou mayest destroye it. Then sayde Eliakim, Sobna and Joah vnto Rabsakeh. Speake to vs thy seruaunts, (we praye thee) in the Sirians language for we vnderstand it wel. And

D Esa. 10 a

speake

speake not to vs in the Iewes tonge, least the folk heare, which sitteth vpon the wall. Then answered Rabsakeh: Thinke ye, that the kynge sent me to speake this vnto thy Lorde and thee? hath he not sent me to them also, that sit vppon the wall? that they may be ℭ compelled to eate their owen dunge, & drinke their owen stale with you? And Rabsakeh stode stylle, and cried with a lowde voice in the Iewes tong, and said: Now take heede, how the great king of the Assirias geueth you warning. Thus saithe the kyng: Let not Hezekias deceyue you: for he shal not be able to delyuer you. Moreouer, let not Ezekias comfort you in the lord, when he saith: The Lorde without doubt shall defende vs, and shall not geue ouer this Citie into the handes of the kyng of the Assirians, beleeue hym not. But thus saith the kyng of Assiria: obteyne my fauour, encline to me, so may euery man enioy his vineyardes & fyg trees, and drinke the water of his cesterne, vnto the tyme that I come my self, and bryng you into a lande that is lyke your owne: wherin is wheate and wine, whiche is bothe sowen with seede, and planted wyth vineyardes. Let not Ezekias deceue D you, when he saieth vnto you: The Esa.10a Lorde shall deliuer vs? *Wyght the gods of the Gentils kepe euery mans land, from the power of the kynge of the Assirians? Where is the God of Hemath & Arphad? Where is the god of Sepharaim? And who was able to defend Samaria out of my hande? Or which of all the gods of these landes hath deliuered their countrey out of my power? Is the Lorde in deede able to deliuer Ierusalē fro my hand? Unto this, Hezekias messengers held their tongues, and answered not one word, for the king had charged them that they should geue him none answer. So cam Eliakim Helkias son, the president, Sobna the scribe, and Joah Asphas sonne, the secretarie, vnto Hezekia, with rent clothes, & tolde hym the wordes of Rabsakeh.

When Hezekias hearde that, A he rent his clothes, *and put 3.re.19a on sacke clothe, and went into the temple of the Lord: but he sent Eliakim the presidente, Sobna, the scribe, with the eldest priests, clothed in sackecloth vnto the prophet Esay Jon.18.3 the sonne of Amoz, & they sayde vnto hym: Thus sayth Ezekias: This is the daye of trouble, of plague, and of blasphemye: for the children are come to the place of birthe: but there is no power to bryng them forth. The lord thy God (no doubt, hath well considred the wordes of Rabsaketh, whom his Lord & king of the Assirias hath sent to defye & blaspheme the lyuinge God, wyth suche wordes as the lord thy God hath heard rycht well. And therefore, lyfte vp thy prayer for the remnant, that yet are left. So the seruauntes of the kynge Hezekias came to Esay. And Esaie gaue them thys B answer: Saye thus vnto your Lord, thus sayth the Lord: Bee not afrayd of the wordes, that thou hast hearde, wherwith the kyng of the Assirians Esa.31b seruants haue blasphemed me. *Behold, I wyll cause a wynde to go ouer hym, as soone as he heareth the rumoure, he shall go againe into hys countrey: there will I destroye hym 1.re.23c with the swearde in his owen lande. *Nowe when Rabsakeh retourned, he founde the kyng of Assiria laying siege to Libnas: for he hadde vnderC stand that he was departed from Lachis. For there came a rumour, that Tharakas kynge of Ethiopia was come forth to warre agaynste hym. And when the kyng of Assiria heard that, he sent other messangers to king Hezekias, with thys Commaundement: Say thus to Hezekias kynge of Juda: Lette not thy God deceaue thee, in whom thou hopest, & sayest: Ierusalem shal not be geuen into the handes of the kynge of Assiria. For lo, thou knowest well howe the kynges of Assiria, haue handeled all the landes that they haue subuerted, and hopest thou to escape? Were the people of the Gentiles (whome my pro-

genitours conquered) delyuered at a-
1Re.17a ny tyme, thrꝛough their goddes? As namelye, Gozan, Haran, Rezeph, and the childꝛen of Eden, which were at Thalassar. Where is the king of Hemath, & the kynge of Arphad, and the king of the Citye Sepharuaim, Ena and Iua? Nowe when Hezekia had receaued the letter of the messangers, and read it, he went vp into the house of the Lozd, and opened the letter before the Lozd: and Hezekia prayd before the Lozde on thys manner: O
Exo.25e Lozde of hostes, thou God of Israel, whiche dwellest vppon Cherubin. Thou art the God that only is God
Gen.1.a of al the kingdomes of the wozld, for
Deu.2.c thou onely hast created heauen and earth, Encline thyne eare Lozd and consider: opē thyne eies, O Lozd and se, and ponder all the woordes vppon Sennacherib, whiche hath sente hys
D embassage to blaspheme the lyuynge God. It is true, O Lozd, that the kinges of Assiria haue conquered all kingdomes and landes, and cast their goddes in the fyre. Notwithstandynge those were no goddes but the wozkes of mens handes, of wod oꝛ stone, therfore haue they destroyed them. Deliuer vs then, O Lozd our God, frō the hands of Sennacherib, thas al kingdomes of the earth maye knowe, that thou onelye art the Lozde. Then Esaye the sonne of Amoz sent vnto Hezekia, saying: Thus sayth the Lozde God of Israel, Where as thou haste made thy prayer vnto me, as touching Sēnacherib the kyng of Assiria, this is the aunswere, that the Lozde hath geuē concerning him: Lo, despised art thou, and mocked (O daughter of
Iae.2.b. Sion) he hath shaken his head at the
mat.15b O daughter of Ierusalem. But thou
Acts.9c Sennacherib: whome hast thou defied and blasphemed? Against whom hast thou lyfted vp thy voyce, and exalted thy proude lookes? euen against the holye one of Israell. Thou wyth thy seruauntes haste blasphemed the Lozde, and thus boldeste thou of thy selfe: I wyll couer the hye mountaynes, and sydes of Libanus wyth my hoꝛsemē. And there wyl I cut down E
the hye Cedꝛe trees and the fayreste Fyꝛ trees: I wil vp into the heighte of it, and into the cheefest of his timbꝛe woddes. If there be no water, I wil graue and dꝛinke, And as foꝛ waters of defence, I shall dꝛye them vp wyth the feete of myne hoofe. Ye, hast thou not hard, what I haue taken in hand and bꝛought to passe of olde tyme?
That same wil I do nowe also, wast, destroye, and bꝛyng stronge cities vn- F
to heapes of stones. Foꝛ their inhabitours shal be like lame mē bꝛought in feare and confounded. They shalbe lyke the grasse and greene herbes in the field, lyke the hey vpon the house toppes, that withereth afoꝛe it be growen vp. I knowe thy wayes, thy going fooꝛth and thy commynge home, yea, & thy madnes agaynst me. Therfoꝛe thy furiousenes against me, and thy prꝛyde is come before mee, I wyll put my rynge into thy nose, and my bꝛidle bit into the chawes of thee, and turne thee about, euen the same waye thou camest. I wil geue the also this token (O Hezekia) this yere shalt thou eate such as groweth of it selfe: and the seconde yeare, that whyche spꝛingeth agayne of the same, and in the thirde yeare, yee shall sowe and reape, yea, ye shall plante vyneyardes, and enioye the fruites thereof. And such of the house of Iuda as are escaped, shall come together, and the remnant shal take roote beneth, and bꝛing fooꝛthe fruite aboue. Foꝛ the escaped shall goe oute of Ierusalem, and the remnaunte from the mounte Syon.
And this shal the gelousy of the Lozd G
of hostes bꝛyng to passe. Therefoꝛe thus sayeth the LORD, concerning the Kynge of the Assirians. He shall not come into thys Cytye, and shall shoote no aroꝛwe into it, there shall no shyeld hurt it, neyther shall they caste dytches aboute it. The same waye that hee camme, he shal retourne, and not comme at thys Cytye, sayeth the Lozd: And I wyll kepe and saue this City, sayeth he, foꝛ myne owne, and foꝛ my Seruaunte Dauyds sake. 4Re.19

Thus

Ecc48.b * Thus the angell of the Lord went
Esa.31 a foorth, and slew of the Assirians host
2.ma.25. an hundred fourescore and fiue thou-
sand. And when men arose vp earely
in the morninge: Behold, they were
slayn, and all laye full of dead bodies.
So Sennacherib the king of the As-
syrians brake vp, and dwelte at Ni-
nive. Afterwarde it chaunced, as he
prayed in the temple of Nesrah hys
God, that Adramelech and Sarazer
his owne sonnes slew hym with the
swerde, and fled into the land of Ar-
menia. And Asarhadon hys soonne
reigned in hys steade.

¶ The.xxxviii.Chapter.

In NOt long afore this, was He-
zechia sycke vnto the deathe:
4.R.20 a * And the Prophete Esaye,
2.pa.34 f the soonne of Amoz came vnto hym,
and sayd: Thus commaundethe the
Lorde: Sette thyne house in order,
for thou must dye, and shalt not escape
Then Hezekia tourned his face to-
warde the wall, and prayed vnto the
Lord, and said: Remembre (O Lord)
that I haue walked beefore thee in
truth and a stedfast hert, and haue don
the thing that is pleasant to thee. And
Hezekia wept sore. Then sayde God
vnto Esai: Go and speake vnto Heze-
kia: The Lord God of David thy fa
ther sendeth thee this woord: I haue
heard thy prayer, and considered thy
Iona.3b teares: * Behold, I will put fiftene
yeares mo vnto thy lyfe, and deliuer
B thee, and the Citie also, from the hand
1.reg.2.f of the kyng of Assiria, for I wyl de-
fende the Citie: * And take the this
token of the LORD, that he wyll
doo it, as he hathe spoken: Bee-
holde, I wyll retourne the shadowe
of Ahaz dyall, that nowe is layd out
Iosu.10 with the Sunne, and bringe it ten
degrees backeward. * So the Sun
turned tenne degrees backeward, the
whiche he was descended afore.

¶ A thankesgeuing which Hezekia
King of Juda wrote, when he had
ben sicke, and was recouered.

I thought I shoulde haue gone to
the gates of hell, when myn age was
shortned, and haue wanted the resi-
due of my yeres.

I spake within my self, I shall ne-
uer visite the Lord, (the Lord I say)
in this lyfe.

I shall neuer see manne among the
dwellers of the worlde.

Myne aege is folden vp together,
and take away fro me, like a shepards
cotage: I haue hewen of my lyfe by
my synnes, lyke as a weauer cutteth
of hys webbe.

He will with pinyng sickne make
an ende of me: yea, he wyll make an
ende of me in one day.

* I thought I wold haue liued vn Iob. 4.b
to the morow, but he brosed my bones
lyke a Lyon, and in one day thou wilt
make an ende of me.

Then chattered I like a swalow, &
like a crane, and mourned as a doue.

I lift vp myn eies into the height:
O Lorde (said I) my sickne kepeth
me downe, ease thou me.

What shal I say? The Lorde hath
made a promise to me: Yea, & he hym
selfe hath performed it.

I shal therfore so long as I lyue re
membre thys bytternes of my lyfe.

O Lord, men may liue beyond their D
yeares: and I will declare to al men:
that euen in those yeres I haue a ioy-
full lyfe, and that it was thou that cau
sedst me to sleape, and again thou hast
geuen lyfe to me.

Behold, bitter as gall was my pen
siuenes, so sore longed I for healthe.

And it was thy pleasure to deliuer
my life from the fylthy pitte, for thou
it is (O Lord) that hast caste all my
synnes behynde thy backe.

* For hell prayseth not thee, death Psal.6.a
doeth not magnifie thee. 78.b.105

They that go downe into the graue
praise not thy truthe, but the lyuyng:
yea, the lyuyng acknowlege thee, like
as I doo this daye.

The father telleth his childerne of
thy faithfulnesse.

* To heale me it is the lordes worke, Luk.1.g
and we wyll synge my songes in thy
house, all the dayes of our lyfe.

And Esaye sayde, Take a playster
of sygges, and lay it vpon the sore,

so shal it be whole. Then sayd Hezekia: O what a great miracle is thys, that I shall go vp into the house of the Lorde.

¶ The .xxxix. Chapter.

A ¶ In the same tyme Merodach
4.re.20c Baladam, Baladamus sone, kyng of Babilon, sent letters and presentes to Hezekia. For he vnderstode howe that he had bene sicke,
2par.33c and was recouered agayn. And Hezekia was glad thereof, and shewed them the cōmodities of hys treasure, of syluer, of gold, of spices and roots, of precious oyles, all that was in his
B cubbordes and treasure houses. There was not one thing in Hezekias house & so throughout al his kyngdom, but he let them see it. Then came Esaye the prophet to king Hezekia, and said vnto him: What haue the men sayde, and from whēce came they vnto the? Hezekia answered, they came out of a farre countrye vnto me out of Babilon. Esay said: What haue they loked vpon in thine house? Hezekia answered: All that is in myne house haue they sene: and there is nothyng in my treasure, but I shewed it them. Thē
C said Esay vnto Hezekia: Vnderstand
4reg.24c the word of the Lord of hostes. Behold, the tyme wyll come that euery thynge whiche is in thyne house, and all that thy progenitoures haue laide vp in store vnto thys daye, shalbe caryed to Babilon, and nothing left be-
D hynd. Thus sayth the Lorde: yee, and part of thy sonnes, that shall come of thee, and whom thou shalt get, shalbe caryed hence, and become gelded chamberlaynes in the kynge of Babilons courte. Then sayd Hezekia to Esaye. Nowe God prosper his owne counsell whiche thou haste tolde me. He sayd moreouer, So that ther be peace and sayfulnesse in my tyme.

¶ The .xl. Chapter.

A ¶ Comfort my people (O ye pro
phetes) comforte my people, sayth your God, comforte Ie-
rusalem at the herte, and tell her: that her trauayle is at an ende, that her offence is pardoned, that she hath receaued of the Lordes hand sufficient correction for all her synnes. * A voyce Mat.3.a
cryeth in wildernes, Prepare ye way Mar.1.a
for the Lord in the wildernesse, make Luke.3.b
streyght the path for oure God in the John.1.c
deserte. Let all valleys be exalted, and euerye mountayne and hyll be layde lowe: what so is croked, let it be made streyghte, and let the roughe be made playne feldes. * For the glory of the Joh.12b
B Lorde shall appeare, and al flesh shal at once se it: for why, the mouth of the Lord hath spoken it. The same voyce spake: Crye. And the prophete answered: what shall I crye? * That Psal.90.
all flesh is grasse, & that all the good- Iom.1.c
lynes thereof, is as the floure of the 1.pet.1.b
field. The grasse is withred, & flour falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuertheles, whether the grasse wyther, or the
floure fade away: * Yet the worde of Psa.32b
our God endureth for euer. Goo vp 1.pet.1.b
vnto the hie hyl (O Sion) thou that Jam.1.b
bringest good tydynges, lyfte vp thy
E voyce with power, O thou preacher Jerusalem: Lift it vp without feare, and say vnto the cityes of Juda: Behold your God, behold the Lord God shal come with power, and beare rule with his arme, Behold, he bryngeth his treasure with him, & his workes go before him. He shall fede his flocke lyke an heardeman. He shall gather the lambes together with hys arme, and cary them in his bosome, and shal kyndelye intreate those that beare yonge. Who hath holden the waters in hys fyst? Who hath measured heauen with his spanne, and hath comprehended all the earth of the worlde in theyr measures? who hath weyed the mountaynes and hylles in a ba-
lance. Who hath reformed the mynd of the Lorde? or to whom hath he shewed his counsel? * Or who is of his D
counsell to teache hym? or who hath Ro.11b
geuen him vnderstandyng, and hath taught him the pathe of iudgement. Who taught him connynge, & opened

to

to hym the waye of vnderstandynge.
Behold, all people are in comparison of hym, as a drop, to a bucketfull, and are counted as the leaste thynge that the balaunce weyeth. Yea, and the Iles he taketh vppe as a verye lytle thing. Libanus is not sufficiente to minister fyre for hys offerynge, and al the beastes therof, are not inough to one sacrifyce. All people in comparison of him are reckened as nothynge,
Psa. 62 d E * if they be compared with hym, lesse then nothynge, and as it, that is not.
To whom then will ye liken God? or what similitude will ye set vppe vnto him? Shal the caruer make him a carued ymage? and shall the goldesmith couer him with gold, or cast him into a fourme of siluer plates? Moreouer, shall the ymage maker (that the poore man which is disposed may haue some thynge to set vp also) seke oute, and chose a tree, that is not rotte, and carue therout an ymage that moueth not? Know ye nothing, o wretches? Heard ye neuer of it? Hath it not ben preached vnto you, sence the begynnyng? Haue ye not bene enfourmed of this, by the foundation of the earth that he sitteth vppon, the fyrcle of the worlde, and that all the inhabitours
F of the worlde are in comparison of
Esa. 44 d him, but as grashoppers. * That he spreadeth out the heuens as a couering, that he stretcheth them out, as a tente to dwell in. That he bryngeth princes to nothing, and the iudges of the earth to dust, so that of thē it may be sayd: they be not planted nor sowē agayne, neyther their stocke roted agayne in the earth. For as sone as he bloweth vpon them, they wither and fade away, like the straw in a whirle wind. To whom now will ye lyken me, and whom shall I be lyke, sayth the holy one? Lyfte vp your eyes on
Psa. 147 a hye, and consider: * who hath made these thinges, whiche come out by so
G great heapes? he can call them all by their names. For ther is nothing hid vnto the greatnes of hys power, strength, & mighte. Howe maye then Jacob think, or how may Israel say: My wayes are hyd from the Lorde, and my GOD knoweth not of my iudgementes. Knowest thou not, or hast thou not heard, that the euerlasting God, the Lorde which made all the corners of the earth, is nether werye nor faynt? and that hys wisedome cannot be comprehended: but that hee geueth strength vnto the werye, and power vnto the faynt? Children are wearye and faynte, and the strongest
Jer. 17 b men fall. * But vnto theym that haue the Lord before theyr eies, shal streng the be encreased. Iegles wynges shal growe vpon them. When they runne they shall not fall: and when they go, they shall not be wery.

¶ The .xli. Chapter.

BE stylle (ye landes) and herken
A vnto me. Be stronge ye people. Come hither, * shew me youre cause, we wil go to the law together. Who raysed vp the iust man from the rysyng of the sunne, and called him to go forth? who cast downe the people, and subdued the kynges before hym: that he maye throwe theym all to the grounde wyth hys sweard, and scatter them lyke stubble wyth his bowe? He foloweth vppon theim, and goeth safelye hym selfe. And that in a waye where before his foote had not trodē. Who hath made and created all these thynges? euen hee that called the ge-
B nerations frome the begynnynge: *
Esa. 44 & Iyp. 1. b. Euen I the Lorde, whyche am the fyrste, and wyth the laste. The Iles sawe it, and dyd feare, and the endes of the earth, were abashed, drewe nye, and came hither. Euery man exhorted his neyghboure, and brother, and bad hym be stronge. The carpenter confirted the goldesmyth, and the goldesmith the hammer man, saying: Glue wil do very wel in it. It shalbe good that we fasten this easie woorke: and then they fastened it with nailes, that it should not be moued. But thou Israel art my seruaunt: thou Jacob arte electe, thou art the sede of Abrahā my beloued, thou art he, whome I ledde from the endes of the earthe by the hand. For I called thee from far euen

from amonge the glorionse men of it,
and sayd vnto thee. Thou art my ser-
uaunt, I haue chosen the, and not cast
Esa.43 b the away: ¶ be not afrayed, for I am
with thee. Welt not away as waxe:
for I am thy God, to strength thee,
helpe thee, and to kepe thee with this
right hand of myne. Behold, all they
that resist the, shall come to confusion
and shame: and thine aduersaries shal
be destroyed and broughte to naught.
So that whoso seketh after thē, shal
not fynd them. Thy destroyers shall
perysshe, and so shall they that vnder-
take to make battel against the, be as
that is not, and as a thing of naught.
D For I thy Lord and God will streng
then thy right hand. Euen I that say
vnto thee: Feare not, I wyll helpe
the. Be not afrayed thou litle wo?me
Jacob, and thou despised Israell: for
I wyll helpe the, sayth the Lord, and
the holy one of Israel thine auenger.
Behold, I will make of thee a tread-
ing cart and a newe flayle, that thou
mayest thresshe and grynd the moun-
taynes, and bryng the hyls to pouder.
Thou shalt fan them, and the wynde
shal cary thē away, & the whirlwind
shall scatter them. But thou shalt re-
ioyce in the Lorde, and shalt delyte in
E praysing ỹ holy one of Israel. ¶ whē
Gen.21c the thirstye and poore seke water and
fynd none, & when theyr tonge is dry
of thyrste, I geue it them sayeth the
Lord. I the God of Israel forsake thē
not. ¶ I bryngе foorth floudes in the
Esa.35 b hilles, and wels in the playne feldes.
I turne the wildernes to riuers, and
the dry land to condites of water. I
plant in the wast ground, trees of Ce
der, Boxe, Myrre and Olyues. And
in the dry, I set Fyrre trees, Elmes
and Hawthornes together. All thys
do I, that they altogether may se and
marke, perceue with their herts, and
consider, that the hand of the lord ma
keth these thinges, and that the holye
one of Israel bryngeth them to passe.
Stand at your cause (sayth the lord)
and bring forth your strongest grou̇d,
sayeth the kynge of Jacob. Let them
bryng forth their goddes, and let their
gods tell vs wh at shall chaunce here
after: yea, let thē shewe vs the things
that are passe, what they be: let them
declare them vnto vs, that we maye
take them to herte, and knowe them
hereafter. Ether, shew vs thinges for
to come, and tell vs what shalbe done
herafter: so shal we knowe, that you ar
gods: do somthing, ether good or bad:
so wyl we both knowledge the same,
and tell it out. Behold, ye are gods of G
naught, & your makyng is of naught,
yea, abhominable is the mā that hath Esa.41.b
chosen you. Neuertheles, ¶ I haue
waked vp one from the northe, and he
shall come. And another frō the East,
which shall call vpon my name, and
shal tread vpon princes as vpon clay,
and as the potter treadeth downe the
myre: Who declared this from the be
ginnynge, and we wyll knowe hym.
Or from the olde tymes, and we will
confesse, and say that he is ryghteous.
But ther is none that sheweth or de-
clareth any thyng, there is none also
that heareth your wordes. The firste
is he that shal saye to Sion: Behold,
behold, they are present, and to Jeru-
salem it selfe will I geue an Euan-
gelist. But when I consider there is
not a man among them, nor anye that
can geue counsell, nor that when I
examyne them, that can answere one
word: Lo wicked are they and vayne,
with the thinges also that they take
in hande, yea their ymages are but
wynd and vayne thinges.

¶ The.xlii. Chapter. I Mat.3.b

BEhold, ¶ this is my seruaunte
vpon whom I leane, myne e-
lect, in whom my soule is pa-
cified. I haue geuen him my spyrte,
that he may shew forth iudgemēt, and
equitye among the Gentiles. He shal
not be an outcrier, nor lift vp his voice
His voyce shall not be hearde in the
stretes. And a bruised rede shall he not
breake, and the smokynge flaxe shall
he not quenche: but faythful and tru-
ly shal he geue iudgement, not be pēs-
siue nor carefull, that he may restore
righteousnes vnto the earth, and the
Gentiles also shall kepe his lawes.

For

Esa. 40 a B him (euen he that made the heauens, and spred them abrode, & set forth the erth with her increase: which geueth breath vnto ỹ people that is in it, and spirite to them that dwell therin. I the Lord haue called the in ryghteousnes, & led the by the hand • Therfore Esa. 49 b will I also defend the, and geue thee for a couenaunt of the people, and to Luke. 2. c be the • light of ỹ gentils. That thou • Iac. 9 b mayest open the eyes of the blind, • let out the presoners from their bondes, and them that sit in darkenes, out of the dongeon house. Euen I am the Psa. 150 a Lord, and this is my name: • And my glory will I geue to none other, neyther mine honour to grauen ymages. Behold, olde thynges are come to passe, and newe thinges do I declare. And or euer they come, I tell you of them. Syng vnto the Lorde a newe song of thankesgeuing, blow out hys prayse from the ende of the worlde. ℭ They that be vpō the sea, and all that is therin prayse him, the Iles & they that dwel in them. Let the wildernes with the cities lifte vp her voyce, the townes also, that they of Cedar dwel in: Let them be glade that syt vppon rockes of stone, and let thē cry downe from the hye mountaynes, ascribyng glorye vnto the Lorde, and magnifyinge hym among the Gentiles. The Lord shal come forth as a gyaunt, and take a stomake to him, lyke a fresh mā of warre. He shall roare and crye, and ouercome his enemyes. I haue longe holden my peace (sayth the Lorde) I haue bene styll and refrayned my self, but nowe I wyll crye lyke a trauelyng woman, and at once wyll I destroye and deuoure. I wyll make waste both mountayne, and hyll, and drye vp euery grene thinge that groweth therō. I wil drye vp the floudes of water, and drynke vp the ryuers. I wyll bryng the blynd into a strete, that they knowe not, and leade them into a footepathe that they are ignoraunt in. I shal make darkenes light before them, and the thynge that is croked to be streyght. These thynges haue I done vnto thē, and not forsaken them. • They are fallen backe, ye Esa. 44 b and let theym be ashamed earnestlye, that hope in ydoles, and say to fall hioned images: ye are our gods. Heare, O ye deafe mē, and sharpē your sightes to se, O ye blind. • Who is blinde D but my seruaunte? Or so deafe as my mat. 14. b messāger, whō I sente vnto thē. For who is ỹ ruler so blind (say they) as the perfect mā and so blind as ỹ Lordes seruaunte? Thou vnderstandest much, and kepest nothing: the eares are open, & no man heareth. The lord is merciful vnto them for hys ryghteousnes sake, that his word might bee magnified & praysed. But the people them selues is robbed & troden vnder the fote, cheyned in dongeōs, and they al (I say) be shut into prison houses. • They be caryed awaye captiue, and deu. 28. b no man doth lowse theym. They bee troden vnder foote, and no man doeth laboure to bring them agayne. • But who is he among you, that pondreth Esay. 44 thys, that considereth it, and taketh it for a warning in tyme to come? • Who barn. 1. b suffred Iacob to be troden vnder fote Tob. 3. a and Israel to be spoiled? Dyd not the Dan. 9. a Lord? Because we haue sined against him, and haue had no delyte to walke in hys wayes, neither bene obedient vnto his law. Therfore hath he poured vpon him his wrathfull displeasure, and strong battaile, whych fareth hym on euery syde, yet wyll hee not vnderstande. He burneth him by, yet sinketh it not into hys heart.

ℭ The. xliii. Chapter.

BVt nowe, the Lord that made thee O Iacob, and he that fashioned thee: O Israel, sayeth I thus: • Feare not, for I haue redemed Gen. 17. c. the. • I haue called the by name thou Esa. 41. c art mine own. • If thou gost through • deu. 7. a the water, I wilbe wyth thee, that • Exo. 14. the stronge floudes should not plucke • Da. 3. a thee away. • And yf thou walkest thoroughe the fyre, it shall not burne the and the flame shall not kyndle vppon thee. For I am the Lorde thy GOD the holy one of Israel, thy Sauiour.

I

I gaue Egypt for thy deliueraunce,
the Morians, and the Sabees for the
because thou wast dere in my sight, &
because I set by thee, and loued thee.
I wyll geue ouer all men for the, and
deliuer vp all people for thy sake, fear
not: for I am wyth thee. * I wyll
Esa. 41b bringe thy sede from the East, and ga-
Mat. 8.b ther thee together from the weste. I
B wyll saye to the North, let goe. And
Esa. 29d to the South, keepe not backe: * but
Gal. 3.a. bringe me my sonnes from farre, and
my daughters from the endes of the
worlde. Namely all those that be cal-
led after my name. For them haue I
created, fashioned, and made for myne
Luk. 14c honour. * Bringe foorth that people,
which is blynde and yet hath eies,
Ephe. 4c which are deafe although they haue
eares. * If al nacions come in one and
be gathered together. Which amonge
them shall declare such thynges, and
tel vs what is to come? Let thē bring
their wytnes, so shal they be free: els
let them here, and say, it is truth. You
are my wytnes (sayth the Lord) and
my seruaunt, whome I haue chosen:
therfore be certified and geue me faith
ful credence: and consider * that I am
Esay. 44 he, before whom there was neuer any
Apo. 1. b God, and that there shalbe none after
me. I am, euen I am, the onely Lord
Ose. 13b * and beside me there is no Sauiour.
C I gaue warninge, I made whole, I
taught you when ther was no strāge
God amonge you. And thys recorde
must ye beare me your selues (sayeth
the Lord) that I am God. And euen
Joh. 10f he I am from the begynnyng, & * ther
is none that can take any thing out of
my hande. I do the worke, and who
shall be able to let it? Thus sayth the
Esa. 5. d Lord the holy one of Israell your re-
demer: * for your sake I haue sent to
Babilon, and broughte downe the
strongest of them. All they are fugi-
tiue with the Caldees that boast thē
Josu. 3 c of their shyppes: Euen I the Lorde
* Ex. 14. your holy one, which haue made Is-
raell, and am your kyng. Thus sayth
the lord (* euē he that maketh a way
in the sea, and a fotepath in the migh-
tye waters: * which bringeth foorth
the charrettes and horses, the hoost,
and the power of war, that they maye
fall and neuer rise, and be extinct like
as towe is quenched. Remembre not
thinges of olde, and regard nothynge
that is paste: beholde, I shall make a
newe thing, and shortely shall it ap-
peare, and shall you not knowe it? I
wyll make stretes in the deserte, and
riuers of water in the wildernesse.
D The wilde beastes shall worshyppe
Psa. 6. d. me: the dragons, and the yonge Estri-
Esa. 35b ches. * For I shall geue water in the
wyldernes, and streames in the de-
serte: that maye geue dryncke to my
people, whom I chose. This people
haue I made for my self: and they shal
shewe forth my prayse. For thou Ja-
cob, wouldest not call vppon mee, but
thou haddest an vnlust towarde mee.
O Israell, thou gauest me not thy
beastes for burnte offeringes, neyther
dyddest honour me wyth thy sacrify-
ces. Thou boughtest me no dere spice
wyth thy mony, neyther pouredst the
Esay. 1.a fat of thy sacrifices vpon me. * How-
Jere. 27f beit I haue not bene chargeable vnto
thee in offeryngs, nether greuous in
incense. But thou hast laden me with
Psa. 24.a thy sinnes, and wered me with thine
Jer. 33b vngodlynes. * Where as I yet, euen
I, am he onely, that for mine owne
selfes sake do awaye thyne offences,
and forget thy synnes: so that I wyll
neuer thinke vpon theym. Putte me
nowe in remembrance (for we wyll
reason together) and shew what thou
hast for thee, to make thee ryghteous.
Gen. 3.b. * Thy fyrste father offended sore, and
Nu. 20.b thy rulers haue sinned agaynste me.
Therfore I eyther suspended, or slue
the chyefest prynces. I did curse Ja-
cob, and gaue Israel into reproofe.

The. xliii. Chapter.

A SO here nowe, O Jacob my ser-
uāt, and Israel whō I haue cho
sen, for thus saith the Lorde that
made thee, fashioned thee, and helped
thee, euen from thy mothers wombe.
Be not afraide, O Jacob my seruant
thou righteous, whom I haue chose.
Esa. 35b * For I shal poure water vpō the dri
ground, and riuers vpon the thrysty.

* I

Eze. 36 a
Joel. 2. f
Acts. 2. b

I shall powre my spirite vpon thy
seede, and myne encrease vpon thy
stocke. They shall grow together, like
as the grasse, and as the wyllowes
by the waters syde. One shall say: I
am the Lordes. Another shal call him
selfe after the name of Jacob. The
thirde shall subscribe with his hande
vnto the Lord, and geue himselfe vn-
B der the name of Israell. Thus hathe
the LORD spoken, euen the kyng
of Israell, and his redemer, the Lorde
Esa 41 a
Apoc. 1. b
Esa. 48 c
Apo. 22 c
Esa. 43 b
of Hostes. • I am the fyrst, and the
laste, and wythout me, there is no
God. If any be lyke me, let hym call
forth the thing past, and openly shew
it, and laye it playne before me, what
hath chaunced since I appoynted the
people of the world, and what shalbe
shortly, or what shall come to passe,
in tyme longe to comme, lette theym
shew these thynges. Be not abashed
nor afrayd. For haue not I euer told
you hytherto, and warned you? Ye
can beare me recorde your selues. Is
there any GOD excepte me? or any
maker, that I should not know him?
Ill caruers of Images are but vain,
and the carued ymages that they loue
can doo no good. They muste beare
record them selues (ẏ seyng they can
neyther see nor vnderstande) they
Esa. 42 b
shall be confounded. • Who dare then
make a GOD, or fashion an ymage,
Ps. 114 d
Sap. 13 c
that is profytable for nothing? • Be-
hold, all the felowshyp of them must
be brought to confusyon. And truely
all the workmasters of them are men
they shall all bee gathered togyther,
they shall stande, tremble, and be con-
founded one wyth an nother. The
smythe maketh an axe, and tempereth
it wyth haatte coales, and fashyoneth
it wyth hammers, and woorketh it
with all the strengthe of his armes:
yea, sommetyme he is faynte for very
hunger, and so thirstye, that he hathe
no more power. The carpenter (or
image caruer) taketh measure of the
tymber: and spreadethe foorthe hys
lyne: he marketh it wyth somme co-
lour. He playneth it, he ruleth it, and
squareth it, and maketh it after the
image of a man, and according vnto the
beautie of a man: that it may stand in
the Temple. Moreouer, he goeth
out to hewe downe Cedre trees. He C
bryngeth home Elmes and Okes,
and takyng a bold courage, he seketh
out the best tymbre of the wodde. He
hym selfe hathe planted a Pyne tree,
whyche the rayn hath swelled, which
wodde serueth for men to burne. Of
this he taketh and warmeth hy mselfe
withal: he maketh a fyre of it to bake
bread. And afterward maketh a God
therof, to honor it: & an Idol to knele
before it. One piece he burneth in the
fire, with an other he rosteth flesshe, ẏ
he may eat rost his bealy ful: with the
third he warmeth hymself, and sayth:
Aha, I am well warmed, I haue ben
at the fyre. And of the residue, he ma-
keth hym a God, & an Idole for hym
selfe. He kneleth before it, he worship-
peth it, he prayeth vnto it, & saith: De- Esa. 13 c
liuer me, for thou art my God. • Yet
men neither consider nor vnderstand,
because their eyes are stopped, ẏ they
can not se: & their herts, that they can
not perceiue. They pōder not in their
myndes, for they haue neither knowe-
ledge nor vnderstandynge, to thynke
thus: I haue brent one pece in the fire
I haue baked bread with the coales
therof, I haue rosted flesshe withal, & D
eaten it: shall I nowe of the residue
make an abhominable Idole, and fall
down before a rotten piece of wood?
Thus he doth but lese his labor, and
his hert which is disceiued, doth turn
him aside: so ẏ none of them can haue
a free conscience to thinke, may not I
erre? Consider this (O Jacob & Is-
rael, for thou art my seruaunt: I haue
made thee, that thou myghtest serue
me. O Israel, forget me not. • Is for Esa. 43 b
thyne offences, I haue driuen them a-
way lyke the cloudes, and thy sinnes
as the myst. Turn the again vnto me
for I haue redemed thee. Be glad ye
heauens, whom the Lord hath made,
for the lord hath delt graciously with
his people, let all that is here benethe
vpon the earth be ioyfull. Reioyce ye
mountains & woods, with al ẏ trees
therof

therof: for the Lord hath redemed Jacob, & wyll shew his mercy vpon Israell. Thus sayth the Lorde thy redemer, euen he that fashioned the frō thy
Gen. 2.a mothers wombe. • I the Lord, do all
Esa:45.c thinges my selfe alone. I onely spred out the heauens, & I only haue layde the foundation of the earth by myne owne selfe. I destroye the tokens of wytches, and make the Sothsayers fooles. As for the wyse, I turne thē backeward, & make their connyng folyshnesse. He doeth set vp the purpose of his seruant, and fulfilleth the cōsell of his messengers. Concernynge Jerusalem, he sayth: It shalbe inhabited. And of ỳ cityes of Juda. They shalbe buylded againe, and I wyl repayre their decayed places. He sayth to the grounde: Be dry. And I wyll dry vp the water floudes. He sayth of Cirus: He is myne herdman: so that he shall fulfyll all thynges after my will. He sayth also of Jerusalem: It shall be builded, and of the temple: It shalbe fast grounded.

¶ The .xlv. Chapter.

THus saith the Lord vnto Cyrus his anoynted, whō I haue taken by the right hand, to sub
1 Esd. 1.a due nations before hym. • I wyll loose the girdle of kynges, & I wyll open the gates before his face, and not to shut their dores. I wyll go before the, & make the croked streight. I shal breake the brasen dores, and burst the yron barres. I shall geue thee that hyd tresures, & the thing which is secretly kept: that thou mayest knowe that I am the Lord God of Israell, whiche
Gen. 38.a haue called the by thy name: and • that for Jacob my seruauntes sake, & for Israell my chosē. For I called the by thy name, & ordeyned the or euer thou
Esa. 63.b knewest me. • Euen I the Lorde before whom there is none other: for
Jere. 1.a without me ther is no God. • I haue
2B prepared the or euer thou knewest me that I might be knowen, from the rysyng of the sunne, to the goyng down of ỳ same, that al is nothing without me. For I am the Lorde, and there is
Gen. 1.a els none. It is I that • created the light & darkenes. • I make peace and trouble: yea, euē I the Lord do al thes
Judi. 9.b thinges. Ye heauens from aboue drop down, & let the cloudes rayne righteousnes The erth open it selfe, & bring forth health, that therby righteousnes may florysh. Euen I the Lord dryng it to passe. • Wo be vnto him that striueth with his maker, ỳ potsherd with
Esa. 29.c the potter. Saith the clay to the pot-
Jer. 18.c ter: What makest thou? or, thy worke
Rom. 9.c seruyth for nothing? Wo be vnto him that saith to his father: why begettest thou? and to his mother: why bearest thou? Thus saith the Lorde, euen the holy one, & maker of Israell. Aske me of thynges to comme concernyng my sons, and put me in remembrāce, as touching the workes of my handes. I haue made the earth, & created man vpon it. With myne handes haue I spred forth heauen, & geuen a cōmaundement for all the host therof. I shall wake him vp with righteousnes, and order all his wayes. • He shall buyld
1 Esd. 11 my citie, & let out my presoners: & that neither for gift nor rewards, saith the
C Lord of hostes. Thus saith the Lord: The occupiers of Egypt, the marchauntes of the Moryans & Sabees, shal com vnto thee with tribute, they shalbe thine, they shal folow the, & go with cheynes vpon theyr fete. They shall fall downe before the, and make supplicatiō vnto the. For God (without whom there is none other God)
Ro. 11.d shalbe with thee. • O how profound art thou, O God, thou God and Sauiour of Israel? Confoūded are they all, & put to dishonoure: they are gone hence together with shame, euen the makers of ymages. But Israel shall be saued in the Lord, which is ỳ euerlasting saluacion. Ye shal not come to shame nor confusion, world without end. For thus saith the Lorde: • euen
Gen. 1.d he that created heauen, the God that made ỳ earth, that fashioned it, & set it forth: he dyd not make it for naught, but to be enhabited. Euen I ỳ Lord,
Exo. 20.c without whō ther is none other. • I haue not spoken secretlye, neyther in darke places of the erth. It is not for

naught

naught, that I sayde vnto the sede of Jacob: seke me. I am the Lord, which whenne I speake, declare the thyng that is ryghteous & true: gather you, and come together, drawe nye hither, you that are escaped of the people. • D Esa.44.c Haue they any vnderstandynge, ỹ set vp the stockes of theyr Idols, & pray vnto a God, that can not helpe them? drawe nye, come hyther, and let thē alle counsel one at an another, & shew forth What is he that tolde this before? or who spake of it euer sence the begynnyng? Haue not I the Lord done it? without whō ther is none other god: the true God & Sauiour, and ther is Esa.44.b els none, but I. • And therfore turne you vnto me (al ye endes of the erth) that ye may be saued: for I am God, and ther is els none. I sweare by my selfe, oute of my mouth commeth the word of ryghteousnes, and that maye Ro.14.b no man turne: • but all knees shall bowe vnto me, and all tongues shall sweare by my name, saying: Verely, in the Lorde is my ryghteousnes and strength. To him shall men come: but all they that thynke scorne of hym, shalbe confounded. And the whole sede of Israell shalbe iustifyed, and make their boast in the Lorde.

¶ The .xlvi. Chapter.

I Bell is fallen, Nabo is brokē Bel.c downe: whose ymages were a .ie,15.a burthen for the beastes & cattel to ouerlade them, and to make them werye. They are soncke downe, and fallen together, for they may not ease them of their burthen: therfore muste they go into captiuitye. Herken vnto me, O house of Jacob, and all ye that remaine yet of the household of Israel: whom I haue borne from your mothers wombe, & brought you vp from your birth, till ye wer growen. I, I, which shall beare you vnto your last age, I haue made you, I wil also norysshe you, beare you, and saue you. B • Whom wyll ye make me lyke? or to Ro.2.a whom wyl ye make me equall, or cōpare me that I sholde be lyke hym, in Ro.3.c fashion or ymage, that I may be like him? • Ye fooles (no doubt) wyl take out syluer and gold out of your purses, and weye it, and hire a goldsmith to make a god of it: that men may Esa.44.c knele downe and worshippe it. • Yet C must he be taken on mens shoulders & borne, & set in his place, that he may stand and not moue out of his place. Alas, that men shoulde crye vnto him which geueth no answere: and deliuereth not the man that calleth vpon hym, from his trouble. Consider this well, and be ashamed, Go into youre own selues (O ye runnagates:) Remember the thinges which are past, sence the beginnynge of the worlde: that I am God, and that there is els no god: yea, and that there is nothing lyke vnto me. In the begynnynge of a thing, I shew the end therof: & I tell before, thinges that are not yet come to passe. My deuyse stādeth, stedfastly stablished, & I fulfill all my pleasure. • I cal a byrd out of the East, and the Exo.15a man by whom my counsel shalbe fulfilled out of far countreys, as sone as I thynke to deuyse a thynge, I do it. Heare me, O ye that are of an hye ito macke, but farre from ryghteousnes, I shal bring forth my ryghteousnes. It is not farre, and my health shal not tary long away. I will laye health in Sion, and in Israell my glory.

¶ The .xlvii. Chapter.

B Vt as for thee O daughter, I thou virgin Babylon, sit thou downe in the dust, sit vpon the ground, and not in a throne. (O thou mayden of Caldea,) Thou shalte no more be called tender and pleasaunte. Bynge forth the queene and grynde meale, vntrusse the broded heare, put of thy shoes, make bare thy knees, and Exe.16b wade thorough the water ryuers. • Thy shame shalbe discouered and thy priuities shalbe seene. For I wyll auenge me of thee, and wyll shewe no mercye to thee, as I do to other men saith our redemer, which is called the Lorde of Hoastes, the holye one of Israell. Sytte styll, holde thy tongue, and get thee into some darcke corner, (O daughter Caldea) for thou shalt no more be called lady of kingdomes.

I

I was so wroth wyth my people,
that I punished mine enheritaunce,
and gaue them into thy power. • Me-
Pro.21b uertheiesse thou shewedest theym no
mercy, but euen the very aged men of
them, diddest thou oppresse right sore
wyth thy yoke, and thou thoughtest
thus: I shalbe ladye for euer. And be-
syde all that, thou hast not regarded
these things, nether remembred what
was the ende of that Citye Jerusa-
lem. Heare nowe therfore, thou wyl-
full, that sittest so careles: and spekest
Esa.20b thus in thine heart: • I am alone, and
Apo.18b without me is there none: I shal ne-
uer be widowe, nor desolate agayne.
And yet both these thinges shall come
C to the vpon one day in the twinkling
Dan.5c. of an eye: • Namely, widdowheade,
and desolation. They shall myghtely
fall vppon thee, for the multitude of
thy witches, and for the greate heape
of thy conjurers. For thou hast tru-
Esa.29c sted in thy wyckednes, and hast sayd:
• No manne seeth mee. Thine owne
wisdome and cunning hath deceaued
thee. In that thou hast sayde: I am a-
lone, and without mee there is none.
Therfore shall trouble come vppon
thee, and thou shalte not knowe from
whence it shall aryse. Mischiefe shal
fall vpon thee, which thou shalte not
be able to put of. A sodayne vtter de-
struction, shal come vpon thee or euer
thou be aware. Nowe go to thy con-
jurers, and to the multitude of thy
witches, (with whom thou hast we
ried thy selfe from thy youth) if they
maye helpe thee or strengthen thee.
D Thou hast hitherto had many couns-
cels of them, so let the heauen gasers,
and the beholders of starres, e moone
prophetes come on nowe and deliuer
thee: ye and let them shew, whē these
newe thinges shall come vppon thee.
Behold, they shalbe like straw whi-
che yf it be kindled with fire, no man
may rid it for the vehemencye of the
flāe. And yet it geueth no sinders to
warme a mā by, nor cleare fyre to syt
by. Thus are they vnto whō thou halte
werried thy selfe, and thus ar thy mar-
chāts ỳ haue ben vnto the frō thy youth

The.xlviii.Chapter.

HEare this, O thou house of
Jacob, ye that are called by
the name of Israell, and are
come oute of one stocke wyth Juda:
which sweare by the name of the lord
and beare wytnes by the God of Is-
raell) but not with truthe and right)
which are called • free men of the ho- Eph.2
ly citie, and are grounded vppon the
God of Israell, • whose name is the Esa.51.
Lord of hostes. The thinges that I and.54.
shewed you, euer sens the begynnyng Jer.31
haue I not brought them to passe, im
mediatly as they came out of my mou
the, and declared them, and they are
come. Howbeit, I knowe that thou
art obstinate, and that thy necke hath
an yron veyne, and that thy browe is
of brasse. Neuertheiesse I haue euer
sens the begynnynge shewed thee of
thynges for to com, and declared them
vnto thee, or euer they came to passe,
that thou shouldest not say: Myne y-
dol hath doon it, my carued or molten
ymage hath shewed it. Thou herdest
it before, and beholde, It is come to
passe, and whether can ye prophecy of
thynges to come? But as for me I
told thee before at the beginning, new B
and secret thinges that thou knewest Esa.48
not of. • And some done nowe not of
olde tyme, whereof thou neuer hear-
dest before they were brought to passe
that thou canst not say: Beholde, I
knewe of them: Moreouer, there bee
some, wherof thou hast neyther herd
nor knowne, neither haue they bene
opened vnto thyne eares afore time.
For I knewe that thou woldest ma-
liciously offende, therfore haue I cal-
led thee a transgressoure, euen from
thy mothers wombe. Neuertheiesse
for my names sake, I wyl withdraw
my wrathe, and it shall be for my ho-
nors sake, yf I pacientiy forbeare the,
and doo not roote the out. Behold, I
haue pourged thee: yet not as syluer.
• I haue chosen the in the fyre of affli Exo.3
ction, and that onely for myne owne
sake, yea • euen for myne owne sake Esa.41
will I do this, or els, what dishonor
would they doo to my name? Herken
vnto

vnto me, O Jacob, and Israell whō he • hath made my mouthe • lyke a Esa.51.c
I haue called. I am euen he, that is: sharpe swoorde, vnder the shadow of • Eph.6c
I am the first and the last. My hand his hand hath he defended me, and hid
hath layd the foundation of the earth: me in his quiuer as a good arow, and
and my right hand hath spanned ouer sayd vnto me: Thou art my seruaunt
the heauens. Allone as I call them, Israell, • I wyll be honoured in the. Joh.17d
they are there. Gather you all toge- Then answered I: I haue loste my
ther, and herken: whiche of yonder labour, I haue spent my strength in
gods hath declared this? The Lorde vayne. Neuertheles, I will commit B
hath a lone vnto him, and he shal per- my cause & my worke vnto the Lorde
fourme his will agaynst Babell, and my God. And nowe sayth the Lorde,
declare his power agaynst the Chal- euen he that fashioned me fro my mo-
dees. I my selfe alone, euen I, haue thers wombe to be hys seruaunt, that
tolde you this before. Yee, I dyd call I maye bryng Jacob agayne vnto
him: and bring him forth, and he shall him: howbeit Israell will not be ga-
geue a prosperous iourney. Come thered vnto hym agayne. In whose
nye and heare this: haue I spokē any sight I am greate, which also is my
thyng darkely, sence the begynnyng? Lord, my God, and my strength. And
when a thyng beginneth, I am ther. he sayde: It is but a small thyng that
wherfore, the Lorde God & his spirete thou arte my seruaunt, to sette vp the
hath sente me. And thus sayeth the kinredes of Jacob, and to restore the
Lord God: thy redemer, the holy one destruction of Israell. • For I haue
of Israell. I am the Lorde thy God, made thee the lyght of the Gentyls, Esa.42b
Rom.7b which teach thee • profytable things, that thou mayest be my healthe vnto Iohn.8b C
and leade thee thy waye, that thou the end of the worlde. Moreouer, thus
Deut.28 sholdest go. • O that thou haddest re- sayth the Lorde the redemer and holy
garded my commaundementes, then one of Israell: because of the abhor-
had thy welthines bene as the water ryng and despisyng among the Gen-
streame, and thy ryghteousnes as the tyles, concernyng the seruaunt of all
D Esay.48 waues flowyng in the sea. Thy sede theym that beare rule: Kynges and
also had bene lyke as the sande in the Princes shall see, and aryse and wor-
sea, and the fruit of thy body lyke the shippe, because of the holy one of Is-
grauel stones therof. His name sholde raell, whiche hath chosen thee. And
not be rated out: nor destroyed before thus sayth the Lorde: • In the tyme
Jer.92.a me. • Go awaye from Babilon, flye accepted haue I heard thee, and in the 2Cor.6a
from the Caldees with a mery voyce day of saluacion haue I helped thee. Jer.11.a
speke of this, declare it abrode, and go • I wyll preserue thee and make thee Esa.42a
forth vnto the ende of the worlde, saye to be the attonemente of the people,
ye: The Lorde hath redemed his ser- that thou mayest helpe vp the earth
uant Jacob, & they suffred no thurste, agayne: and possesse agayne the deso-
he led them thorowe the wyldernes, late herytages. • That thou mayest Zach.9.b
and caused the waters to flowe oute saye to the presoners: go forth, and to Luke.4b
Exo.17b vnto them from out of the rocke. • He them that are in darkenes: come into
Nu.20b claue the rocke a sunder, and the water the lyghte, they shall fede in the hye
• Es.57c gushed out. • As for the vngodly, they waies, and get their pasture in al hye
haue no peace, sayth the Lorde. places. They shall nether honger, nor
thurste, heate nor sunne shal not hurt
them. For he that fauoreth them, shal
leade them, and geue them drynke of
the spryngе welles. I wyll make
wayes vpon all my mountaynes, and
my foote pathes shalbe exalted. And
behold, they shall come from farre: lo,

The.xlix. Chapter.

A Yes, herken vnto me, and take hede ye people from far. The Lorde hath called me fro my birth, and made mention of my name fro my mothers wombe:

some from the north and weste, some from the land of Sinis, which is in
Esa.42 a the south. • Reioyce ye heauens: and syng prayses, thou earth. Talke of ioy ye hilles, for God hath comforted his people, and wyll haue mercye vpon his, that be in trouble. But Sion
Ro.11.a sayde: • God hath forsaken, and my Lord hath forgotten me. Wyll a wyfe forget the chylde of her wombe, and not pitye the sonne whom she hath borne? And though she do forget, yet wyll I not forget the. Behold, I haue written the vp vpon my handes, thy walles are euer in my syghte. They make haste to buyld thee vp agayne. As for those that ouerthrewe the, and made the waste, they shal depart from
Gen.14a the. • Lyft vp thyne eyes, and loke about thee: all these gather them together, and come to thee. As truly as I lyue (sayeth the Lorde) thou shalt put them all vpon thee, as an apparell, and gyrd them to thee, as a bryde doth her iewels. As for thy land that lyeth desolate wasted and destroyed: it shalbe to narowe for them that shall dwel in it. And they that wolde deuoure the, they shalbe far away. Then the chyld whom the baren shal bryng forth vnto the, shal say in thine eare: this place is to narowe, gyue place that I maye haue rowme. Thē shalt thou thynke by thy selfe: who hath begotten me these? seynge I am baren and alone, a
F captiue & an out caste? And who hath norysshed them vp for me? I am desolate and alone, but from whence com these? And therfore thus sayeth the Lord God: Behold, I wyll stretche out mine hand to the Gentils, and set vp my token to the people. They shal bryng thee thy sons in theyr lappes: & carye thy daughters vnto thee vpon their shoulders. For Kynges shalbe thy nursynge fathers, and Queenes shalbe thy nursyng mothers. They shall fall before thee with their faces flat vpon the earth: and lycke vp the duste of thy feete: that thou mayest
Rom.9 a know how that I am ỳ Lord. • And who so putteth his truste in me, shall not be confounded. Who spoyled the Gyaunt of his pray? or who taketh the prisoner from the mightye? And therfore, thus sayth the Lorde. The prisoners shalbe taken from the Gyaunte: and the spoyle delyuered from the violente, for I wyll mayntayne thy cause agaynst thyne aduersaryes, and saue thy sons. And will fede thyn enemies with their owne flesshe, and make thē drynke of their own blood: as of swete wine. And all flesshe shall know, O Iacob, that I am the Lord thy sauiour, thy noble redemer.

¶ The. i. Chapter.

THus sayth the Lorde: • where
Jere.3.a is the byll of your mothers deuorsement, that I sente her away? for who is the vsurer, to whom I solde you? • Behold for your own
Esa.50a offences are ye sold, & because of your transgression, is your mother forsaken. For why wolde no man receaue me, when I came? and whē I called, no mā gaue me answer. • Is my hand
Nu.11.a shortened that it might not helpe? or haue I not power to delyuer? Lo • at
Exo.14a a worde, I drynke vp the sea, • and of
• Jos.3.b water floudes I make drye lande: so that for wante of water the fishe corrupt and dye for thurst. • As for heauē, I cloth it with darkenes, and put as it were a sacke vpon it. ¶ The Lorde
B Exo.10a God hath geuen me a well learned tongue, • so that I con comforte them
1 Cor.11 which are troubled, yea & ỳ in due season. He waketh myne eare vp by times in the morning: by times in the morning, I say, he will waken mine
Psa.39b eare, ỳ I might herken as to the scole masters. • The Lord god hath opened
mat.26§ myn eare, therfore can I not say nay, nor withdraw my selfe: • but I offer
C my backe vnto the smyters, and my
Psa.55a chekes to the nyppers. • I turne not my face from shame and spittyng, and the Lord God shal helpe me, therfore shall I not be confounded. I haue hardened my face lyke a flynte stone, for I am sure, I shall not come to cōfusion. He is at hande that iustifyeth me, who will thē go with me to law? Let vs stande one agaynste another: if there be any that wyll reason with me,

me, let hym come here foorth to mee.
* Behold, the Lord God standeth by
me, what is he then that can condemne
me? Lo, they shalbe all lyke as an old
clothe, the moath shall eate them vp.
Therfore who so feareth the Lord a-
mong you, lette him heare the voice of
his seruant. Who so walketh in dark
nes, and no lyght shyneth vpon hym,
lette hym put vpo trust in the name of
the Lord, and holde hym by his God.
But take hede, ye all kyndle a fyre of
the swathe of God, and stirre vp the
coales: Walke on in the glysterynge
of youre owne fyre, and in the coales
that ye haue kyndled. This commeth
vnto you fro my hand, namely that ye
A shall slepe in sorowe.

¶ The .ii. Chapter.

HErken vnto me, ye that hold
of righteousnes, and ye that
seke the Lord. Take hede vn
Ge.21.a to the stone, wherout ye are hewen, &
Rom.4. to the graue wherout ye are dygged.
Ge.12.a Cõsider * Abraham your father, and
Gt.12.a Sara that bare you: how that I cal-
led him alone, and blessed him, and en
creased hym. Therfore shall the Lord
comfort Syon, and repaire all her de-
cayes: makyng her desert as a paradise:
& her wildernes as the garden of the
lord. Myrth & ioy shalbe found there,
thankesgeuyng & the voyce of prayse.
Esai.2.a Haue respect vnto me then, O my peo
ple, both hygh and low, and lay thyne
eare to me: * for a lawe and an ordi-
nance shall go forthe fro me, to light-
ten the Gentiles. It is harde by that
my health and my righteousnes shall
B goe foorth, and the people shall be or-
dred with myne arme. The Ilandes,
Psa.102 yͤ be in the Gentils, shal hope in me, &
Mat.24 put their trust in myne arme. Lyft vp
a.pe.3.b your eies towarde heauen, and looke
vpon the earth benethe. * For the hea
uens shall vanyshe away lyke smoke,
and the erth shal waxe old like a cloth
and they that dwell therin, shall pe-
rishe in like maner. But my saluation
shall endure for euer, and my righte-
ousnesse shall not ceasse. Hearken vn-
Ier.21.f to me ye that haue pleasure in righte-
*mat.10 ousnes, thou people that * beareſt my
law in thine hert. * Feare not yͤ curse Luk. 12.
of men: be not afraid of their blaspheme- *Psa.120
mies and reuilinges: * for wormes & C
moths shal eat thẽ vp like cloth & wol
But my righteousnes shal endure for
euer, & my sauing helth from genera-
tion to generatiõ. Wake vp, wake vp:
& be strong, O thou arme of the lord,
wake vp, like as in tyme paste, euer & Esa.14.b
sens yͤ world began. * Art not thou yͤ Exo.24.c
same arme, yͤ hast wounded the proude
Egypt, & hewen the dragon in peces?
Art not thou cuẽ he, which hast dried
vp the depth of yͤ sea, which hast made
plaine yͤ sea ground, that the deliuered D
might go thorow? Therfore the rede
med of the lord shal turne again, & com
Esa.1.b to ioy vnto Syon, there to endure for
euer? That mirth and gladnes might
1.cor.1.c be vp thẽ: that sorow & wo might flee
from thẽ? * Yea I, I am euen he, yͤ in
al thigs geueth you consolatiõ. What Esa.40.a
art thou then, yͤ feareſt a mortal man: 1.pe.1.d
the childe of man, which * goth away
as doth yͤ flowre? And forgetteſt yͤ lord E
yͤ made thee, yͤ spreade out the heuẽs,
& laid the fundation of the earth. But
thou arte euer afraide for the sight of
thyne oppressor, whiche is redy to do
harm. Wher is yͤ wrath of the oppres-
sor? The time cometh on fast, when yͤ
prisoner shalbe loosed, & he shal not die Mat.8.a
in the dũgeon, nor yet be consumed by Esa.48.a
famishmẽt. * I am yͤ lord thy God yͤ *Esa.49
make yͤ sea to be still, & to rage: whose
name is the Lorde of hostes. * I haue
put my wordes in thy mouthe, & haue F
defended thee in the shadowe of my
hand: that I may plãt the heauens, & Psa.75.b
lay the foundation of the earthe, & say Ier.25.c
vnto Sion: Thou arte my people. Wake, awake, and stande vp O Ieru-
salem, thou that from the hand of the
Lord, hast dronkẽ out the * cup of his
wrathe: thou that haste supped of, &
sucked out the dregges of his deadly
cuppe to the bottome. For amonge all
the sonnes whome he hathe begotten,
there is not one that maye hold it by,
and not one to leade it by the hand, of
all the soonnes that he hathe nourysh-
ed. Both these thynges are happe-
ned vnto thee, but who is sory for it?

Yea, destruction, wastinge, hunger, & sweard, but who wil comforte thee?
Thy soonnes lye comfortelesse at the
G heade of euerye strete like a taken venison, and ar ful of the terrible wyath of the Lorde, and punyshmente of thy God. And therefore, thou miserable, and dronke, howbeit not with wine, heare this. Thus sayth the Lord, thy Lorde and God, the defender of hys people: Beholde, I will take the stupyng cuppe out of thy hande, euen the cuppe with the dregges of my wyath: that from henceforth, thou shalt neuer drynke it more, but I will put it into theyr hande that trouble thee: which haue spoken to thy soul, stoupe downe, that we may go ouer the: and thou ladest thy bodye euen wyth the ground, and as the strete to go vpon.

¶ The.lii. Chapter.

A VP Sion vp, take thy strength vnto thee: put on thine honest rayment, O Jerusalem, thou holy citye. For from this tyme forth, there shall no vncircumcised nor vncleane person come in the. Shake the from the dust, aryse and stand vp, O Jerusalem, Plucke oute thy necke frō the bond. O thou captyue daughter Sion. For thus sayeth the Lord:
B Rom.7.b
* ye are solde for naught, therfore shal ye be redemed also without any money. For thus saith ỹ lord god: * My people wente downe afore tyme into Egypt there to be strāgers, * and the kyng of the Assirians oppressed them without anye cause. And nowe what profite is it to me (sayeth the Lorde) that my people is frelye caried away, and dronghte into heauines by their rulers, * and my name euer styl blasphemed, sayth the LORDE? But that my people may know my name, therefore I saye, in that day they shal know it, that I am he that do speake: I say, euen I. * O howe bewtyfull are the fete of the Embassatour, that dringeth the message from the mountaine, and proclaymeth peace that dringeth the good tidinges, and preacheth helth, and sayth vnto Sion: thy God is the kyng. Thy watch men shal lift vp their voyce: wyth lond voyce shall they preache of hym: for they shal see hym presente, when the Lorde shal conuert Sion. * Be glad with thankes geuyng, O thou desolate Jerusalem, and reioyse together: for the Lorde hath conforted hys people, he hath deliuered Jerusalem. The Lord hath made bare hys holye arme, and shewed it forth in the syghte of all the Gentyles, * and all the endes of the earth hath sene the sauynge health of our God. * Away, away, get you out from thence: and touche no vncleane thynge. Go out from amonge suche: And be cleane that beare the vessels of the Lorde. For ye shall not escape by running, nor by flyinge awaye: but * the Lord shall go before you, and the God of Israell shal gather you together. Beholde, my seruaunt shal deale wysely, therefore shall he be magnified, exalted, and greatly honored. Like as the multitude shal wonder vppon him, because his face shalbe so deformed, and not as mans face, his * bewtie lyke no man: Euen so shal the multitude of the Gentiles loke vnto him, and kynges shall shut their mouthes before hym. * For they that haue not ben told of him, shal see him, and they that heard nothinge of him, shall beholde hym.

Gen.46.a Exo.1.a *4re.18.

Esa.52.c 2 Joh.1.c *Esa.49 C

Psa.98.b

Exo.13.b

D

Esa.53.c

Esa.65.c Ro.15.c

¶ The.liii. Chapter.

BVt who hath * geuen credence vnto the thing that we heard? Or to whom is the arme of the Lord knowen? For he did grow before the Lord like as a branch, and as a roote in a drye grounde. * Hee hath nether bewtye nor fauour. when we shall looke vpon him, there shalbe no fayrenes: we shall haue no luste vnto him. * He is despysed and abhorred of men, he is such a man as is full of sorowe, and as hath good experience of infirmities. We haue reckened him so vile, that we hid our faces from him, yee he was dispised, and therefore we regarded him not. Howbeit * he only hath taken on hym oure infirmities, and borne our paynes. Yet wee dydde

I Joh.22.c Ro.12.c

Esa.52.c

Heb.5.a

B

Mat.8.c 1 Pe.2.b

indge

iudge him,as thoughe he wer plagued and cast down of God,and punished: 1.cor.11. • wher as he (notwithstãding) was wounded for our offences, and smittē for our wickednes. For the chastisemēt of our peace was layd vpon him, and with hys strypes are we healed. Ps.113. C • As for vs, we haue gone all astraye (like shepe) euerypne hath turned his own way. But the lord hath heaped together vppon him, the iniquitie of vs all. He: suffered violence,and was euill intreated:and did not yet opē his Jer.11.d mouth. • He shall be led as a shepe to mat.27.b be slayne, yet shall he bee as still as a Acts.8.d lambe before the shearer,and not open 1.Co,5.e his mouth. He was had away frome prison:his cause not heard,and without any iudgement: whose generation yet who may numbre? he was cut of frō the ground of the liuing:which punishment dyd go vpon him, for the transgression of my people,whiche in dede had deserued that punishement. mat.27.e • His graue was geuen hym with ỹ condemned, and with the riche mā at his deathe. 2.cor.5.c • where as he dyd neuer 1.pet.2.d violence,nor vnright: neyther hathe there bene any disceitfulnesse in hys D mouth. • Yet hath it pleased the lord Joh.11.c thus, to bruse him with plagues, and Rom.8.d to smite him with infirmitie, ỹ when he had made his soule an offeryng for synne,he myght see long lastyng sede. And this deuice of the lord shal prosper in his hand. With trauail & labor of his soule,shal be obtain fruite,& he shall be satisfied, • by the knowledge Rom.3.c of hym, whiche is my righteous seruant: he shall iustifie the multitude, for he shall beare away their synnes. Therfore will I geue hym the multitude for his part: and he shal deuyde the spoyle with the strongest,because he geueth ouer his soul to deth. • And Mar.15. is reckened among the transgressors, Luk.23.b which neuertheles hath taken away the sinnes of the multitude,and made intercession for the mysdoers.

C The.liiij. Chapter.

1 BE glad nowe thou barein,that bearest not,reioyce,synge,& be mery thou that arte not wyth childe: For the desolate hath mo children then the maryed wyfe, saieth the Lorde. Make thy tentes wyder, and spread out the hanginges of thyne habitation:spare not,laye forth thy cordes,and make fast thy stakes: for thou shalt be multiplyed on the right syde, & on ỹ left: & thy sede shal haue ỹ Gentiles in possessiō, & dwel in ỹ desolate B cities. Feare not, for thou shalt not be confounded: Be not ashamed, for thou shalt not come to confusion: Ye, thou shalt forgette the shame of thy youth, and shalt not remembre the dishonour of thy widdowehead. For hee that made thee shalbe thy Lord, • and husbande (whose name is the • Lorde of Esa.62.a hostes) and thy redemer, shalbe euen Eze.16.b the holye one of Israell, the Lorde of 2.Cor.11 the whole world. For the Lord hath • Eze.48 called thee, beyng as a desolate sorowful woman,and as a ponge wife that hath broken her wedlocke, saieth thy God. • A litle while haue I forsaken C thee, but wyth great mercifulnes shal Esa.26.c I take the vp vnto me. When I was Psa.29.a angrye, I hyd my face from thee for a litle season,but through euerlastynge mercie haue I pardoned thee, sayeth the Lorde thy redemer. • And this is Gen.9.b vnto me as the water of Noe: for like as I haue swoorne ỹ I will not bring the water of Noe, any more vpon the world: so haue I swoorne ỹ I wil neuer be angry with the, nor reproue ỹ: 2 Re.7.a The mountaynes shall remoue, and the hylles shal fall downe: but my louing kyndnes shall not moue,and the bond of my peace shal not fall downe from thee, saith the Lord, thy mercyfull louer. Behold thou poore,ouerwhelmed wyth tempest and • wyth- Esay.6.b out comfort, I wyll make thy walles of precious stones, and thy foundation of Saphires, thy windowes of Chrystal, thy gates of fine clere stone, and al thy borders of pleasant stones. D • Thy children shall all bee taughte 1 Joh.2.b of God,and I wyll geue theim plen- and.6.c. teousnes of peace. In ryghteousnesse shalt thou bee grounded,and be farre from oppression: for the whyche thou

nedest not be afrayde, nether for hynderaunce, for it shal not come nie the. Beholde, the aleaunt that was farre from me, shall dwel wyth thee, and he that ioyneth battayle agaynst the shal perishe. Beholde, I make the smyth that bloweth the coales in the fyre, and he maketh a wepon after his hãdye woorke: I make also the waster to destroye: but all the weapons that are made against the, shal not prosper.

Luk.21b Act.4.a * And as for al tonges, that shal resist thee in iudgement, thou shalt ouercõe them, and condemne them. This is the heritage of the Lordes seruantes, and their ryghteousnes commeth of me, sayth the Lord.

¶ The.lb. Chapter.

A Ecc.51.d Iahn.7.d Apo.22d * Come to the waters all yee that bee thirstye, and yee that haue no mony. Come bie, that ye may haue to eate. Come, bie wyne, and milke wythout any mony, or mony worth. Wherefore do ye laye oute your mony for the thing that feedeth not, and spende your labour about the thig that satisfieth you not? But herken, herkẽ rather vnto me, and ye shal eat of the best, and your soul shal haue her plesure in plenteousnes. Enclyne youre eares, and come vnto mee, take hede (I saye) and your soul shal lyue.

Act.13.d 3Re.7.c. B * For I wil make an euerlasting couenant wyth you, euen the sure mercies of Dauid. Beholde, I gaue hym for a wytnes amonge the folcke, for a Prince and captaine vnto the people. Lo thou shalt call an vnknowen people, and a people that had no knoweledge of thee, shal runne vnto the: because of the Lord thy God, and the holye one of Israell, whiche glorifyeth thee. Seke the Lord, whyle he maye be found: and call vpon him whyle he is nye. * Lette the vngodlye man forsake his own waies, and the vnrighteous his owne imaginatyons, and tourne againe vnto the Lord: so shall he be mercifull vnto him: and to ours

Ezec.18c Ps.103.a C God. For he is very readye to forgeue. * For thus sayth the Lorde: my thoughtes are not your thoghtes, and your waies are not my waies, but as farre as the heauens are hyer thenne the earthe, soo farre dooe my wayes excede youres, and my thoughte, youres. * And lyke as the rayne and deu.23.a snowe commeth downe from heauen and returneth not thither againe, but watereth the earth, maketh it fruitefull, and grene, that it may geue corne vnto the sower, and bread to him that eateth. So the worde also that commeth out of my mouth, shal not turne agayne voyde vnto me, but shal accõplish my wil, and prosper in the thing wherto I sende it. And so shal ye go foorthe wyth ioye, and be ledde wyth peace. The mountaines and hilles shal singe wyth you for ioye, and all the trees of the feld shal clap their handes. For thornes there shall grow Fyre trees, and the Myrre tree in the stede of bryeres. And thys shalbe doone to the prayse of the Lorde, and for an euerlasting token, that shall not be taken away.

¶ The.lvi. Chapter.

THus sayeth the Lord: * kepe equity, and do ryght, for my sauyng health shall come shortely, and my ryghteousnes shalbe opened. Blessed is the manne that doeth this & the mans child whiche kepeth the same. * He that taketh heede, that he vnhalowe not the Sabboth (that is) he that kepeth him self, that he do no euill. Then shall not the stranger which cleaueth to the Lord, say: * Alas the Lord hath shut me cleane oute from hys people. Neyther shall the * gelded man say: lo, I am a drye tree. For thus sayeth the Lorde vnto the gelded that kepeth my saboth. Name lye, that holdeth greatly of the thyng that pleaseth me, and kepeth my couenant: Vnto theim wyll I geue in my housholde, and wythin my walles, a better heritage and name, then yf they had bene called sonnes and daughters * I wyll geue them an euerlastynge name, that shall not perysshe. Againe, the straungers, that stycke to the Lorde, to serue him, and to loue hys name: * and to be hys seruantes. And all they, whych keepe theym selues, that.

A Mat.3.c Esa.58 deu.23.c B * Sa.3.b John.12 C Joh.8.c

that they vnhalowe not the Saboth, namely, that they fulfyl my couenant: Them wil I bring to my holy mountayne, and make theim ioyefull in my house of prayer. Their burnte offrynges and sacrifices shalbe accepted vpon myne aultare. * For my house shalbe called an house of prayer for all people. Thus sayeth the Lorde God which gathereth togethery scattered of Israell: I wyll bring yet another congregation to hym. Com al ye beastes of the feyld, that ye maye deuoure all the beastes of the wood. * For his watchmen are all blynd, they haue al together no vnderstandinge, they are all domme dogges, not beyng able to barcke: They are sleepye, slogysshe are they, and lye snorynge: they are shamlesse dogges, that be neuer satysfyed. The shepeherdes also in lyke maner haue no vnderstandinge, * but euerye man tourneth his owne waye, euerye one after his own couetousnes, with all his power. * Come (saye they) I wyll fetch wyne, so shall wee fil oure selues, that we maye be dronken. And do to morowe, lyke as to day: yee, and much more.

3Re, 8.f
mat.20.b
mat.11.b
D
Jer.12.b
Eze.34.a
Jer.6.b.
Esa.22.b
1Cor.15

A

¶ The.lvii. Chapter.

Sap.2.b

THe * ryghteous perysheth, and no mā regardeth it in his hert. Good godlye people are taken awaye, and no manne considereth it. Namely, that the ryghteous is conuayed away from the wycked. He cōmeth into peace, and godly menne rest in their chambres, and before the godly man goeth peace. Come hither therfore ye charmers children, * ye sonnes of the aduouterer, & the whore: Wherin take ye your pleasure: Upon whō gape ye wyth your mouth, and bleare out youre tonge: Are ye not chyldren of aduoutry, and a seede of dissimulation: * Ye make youre fyre vnder the okes, and vnder all greene trees, and yee offre children in the valleies, and dens of stone. Thy part shalbe wyth the stonye rockes by the ryuer. Yea euen these shalbe thy parte. For there thou hast poured meat and drinke offering vnto them. Shoulde I delyte in that? Thou hast made thy bed vpon hye mountaynes, thou wentest vp thither, and there hast thou slayne sacrifices. * Behynde the doores and postes, hast thou sette vp thy remembraunce. Whenne thou haddest dyscouered thy selfe to an other then mee, when thou wentest vp and made thy bed wider, and wyth those I dolles hast thou made a couenaunte, and louedst their couches, where thou sawest them. Thou wentest straighte to kynges wyth oyle * and diuers oyntmentes (that is) thou haste sente thy messangers far of, and yet art thou fallen into the pit therby. Thou art werye for the multitude of thyne owne wayes, yet saydest thou neuer: I wil leue of. * Thou hast had the lyfe that thy handes wroughte, and therefore thou arte careleſſe. For when wylte thou bee abashed or feare, seinge thou hast broken thy promise, and remembrest not mee, neyther haste me in thy hert? Thinkest thou, that I also will holde my peace (as afore tyme) that thou feresst me not? Ye, vtterly I wil declare thy goodnes and thy workes, but they shal not profit the: whē thou cryest, let thy chosen heap deliuer the. But the wind shal blow thē foorthe, and vanitie shal take theim all away. * Neuertheleſſe, they that putte theyr trust in me, shal inherite the land: and haue my holye hill in possession. And therfore thus sayth he: * Make plain make plain: and clense the strete, take vp the stumbling blockes out of that waye that leadeth to my people. For thus sayth the hie and excellent, euen he that dwelleth in euerlastingnesse, whose name is the holy one: * I dwel hie aboue: and in the Sanctuary, and wyth hym also, that is of a contryte and humble spyryte doe I dwell: that I may heale a troubled mynde, and a contryte hearte. * For I chyde not euer, and am not wroathe wythoute ende. But the blastynge goeth from mee, and is included in the bodye, and I made the breathe. I am wroathe wyth hym for hys couetousnesse.

Eze.16.b
Esa.65.a
Jere.7.a
deu.28.b
deu.37.b
C
Esa.40.c
Psa.50.b
Esa.66.a
Ps.103.a
Jer.3.e.

I smyte hym, I hide me, and am angry, when he tourneth himselfe, and followethe the byaye of hys owne heart. I haue sene hys wayes, and I
Luk.15a heale him. I leade him and restore to him comforte, and to those that were sorye for him. I make the fruites of
Eph. 2.c thankesgeuing, that he maye saye: Peace peace. vnto theym that are far of, and to them that are nie, sayeth the Lorde, and I make him whole. But the wycked are lyke the ragynge sea, that cannot rest, whose water soweth with the mire and grauel Euē so the
Esa.48d wicked haue no peace, sayth God.

¶ The.lviii.Chapter.

A CRye now, as loude as thou
Ezec.3.c canst. Leaue not of, lifte vp thy
Jer.19.a voyce lyke a trompette, and shewe my people theyr offences, and the house of Jacob their sinnes. For they seke me daylye, and wyll knowe my wayes, euen as it were a people that dyd ryghte, and had not forsaken the statutes of theyr God. They argue with me concerning right iudgement, and will be nye vnto GOD.
Mat.9.b Wherefore faste wee (saye they) and thou seest it not? we put our lyues to straightnes, and thou regardest it not.
Esay.1.b Beholde, when ye fast, your iust remaineth still: for ye doo no lesse violence to youre detters: loe, ye faste to
B strife and debate, and to smyte with the fyst of wickednes. Now ye shall not fast thus that you mai make your
Jac.7.a. voice be herd aboue. Thinke ye this fast pleaseth me, that a manne shoulde chasten hym selfe for a daye, and to wrythe his head about like an hoope, and to lye vpon the earth in an hearie cloth? Should that be called fasting, or a day that pleaseth the Lord? Doth not this fastyng rather please me, that
Deu.15a. thou loose him oute of bondage, that is in thy daunger? that thou breake the othe of wicked bargaines? that thou let the oppressed go fre, and take from them all maner of burthens? to
Gen.18b deale thy breade to the hungrye, and
mat.15,c. bryng the poore wanderyng home into thy house? when thou seest the naked that thou couer hym, & hyde not thy face from thy neyghbour (and despyse not thyne owne kynsfolke.) Then shall C
Luk.11b thy light breake forth as ye morning, thy health florysshe ryght shortly: thy ryghteousnes shall go before thee, and the glorye of the Lorde shall embrace
Pro.21b thee. Then yf thou calleste, the Lorde shall aunswere thee: yf thou cryest, he shall saye: here I am, Yea, if thou layest away from thee thy burthens, and holdest thy fyngers, and ceasest from
Jach.7& maca.5.b blasphemous talkyng, yf thou haste compassion vpon the hungry, and refressheste the troubled soule: Then shall thy lyght spryng out in the darknes, and thy darkenes shalbe as the noone daye. The Lorde shall euer bee thy guyde, and satisfye the desyre of thyne heart in the tyme of drought, and fyll thy bones with mary. Thou shalt be
Joh.4.b lyke a fresh watred garden, and lyke the fountayne of water, that neuer leaueth runnynge. Then the places that euer haue bene wast, shalbe builded of thee: there shalte thou laye a foundacion for many kynreds. Thou shalte be called the maker of hedges, and the builder againe of the waye of the Sabboth. Yea, yf thou turne thy D
Esa.55e feete in the Sabboth, so that thou do not the thyng whych pleaseth thy selfe in my holye daye: and thou call the pleasaunt, holy, and glorious Sabboth of the Lorde, and that thou geue hym the honour, so that thou dooe not after thine owne ymagination, neyther seke thyn owne wyl, nor speake thine owne wordes. Then shalt thou haue thy pleasure in the Lorde, and I wyll cary thee hye aboue the erth, and fede thee with the heritage of Jacob, thy father: for the Lordes own mouth hath so promised,

¶ The.lix.Chapter.

BEholde the Lordes hande is
Esa.40c not so shortened that it cannot
Nu.11c helpe, neyther is hys eare so
*Jer.5c stopped that it maye not heare. But
Esay.1 your mysdeedes haue separated you from your GOD, and youre synnes hyde hys face from you, that he hea-
reth

reth you not. For your handes are defyled wyth bloud, and youre fyngers wyth vnryghteousnes: Your lyppes speake lesynges: and youre tonge letteth out wyckednes. No man regardeth ryghteousnes, and no man iudgeth truely. Euery manne hopeth in vayne thinges, and ymagineth disceat
Job.15.d • conceaueth wearines, and bryngeth
Psal.7.b forth euyll. They breede Cockatryce egges, and weaue the spiders webbe: Who so eateth of theyr eyges, dyeth. But yf one treade vpon theym: there commeth vp a serpente. Theyr webbe maketh no clothe, and they maye not couer them wyth theyr labors. Their dedes are the deedes of wyckednesse, and the woorke of robbery is in their
Pro.1.a. handes. • Their feete runne to euyll:
Psal.5.d and they make haste to shedde inno-
• Ro.13 cent bloude, theyr councelles are wicked councels, harme • and destruction are in theyr wayes. But the waye of peace they knowe not. In theyr goynges is no equitie: their wayes are so croked: that whosoeuer goeth therin, knoweth of no peace. And thys is the cause that equitie is so farre from vs, and that ryghteousnes commeth
B not nye vs. • We loke for lyghte, lo: it
Esay.59.a is darkenes: for the moznynge shyne,
Job.30.c • deu.28.c se, we walke in the darke. • We grope
Joh.19.c lyke the blynde vppon the wall, wee grope euē as one that hath none eies. We stumble at the none day, as though it were toward night: In the fatting places, lyke men that are halfe deade. We roze al lyke Beares, and mourne styll lyke doues. We loke for equitye, but there is none: for health, but it is farre from vs. For oure offences are manye before thee, and our synnes testifye agaynst vs. Yea, we must confesse that we offende, and knowledge that we do amisse: Namely transgres and dissemble agaynste the Lorde, and fall away from our God, vttinge presumptcous and traytorous ymaginations and casting false matters in our hartes. And therfore is equitie gone
Dis.3.a. aside, and ryghteousnes standeth far of, • truth is fallen down in the strete, and the thing that is plaine and euen, maye not be shewed. Ye the trueth is taken awaye, and he that refrayneth hym selfe from euyl, must be spoyled. When the Lorde sawe this, it displesed him sore, that there was no equitye. Hee sawe also, that there was no man ryghteous, and he wondred that ther was no man to helpe him. Wherfore he helde him by hys owne power, and he sustayned him by hys owne Ephe.6b
ryghteousnes. • He put ryghteousnes 1 Thes.5a
vpon him for a brest plate, and set the helmet of health vpon his heade. Hee put on wrath in stede of clothing, and toke geleusye aboute him for a cloke: (lyke as when a manne goeth forth wrathfullye to recompence hys enemies, and to be auenged of his aduersaryes.) Namely, that he myghte recompence and reward the Ilandes, where through the name of the Lord might be feared, from the rising of the Sunne: and his maiesty, vnto the going downe of the same. For hee shall com as a violent water streme which C
the winde of the Lorde hath moued.
• But vnto Sion there shall come a Psa.131.a
redemer, and vnto theym in Jacob Ro.11.b.
that tourne from wyckednes, sayeth the Lord. I will make thys couenant wyth theym (sayeth the Lord:) My spyrite that is vpon the, and the wordes which I haue put in thy mouth, shall neuer go out of thy mouth, nor out of the mouth of thy childers childzen, from this tyme forth for euermore, worlde without ende, saith the Lorde.

¶ The.lx. Chapter.

A
GEtte thee vp betymes, and be Act.26.c
bzight (O Jerusalem) for thy Eyhe.5b
• lyght commeth and the glory of the Lord is risen vp vpon thee. For lo, while the darknes and cloude couereth the earthe and the people, the Lord shall shew the light, & his glory Esa.19d
shalbe sene in thee. • The Gentiles shal come to thy lyghte, and kinges to the bzyghtnes that spzingeth forth vpō thee. • Lyft vp thyne eies, and loke Esa.49.d
round aboute thee. All these gather Mar.8.d
them selues: and come to thee: thy sonnes shal come vnto thee from far, and Ge.15.a

thy daughters shall gather thē selues to the on euery syde. Then thou shalt se this: & be glorious, thou shalt marueil exceadyngly, and thine hert shall be opened: when the aboundaunce of the sea shalbe cōuerted vnto the (that is) when the ryches of the Gentiles shall come vnto thee. The multitude of Camels shall couer thee, the dromadaries of Madian and Epha. * All Esa.72 b
Mat.2.b they of Saba shall come, bryngynge gold and incense, and shewynge the prayse of the Lorde. All the cattell of Ceder shalbe gathered vnto thee, the rams of Nabaioth shall serue thee, to be offred acceptatably vpon mine aulter, * whiche I haue chosen, and in Heb.2 3b
25 the house of my glorye which I haue garnyshed. But whatare these, that flee here lyke the cloudes and as the doues flyinge to their wyndowes? The Iles also shal waite for me, and specially the shippes of Tharsis: that they may bryng thy sonnes from far, and their syluer and their golde with them, vnto the name of the Lorde thy God, vnto the holy one of Israel, that Esa.54 d
hath glorified the. * Straungers shal buyld vp thy walles, and their kings shal do the seruice. For when I was angry, I smote thee: and of my mercy
Apo.21 d I pardoned thee. * Thy gates shall stand open still both day and night, & neuer be shut, that ye host of the Gentiles may come, and that their kinges may be brought vnto the. For euerye people & kingdome that serueth not the, shall perysshe, & be destroyed with vtter destruction. The glory of Libanus shal com vnto the. The fyr trees, Boxes & Ceders together to garnish the place of my sanctuary, for I wyll
C glorifye the place of my fete. Moreouer, those shal come kneling vnto the, that haue vexed the: and all they that despised thee, shall fall downe at thy fote. Thou shalt be called the citye of the Lord. Sion the citye of the holye one of Israel. Because thou hast ben forsaken & hated: so that no man went thorowe the: I wyll make the glorious forcuer & euer, & ioyfull thorowe
Esa.49 c out al ye posterities: * Thou shalt suck the milke of the Gentiles, and kinges breastes shall fede thee. And thou shalt knowe that I the Lord am the Sauiour & redemer, the mighty one of Jacob. For brasse, will I geue the gold, and for yron siluer: for wood brasse, & for stones yron. I wyll turne thyne
D oppression into peace, and thyne exactions into ryghteousnesse. Violence and robbery shall neuer be heard of in thy lande, neyther harme and destruction within thy borders. Thy wals shalbe called health: and thy gates the prayse of God. * The sunne shall ne- Apo.21
uer bee thy daye lyght: and the lyght of the Moone shall neuer shyne vnto the: but the Lord himselfe shalbe thin euerlastinge light, and thy God shalbe
Apo.22 thy glory. * Thy sunne shal neuer go down, and thy moone shal not be hid: for the Lord him selfe shalbe thine euerlastyng lyghte, and thy sorowfull dayes shalbe ended. Thy people shall be all ryghteous: and possesse the land euer, the floure of my plantynge: the worke of my handes, wherof I wyll reioyce. The youngeste and leaste shall growe into a thousande, and the simplest into a strong people. I the Lord shall shortly bryngе thys thyng to passe in his tyme.

¶ The .xxi. Chapter.

THe spyrete of the Lord God is I
* vpon me, for the Lord hath an- Luke.4
noynted me, and sente mee, to preache good tidinges vnto the poore, that I might bynd vp the wounded hertes, * that I might preach deliue- Esa.57 b
raūce to the captiue, & open the prison to them that are bound: that I might declare the acceptable yere of ye Lord, and the day of the vengeaunce of our
mat.15.a God: * that I might comfort al them that are in heauynesse, that I myghte geue vnto them that mourne in Sion, that I might geue I say, beawty, in steade of asshes, ioyfull oyntmente for syghynge, pleasaunte raymente, for an heauy mynd: That they might B
be called trees of righteousnes, a planting of the Lord for him to reioyce in. They shal buyld the long rough wilderneslle, and sette vp the olde deserte.

They

They shall repeyre the waste places,
and such as haue ben void thorowout
many generations. Straungers shal
stande and fede youre cattell, and the
Aelantes shall be your plowmen, and
Esa.66.a dressers of your vines. ✠ But ye shall
Ier.33.d be named the Priestes of the Lorde &
men shall call you the seruants of our
God. Ye shall enioy the goodes of the
Gentiles, and triumphe in their sub-
stance. For your greate reproofe you
shall haue double ioy, and for shame
shall they haue ioye of their portion.
For they shall haue double possession
in their lande, and euerlastynge ioye
shall be wyth them. For I the Lord
℣ which loue ryght, and hate robbery,
(though it were offred me, shal make
their workes full of faithfulnesse, and
make an euerlastyng couenant wyth
them. Their seed also, and their gene-
ration shalbe knowen among the Gē
tiles, and among the people. All they
that see them, shal know that they are
Luke.2.b the hye blessed sede of the Lorde. And
Ps.133. therfore ✠ I am ioyfull in the Lorde,
and my soule reioyceth in my God.
✠ For he hath put vpon me the gar-
ment of saluation, & couered me with
the mantell of righteousnesse. ✠ He
shall decke mee lyke a Bridegroome,
and as a bryde that hath her apparell
vppon her. For like as the grounde
bryngeth foorthe fruite, & as the gar-
dein shooteth forth sede: so shal the lord
God cause righteousnes and praise to
God to flourysh forth before all
℟ the Heathen.

℣ The.lxii. Chapter.

FOr Sions sake therfore, will
I not hold my tung, and for Je
rusalems sake, I will not ceasse
vntil their righteousnes breake forth
as the shyning light, and their salua-
tion as a burnyng lampe. Then shall
the Gentils se thy righteousnes, and al
Joh.1.c kynges thy glory. Thou shalt be na-
Apo.2.b med with ✠ a newe name, whiche the
℟ mouth of the Lord shall shew. Thou
shalt be a crowne in the hande of the
Lorde, and a glorious garlande in the
hand of thy God. Frō this time forth
thou shalt neuer be called the forsakē,
& thy land shall no more be called the
wildernes, but thou shalte bee called,
My pleasure is in her, & thy land shal
be called: The maried woman: for the Eze.16.b
Lord loueth thee, and thy land shalbe Osee.2.c
ioined in mariage. ✠ And like as a yōg Esa.54.a
man taketh a daughter to mariage, so
shall thy sonnes be maried vnto thee.
And as a bridegrome is gladde of hys
bryde, so shall thy God reioyce ouer
℣ thee. I haue sette watchemen vpon
thy walles (O Ierusalem) whiche
shall neyther ceasse day nor nyghte to
preache the Lorde. And yee also that
remembre the Lorde, ye shall not kepe
hym close, nor leaue to speake of hym,
vntyll Ierusalem be set vp, and made
the praise of the worlde. The Lorde
hath sworne by his ryght hande, and
by his strong arme, that frome hense-
foorth, he wyll not geue thy corne to
be meate for thyne ennemies, nor thy
wine, wherin thou hast labored) to be
drynke for thy straungers. But they
that haue gathered in the corne, shall
eate it, and geue thankes to the Lord:
℟ and they that haue borne in the vine,
shall drynk it in the court of my sanc-
tuarie. Go you, go you thorough the
gates, make clean the way for the peo
ple, make playn, make playn thy foot
pathe, and take away the stones oute
of it, and set out a tokē for the people.
Esa.40.b Behold, the Lorde proclaimeth vnto
Zach.9.b the ends of the worlde: ✠ tel the daugh
Mat.21. ter Sion: see, thy sauioure commeth,
behold, he bryngeth hys treasure with
hym, and his workes go before hym.
Esa.54.a For they whom the Lord deliuereth,
shalbe called the ✠ holy people: and as
for thee, thou shalt be named, the great
ly occupied, and not the forsaken citie.

℣ The.lxiii. Chapter.

WHat is he this, that commeth ℟
from Edom, with redde co-
loured cloathes of Bosra?
(which is so costly cloathe)
and commeth in so myghtily with all
his strengthe. I am he that teacheth
ryghteousnesse, and am of power to
helpe. wherfore then is thy clothyng
red, and thy raiment like his that trea
deth in the wynepresse? ✠ I haue trode
the

the prese my felf alone, and of all peo-
ple there is not one with me. Thus
will I trede downe myne enemyes
in my wrath, and set my fete vpon the
in my indignacion. And their bloode
shalbe sprong vpon my clothes, and so
Esa.34b wyl I stain al my raiment. • For the
daye of vengeaunce is assigned in my
herte, and the yeare when my people
shalbe deliuered, is come. I loked a-
boute me, and there was no man to
shew me any helpe: I marueyled that
no man helde me vp. Then I held me
by mine owne arme, and my feruent-
nesse sustayned me. And thus will I
tread downe the people in my wrath,
and bath them in my displeasure, and
vpō the erth wil I lay their strength.
Exo.15a • I wyll declare the goodnes of the
Esa.12a Lord, yea, and the prayse of the Lorde
for all that he hath geuen vs, for the
great good that he hath done for Is-
raell: which he hath geuē them, of his
owne fauoure, and accordynge to the
multitude of hys louynge kyndnes.
For he sayd: These, no doubt are my
people, and no shrinking childzen, and
C so he was their sauyoure. In their
Exo.13d troubles, he • was also troubled with
them, and the angell that went forth
frō his presence, deliuered them: Of
verye loue and kyndnesse that he had
vnto thē, redemed them: He hath born
them, and caryed thē vp, euer sins the
worlde began. But after they prouo-
ked him to wrath, and vexed his holy
mind, he was their enemy, & fought a
gaynst them him self. Yet remembred
Israell the old time of Moyses & his
Exo.14c people • saying: Wher is he ỹ brought
•psa.77b them from the water of the sea • with
them that fede his shepe? where is he
that hath geuen his holy spirit amōg
them? he led them by the righte hande
of Moyses with his glorious arme:
deuyding the water before thē (wher
by he gat hym self an euerlastynge
name) he ledde them in the depe, as an
horse is ledde in the playne, that they
shold not stomble, as a tame beast go-
eth in the field: and the breath geuē of
D God, geueth him rest. Thus, O god,
haste thou led thy people to make thy
self a glorious name withall. • Loke
downe then from heauen, and behold
the dwellyng place of thy sanctuarye,
and thy glory. How is it that thy ge-
lousy, thy strength, the multitude of
thy mercyes, and thy louynge kynde-
nesse, will not be entreated of vs? Yet
arte thou our • father. For Abraham
knoweth vs not, neyther is Israell
acquaynted with vs. But thou Lord
art oure father and redemer, and thy
name is euerlastyng. O Lord, wher-
fore hast thou led vs out of thy way?
• wherfore hast ỹ hardened our herts,
ỹ we fear the not? Be at ons with vs
agayne, for thy seruauntes sake, & for
the generacion of thyn heritage. Thy
people haue had but a lytle of thy sanc
tuarye in possession, for our enemyes
haue troden down the holy place. And
we were thyne from the beginning:
when thou waste not their Lord, for
they haue not called vpon thy name.

De.26.d Baru.2c
Mat.6.b Luk.11c
psa.119b

¶ The .lxiiii. Chapter.

O That thou wouldest cleane I
the heauē in sondre, and come
downe: that the mountaynes
might melt away at thy presence, like
as at an hote fire: and that the malici-
ous might boyle as the water doeth
vpō the fire: Wherby thy name might
be knowen amonge thyne enemyes,
and that the Gentyles myght trem-
ble before thee. When thou wrough-
test wonderous strange worckes, we
loked not for them. Thou cammest
downe, and the hyles melted at thy
presence. For sins the begynnynge
of the worlde, it hath not ben heard or
percepued, • neyther hath anye eye
sene an other God beside thee: which
doest so much for them, that put their
truste in thee. Thou helpest him that
doeth ryghte with cherefulnesse, and
them that thynke vppon thy wayes.
But lo, thou hast bene angrye, for we
offended, and haue bene euer in sinne,
thoughe the worlde hath cleaued to
them: • yet shall we be saued. We are
all as an vncleane thynge, and all
our ryghteousnesse are as the clothes
stayned with the floures of a wom̄:

1Cor.2
B
Rom.3b

we

C we fall euerychone as the leafe: for oure synnes carye vs awaye lyke the wynde. There is no man that calleth vppon thy name, that ſtandeth vp to take holde by thee. Therefore hydeſt thou thy face from vs, and conſumeſt vs becauſe of our ſynnes. But now
Rom.9.f O Lorde, thou father of ours: * we are thy clay, and thou art our potter:
Pſ.79.a and we all are the worke of thy han-
Jer.10.d des. Bee not to ſore diſpleaſed (O
D lord) and kepe not our offence to long in thy remembrance, but conſider that we are all thy people. The citie of
Mich.3.c thy Sanctuarie lyeth waſt. * Sion is a wylderneſſe, and Jeruſalem a deſert. Oure holy houſe whych is oure beautie, where oure fathers prayſed thee, is brente vp: yea, all oure commodities and pleaſures are waſted awaye. Wylte thou not bee intreated, (Lord) for all this? wylt thou hold thy peace, and ſcourge vs ſo ſore?

C The. lxv. Chapter.

A
Eſa.51.c THey ſeeke me, that hytherto haue not aſked for me: they fynde me, that hytherto haue
Ro.10.a not ſought me. * I haue ſayd: I am here, I am here. I am founde of a people that neuer called vppon my name. For thus long haue I euer holden out my handes to an vnfaithfull people that go not the ryght way, but after their owne imaginations: Eo a
Deu.12. people that is euer defying me to my
and.14.b face. * They make their oblations in
*Ex.20. gardeins, and their ſmoke vpon * aulters of brycke, they lurke among the
Deu.12. graues, and lye in the dennes al night
Le.11.a * They eate ſwynes fleſhe, & vnclean brothe is in their veſſels. If thou cõmeſt nye them, they ſay: touche me not for I am holyer then thou. All theſe
Mat.25. men when I am angry, ſhall be turB ned to ſmoake and * fyer, that ſhall burne for euer. Behold, it is written
Jer.7.a before my face, and ſhall not be forgot
Eſa.57.a ten, but recõpenced. * I ſhal reward
Ezr.11. it them into their boſome: I meane your myſdedes, and the myſdeedes of poure fathers togyther (ſayeth the Lorde) whyche haue made their ſmokes vpon the mountaynes, and blaſphemed me vpon the hilles: therfore wil I meaſure their olde deedes into their boſome agayn. Moreouer, thus
Ro.11.c ſayth the Lorde: * lyke as when one wold gather holy grapes, men ſay vnto him: Breake it not of, for it is holy:
1.Re.19.a * euen ſo wil I doalſo for my ſeruan-
Rom.9.c tes ſakes, that I will not deſtroy the all. But I wil take a ſede out of Jacob, and out of Juda one, to take poſſeſſion of my hyll. My choſen ſhall poſſeſſe theſe thinges, and my ſeruantes ſhall dwelle there. Saron ſhalbe
Joſu.7.b a ſhepefolde, and * the valey of Achor ſhall geue the ſtallynge for the cattell
Pſa.1.c of my people that feare me. * But as
Jer.7.b for you, ye are they that haue forſake the Lord, and haue forgotten my holy hyll. Ye haue ſet vp an altar vnto Jupiter, and geuen riche drinkeofferynges vnto the planets. Therfore wyll I number you with the ſweard, that ye ſhalbe deſtroyed all togyther. For when I called, no man gaue me anſwere: when I ſpake, ye herkned not vnto me, but did wyckednelſe before myne eies, and choſe the thinge that pleaſed me not. Therfore thus ſayth the Lord God: Behold, my ſeruantes ſhall eate, but ye ſhall ſuffer hunger: Behold, my ſeruants ſhall drynk, but ye ſhall ſuffer thyrſt. Behold, my ſeruantes ſhalbe mery, but ye ſhalbe confounded. Behold, my ſeruantes ſhall reioyce for very quietneſſe of hearte. But ye ſhall crye for ſorow of heart, and complayn for veration of mynd. Youre name ſhall you leaue accurſed among my choſen: for God the Lorde ſhal ſlea you, and call his ſeruants by
Jere.9.b an other name. * who ſo reioyceth
1.cor.1.c vpon earthe, ſhall reioyce in the true
2.cor.11 God. And who ſo ſweareth vppon earth, ſhall ſweare in the true God. For the olde enemitie ſhalbe forgotten, and taken awaye out of my ſight.
2.pet.3.b * For lo, I ſhall make a newe heauen
Apo.21. and a newe earth. And as for the old, they ſhall neuer be thought vpon, nor kept in mynd: but the Lord ſayth: be
D gladde, and euermore reioyce, for the thynges that I ſhall doo. For why?

I ſhall

Beholde, I shall make a ioyfull Ie-
rusalem, and hys people ioyefull: yea,
I my selfe wyll reioyce wyth Jerusa-
lem, and be gladde with my people.
Apoc.21.a • And the voyce of weepyng and wai-
linge shall not be hearde in her from
thence forth. There shall neyther bee
childe nor old man, that haue not their
full dayes. But when the child com-
meth to an hundred yeare olde, it shal
dye. And if he that is an hundred yeres
Deu.18.c of age, doue wrange, he shalbe cursed.
• They that builde houses, and dwel
in them: they shall plant vyneyardes,
and eate the fruit of them. They shall
not builde, and another possesse: they
Gen.2.b shal not plant and another eate. • But
Jer.17.b the lyfe of my people shalbe like a tre,
Psal.1.a and so shal the worke of their hands.
My chosen shal lyue longe, they shall
not labourne in vayne, nor beget wyth
trouble: for they are the hye blessed
seede of the Lorde, and theyr fruites
wyth theym. And it shalbe, that or e-
uer they call, I shall answere theym.
while they are yet but thinking how
Esa.11.b to speake, I shall heare theym. • The
wolfe and the lambe shall feede toge-
ther, and the Lyon shal eate haye lyke
Gen.3.c the bullocke. • But earthe shalbe the
serpentes meate. There shal no man
hurt nor slaye another, in all my holie
hill, sayth the Lord.

¶ The.lxvi. Chapter.

A
3 Re.8.a Thus sayth the Lord: • Heauen
2 Pa.6.c. is my seate, and the earth is my
Acts.7.f foote stole. Where shall nowe
the house stande that ye will build vn
to mee? And where shalbe the place,
that I wil dwel in? As for these thin
ges, my hande hath made them al, and
Psal.50. they are all created, sayeth the Lorde.
Esa.57.c • Which of them shall I then regard?
Euen him that is poore and of a lowe
ly troubled spirit, and standeth in awe
of my wordes. For whoso slayeth an
oxe for me, dooth me so great dyshon-
oure as hee that kylleth a manne.
Hee that killeth a sheepe for me, knet
cheth a dogge. He that bringeth mee
meate offerynges, offereth swynes
bloud: Who so maketh a memorial of B
incense, prayseth the thing that is vn-
ryghte. Yet take they suche wayes in
hand, and their soule deliteth in these
Iob.6.d. abhominations. • Therfore wil I al
so haue pleasure in laughinge them to
Pro.1.b scorne, and the thing that they feare,
Esa.65.b wyll I bring vpon them. • For whē
I called, no man gaue answer: whē
I spake, they would not heare. But
dyd wyckednesse before myne eyes,
and chose the things that displeased
me. Heare the word of the Lord all ye
that feare the thynge whiche he spea-
keth: Your brethrē that hate you, and
cast you out for my names sake, saye:
The Lorde is greuous agaynst vs, C
but you shal see hym in ioye whē they
Zach.14 shalbee confounded. • Then shall bee
hearde a greate noyse from the Cytye
and the temple, the voyce of the Lord,
that wil reward, and recompence his
enemyes: lyke as when a wyfe bring-
eth forth a manne chylde, or euer she
suffre the payne of the birth, and an-
guishe of the trauayle. Who euer hard
or saw such thinges? doth the ground
beare in one daye? or are the people
borne all at ones, as Sion trauayled D
in childe birth and bare her soonnes?
Ge.16, For thus sayth the Lorde. • Am I he
that maketh other to beare, and beare
not my selfe? Am not I he that bea-
teth and maketh barē? saith thy God?
Mat.5.c Reioice with Jerusalem, and be glad
wyth her, all yee that loue her.
• Be ioyefull wyth her, all yee that
mourned for her. For yee shall sucke
consorte out of her breastes: and be sa-
tisfied. Ye shall taste, and haue delyte
in the plenteousnes of her power.
For thus sayeth the Lord: beholde, I
will let peace into her, lyke a water-
floude, and the myghte of the Hethen
lyke a flowynge streame. Then shall
ye sucke, ye shalbe borne vpon her sy-
des, and be ioyefull vppon her knees.
For like as a child is consorted of his
Pro.17 mother, so shall I consort you, and ye
Eze.37 shalbe consorted in Jerusalem. And
E when ye see this, your heart shall re-
ioyce, • and youre bones shall flourysh
lyke an herbe. Thus shall the hand of
the

the Lorde be knowen among hys seruauntes, and his indignation amōg hys enemies. For beholde, the Lorde shal come wyth fyre, and hys charette shalbe like a whirlwind, ỳ he may re cōpence his vengeāce in his wrath, & his indignation with ỳ flame of fyre.
For the Lorde shall iudge all flesshe F wyth the fyre, and wyth hys sweard: and there shalbe a great numbre slaine of the Lorde. Such as haue made thē selues holy and cleane in the gardens, and those that haue eatē swines flesh, myce, and other abhominations, shalbee taken awaye together, sayeth the Lorde. For I wyll come to gather al people and tonges wyth theyr woorkes and ymaginations: these shal com and see my glorye. Unto them shal I geue a token and sende certayne of thē (that be deliuered) amonge the Gen- G tyles: into Cilicia, Affrica, and Lidia, Esa.94.a where men can handle bowes) into Italie, and also Greke land. • They yles far of: that haue not hearde speake of mee, and haue not seene my glorye, Esa.64.a shal preache my praise among the Gē tiles, and shal bring al youre brethren for an offeryng vnto the LORDE, oute of all the people, vppon horses, charets, and horse litters, vpon mules and cartes to Jerusalem, my holye hyll (sayeth the LORDE) lyke as the childzen of Israel bring the ofkring in cleane vessels, to the house of Esa.61.a the Lord. • And I shall take out cer- Ze.1.b tayne of theym for to bee priestes and Ro.11.a Leuites, sayth the Lord: For lyke as the newe heauen and the newe earth which I wil make, shalbe fast stablished by me (sayth the Lord,) So shal your seede, and your name contynue, and there shalbe a newe Moone for the other, and a newe Sabboth for the other, and all flesshe shall come to worship before me (sayth the Lorde) And they shal go forth, and loke vpon Mat.9.a the carios of thē that haue trāgressed against me. • For their wormes shall not die, neither shal their fire be quē ched, and al flesh shal abhorre theym.

¶ The end of the booke of the Prophete Esay.

¶ The boke of the Prophete Jeremye.

¶ The first Chapter.

THese are the ser- A
mons of Jeremye the sonne of Helki- ah the priest, one of theym that dwelt at
• Anathote in the Jere.11.a
lande of Ben Ja- min, when the Lorde hadde fyrst spo- ken wyth hym, in the tyme of Jo- siah, the sonne of Amon, kynge of Juda, in the thirtene yeare of hys reygne: and so durynge vnto the time of Jehoakim, the sonne of Josiah kynge of Juda, • and vntyll the .xi. 4.re.25.a yere of Zedekiah the sonne of Josiah Jer.39.a kynge of Juda were ended: when Jerusalem was taken, euen in the fyfthe Moneth. The woorde of the Lorde spake thus vnto mee: • Before Esa.44.a I fashyoned thee in thy mothers Psa.70.a wombe, I dydde knowe thee. And or B euer thou waste borne, I sanctifyed thee, and ordeyned thee, to be a Pro- phete vnto the people. Then sayde I: • Oh Lorde GOD, I can not Exi. speake, for I am yet but yonge. And Acte. the Lorde aunswered me thus: Saye et not soo: I am to yonge: • For thou Mat. shalt go to all that I shall sende thee vnto, • and whatsoeuer I commaund 1 Cor. thee, that shalt thou speake. Be not afrayed of their faces, for I am with the, to deliuer thee, sayth the Lorde. C
• And with that, the Lorde stretched Psal. 6.a out his hand, and touched my mouth, Jer.18.b. and the same Lord sayd vnto me: Be- holde: I putte my woordes in thy mouth, and behold, this daye do I set the ouer the people, and kyngdomes, that thou mayest roote oute, breake of, destroye, and make waste: and that b thou mayest buylde vppe and plante: After thys, the Lorde spake vnto me, saying: Jeremy, what seest thou? And I sayd: I see a rod of an almond tree.

Then:

Then ſayd the Lorde vnto me: thou haſt ſene ryght, for I wyll make haſt ſpedely vpon my worde, to perfourme it. It happened after warde, that the Lorde ſpake to me agayne, and ſayde: What ſeeſt thou? And I ſayde, I doo ſee a ſeethynge potte, lokynge from oute of the Northe. Then ſayde the Lorde vnto mee: Oute of the Northe ſhall come a plage vpon all the dwellers of the lande. For lo, I wyll call
Jer.24.d D all the kynredes of the kyngdomes of the Northe, ſayeth the LORD, And they ſhall come, and euerye one ſhall ſet hys ſeate in the gates of Ieruſalem, and in all theyr walles round about, and in all the cityes of Iuda. And thorowe them, ſhal I declare my iudgemente, vppon all the wyckednesse of thoſe men that haue forſaken me: that haue burnt incenſe vnto ſtraunge goddes, and worſhipped the worcks of their owen handes.
Ezec.3.a • And therefore gyrde vp thy loynes, aryſe, and tell them all, that I geue the in commaundement. Feare them not, leſt I deſtroye thee before them.
Jer.15.d • For behold, this day do I make the a ſtronge defenced towne, an yron pyller, and a braſen wall agaynſt the hole lande, againſt the kinges & mighty men of Iuda, agaynſt the prieſtes and people of the lande. They ſhall fyght agaynſt the, but they ſhal not be
3 able to ouercome thee, for I am with
in thee, to deliuer the, ſayth the Lord.

The.ii. Chapter.

A MOreouer, the worde of the Lorde came vnto me, ſaying: go thy way, cry in the eares of Ieruſalem, and ſaye, Thus ſayeth the Lorde, I remember thee for the kindnes of thy youth, and because of thy ſtedfaſt loue: at the time of thy diſpoſing, in that thou folowedſt me thorowe the wilderneſſe, in an vntilled land. Iſraell was an halowed thing vnto the Lorde, and ſo was his firſte frutes. • All they that deuoure Iſraell
Zach.2.d ſhall offend: miſfortune ſhal fall vpon them ſayth the Lord. Heare therfore the worde of the lord, O thou houſe of Jacob, and all the generations of the houſe of Iſrael. Thus ſayth the Lord B
What vnfaythfulneſſe found your fathers in me, that they wente ſo far aſwaye fro me, falſlynge to lyghtneſſe, & beyng ſo vayne? They thought not in their herts: Where haue we left the Lord, that brought vs out of the land of Egypte, • that led vs throughe the Exo.14.f
wylderneſſe, thorough a deſerte and rough lande, through a dry and deadly land, yea, a land that no man hadde gone thorough, and wherin no manne Deu.6.b
hadde dweite. • And when I hadde broughte you into a pleaſaunte well builded land, that ye might enioy the frutes and all the commodities of the ſame: ye wente foorth and defiled my lande, and broughte myne heritage to abhomination. The Prieſtes them ſelues ſayde not: Where is the Lorde? They that had the lawe in their handes, knewe me not: The ſhepeherdes offended agaynſt me. The Prophets C
did ſeruice vnto Baall, and folowed ſuch thinges as ſhall bryng theym no profite. Wherfore I am conſtrayned (ſayth the Lord), to make my cõplaint vpon you, and vppon youre childrens childrẽ: Go into the Iles of Cethim and loke well: ſend vnto Cedar, take diligent hede, and ſee, whether ſuche thinges be done ther, wether the Gẽtiles them ſelues deale ſo falſelye and vntruely wyth their goddes (which yet, are no goddes in deede.) But my people haue geuen ouer their hye honour for a thing that maye not helpe them. Be aſtonished (O ye heauens) be afrayed and abaſhed at ſuch a thing ſayth the Lorde. For my people haue done two euyls. They haue forſaken me the well of the • water of lyfe, and Jer.17.b
digged them pyttes, yea vyle and broken pyttes, that can holde no water. Joh.4.b
Exo.4.b
Is Iſrael a bonde ſeruaunt, or one of the houſhold? why then is he ſo ſpoiled? Why do they roze and crye then vpõ him, as a Lyõ? They haue made Eſay.1.a
his lande waſt. • hys cities are ſo brẽt vp, that there is no man dwelling in them. Yea, the children of Noph and Tophnes haue defiled thy necke.

• Commeth

Jer. 32. c * Cōmeth not this vnto thee, because
D thou hast forsaken the Lord thy God,
euer sins he led thee by the way? And
what hast thou now to do in ỹ strete
of Egypt? to drinke the water of Ni
lus? Either what makest thou in the
way of Assiria? To drinke water of
Job. 22 b the flood? * Thine owne wyckednes
shal reproue the, and thy tournyng a
waye shall condempne thee: that thou
mayest knowe and vnderstand, howe
euyll and hurtfull a thinge it is, that
thou hast forsaken the Lord thy God,
& not feared him, saith the Lord God
Esa. 45 a of hoostes. * I haue euer broken thy
yoke of old, and burst thy bondes: yet
Jere. 3. b sayest thou: * I will no more offende,
but (lyke an harlot) thou runnest a
bout vpon all hye hylles, and among
all grene trees, where as I planted
thee as a noble vyne, and a good rote,
Esay. 5. a whose sede is all faythful. * How art
thou turned then into a bytter, vn
fruitfull, and strange grape? Yea, and
that so sore, that though thou washe
the with Nitrus, and make thy selfe
to sauour with that swete smellynge
herbe of Borith: yet in my sight thou
art stayned with thy wyckednesse,
saith the Lord thy god. Say not now
E I am not vncleane, and I haue not fo
Gre. 17 b lowed Baal. * Loke vpon thyn owne
Eia. 37 a wayes in the woodes, valeyes and
Eze. 16 b dennes: so shalte thou knowe, what
thou hast done. Thou art like a swift
Dromedarye, that goeth easelye hys
waye, and thy wantonnesse is lyke a
wyld Asse, that dseth the wildernes,
and that snuffeth and bloweth at hys
wyll. Who can tame thee? All they
that seke thee shall not fayle, but find
thee in thyne owne vnclennesse. Kepe
thou thy fote from nakednes, and thy
throte frō thirste, and without shame
thou answerest: No, for I haue lo
ued straungers, and them will I fo
lowe. Lyke as a theefe that is taken
with the dede commeth to shame, euē
so is the house of Israel come to con
fusion: the commen people, their kin
ges and rulers, their priestes and pro
Rom. 1 c phetes * For they say to a stocke: thou
art my father, and to a stone: thou hast
begotten me: * yea, they haue turned Jer. 32 d
their backe vpon me, & not their face. Zach. 7. c
* But in the tyme of their trouble, * Ps. 32 b
when they saye: stande vp, and helpe F
vs, I shall answere them. Where are
now thy goddes, that thou hast made
thee? let them stand vp, and helpe thee
in the tyme of nede (if they be able.)
* For loke howe manye cityes thou Jer. 11, b
hast (O Juda) so many goddes haste
thou also. Wherefore than wyll ye go
to lawe with me, seyng ye all are sin
ners agaynst me, sayth the Lorde? It
is but loste labour, that I smite your
chyldren, for they receyue not my cor
rection. * Your owne sweard destro- 2 pa. 24. d
yeth your prophetes like a deuouring
lyon. O ye people, loke vpon the
word of the Lord. Am I then become
a wildernesse vnto the people of Is
rael? or a lande that hath no lyghte?
Wherefore sayth my people then: we
are lordes, we will come nomore vn
to thee? Doeth a mayden forgette her
raymente, or a bryde her stomacher?
But as for my people, they haue for
gotten me, dayes innumerable. Why
boastest thou thy wayes so hylye (to
obtayne fauoure therthorowe (when
thou hast yet stayned them with blas
phemies? and teachest thyne owne
wayes. * Upon thy wynges is found G
the blood of poore & innocent people, De. 18. b
and that not in corners and holes on psa. 105 a
ly, but openly in all these places. Yet
darrest thou saye: I am (without syn
and gyltiesse. Tushe, his wrath can
not come vpon me. Beholde, I con
demne the in iudgement, because thou
darest saye: I haue not offended. And
why runnest thou so often to and fro
to chaunge thy ways? For thou shalt
be confounded, as wel of Egypt, as of
the Assirians: yea, thou shalte go thy
waye from them, and smyte thyne
handes together vpon thyne heade.
Because the Lord doth abhorre that
confidence and hope of thine, and thou
shalt not prosper withall.

¶ The. iii. Chapter.

COmmenly, * whan a man put I
teth awaye hys wyfe, and she De. 23. a
goeth from him, and maryeth

with an other, then the question is: shulde he resort vnto her any more after that? Is not this felde then defyled and vncleane? * But as for thee, thou hast played the harlot with many louers: yet turne again to me, saith the Lord. Lift vp thyne eyes vnto the hilaulters, and loke, if thou be not defiled with whordome. Thou haste wayted for theym in the streetes, as a murtherer in the wildernes. Thorowe thy whordome and shamefull blasphemies is the lande defyled. * Thys is the cause that the rayne and euenyng dew hath ceased. Thou hast gotten thee an whores forehead, and wilte not be ashamed. Eis wouldest thou say vnto me: O my father, thou art he that hast brought me vp, & led me fro my youth. Wylt thou then put me away, and cast me of for euer? Or wilt thou withdraw thy selfe cleane fro me? Neuertheless, thou speakest such wordes, but thou art euer doing worse & worse. * The Lord sayde also vnto mee: in the tyme of Iosiah the king: hast thou sene what ỹ rebellion Israell hath done? how she hath run vp vpon all the hilles, and amonge al ỹ thick trees, and ther played the harlot: hast thou sene also? when she had doone all this) how I sayd vnto her: that she shulde turne agayne vnto me, & yet she is not returned? * Juda that vnfaithful sister of hers also saw this Namely, that after I had well sene the aduoutry of the shrinkyng harlot Israell: * I put her awaye, and gaue her a byl of deuorcement. For al this, her vnfaythfull sister Juda was not ashamed, but went backe and playeth the whore also: Yea, and the noyse of her whordom hath defyled the whole land. For she hath committed fornicatiō with stones and stockes. Neuertheless, her vnfaythfull syster Juda is not turned vnto me agayne with her hole heart, but fainedly sayeth the Lord. And the Lorde sayde vnto me: * The bakeslider Israel is more righteous, then the vnfaithfull Juda: and therefore go preache these wordes toward the North, and say: Thou disobediente Israell, turne agayne (sayth the Lorde) and I wyll not let my wrath fall vpon you. I am mercifull sayth the Lord) and I wil not alway * beare displeasure agaynst thee: but this I wyll, that thou knowe the great blasphemy. Namely, that thou hast vnfaythfully forsaken the Lorde thy God, and hast made thy selfe partaker of straunge goddes * vnder all grene trees, but hast had no wyll to heare my voyce, sayth the Lord, * O ye disobedient children, turne agayne sayth the Lord, and I will be maryed with you. For I wil take one out of the citye, and two out of one generation, from among you, and bryng you into Sion: and will geue you herdmen after mine owne mynde, whiche shal fede you with learnyng and wisdome. Moreouer, when ye be increased and multiplyed in the lande, then (sayth the Lord) there shall no more boste be made of the Arke of ỹ Lordes testament: No man shal thinke vpon it: neither shall any man make mencion of it: for from thence forth it shall neyther be visited, nor honored with giftes. * Then shal Jerusalē be cated the Lordes seate, and all heathen shal be gathered vnto it: for the name of the Lordes sake, which shalbe set vp at Jerusalem. And from that tyme forth, they shall folowe no more the imagination of their owne frowarde herte. Then those that be of the house of Juda shal go vnto the house of Israell: * and they shall come together out of the North, into the same lande that I haue geuen your fathers. I haue shewed also, how I toke the vp beyng but a chyld, & gaue the a pleasaunt land for thine heritage: yea, and a goodly hoste of the heathen, & howe I commaūded thee, that thou shouldest * call me father onely, and not to shrynke fro me. But lyke as a woman vnfaythfully sayeth her husband, so are ye vnfaythfull vnto me, (O ye house of Israel) saith ỹ Lord. * And therfore the voyce of the chyldren of Israell was hearde on hye, wepinge and waylyng: for they haue defi-

Ose.2.a.
Psa.102a
Esa.17a
Ezec.1.b
2.re.16 a
2.re.17 b
C
Ezc.23 b
4.re.17.a
Ose.5.a
D
Eze.16 c
Gala.4 c
F
Mat.2.c
Mat.22c
Jer.31.c

defiled their waye, and forgotten god
G theyr Lord. O ye disobedient chyldrē,
tourne agayne, sayenge: Lo, we are
thyne: for thou arte the Lorde oure
God:)and so shall I heale your backe
turnynges. Truely, vaynly trusteth
Osee. 12 he for health that looketh for it in the
Acts. 4. a hilles: and in vaine is it sought in the
Thren. a multitude of the mountaynes: * but
Dan. 9. c the healthe of Israell standeth onely
Baru. 1 b vpon God our Lord. Confusion hath
Jer. 14 d deuoured our fathers labor from our
youth vp, yea, their shepe and bullocke, their sonnes and daughters: So
Ps. 105 a do we also slepe in our confusion, and
Esa. 64 a shame couereth vs: * for we and our
Judi. 7. c fathers, from our youth vp vnto this
1. Esd. 9. day, haue sinned agaynst the Lord our
and. 10. b GOD, and haue not obeyd the voice
of the Lorde our God.

¶ The. iiii. Chapter.

Israel, if thou wilt turn the
then turne thee vnto me, sai-
I eth the lord. And if thou wilt
put away thyne abhominations out of my syght, thou shalt not
be moued: * And shalt sweare: The
Jere. 5, a LORDE liuethe in truthe, in
6. 12. a equitie and ryghteousenesse: and all
people shall be fortunable and ioyfull
in hym. For thus sayth the Lorde, to
all Juda and Jerusalem: Plow your
land, and sow not among the thorns.
Jer. 6. b * Be circumcised in the Lord, and cut
6. 9. a away the foreskynne of your heartes,
Coll. 2. b all ye of Juda, and all the inhabitters
of Jerusalem: * that my indignation
Jer. 11. c breake not out lyke fyre, and kyndle,
so that no man may quench it, because
B of the wickednes of your imaginati-
Esa. 58 a ons. * Preache in Juda and Jerusalem, cry out and speake: blow the trō-
pets in the land, crie that euery man
may heare, gather togyther, and say:
Gather you togyther, and we wyll go
into strong cities. Set vp the token
Jere. 1. b in Syon, spede you, and make no ta-
ryeng. * For I wyll brynge a greate
plague and a great destruction frome
the north. For the spoyler of the gentiles is broken vp from his place, as a
Lyon out of his denne, that he maye
make thy land waste, and destroy the
cities, so that no man may dwel therin. Wherfore gyrd your selues about
with sacke clothe, mourne, and wepe:
C for the fearefull wrathe of the Lorde
is not withdrawen from vs. At the
same tyme (sayth the Lorde) the hert
of the kynge, and of the princes shall
be gone, the Priestes shall be astonished, and the Prophetes shall be sore
afrayde. Then sayd I: O Lord god,
Deu. 23 hast thou then deceiued thys people,
and Jerusalem, saying: Ye shall haue
peace, and now the sweard goth thorow theyr lyues: Then shall it be said
Jere. 1. b to the people & to Jerusalē, * a strong
wynde in the hye places of the wilderneste, commeth thorow the wape
of my people, but neyther to fanne,
D nor to cleanse. After that, shall there
come vnto me a stronge wynde from
those places, and thenne wyll I also
geue sentence vpon theym. For lo,
hee commeth vppe lyke as a clowde:
and hys charettes are lyke a stormye
wynde: Hys horsemenne are swifter
Thre. 4 a Dani. 5. Psa. 51 a Esai. 1. b thenne the Egle. Woe vnto vs, for
wee are destroyed. O Jerusalem,
* washe thyne hearte frome wyckednesse, that thou mayest bee healped.
How long shall thy noysom thoughtes remayne wyth thee? For a voyce
from Dan, and frō the hyl of Ephraim, speaketh out, and telleth of a destruction. Remembre the Heathen,
and geue Jerusalem warnynge, and
preache vnto her, that watchers ouer
her, are commynge frome farre countreyes. They haue cryed out against
the Cities of Juda. And they haue
besette her aboute in euery place, like
as the watchemen in the fielde. * For
Zach 8. they haue prouoked me to wrath, sai-
3. re. 18 eth the Lorde. * Thy wayes and thy
Jere. 2. thoughtes, haue brought thee vnto
43. d this, suche is thyne owne wickednes
and disobedience: and because it is a
bytter thynge, it hath striken thee to
the hert. Ah my belye, ah my belye, shalt
thou crie) how is my hert so sore? my
hert panteth within me: I can not be
still, for I haue heard the crye nge of
the trompettes and peales of warre.

They crye: murther vppon murther, the whole lande shal perysh. Immediatelye, my tentes were destroyed, and my hanginges in the twinckling of an eye. Howe longe shall I see the tokens of warre, and heare the noyse of the trompettes? Neuertheles this
Esay.5.b shall come vpon theym, • because my
Bar.3.b people is become foolish, and hath not
• Ose.4.b knowen mee. • They are the chyldren of foolyshnes, and without anye dyscretion. To doo euyll, they haue witt ynough: but to do well, they haue no wysedome. I haue looked vppon the earth, and se: it was wast and voyde. I looked toward heauen, and it had noo shyne. I beehelde the mountaynes, and lo, they trembled, and all the hilles were in a feare. I loked aboute me, and there was no body, and al the birdes of the ayre wer away. I marked well, and the plowed fyelde was becomme waste: yea, all theyr Cytyes were broken downe at the presence of the Lord, and indignatiō of his wrath For thus hath the Lorde sayde: The whole lande shalbe desolate, yet will I not then haue done. And therefore shall the earth mourne, and the heauē be sorye aboue: for the thinge that I haue spoken to the Prophetes, purposed, and taken vpon me to doe, shall not repent me, and I wyll not go frō
E it. The whole lande shall flee, for the noyse of the horsemen and bowemen: they shal runne into tentes, into woodes, and clyme vp the stonye rockes. All the Cities shall be voyde, and no man dwellinge therein. What wilte
Jer.2.c. thou nowe do, thou beyng destroied? • For though thou clothest thy selfe
• Re.9.k. wyth scarlette, and deckest thee wyth golde: • though thou paynttest thy face wyth colours nowe, yet shalte thou trym thy self in vayne. For those that hitherto haue bene thy greate fauourers, shall abhorre thee, and goe about to slaye thee. For I heare a noise like as it were of a woman trauailyng, or one labouring of her fyrst child: Euē the voyce of the daughter Sion, that casteth out her armes, and swoneth saying: Wy ah wo is me, how sore wer-
ed, & faynt is my heart, for feare of the murtherers?

The .v. Chapter.

LOke throughe Jerusalem, beholde and see: Seke throughe her streetes also wythin, yf yee can fynde one man that doeth equall and ryght, or seketh for the truth, and I shall spare that Cytye (sayeth the Jer.4.a. Lord) • For though they can saye, the Lord lyueth, yet do they swere to disceyue. Where as thou (O Lorde) lokest oneiye vppon fayth and trueth. Thou haste scourged theym, but they tooke no repentaunce: thou hast corrected them for amendmente, but they refused thy correction. They made theyr faces harder then a stoane, and
B would not amend. Therfore I thoght in my selfe: peraduenture they are so simple and foolyshe, that they vnderstande nothinge of the Lordes waye, and iudgements of our God. • Therfo ze wyl I go vnto theyr heades and deu.17.d rulers, and talke wyth theym: if they knowe the waye of the Lord, and the iudgementes of our God. But these (in like maner) haue broken the yoke, and burste the bondes in sundre. deu.22.d, • Wherfore, a Lion out of the woddes hath hurt thē, and a wolfe in the euenyng shall destroye them. The Leopard doth lye lurking by their cities, to teare in pieces all theym that come thereout. For theyr offences are multiplyed, and their departyng away is encreased. Should I then for all this haue mercy vpon thee? Thy children haue forsaken me, and • swore by thē Hoy.2.a that are no goddes. And albeit that I fed theym to the full, yet they fall to aduoutry, and haunt harlots houses. In the desyre of vncleanly lust they Eze.22.b are becom lyke the stoned horse. euery mā neieth at his neybours wyfe: • Jer.9.a • Shoulde I not correcte this, sayeth the Lord? Should I not be auenged of euerl people, that is like vnto this? Clyme vp vppon theyr walles, beate them downe, but destroye theym not vtterly, take awaye theyr fortresses, because they are not the Lordes: For vnfaythfullye

vnfaythfully hath the house of Israell and Juda forsaken mee, sayeth the
2Pe.2.a. Lorde: * They haue denyed the Lord, and sayde: it is not he that looketh vpon vs. * Tush, there shal no misfortune come vpon vs: we shal see nether
Jer.14.b deu.29.e Sap.1.c * Jer.6.b D sweard nor hunger. * As for the warninge of the Prophetes they take it but for wynde, yea, there is none of these which wyll tell them, that suche thynges shall happen vpon theym.
Wherefore, thus saith the Lorde God of hostes: because ye speake such wor-
Esa.31.b des, beholde: * The woordes that are in thy mouth wil I turne to fyre, and
deu.28.c. Bar.4.c. make the people to bee wood, that the fyre may consume them. * Lo I wyll bringe a people vpon you from farre, O house of Israel (sayeth the Lord) a myghtye people, an olde people, a people whose speache thou knowest not, neyther vnderstandest what they say. Their arowes are sodayne death: yea, they them selues be very gyantes.
This people shall eate vp thy fruyte and thy meate, yea, they shall deuoure thy soonnes and thy daughters, thy sheepe and thy bullockes. They shall eate vppe thy grapes, and figges. As for thy strong and well defensed Cities wherin thou dyddest truste, they
Jer.16.b shall dying to pouertye, and that thorough the sweard. Neuertheless, I will not then haue doone wyth you, sayth the Lord. But yf they say: Wherfore doeth the Lorde our God all thys
E vnto vs? Then answere theym: * be-
deu.28.g cause that lyke as ye haue forsake me, and serued straunge goddes in youre owne lande, euen so shall yee serue other goddes also in a straunge lande.
Preache this vnto the house of Jacob and crye it out in Juda, and say thus:
Esay.6.b Heare this (thou foolyshe & vndiscrete people) * yee haue eies but ye see not: eares haue ye, but ye heare not. Feare
Job.26.b ye not me, sayth the Lord? Are ye not ashamed to loke me in ỹ face? * which binde the sea wyth the sand, so that it can not passe hys bondes. For though it rage, yet canne it do nothinge, and though the wawes therof do swel, yet maye they not go ouer. But this people hath a false and obstinate hearte, they are departed and gone away fro me. They thinke not in theyr hertes, O let vs feare the Lord our god, that geueth vs raine earlye and late, when nede is: which kepeth euer stil the har-
Esa.59.a G uest for vs yearelye. * Neuertheless your mysdedes haue turned these frō you, and your sinnes haue robbed you hereof. For amonge my people are found wycked persons, that prepelye laye snares and swapt for men, to take theim, and destroie them. And like as a net is ful of byrdes, so are their houses full of that which they haue gottē wyth falshoode and dyscey te. Hereof commeth their greate substaunce and riches: hereof are they fat and welthy, and are more mysheuous then anye
Esay.1.e other. * They minister not the lawe, they make no ende of the fatherlesse
Jere.5.b cause, yea, and they prospere: yet they iudge not the poore accordynge to equitye. * Should not I punysh these thynges, sayth the Lorde? shoulde not I bee auenged of all suche people as these be? Horrible and greuous thynges are done in the lande. The Pro-
Osee.7.a phetes teache falselye, and the prestes
Rom.1.d receyue gyftes, and my people * hath pleasure therin: What wyl come therof at the last?

¶ The.vi. Chapter.

A COme out of Jerusalē, ye strōg
2Re.14.a childzen of Ben Jamin: blow vp the trompettes ye * Tecuites, sette vp a token vnto Bethcaran: for a plage and a great miserye appeareth out from the North. I wyll lyken the daughter of Sion to a fayre and tender woman, and to her shall come the sheepeheardes wyth theyr flockes. Their tentes shal they pytch rounde about her, and euery one shall fede theym that are vnder hys hande.
Make battayle agaynst her (shal they say) Aryse, lette vs goe vp, while it is
B yet daye. Alas the daye goeth awaye, and the nyght shadowes fall downe:
Aryse: let vs go vp by nyght, and destroie her strong holdes, for thus hath the Lord of hostes cōmaunded. Hewe

downe her trees, and set vp bulwarkes agaynste Jerusalem, for the time is come that this citie must be punyshed: for in her is al maliciousnes.
Lyke as a condite spouteth out waters, so she spouteth out her wyckednes. Robberye and vnryghteousnes is heard in her, sorowe and woundes are euer there in my syghte. Amende thee (O Jerusalem) least I wythdrawe my heart from thee, and make thee desolate: and thy lande also, that no man dwel in it. For thus saith the Lorde of hoostes: The residue of Israel shalbe gathered as the remnãt of grapes. And therfore turn thyn hand agayn into ỹ basket, like the grape gatherer. But vnto whō shal I speake whō shal I warn ỹ he mai take hede?
C * Their eares are so vncircumcysed, that they maye not heare. Beholde, * they take the woord of God but for a scorne, and haue no lust therto. And therfore, I am so full of thine indignation (O Lorde) that I maye suffer no longer. But shed it out vpon the childzen that are without, and vpon all ponge men. Ye, the manne must be taken preseners wyth the wyfe, and the aged wyth the cripple. Their houses wyth theyr lands and wiues shal be tourned vnto straungers, when I stretche out myne hand vpon the inhabiters of this land, sayth the Lord.
D * For from the least vnto the moost, they hange all vppon couetousnesse, and from the prophete vnto the priest they go all about wyth falshoode and lies. * And beside ỹ, they heale ỹ hurt of my people with swete woordes saiynge: peace, peace, when there is no peace at all. Were they ashamed whē they had committed abhomination? Truly nay they be past shame? * And therfore they shal fal among the slain, and in the houre when I shall visite theym, they shalbe broughte downe, sayeth the Lord: go into the streates, consider and make inquisition for the olde way: and if it be the good & right way, then go therin that ye maie find rest for youre soules. But they saye: we will not walke therin, and I wil set watchmen ouer you, and therefore take hede vnto the voyce of the trompette. But they say: we wil not take hede. Heare therfore ye Gentiles, and thou congregation shalt know, what I haue deuyled for them. Hear thou earth also: beholde, * I wyll cause a plage to come vpon this people, euen the fruite of their owne ymaginations. For they haue not bene obedient vnto my wordes and to my lawe, but abhorred them. Wherefore * bring yee mee incense from Saba, and sweete smellynge Calamus from farre countres? Your burnt offrynges displease me, and I reioyce not in your sacrifyces. And therefore thus sayeth the Lorde: behold, I wil make this people fall, and there shall fall from among them the father with the childzen, one neyghbour shal perish with another. Thus sayth the Lord, * Behold, there shall come a people from the North, and a great people shall aryse from the endes of the earth, with bowes and wyth dartes shall they be weaponed. It is a roughe and fearce people, & an vnmercifull people, their voyce roareth lyke the Sea, they ride vpon horses wel apoynted to the battail agaynst thee, O daughter Sion. The crie of them haue we herd. Our armes are feble, heauines and sorowe is come vpon vs, as vpon a womã trauelyng wyth chylde. Let no man goe foorth into the field, let no man come vpon the hye strete: for the swerd and feare of the enemye is on euerye side.
G Wherefore, gyrde a sacke cloth aboute the (O thou daughter of my people) sprinkle thy self wyth ashes. * mourn and wepe bitterly, as vpon thy onely beloued sonne. For the destroyer shal sodeinly fall vpon vs. Then haue I sette a stronge towre (O thou Prophete, * and a wel fensed wall among my people, to seke oute and to trye theyr wayes. * For they are all stubberne apostates and fallen away, walkynge disceptfully, they are cleane brasse and yron, for they hurt and destroye euery man. The bellowes are brente in the fyre, the leade is molten

Jer. 4. a
Jere. 5. c
Esa. 56. c
Jer. 8. b.
Esa. 56 c
Jer. 8. b.
Jer. 19
Esay. 1 b
Jer. 7. c.
F
Jer. 1. f.
Amos. 8.
Psa. 14. 8
Rom. 3. f

ten, the melter melteth in vayne, for the euel is not taken away frō them. Therfore do they call them naughty siluer, because the Lorde hath caste them out.

¶ The.vii. Chapter.

A Jerr17 b THese are the wordes that God spake vnto Jeremye, sayinge: • Stand vnder the gate of the Lordes house, and crie out these wordes there, with a loude voyce, and saye: Heare the worde of the Lord all ye of Juda that go in at the doore, to worshyp the Lord. Thus sayeth the Lorde of hoostes, the God of Israel.

Esay.1.c Jer.26 c • Amende your waies and your councels, and I wyl let you dwel in thys place. Trust not in false lying woordes, saynge: here is the temple of the Lorde, here is the temple of the Lord, here is the temple of the Lorde. But

B Exo.22 c Jac.8.c. Leui.29g rather in dede amend your waies and councels, • and iudge ryghte betwixt a man and hys neyghboure: oppresse not the straunger, the fatherlesse, and the widowe: shed not innocent bloud in thys place: cleaue not to straunge Goddes to youre owne destruction: then wyll I lette you dwell in thys place, yea in the lande that I gaue afore tyme vnto your fathers for euer. But take hede, ye trust in lying tales that begyle you and do no good. For when ye haue stollen, murthered, cōmitted aduoutrye, and periurye: whē ye haue offered vnto Baal, folowing straūge and vnknowen gods shal ye be vnpunished? Yet then come ye, and

3Re.8.9 stand before me in this house, • which hath my name geuen vnto it, and saye:

C Esa.56 b Jer.7.b mat.21 b • Jer.32. • Jo.18 a • Jer26 a Tushe, we are absolued quite, though we haue done al these abhominations • what? thinke you thys house that beareth my name, is a den of theues? • And yet I see what you thinke, saieth the Lord. Go to my place in Siloh, • wherevnto I gaue my name afore tyme, and looke well • what I dyd to the same place for the wyckednes of my people of Israel. And now thoughe ye haue done all these dedes, (saith the Lord) & I my selfe rose vp euer betimes to warne you & to cōme with you, yet wolde ye not heare me. • I called, ye wold not answere. And therfore, • euen as I haue done vnto Siloh, so wyll I do to this house, that my name is geuē vnto (and that ye put your trust in) yea vnto ý place that I haue geuen to you, and youre fathers. And I shall thrust you oute of my sight, • as I haue caste oute all your brethrē the whole sede of Ephraim. • Therfore, thou shalte not praye for this people, thou shalt nether geue thākes, nor byd prayer for them: thou shalt make no intercession to me for them, for in no wise wyl I heare the. Seest thou not what they do in the cityes of Juda, and in the stretes of Jerusalem? • The chylderene gather stickes, the fathers kindle the fire, the women kneade the dowghe, to bake cakes for the quene of heauen. They poure oute drynkofferynges vnto straunge goddes, to prouoke me vnto wrath. Howbeit they hurte not me (sayth the lord) but rather confound, and shame them selues. And therfore thus sayth the Lord God, behold, my wrath & my indignation shalbe poured oute vpon this place, vppon men and cattel, vpon the trees of the fielde, and frute of the lande, and it shall burne so that no man may quench it. Thus sayth the Lorde of hoostes, the

E Esa.1.a God of Israell: Heape vppe youre • burnte offerynges with youre sacrifyces, and eate the flesshe. • For when

Deu.10a I brought youre fathers oute of Egypt, I spake no worde vnto them of burnt offerynges and sacrifyces: but this I commaunded them, saying: • herken and obey my voyce, & I shalbe

Exo.10a your God, and ye shalbe my people: so that ye walke in all the wayes, which I haue commaunded you, that ye maye prosper. • But they wer not

Zach,7.a obedient, they inclined not their eares thervnto, but went after their owne imaginations, and after the motions of theyr owne wycked hearte, and so turned them selues awey, & conuerted not vnto me. And thys haue they done, from the time that your fathers

I came out of Egypt, vnto thys daye.
Jer.25.a * Neuertheles, I sente vnto you, all my seruauntes the prophetes. I rose vp early and sent you word, yet wold they not herken, nor offer me their eares, but were obstinate, and worse then their fathers. And thou shalte nowe speake all these woordes vnto them, but they shall not hear the: thou shalt crye vpon them, but they shall not answere the. Therfore shalt thou say vnto them: this is the people, that neyther heareth the voyce of the Lord their God, nor receaueth hys correction. * Faythfulnesse and trueth is
Jere.5.a cleane rooted out of their mouthe.
* Ezec,5a G * Wherfore cut of thine heare O Ierusalem, and cast it awaye, take vp a complaynt on hye, for the Lorde hath cast away, and scattered the people that he is displeased withall. For the children of Juda haue done euyll in
Jer.42.b my sight, saith the Lord. * They haue sette vp their abhominacions, in the house that hath my name, and haue defyled it. They haue also buylded an aulter at * Topheth, whiche is in the
Deu.32c valey of the children of Hennom: that
4.re.23.c they might burne their sonnes and
pſa.106.c daughters in fyre, which I neuer commaunded them, neyther came it euer in my thought. And therfore behold, the dayes shall come (sayth the Lord) ẏ it shal nomore be called Tophepth, or the valley of ẏ childrē of Hennom, but the valley of slaughter, for in Topheth, they shalbe buryed, because
Jere.8.b they shall els haue no rowme. * Yea, the deade bodyes of this people shall be eaten vp of the foules of the ayre, and wyld beastes of the earth, and no man shall fraye them awaye. * And as
Eze.16 d for the voyce of myrth and gladnes of the cityes of Juda, and Jerusalem, the voice of the brydgrome, and of the bryde, I wyl make them ceasse, for the lande shalbe desolate.

The.viii. Chapter.

¶ AT the same tyme sayeth the Lord, the bones of the kinges of Juda, the bones of hys princes, the bones of the priestes and prophetes, yea and the bones of the cytezens of Jerusalē, shalbe brought out of theyr graues and layd agaynst the. * Sunne, the Moone and all the Deu.4.c heauenly hooste: whom they loued whom they serued, whom they ranne after, whom they soughte and worshipped. They shal neyther be gathered together nor buryed, but shall lye as dong vpō the earth, to their shame and despisyng. * And all they that re- Luk.23.c mayne of thys wycked generacion, shall desire rather to dye then to lyue, whersoeuer they remayne, and wher as I scattred them, sayth the Lord of hoostes. This shalt thou say vnto thē also. Thus sayth the Lord: Do men E fall so, that they aryse not vp agayne? Or if Israell repent, wyll not God turne agayne to them? Wherfore then is this people and Jerusalem gone so far backe, that they turne not agayn? They are euer the longer the more obstinate, and wyll not be conuerted. * For I haue loked, and considered: Ezr.20.f but there is no man that speaketh a good woorde: there is no man that taketh repentaunce for his synne, that will so much as say: wherfore haue I done this? But euery man (as soone as he is turned backe) runneth forth still, lyke a wylde horse in a battell. The storke in the ayre knoweth hys apoynted tyme, the Turtle doue, the Swalowe & the Crane consider the F time of their tranell, * but my people Esay.1.d will not know the time of the punishment of the Lorde. How dare ye saye then, we are wise, we haue the lawe of the Lorde amonge vs? Truely in vaine hath he prepared his penne, and vainely haue the wryters written it, therfore shal the wyse be confounded, they shalbe afrayde and taken: for lo, * they haue cast out the woorde of the Deu.4.f Lorde: what wisdome can then be a- Psal.19g mong them? Wherfore, I wyll geue their wyues vnto aleautes, and their D fieldes to destroyers. * For from the Ezec.6.d lowest vnto the hyest, they folowe all filthy lucre: and from the prophete vnto the priestе, they deale all with Esa.56.c lyes. * Neuertheless, they heale the Eze.13.d hurte of my people verye slenderly, saying

saying: peace, peace, where ther is no peace at all. Fye for shame, howe abhominable thynges do they? and yet they be not ashamed, yea they knowe
Jere. 7.d of no shame. • Wherfore, in the tyme of their visitacio, they shal fall among the dead bodyes, and be ouerthrowen sayeth the Lorde. Moreouer, I wyll consume theym in deede (sayeth the Lorde) so that there shall not be one grape vpon the vyne, neyther one fyg vpon the fygge tree, and the leaues
E shalbe pluckte of. And the thing that I haue geuen theym shall be taken from theym: whye prolonge we the tyme? Lette vs gather oure selues together, and goe into the stronge Citye, there shall we bee in reste.
For the Lorde oure God hath put vs to scilence, and geuen vs water myxt with gall, to dynke: because we haue
Jere. 14d synned agaynst hym. • We loked for
F peace, and we fare not the better: we wayted for the tyme of healthe, and lo, here is nothynge but trouble. The noyse of hys horses is hearde frome Dan, the whole lande is afrayed at the neying of hys stronge horses: for they are come in, and haue deuoured the lande, with all that is in it: the cityes, and those that dwell therein.
Leui. 26b • Moreouer, I wyll sende Cockatryces and serpentes amonge you, (whiche wyll not be charmed) and they shall byte you, sayeth the Lorde.
G I woulde haue had comforte agaynst sorowe: but sorowe is come vpon me, and heauynesse vexeth my herte: for lo, the voyce of the cryeng of my people is hearde for feare of theym, that come frome a farre countrye. Is not the Lord in Sion? Is nat the Kyng in her? wherefore thenne haue they greued me (shall the Lorde say) with theyr ymages and foolysshe straunge fashyons of a foreyne god? The harueste is gone, the Sommer hath an ende, and we are not helped. I am sore vexed, because of the hurt of my people. I am heauye and abashed, is there no triacle at Gilead? Is there no Phisition there? why then is not the healthy of my people recouered?

The .ix. Chapter.

O who • wil geue my head wa- I
ter ynough, and a well of teares for myne eies: that I may Esa. 22a
wepe nyght and day, for the slaughter of my people? Wold God, that I had a cotage some where farre from folke, that I might leaue my people, and go from them: for they be al aduoutrers, & a chrynkyng sort. They bend theyr
B tonges lyke bowes, to shoote out lies. They waxe stronge vppon earth. Bu for the trueth, they maye nothynge awaye wyth all the worlde. For they goe from one wyckednes to another: and wil not knowe me, sayth the Lord.
Jer. 12b • Ye, one must kepe him selfe from another, no man maye safely truste hys
Mat. 10c owne brother: for • one brother vnder
Mich. 7a mineth another, one neighbour begileth another. Yea one dissembleth with another, and they dele with no truth.
Psa. 28.a • They haue practised theyr tongues to lye, & taken great peynes to do mischiefe. Thou sittest in the middes of a disceitful people, which for very dissemblyng falshed, will not knowe me sayth the Lord. Therfore thus sayth
C the Lorde of Hostes: Behold, I wyll melte them, and trye theym: for what
Pro. 18a should I els do to my people? • Theyr
Psa. 18a tunges ar like sharp arowes, to speke
Jer. 5. b disceate. With their mouth they speke peaceably to their neighbour, but priuily they lay wayt for him. • Should I not punishe them for these thynges sayth the Lord? Or should I not be auenged of any suche people as thys? Upon the mountains wyl I take vp a lamentation and a sorowful cry, and a mournyng vppon the fayre playnes of the wildernes. Namely, how they are so brente vppe, that no man goeth there anye more. Yea, a man shall not heare one beaste crye there. Birdes and cattell are all gone frome thence. I wylle also make Jerusalem, an
heape of stones, and a denne of bene- D
Pl. 79. a mous wormes. And I wyll make
Mich. 3. the Cities of Juda so waste, that no man shall dwelle therein. What man

is

is so wise, as to vnderstand this? Or to whom hath the Lorde spoken by mouth, that he maye shewe this, and saye. Oh thou lande, why perysshest thou so? Wherfore art thou so burnte vp, and like a wildernes, that no man goeth thorowe? Yea, the Lorde hym selfe tolde the same vnto them, that forsoke hys lawe, and kepte not the thyng that he gaue them in cõmaun-
De.29.b demente, neyther lined therafter. but followed the wyckednesse of theire owne hertes, and serued straunge gods, as their fathers taughte them.

E Therefore, thus sayeth the Lorde of hoostes, the God of Israell. Behold, I wyll fede this people with wormwood, and geue them gall to drinke,
De.22.b * I wyll scater them also among the Heathen, whome neyther they nor
Deu.20c their fathers haue knowen: * and I will sende a swearde among them, to persecute them, vntyll I bringe them to naught. Moreouer, thus sayth the Lord of Hoostes: Beware of the vengeaunce that hangeth ouer you: and call for mournyng wyues, and sende for wyse wemen: that they come shortly, and synge a mournyng song of you: that the teares maye fall out of our eies, and that your eye liddes may
F gushe oute of water. For there is a lamentable noyse heard of Sion. O howe are we so sore destroyed? O howe are we so piteously confounded? we muste forsake our owne naturall countrye, and we are shut oute of oure owne lodgynges. Yet heare the worde of the Lorde (O ye wemen) and let your eares regard the wordes of his mouth: that ye may learne your daughters to mourne, and that euery one maye teache her neyghboures to make lamentacion. Namelye thus: Death is clymyng vp in at our windowes, he is come into our houses, to destroye the chylde before the doore, and the ponge man in the strete. But
G tell thou playnelye, thus sayeth the
Jere.7.d Lorde: * The dead bodyes of men shall lye vpon the grounde, as the donge vpon the fielde, and as the heye after the mower, and there shalbe no man to take them vppe. Thus sayeth the Lord. Let not the wyse man reioyce in hys wysdome, nor the stronge man in his strength, neyther the rych man in his ryches. * But whoso wyll re-
Esa.55.d ioyce, let him reioyce in this, that he
1 Cor.1.b vnderstandeth and knoweth me: for I am the Lord which do mercy, equitye and righteousnes vpon the earth.
* Therfore, haue I pleasure in suche
Mat.9.b thynges, sayth the Lord. Behold, the
Deut.6.b tyme commeth (sayth the Lord) that I wyll vysyte all them, whose foreskinne is vncircumcised. The Egyptians, the Iewes, the Edomites, the Ammonites, the Moabites, * and the
Rom.2.b shauen Madianites, that dwell in the wyldernes. For all the Gentiles are al vncircumcised in the flesshe, but al the house of Israel are vncircumcised in the herte.

¶ The .x. Chapter.

HEare the worde of the Lorde A
that he speaketh vnto the, O thou house of Israell. Thus sayth the Lorde. * Ye shall not learne
Esa.47.d after the maner of the Heathen, and ye shall not be afrayde for the tokens of heauen: for the Heathen are afrayd of suche: yea, all the customes and lawes of the Gentiles are nothyng, but vanitye. * They hewe downe a
Esa.44.b tree in the woode with the handes of the workeman, and fashion it with the axe: they couer it ouer with golde or syluer, they fasten it with nayles and hammers, that it moue not. It standeth as stiffe as the palme tree, it can neither speake nor go one fote, but
4.Re.17.b muste be borne. * Be not afrayed of such, for they can do neyther good nor euyl. But ther is none like vnto the, O Lord, and great is the name of thy power. Who wold not feare thee? O king of the gentiles for thyn is the do-
minõ. For among al the wise men of
B the gentiles, & in al their kingdomes, ther is none that may be likened vnto the. They are all together vnlearned & vnwise in this one thinge. All their counyng is but vanitie: namely wod,

syluer

siluer, which is brought out of Tharsis, and beaten to plates: and gold frō
• Ophir, a worke that is made with the hand of the craftesman, and the caster, clothed with yelow sylke & scarlet: euen so is the work of their wise men all together. But the Lorde is a
Nu. 1.a true God, a lyuing God, and an euerlastyng kyng. • If he be wrothe, the erth shaketh: all the Gentils may not abyde his indignation. As for theyr goddes, thus shall you saye to theym: They are gods, that made neither heauen nor earth, therfore shall they perysshe from the earth, and from al thinGen. 1.a ges vnder heauen. (But as for oure God:) • He made the earth wyth hys power, and with his wysedome doth hee order the whole compasse of the
C worlde, with his discretion hathe he spredde out the heauens. At his voice
Ps. 144. the waters gather together in ỹ ayre. • Hee draweth vp the cloudes frome the vttermoste partes of the earth: he turneth lyghtnyng to rayne, and bringeth forthe the wyndes out of theyr treasures. His wysedome maketh all men fooles. And confounded bee all
Esa. 1.d and. 44.b Jerre. 6.c casters of images: for that they caste, is but a vayne thyng, and hath no life. • The vayne craftesmen wyth theyr workes, that they in their vanity haue made, shall perysh one with an other in the tyme of visitation. Neuer the lesse, Jacobs portion is no suche: but it is he that hath made all thyngs, and Israell is the rod of his inheritance. The Lord of hostes is his name. Gather vppe thy wares out of the land, thou that art in the strong place. For thus sayth the Lord: Behold, I wyll now throwe as with a stone sling, the inhabiters of this land, at this once, & I will brynge trouble vpon them, that they shal proue true the wordes that I haue spokē by the prophets. Alas, how
D am I hurt? Alas, how painfull ar my scourges vnto me? For I consyder this sorowe by my selfe, and I muste suffre it. My tabernacle is destroyed, and al my cordes ar broken. My chil-
dren are gone fro me, and can no wher bee founde. Now: haue I none to

spreade out my tent, or to sette vp my hangynges. For the heardmen haue doone foolyshely that they haue not sought the Lord. Therfore, haue they dealt vnwisely with theyr cattel, and all are scattred abroade. Beholde, the noise is hard at hand, and great sedition out of the north: to make the cities of Juda, a wildernes, & a dwellinge place for Dragons. • Nowe I know (O Lord) that it is not in mans power to ordre his owne wayes, or to rule his owne steppes and goynges.
Therfore, chasten thou vs, O Lord, Pro. 20.d
but with fauor, • & not in thy wrath: Psal. 6.a
bring vs not vtterly to naught. Pour and. 38.a
out thyn indignation rather vpon the Esa. 64.
Gentiles, that know the not, & vpon the people ỹ cal not on thy name. • And that because they haue consumed, deuoured and destroyd Jacob, and haue made his habitation waste.

The .xi. Chapter.

THis is an other Sermon, whiche the Lord commaunded Jeremie for to preache, sayenge: I
Heare the wordes of the couenaunt, and speake vnto the menne of Juda, and to all them that dwelle at Jerusalē. And say thou vnto them: Thus Deu. 27.
sayth the Lord God of Israel: • Cur- and. 28.b
sed be euery one that is not obediente Gal. 3.b
vnto the wordes of this couenaunt: whyche I commaunded vnto youre fathers, what time as I brought thē out of Egypt, from the yron fornace, saying: • Be obedient vnto my voice Exo. 19.
do accordyng to all that I commande you: so shall ye bee my people, and I wyll be your God, and wyll kepe my promise, • that I haue sworne vnto Gen. 15.
your fathers. Namely, that I would geue theym a lande, whiche floweth with mylke and hony, as ye see, it is come to passe vnto this day. Then an
B swered I, and sayde: Amen, Let it be euen so Lord, as thou sayest. Thenne the Lord sayd vnto me agayn: Preach this in the cities of Juda, and round aboute Hierusalem, and saye: Heare the wordes of thys Couenaunte, that ye may kepe theym: for I haue diligently exhorted youre fathers

euer,

euer sens the tyme that I broughte them out of the lande of Egypt, vnto this daye I gaue theim warnyng betymes, saying: Herken vnto my voice.
Jer.13 b * Neuertheiesse, they would not obey me, nor encline their eares vnto me, but folowed the wicked imaginatiõs of their owne heartes. And therefore, I haue accused them as transgressors of al the wordes of this couenant that I gaue them to kepe, which they notwithstanding) haue not kept. And the Lord saide vnto me: It is founde out, that whole Israell, and all the Citizens of Jerusalẽ are gone back. They haue turned themselues to ỹ blasphemies of theyr forfathers, whiche had no lust to heare my word. Euen lyke-
C wise haue these folowed strange goddes, & worshipped theym. The house of Israell and Juda haue broken my couenant, which I made with theyr fathers. Therfore, thus saith the lord: Behold, I wyll sende a plague vpon them, which they shall not bee able to escape: and though they crye vnto me,
Jac.7. b I wyll not heare theim. * Then shall the townes of Juda and the citezens
Deu.35 c of Jerusalem go, and call vpon * their gods, vnto whom they made their oblatiõs: but thei shal not be able to help
Jer. 2. d theim in tyme of their trouble. * For as many cities as thou hast, O Juda, so many gods hast thou had also. And looke howe many streetes there be in the (O Jerusalem) so many shamfull aultars haue ye set vp, aulters I say,
Jere.7.d and.15.a to offer vpõ them vnto Baal. * Therfore, pray not thou for this people, bid neither praise nor prayer for theim, for though they crie vnto me in their trouble, yet will I not heare them. What parte hathe my beloued in my house,
Agge.2 b seyng he hath wrought abhomination seruyng many gods? * The holy flesh offrings in the temple are gone frome thee, O Juda, and thou when thou hast done euyll, makest thy boast of it.
Jer.17 d * The Lord called thee a grene Olive
Mat.7.b tree, a fayre one, a fruitfull one, a good
Ro.11. c fyr one: but with greate clamour hath the enemie set fyre vpon it, and the bra-
ches of it are destroyed. For the Lord of Hostes that planted the ee, hath deuised a plague for thee (O thou house of Israel and Juda) for the euill that ye haue don to prouoke him to wrath in ỹ ye dyd seruice vnto Baall. Thus D
(O Lord) haue I lerned of the, to vnderstande it, for thou haste shewed me their imaginations. * But I am (as Esa.52 b
a meke lambe, an oxe (that is caried away to be slayne, not knowynge that they had deuised such a coũcel against me, saying: We will destroy his meate Jer.18 b
with wodde, and drive him out of the land of the liuyng, that his name shal neuer be thought vpon. Therfore, * I Jer.20 a
will beseche the now (O Lord of hoand.17.b
stes, thou righteous iudge, thou that triest the reines and the hearts: let me see thee auenged of them: for vnto the
haue I cõmitted my cause. * The lord Esa.30 b
therfore spake thus of the citisens of Anathoth, that thought to slea me, say Amos.7 b
eng: * Preache not vnto vs in ỹ name of the lord, or els thou shalt dye of our handes. Thus (I say) spake the lord of Hostes. Beholde, I wylle visyte you. Youre younge men shall perysshe wyth the swearde, youre sonnes and youre daughters shall vtterlye dye of hunger, so that none shal remain. For vpon the Citezens of Anathoth will I bryngе a plague, euen the yeare of their visitation.

¶ The. xii. Chapter.

I
O Lorde, thou arte more righ- Job.21 b
teous, then that I shuld dis- Habac.1.b
pute with thee. Neuer the Ps.73.a
lesse, lette me talke wyth thee in thinges reasonable. Howe happeneth it, that the waye of the vngodlye is soo prosperous: and that it goeth so wel with them, which without anyshame offend and lyue in wyckednes? Thou plantest theym, they take roote, they growe and bryng forth the fruit. They boast much of thee, yet art thou farre from theyr reynes. But thou Lorde (to whom I am well knowne) thou that haste sene and proued my hearte,
* take theym away, lyke as a flocke is caryed to the slaughter howse,

and

appoint them for the day of slaughter. How long shall the land mourne
Jere.14. * and all the herbes of the field perish,
for the wickednes of them that dwell
B therin. The cattel and the byrdes are
Jere.19c gone, yet say they tushe, * God wyll
Jere.5.b not destroye vs vtterly. Seyng thou
Ezech.23.c art weary in ruunyng with the foote
Zephy.1 men, how wilt then runne with horses? In a peasible sure lād thou mayst
be safe, but how wilt thou doo in the
Jere.9.a furious pryde of Jordane? For thy
brethren and thy kynred haue altogether despised thee, and cried out vpon
thee in thyne absence. * Beleue them
not, though they speake fayre wordes
to thee. As for me, (I say) I haue forsaken myne own dwelling place, and
left myne heritage. My lyfe also that
Esa. 19. I loue so well, haue I geuen into the
handes of myne enemies. Myne heritage is becomme vnto me, as a lyon
in the wodde. It cried out vpon me,
therfore, haue I forsaken it. Myn heritage is vnto me, as a speckled byrd,
a byrde of diuers colours is vpon it.
C Come, and gather ye together all the
Esa.56a beasts of the field. Come that ye may
Esa.5c eate it vp. * Diuers heardmen haue
broke downe my * vineyard, and troden vpon my portiō. Of my pleasant
portion, they haue made a wylderues
and desert. They haue layd it waste:
and now it is waste, it sigheth vnto
me. Yea, the whole land lyeth waste,
and no man regardeth it. The destroiers come ouer the heath euery waye:
for the sweard of the Lord dothe consume from the one ende of the land to
the other, and no flesh hath rest. They
haue sowen wheate, and reaped thornes. They haue taken heritage in
possession, but it dooth them no good.
And the Prophetes were ashamed of
your fruites, because of the greatte
D wrathe of the Lord. Thus sayeth the
Lord vpon all myne euyll neighbors,
that lay hand on myn heritage, which
I haue possessed, euen my people of
Israell. Behold, I will pluck them
(namely Israell) out of their lande,
and put out the house of Juda, from
Jere.4.c amonge theym. * And when I haue
roted them out, I wil be at one with and. 30.a
them agayne, and I will haue mercy Esa.53.b
vpon them, and bryng them agayn, e- 1.Esd.1.
uery man to his owne heritage, and
into hys lande. And yf they (Namely, that trouble my people) will lern
the wayes of them, to sweare by my
name: The Lord liueth (like as they
lerned my people to sweare by Baal,
then shall they be reckned among my
people. * But yf they wyll not obey, mat.22.b
then wyll I roote out the same folke,
and destroye them, saith the Lord.

C The. xiii. Chapter.

THus sayth the Lorde vnto me: I
go thy way, and get me a lynnen breche, and gyrde it about
thy loynes, and lette it not bee wette.
Then I got me a breeche, accordynge
to the commaundement of the Lord,
and putte it about my loynes. After
this, the second tyme, the Lorde spake
vnto me again: Take the breche that
thou haste prepared, and putte aboute
thee, and get the vp, and go vnto Euphrates, and hyde it in a hole of the
rocke. So went I, and hyd it at Euphrates, as the Lorde commanded me.
And it happened long after this, that
the Lorde spake vnto me: Vppe,
and get thee to Euphrates, and fette
the breche from thence, which I commanded thee to hide there. Then wēt
I to Euphrates, and digged vp, and
toke the breeche from the place where
I had hid it: and behold, the breeche
was corrupt, so that it was profyta- B
ble for nothing. Then sayd the Lord
vnto me: Thus sayth the Lord, euen
so will I corrupt the pryde of Juda,
and the hye mynde of Jerusalē. This Jere.7.c
people is a wicked people, * they wyl 11.b.18a
not heare my worde, they folowe the and. 19.c
wicked imaginations of theyr owne
heart, and hang vpon straunge gods,
them they serue and worshyppe: and
therfore they shall bee as this breeche
that serueth for nothynge. For as
straitly as a breche lieth vpon a mannes loynes, so straitly dydde I bynde
the whole house of Israell, and the
whole house of Juda vnto me, sayth
the

Deu.4.c the Lord: that they myght be my peo-
Jer.30d ple: that they myghte haue a glorious
name: that they myght be in honoure:
but they would not obeye me. Where-
fore laye this riddle before them, and
say: Thus sayth the Lord God of Is-
rael: Euery pot shalbe filled wyth
wyne. And they shall saye: thinkest
thou we knowe not, that euery potte
shalbe filled with wine? Then shalte
thou say vnto them. Thus sayeth the
C Lord: Beholde, I shall fill al the in-
habitours of this land wyth dronkē-
nes, the kings that sit vpon Dauids
stole, the priestes and prophetes, with
all that dwell at Jerusalem. And I
will set them one agaynst another, yea
the fathers agaynst the sonnes, sayeth
the Lord. I wyl not pardon theim, I
will not spare them, nor haue pitie vp-
pon them, but destroie them. Be obe-
diente, geue eare, take not disdayne at
it, for it is the Lord him selfe that spe-
keth. Honour the Lord your GOD
herein, or he take his light from you,
and or euer your fete stomble in dark-
nes at the hill: least when ye looke for
the light, he turne it into the shadow
and darkenes of death. But if ye will
not heare mee, that geue you secrete
warninge, I will mourne from my
whole hearte for youre stubbournes.
Jer.31c . Witously will I wepe, and the tea-
res shall gushe oute of mine eies. For
the Lordes flocke shalbe caried away
captiue. Tel the king and the queene:
Humble youre selues, set you downe
lowe, for your dignitie shalbe throwē
downe, and the crowne of your glory
shal fall from your heade. The cityes
toward the South shalbe shut vppe,
D and no man shall open them. All Iu-
da shalbe caried away captiue, so that
none shal remayne. Lift vp your eies,
and beholde them, that come from the
North, where is the flocke (O thou
land) that was geuen the. And wher
Jer.21b are thy fat and ryche shepe. ✱ To whō
Esa.13b wilte thou make thy mone, when the
enemye shall come vpon thee? for thou
hast taught theym thy selfe, and made
them maisters ouer thee. Shal not so-
rowe come vpon thee, as on a woman
trauailing wyth childe? And if thou
wouldest saye then in thyne hearte,
wherfore come these thinges vpon
mee? ✱ Euen for the multitude of thy
blasphemies, shall thy hinder partes Jer.13
and thy feete bee discouered. For lyke
as the man of Inde may chaunge his
skinne, and the cat of the mountayne
her spottes: so maye ye that bee exer-
cysed in euyl, do good. Therfore wyll
I scatre them, like as the stubble that
is taken awaye wyth the Southe
wind. Thys shalbe your portion, and
the portion of your measure, where-
wyth ye shalbe rewarded of me, sayth
the Lord: because ye haue forgottē me,
and put your trust in disceatful thin-
ges. ✱ Therfore shal I turne thy clo- Ose.2
thes ouer thy heade, and dyscouer thy
thygh, that thy priuities may be sene,
thy aduoutry, thy deadlye malyce, thy
beastlines, and thy shamefull whore-
dome. For vpon the feldes and hilles
I haue sene thy abhominations. Wo
bee vnto thee (O Jerusalem) when
wilt thou euer be cleansed anye more?

J.

C The.xiiii. Chapter.

THe worde of the Lord shewed
vnto Jeremye, concernynge
the dearth of the fruits. Juda
hath mourned, his gates are desolate:
(they are desolate) they ar brought to
heauines euen vnto the grounde, and
the crye of Jerusalem goeth vp. The
lordes sent their seruauntes to fetche
water, and when they camme to the
welles, they dyd finde no water, but
caried their vesselles home emptye.
They bee ashamed and confounded, & couer their heades. ✱ For the ground Jer.3
is dried vp, because there commeth no
rayne vpon it. The plowemen also be
ashamed, and couer theyr heads. The
Hinde also forsooke the ponge fawne
that he brought forth in the field, be-
cause there was no grasse. The wilde B
Asses dyd stand in the hye places, and
drewe in theyr wind lyke the dragōs
their eies did faile for want of grasse.
Doutles, oure owne wickednes doth
reward vs. But lord doo thou, accor-
ding to thy name, thogh our trāsgressi-
ons

ons and synnes be many, and agaynst
.49 b thee haue we synned. * For thou arte
the comforte & helpe of Israell in the
time of trouble. Why wilt thou be as
a straūger in the land, and as one that
goeth ouer the fielde, and commeth in
onelye to remayne for a nighte? Why
wilt thou make thy self a coward, and
as it were a gyaunt that yet may not
helpe? For thou (O Lord) art in the
middest of vs, and thy name is called
vpō of vs: forsake vs not. Thus hath
the Lord sayd vnto this people: Seyng
they haue had such a luste to wander
abrode, and haue not refrayned theyr
fete, and therfore displeased the Lord,
but he wyl nowe bryng agayne to re-
membraunce all their mysdedes, and
punyshe all their synnes. Yea, euen
re.7.b thus sayde the Lord vnto me. * Thou
shalt not pray to do this people good.
a.1.b * For though they faste, I will not
heare their prayers, and though they
offer burntofferynges and sacrifyces,
¶ yet will not I accept thē. For I wyl
destroy them with the sword, honger
and pestilence. Then answered I: O
yp.1.d Lord God, * the prophetes saye vnto
e.12a them: Tushe, ye shal * nede to feare no
sword, and no honger shal come vp-
pon you, but the Lorde shall geue you
continuall rest in this place. And the
Lorde sayde vnto me: The prophetes
preache lyes in my name, where as I
.33 d haue not * sente them, neyther gaue
I them any charge, neyther dydde I
speake vnto thē: yet they preach vnto
you false visions, charming, vanitye,
disceatefulnes of their owne herte.
Therfore thus saith the Lord. As for
those prophetes that preache in my
name (whō I neuertheless haue not
sent) and that say: Tushe ther shal no
.14.a * sworde nor honger be in this lande,
with sworde and with honger,
shall those prophetes perysh, and the
people to whō they preach shalbe cast
.16 b out of Jerusalem, dye of honger, and
be slayne with the sworde, * (and
there shalbe no man to burye them)
both they and their wiues, their sons
and their daughters. For thus wyll
I poure their wickednes vpon them.
This shalt thou say also vnto theym. D
Myne eyes shall weepe wythoute Tre.1.d
ceasynge daye and nyghte: For my
people shalbee destroyed wyth great
harme, and shall perysh wyth a great
plagne. For yf I go into the field, lo,
it lyeth all full of slayne men. If I
come into the citie, lo, they be al fami-
shed of hunger. Ye, their Pro phetes
also and preistes shalbe led into an vn
knowen lande. Hast thou then vtter-
ly forsaken Juda? Doest thou not ab-
horre Sion? Or haste thou so plaged
vs, that we canne be healed no more:
* We looked for peace, and there com-
meth no good: for the time of healthe, Jere. 8.c
and lo, here is nothing but trouble.
We knowledge O Lorde, all our mis-
dedes, and the sinnes of oure fathers,
that wee haue offended thee. Wee not
dyspleased, (O Lord) for thy names Esa.59.d
sake, * forget not thy louing kindnes.
Remember the throne of thyne ho-
noure, breake not the couenaunt, that
thou haste made wyth vs. * Are there Jere.5.d
any among the gods of the Gentiles:
that sende rayn, or geue the showres
of heauen? Or may the heauens drop
rayne wythout thy commaundemēt?
Doest not thou it, O Lorde our God,
in whom we trust? Yea Lorde, thou
doest all these thynges.

A
¶ The.xv. Chapter.

Jere.7.b
Ezc.14c
THen spake the Lorde vnto me:
* Though Moses and Samu-
el stoode before mee, yet haue I
no heart to this people. Dryue them
away, that they maye goe oute of my
syghte. And yf they saye vnto thee:
Whither shal we go? then tell theym:
The Lord geueth you thys aunswer.
* Som vnto death, som to the sword,
Ezec.5.c
some to hunger, some into captiuitye.
For I wyll bring foure plagues vp-
pon them, sayth the Lord. The sword
shall sleye them, the dogges shal teare
Jer.16.a
them in peces, * the foules of the ayre
and beastes of the earth, shal eat them
vp, & destroy thē. I wil scatre them a
bout also in al kingdoms & lāds to be
plaged, because of * Manasseh the son
4Re.21a
of Hezekia Kynge of Juda, for the
thynges that he dydde in Jerusalem

Who

B who shall then haue pitye vpon the,
O Ierusalem? who shall be sorye for
the? Or who shall make intercession,
to obteyne peace for thee? seynge thou
goest fro me, and turnest backeward,
sayeth the Lorde? Therfore, I wyll
stretch out myne hand agaynst the, to
destroy thee, & I haue ben sorȝ for the
so long that I am wery. I haue scat-
tered them abrode with the same on
Jere.7.c euery syde of the lande. * I haue was-
ted my people, and destroyed them.
Yet they haue had no lust to turne frō
their owne wayes. I haue made their
widdowes mo in number, then the
sandes of the sea. Vpon the mothers
of their children did I bring a destro-
yer in the noone daye. * Sodenly and
vnawares did I sēd a feare vpō their
cities. She that hath borne seuen
children hath none, her heart is full of
Amo.8 d sorowe. * The Sunne doth fayle her
in the cleare daye, she is confounded
and fayntye for very heuinesse As for
those that remaine, I will deliuer thē
vnto the sweard before their enemies
Jer.20 d sayth the Lorde. * O mother, alas that
euer thou diddest beare me, a brawler
& rebuker of the whol land. Though
I neuer lent nor receaued vpon vsu-
rye, yet all men speake euyll vpon me.
C And the Lorde answered me: Verelye
thy remnaunte shall haue welthe.
Come not I to the, when thou art in
trouble and helpe thee, when thyne
enemye oppresseth thee? Doeth one
yron hurt another, or one metall that
commeth from the North, another?
Jer.17.a * As for thy ryches and treasure, I
wil geue them out into a pray, not for
any money, but because of al thy syns,
that thou hast done in all thy coastes.
Deu.32c * And I will bringe thee with thyne
enemyes into a lande, that thou kno-
west not: for the fire that is kyndled
in my indignation, shall burne you
vp. O Lorde, thou knowest: therfore
remember me, and vysyte me, deliuer
me fro my persecuters. Take me not
from this life in the time of the longe
pacience, thou knowest, that for thy
Psa.109 sake I suffer rebuke. * When I had
D found thy wordes, I did eate them vp
gredely: they haue made my hert loy-
full and glad. For thy name was cal-
led vpon me, O Lorde God of hostes.
I dwell not among the scorners, ney
ther is my delyte therin: but I dwell
onely in the feare of thy hand, for thou
hast fylled me with bytternes. Shall
my heauynesse endure for euer? Are
my plages then so gret, that they may
neuer be healed? Wylt thou be as one
that is false, and as a water, that fai-
leth, and cannot continue? Vpō these
wordes, thus sayd the Lorde vnto me:
If thou wylt turne agayne, I shall
sette thee in my seruyce: and yf thou
wilt take out the thinges that ar pre-
cious from the vyle, thou shalt be euē
as myne owne mouth. * They shall Jer.1
conuert vnto thee, but turne not thou
vnto them: and so shall I make thee a
stronge brasen wall against this peo-
ple. * They shall fyght agaynst thee, Jer.
but they shal not prenayle. For I my
selfe wyll be with thee, to helpe thee,
and deliuer thee, sayth the Lorde. And
I wil rid thee out of the hands of the
wicked, and deliuer thee oute of the
handes of tyrantes.

¶ The .xvi. Chapter.

THus sayde the Lorde vnto mee. I
Thou shalt take thee no wife,
nor beget childrē in this place.
For of the children that are borne in
this place, of their mothers that haue
borne them, and of their fathers that
haue begotten them in this land, thus
saith the Lorde. They shal dye an hor-
rible death, * no man shal mourne for Lev.
them nor burye them, but they shall
lye as donge vppon the earth. They
shall perishe thorowe the sweard and Psa.
honger, * and their bodyes shall be
meate for the foules of the ayre, and
beastes of the earth. For thus sayeth
the Lorde: Go not thou in vnto them
nor come to mourn & wepe for them:
for I haue taken my peace from thys
people (saith the Lorde) yea my fauor
and my mercy. And in this land shall
they dye, olde and yong, and shall not
be buryed: no man shal bewepe them,
no man shall clyppe or shaue himselfe
for them. There shall not one bisy
ane-

another, to mourne with theym for their deade, or to comfort them. One shall not offer another the cup of consolacion, to forget their heaupnes for
1Co.15b father and mother. * Thou shalt not go in to their feast house, to sit down, to eate or drink with them. For thus sayth the Lorde of hostes the God of
Jer.25.d Israell: * Behold, I shall take away out of this place, the voyce of myrthe and gladnes, the voyce of the bryde-grome and of the bryde: yea, and that in your daies, that ye may se it. Now
C when thou shewest thys people all these wordes, and they say vnto thee: Wherefore hath the Lord deuised all this great plage for vs? Or what is the offence and synne, that we haue done agaynst the Lord our God? Thē
Deu.4.d make thou them this answere: * Because your fathers haue forsaken me (sayth the Lorde) and haue walked after straunge gods, whom they haue honoured and worshypped: but me haue they forsaken, and haue not kept my lawe. * And ye with your shamefull blaspheming, haue exceaded the
Jere.7.d wickednes of your fathers. for euery one of you haue folowed the frowarde and cuyll ymaginacions of his own herte, and is not obediente vnto me.
* Therfore wil I cast you out of this
Deu.28c land, into a lande that ye and your fathers knowe not: and there shall ye serue straunge gods daye and night, there will I shewe you no fauoure.
Jer.23.b * Behold therfore (sayeth the Lorde) the daies are come, that it shal nomore be sayde: The Lorde lyueth, whiche brought the chyldren of Israell oute of the lande of Egipte: but it shalbe said, the Lord liueth, that brought the chyldren of Israell from the North, and from all landes wher he had scatered them. For I wyll bryng them agayne into the land, that I gaue vnto their fathers. Beholde (sayeth the
Math.4c Lord) * I wil send out many fyshers to take them, and after that wyll I sende out many hunters to hunt them out, from all mountaynes and hilles, and oute of the caues of stone. For mine eyes behold all their waies, and they cannot be hyd fro my face, neyther can their wicked dedes be kepte close out of my sight. But first wyll I sufficiently reward their shameful blasphemies and sinnes, because they haue defiled my lande: Namely with their stinkyng Idols, and with the carions of their abhominacions, wherwith they haue fylled myne heritage.
* O Lorde, my strength, my power, Jer.24.a
and refuge in tyme of trouble. The Gentiles shall come vnto the frome the endes of the worlde, and say: Verely our fathers haue cleaued vnto lyes, their Idoles are but dayne, and vnprofitable. Howe can a man make those his goddes, whiche are not able to be goddes? And therefore I wyll once teach them, sayth the Lorde, I wyll shewe them my hande and my power, that they may know, that my name is the Lorde.

The.xvii. Chapter.

THe synne (O ye of the A
tribe of Juda) is written in the table of your hertes, and grauen so vpon the edges of your aulters with a penne of yron, and with an adamant clawe: that as the fathers thynke vpon their chyldren, so thynke you also vppon youre aulters, woodes, thycke trees, hye hylles, mountaynes, and fieldes.
* Wherefore, I wyll make my mount Jer.15.a
that standeth in the fielde all youre substaunce and treasure to be spoyled for the great synne that ye haue done vpon your hye places, thorowout all the coastes of your lande. Ye shall be caste oute also from the heritage, that I gaue you. And I wyll subdue you vnder the heauy bondage of your enemyes in a lande that ye knowe not. For ye haue ministred fyre to my indignacion, whiche shall burne euermore. Thus sayth the Lorde. * Cursed be the man that putteth his truste B
Psal.49c in man, and that taketh fleshe for his Pro.11.c
arme: and he, whose herte departeth Eze.29.a
from the Lorde: he shall be lyke the heathe, that groweth in the wylderneslle. As for the good thynge that is

foꝛ to com, he shall not se it: but dwel in a dꝛye place of the wildernes, in a
Psal.2.b salt and vnoccupied land. * O blessed
and. 39.c is the man that putteth hys truste in
Pro.22 c the Lord, and whose hope is the lorde
*Psa.1 a hym selfe. * Foꝛ he shall be as a tree,
Pro.11 b that is planted by the water side: whi
che spꝛeadeth out the roote vnto moist
nesse, whom the heate can not harme
whē it cometh, but ẏ leaf shalbegrene
And though ther growe but lytle fruit
bicause of dꝛouth, yet is he not careful
but he neuer leaueth of to bꝛing foꝛth
C fruite. Among all thynges, man hath
Jer.11.d the most disceitfull and stubboꝛn hert.
Apoc. 2.d who shall then knowe it? * Euen I
*Psa.7 b the Lord search out the ground of the
Rom.2 a hearte, and tꝛye the reynes, * and re-
Pro.23 a warde euery man accoꝛdynge to hys
Psa.52 b wayes, and accoꝛdyng to the fruite of
Luk.13 b hys woꝛkes. * The Partriche maketh
a nest of egges, which she layde not.
He commeth by ryches, but not righ-
teously. In the midst of his lyfe must
he leaue them behynd hym, and at the
laste be found a very foole. But thou
(O Lorde) whose thꝛone is most glo
rious, excellent, and of moste antiqui-
tie, which dwellest in the place of our
holy rest: Thou art the comfoꝛt of Is-
racll. All they that foꝛsake thee, shall
be confounded: all they that departe
Jere. 3.d from thee, shall be wꝛitten in earthe,
Eze.36 b * foꝛ they haue foꝛsaken the Lord, the
Joh. 4.b very cundite of the waters of lyfe.
D Heale me, O Lorde, and I shall bee
whole: saue thou me, and I shalbe sa-
ued, foꝛ thou art my pꝛayse. Beholde,
these men say vnto me: where is the
woꝛde of the Lord (Let it com now.)
Where as I neuertheiesse obediently
folowed thee as a shepherd, and haue
not vncalled taken this office vppon
me, this knowest thou wel. My woꝛ-
des also, were right befoꝛe thee. Bee
not nowe terrible vnto me O Lorde,
Jer.14.a * foꝛ thou arte he, in whome I hope,
and.16.c when I am in perill. Let my perse-
cuters be confounded, but not me: let
them bee afraide, and not me. Thou
shalt bꝛynge vppon them the tyme of
theyꝛ plague, and shalt destroy them
E right soꝛe. Thus hath the Lord sayd
vnto me: * Go and stande vnder the Eth.23b
gate, where thoꝛowe the people and Deu.5.b
the kynges of Juda go out and in, yee
vnder all the gates of Jerusalem, and
say vnto them: Heare the woꝛd of the
Lord, ye kynges of Juda, and all thou
people of Juda, and all ye citisens of
Jerusalem, that go thoꝛow this gate.
Thus the Lord commandeth, * Take Exo.20b
hede foꝛ youre lyues, that you cary no
burthen vpon you in the Sabboth, to
bꝛyng it thoꝛowe the gates of Jeru-
salem: ye shall beare no burthen also
out of your houses in the Sabbothe.
Ye shall doo no labour therin, but ha-
low the Sabboth, * as I commaun-
ded your fathers. Howebeit, they o-
beyd me not, neither herkned they vn
to me: but wer obstinate & stubboꝛne
and neither obeyed me, noꝛ receaued
my coꝛrection. Neuertheiesse, yf yee
wyll heare me (sayth the Lorde) and
beare no burthen into the Citie tho-
row this gate vpon the Saboth: if ye
will halowe the Sabboth, so that ye
do no woꝛke therein: then shall there
goe thoꝛowe the gates of this Citie,
kynges and pꝛinces, that shall sytte
vpopn the thꝛone of Dauyd: They
shalbe caried vpon charets, and ryde F
vppon hoꝛses, bothe they and theyꝛ
Pꝛinces. Yea, whole Juda, and all
the citisens of Jerusalem, shall goe
here thoꝛough, and this Citie shall e-
uer moꝛe and moꝛe bee inhabited.
There shall come men also frome the
Cities of Juda, from aboute Jeru-
salem, and from the lande of Benia-
min, from the playne fieldes, frome
the mountaynes, and frome the wyl-
dernesse: whiche shall bꝛyng burnt
offerynges, sacrifices, oblations, and
incense, and offer vppe thankeige-
uyng in the house of the Lorde. But
if ye wilt not be obedient vnto me, to
halowe the Sabboth, so that ye will
beare your burthens thoꝛowe the ga-
tes of Jerusalem vppon the Sab-
bothe: Thenne shall I sette fyre vp-
pon the gates of Jerusalem, and it
shall bourne vppe the houses of Je-
rusalem, and no manne shall bee able
to quenche it.

The

¶ The.xviii.Chapter.

THis is another communicatiō, that God had with Jeremye, sayinge: Aryse, and goo downe into the Potters house, and ther shall I tel the more of my mind. Nowe when I came to the Potters house, I founde hym makynge hys woorke vppon a wheele. The vessell that the Potter made of claye, brake amonge his handes: So he began a newe, and made another vessel accordyng to his mynde. Then sayde the
Esa.25.b Lord thus vnto me: * May not I do
Rom.9.c with you, as this Potter doth, O ye
B house of Israell, sayth the Lord? Beholde, yee howse of Israell, ye are in my hande, euen as the claye in the
Eze.14.c Potters hande. * when I take in
Luk.15.a hande to rodte out, to destroye, or to wast awaye any people or kyngdome
John.3.d * if that people against whom I haue thus deuised) conuert from their wickednes: I repent of the plage, that I
1Re.15.f deuised to bring vppon them. * Agayn, when I take in hande, to buylde, or to plante a people or a kyngdome: if the same people do euyll before me, and heare not my voyce: I repente of the good, ỹ I deuised to doo for them: Speake nowe therefore vnto whole Juda: and to them that dwell at Jerusalem. Thus sayth the Lorde: Beholde I am deuisynge a plague for you, and am takynge a thyng in hand
Jer.25.a agaynste you. * Therefore let euerye man turne from hys euyll way, take vpon you the thyng that is good, and do ryghte. But they sayde: Nomore
Jer.14.a of this * we wyll folowe oure owne
C imaginacions, and do euerye man accordyng to the wylfulnes of his owne mynd. Therfore thus sayth the Lord: Aske among the Heathen, if any man hath herde such horrible thinges, as ỹ daughter of Sion hath done. Shal not the snowe (that melteth vpon the stony rockes of Libanus) moisten the feldes? Or may the sprynges of waters be so grauen awaye, that they run nomore, geue moistnes, nor make fruitfull? But my people hath so forgotten me, that they haue made sacrifice vnto vayne Goddes. And theyr prophetes make theym fall in theyr swayes from the auncient pathes, and to go into a foote way not vsed to bee troden of iust men. Wherethroughe they haue brought theyr land into an euerlastynge wildernes and scorne.
Jer.19.b * So that whosoeuer trauleth therby, shalbe abashed, and swagge theyr heades. Wyth an East wind wyll I scater theim before theyr enemy. And when their destruction commeth, I wyll turne my backe vppon theym, but not my face. Then sayde they,
Jer.11.b * come, let vs ymagine somethinge agaynst thys Jeremy. For the prieste shall not be destitute of the law, neyther shall the wyse menne bee destitute of councel, nor the prophetes destitute of the woorde of God: Come, and let vs smyte hym wyth the tong, and let vs marke all hys wordes.
D Consider me, O Lord, and heare the
Psa.109 voyce of myne enemies, * shall they recompence euyll for good? for they
Jer.10.d haue digged a pyt for my soule. * Remembre, howe that I stoode before thee, to speake good for theym, and to turne awaye thy wrath from theym.
Psa.109 * Therfore let theyr childrē die of hū
Exo.3.f ger, and let theym be oppressed wyth the swerd. Let their wiues be robbed of theyr childzen, & becom widowes: let theyr husbandes be slaine, let their younge menne bee kylled wyth the swearde in the fyelde. Let the noyse be hearde oute of theyr houses, when the murtherer commeth sodenly vpon theym. * For they haue dygged a
Jer.11.d pytte to take me, and layed snares for my feete: Yet Lorde, thou knowest al theyr councel, that they haue deuysed to slaye me. Forgeue not theyr wickednes, and lette not theyr synne bee putte oute of thy syght: but let theim be iudged before thee as the gyltye. Thys shalte thou doo vnto theym in the tyme of thy indygnation.

¶ The.xix.Chapter.

THus sayde the Lorde: Goe thy waye and bye thee an earthen pitcher, and bringe foorth the Senatoures and chiefe priestes into the valley of the childzen of Hennom, whiche lieth before the dooze that is made of bricke, and shewe them there the wordes, that I shall tell thee, and saye thus vnto them: Heare the word of the Lorde ye kinges of Juda, and
3Re.23 c ye citiezens of Jerusalem. * Thus saieth the Lord of hoostes the God of Israell. Beholde, I wil bringe suche a plage vpon thys place that the eares of all that heare it, shall glowe. And that because they haue forsaken mee, and vnhalowed thys place, and haue offred in it vnto strange gods: whom nether they, theyr fathers, nor the kinges of Juda haue knowen. They
B haue filled thys place also wyth the
deu.12.d bloudde of innocentes, for they haue
Psa.109 sette vp an aulter vnto Baal to burne
Eze.16 c theyr childzen for a burnte offeryng
* Jer.7 d vnto Baall, whiche I neyther commaunded nor charged theym neyther thought once therupon. Behold therfore * the tyme commeth (sayeth the Lord) that thys place shal nomore be called Topheth: nor the valley of the childzen of Hennom, but the valley of slaughter: For in thys place wyll I slaye the Senatours of Juda and Jerusalem, and kyll theym downe wyth the sweard in the syght of their ennemies and of them that seke their liues And their dead carcasses will I geue to be meate for the foules of the ayre, and beastes of the fielde. And I wyll
C make thys citye so desolate and despised: * that whoso goeth thereby, shall
3Re.9.b be abashed and iealt vpon her, becaus
Jer.18 b of all her plages. * I will feede them
* Tre.4b also with the flesh of their sonnes and
* Deu 28 e theyr daughters. * Ye, euery one shall eate vp another in the besegynge and straitnes, wherewith theyr enemies (that seke their lyues) shal kepe them in. And the pitcher shalt thoubreke in
Jer.18 a the syght of the men that shalbe with thee, and say vnto thē. Thus saith the Lord of hoostes: * Euen so wyl I destroye this people and citiezas a man breaketh an earthen vessell, that can not be made whole agayn: * In Tophety shall they bee buryed, for they Jer.7 d
shall haue none other place. Thus wil I do vnto this place also, saith ỹ Lord, and to them that dwell therein: yea, I wil do to this city as vnto Topheth. (For the houses of Jerusalem and the houses of the kinges of Juda shalbe defiled, lyke as Topheth) because of al ỹ houses, in whose parlers they dyd sacrifice vnto all the hoost of heauen, & poured drink offerings vnto straunge goddes. And so Jeremye came from Topheth, where the Lord had sene him to prophecie, and stode in the court of the house of the Lord, and spake to al the people. Thus saith the Lorde of hoostes the God of Israell: Beholde I wyll bring vpon this citie and vpon euery towne about it: al the plages ỹ I haue deuised againste Jer.7 d
them: * for they haue beene obstinate, and wolde not obeye my warninges.

¶ The.xx. Chapter.

WHen Phashur the priest the I
sonne of Emer, chiefe in the house of the Lord, hearde Jeremye preache so stedfastly: * he smote Joh.18 c
Jeremy, and put hym in the stockes, that are by the hie gate of Ben Jamin, in the house of the Lorde. The next day folowing Phashur brought Jeremye oute of the stockes agayne. Then sayde Jeremy vnto him: The Lord shall call the no more Phashur, (that is excellent and increasing) but Magor (that is fearfull and afrayde) euery wher. For thus sayth the Lord: beholde, I wyl make the afraid, euen thy self, and al that fauour the, which shal perysh wyth the sweard of theyr B
enemyes, euen before thy face. And I wil geue whole Juda vnder the power of the king of Babilon, which shal carye some vnto Babilon presoners, 4Re.20 c
and slaye some wyth the sweard. Jer.15.b
Moreouer all the substaunce of thys lande, all their precious and gorgious worckes, all costlines, and al the treasure

sure of the kynges of Juda: wyll I geue into the handes of their enemies which shall spoyle them, and cary thē vnto Babylon. But as for thee (O Phashur) thou shalte be caryed vnto Babylon, with all thyne housholde, and to Babylon shalte thou come, where thou shalte dye, and be buryed, thou and all thy fauourers, to whom thou haste preached lyes. O Lorde: if I am dysceaued, then haste thou disceaued me: thou haste dealt strongly: and haste preuayled, and makest mee
Thre.4b stronger agayne. * All the daye longe am I despised, and laughed to scorne of euerye man: because I haue nowe preached longe agaynst malicious tyranny, and shewed them of destruc-
Jere.5.b tion. * For the which cause they caste the worde of the Lorde in my teeth,
C and take me euer to the worst. Wherfore, I thought from hence forth, not to speake of hym, nor to preache anye more in his name. But the worde of the Lorde was a very burnynge fire in my herte and in my bones, whiche when I wold haue stopped, I might
Psa.31b not. For why * I herde so manye derisions and blasphemyes on euerye syde of me: complayne vpon him, saye they, and we wyll tell hys tale, yea euen of myne owne companions, and such as were conuersaunte with me, wente aboute to murther me, saying: vpon him, we shal one waye or other begile him and preuayle against him, and be auenged of him. But the Lorde stode by me, lyke a myghtye gyaunte, therefore my persecutoures fell, and coulde do nothinge. They shalbe sore confounded, for they haue done vnwisely, they shal haue an euerlastyng
Jer.11.d shame. * And nowe, O Lorde of hoostes, thou ryghteous searcher (whiche knowest the reynes and the very hertes:) let me see them punyshed, for vnto thee I cōmyt my cause. Synge vnto the Lorde, and prayse him, for he hath deliuered the soule of the oppressed, from the hande of the
Job.3.a violente. * Cursed be the day, wherin I was borne, vnhappye be the daye wherin my mother brought me forth Cursed be the man, that brought my father the tydynges to make hym glad, saying: thou haste gotten a son. Let it happen vnto that man, as to the cities * which the Lorde turned vp
Gen.17c syde downe. Let him heare crying in the mornyng, and at none day lamentable howlynge. Why slewest thou not me, as sone as I came out of my mothers wombe? O that my mother had bene my graue her selfe, that the birth mighte not haue come out, but remayned styll in her. * Wherefore
Job.10c came I forth of my mothers wombe? To haue experyence of laboure and sorowe? and to leade my lyfe with shame?

¶ The.xxi. Chapter.

THese are the woordes that the A Lorde spake vnto Jeremye, * Jer.37.a what tyme as kyng Zedekiah sent vnto him, Phashur the sonne of Melchias, and Sophonias the sonne of Maasias the preest, saying. * Aske
3Re.23b counsell at the Lord) we pray thee) of our behalfe, for Nabuchodonozor the kyng of Babilon besiegeth vs, yf the Lorde (peraduenture) will deale with vs, accordyng to hys marueylous power, and take him frome vs. Then spake Jeremye: Geue Zedekias this answere. Thus sayth the Lord God of Israell: beholde, I wyll turne backe the weapons that ye haue in your handes, wherwith ye fighte agaynst the kyng of Babilon and the Caldees, which besyege you rounde about the walles, and I wyll bringe theym together into the myddest of this citye, and I my selfe wyll fyght agaynste you, with an out stretched hande, and with a mightye arme, in great displeasure and terrible wrath, and wyll smyte them, that dwell in this citye: yea, both men and cattell
B shall dye of a great pestilence. * And
Jer.39.a after this (sayth the Lord) I shall deliuer Zedekias the kyng of Juda, and his seruauntes, his people (and suche as are escaped in the citye, from the pestilence, sworde and honger) into the power of Nabuchodonozor kyng

of Babilon: yea, into the handes of their ennemies, into the handes of those that folowe vppon their lyues, whiche shall smite theym with the sweard, they shal not pitie them, they shal not spare them, they shal haue no
C mercy vpon them. And vnto thys peo
deut.30.e ple thou shalte saye: Thus sayeth the Lorde: * behold, I laye before you the
Jer.27.a waye of life and death. * Who so abydeth in this citie, shall perysshe eyther swyth the sweard, with hunger, or swyth pestilence. But who so goeth oute to holde on the Chaldees parte,
Jer.22.a that besiege it, hee shall saue his lyfe, & shal wyn his soule for a praye. For I haue set my face agaynst this City (sayeth the Lorde) to plague it, and to do it no good. It muste be geuen into the hand of the king of Babilon, and be brēt with fire. And vnto the house of the king of Juda, saye thus: Heare the woorde of the Lorde (O thou house
Esay.2.c of Dauid) for thus saieth the Lorde.
Jer.20.a * Minister ryghteousnes, and that
* Jer.4.a soone, deliuer the oppressed from vio-
D lēt power * or euer my terrible wrath breake out lyke a fyre, and burne, so that no man maye quenche it, because
Jer.41.a of the wickednes of your ymaginations. * Beholde (sayeth the Lorde) I wyll come vppon you, that dwell in the valleyes, rockes, and fyeldes and
deu.29.c saye. * Tush: who wil make vs afrai-
Jere.5.b ed? or who will come into oure hou-
Soph.1 ses? For I wyll visit you (sayeth the Lorde) because of the wickednes of your inuencions, and wil kyndle such a fire in your wood, as shall consume all that is about you.

C The.xxii. Chapter.

A THus sayd the Lord, Go downe into the house of the kinge of Juda, and speake there these woordes, and saye: Heare the woorde of the Lorde, thou kinge of Juda that sytteste in the kinglye seate of Dauyd: thou and thy seruantes and thy people that goe in and oute at thys gate.
Esay.1.c Thus the Lord commaundeth: * kepe equitie and ryghteousnes, delyuer the oppressed from the power of the violent: dooe not gryeue nor oppresse the stranger, the fatherlesse nor the wyddowe, & shed no innocent blud in this place. And yf ye keepe these thinges saythfullye, then shal there come in at the doore of this house, Kinges to sit vpon Dauids seate: they shall be caried in charettes, and ryde vpon horses, both they and their seruantes, and their people. But yf ye wil not bee obediente vnto these commaundementes, * I sweare by myne owne selfe
Esay.1.c (sayeth the Lord) this house shall bee
Jer.41.c waste. For thus hath the Lorde spoken vpon the kynges house of Juda. Thou Gilead art vnto mee the heade of Libanus. Shall I not make thee so waste (and thy cities also) that no man shal dwell therein? I will prepare a destroyer swyth hys weapons for thee, to hewe downe the speciall Ceder trees, & to cast them in the fyre
C And all the people that go by this cy-
* deu.29. tye, shal speke one to another. * Wher-
3 Re.9.b fore hath the Lorde doone thus vnto
* deu.29. this noble citie? Then shal it be aun-
1 Par.7.b swered: * because they haue broken
* 4 Re.23 the couenant of the Lorde their God, and haue worshipped & serued strāge goddes. * Mourne not ouer the dead, and be not wo for theym, but be sorye for hym that departeth awaye: for hee commeth not agayne, and seeth hys natyue countrey no more. For thus sayeth the Lorde, as touchinge * Sel-
2 Par.36 lum the son of Josias king of Juda, whiche reygned after his father, and is caried out of this place, he shall neuer come hither agayne, for he shal die in the place, where vnto he is led captiue, and shall see this lande nomore.
D * Wo worth him, ỹ buildeth his house
Esay.58 swith vnrighteousnes: & hys parlers swith the good, that he hath gottē by violēce, which neuer recōpenseth his neyghboures labour, nor paieth him hys hyre. He thinketh in him selfe, I wil build me a wide house, and gorgious parlers. Hee causeth windowes to be hewē therin, & the selinges and toystes maketh he of Cedre, & paynteth thē with Sinaper. Thinkest ỹ to reygne, nowe that thou prouokest me

me to wrathe with the Cedre trees? Wyd not thy father eate and drynke, & prosper well, as long as he delt with equitie & righteousnes? Yea, when he helped the oppressed and pore to their ryght, then prospered he well. From whence came thys, but onely because he had me before hys eyes, sayeth the lord? Neuertheless, as for thine eyes and thine heart, they loke vpon couetousnesse, to shedde innocent bloud, to
4Re.23c doo wrong and violence. * And therfore thus sayth the Lorde agaynst Jehoakim, the sonne of Josias kyng of Juda. They shal not mourn for him (as they vse to doo, Alas brother, Alas syster. Neither shall they say vnto hym. Alas syr, alas for that noble prynce. But as an asse shall he be buryed, corrupt and be caste without the gates of Jerusalem. Clymbe vp the hyll of Libanus (O thou daughter of Syon) lifte vp thy voyce vppon Basan, crye frome all partes: for all thy louers are destroyed. I gaue thee warnyng, while thou wast yet in prosperitie. But thou saydest: I wyll not heare. And this maner haste thou vsed from thy youth, that thou wouldeste neuer heare my voyce. All thy heardemen shall be dryuen wyth the wynd, and thy dearlyngs shallbe caried away into captiuitie. Then shalt thou be brought to shame and confusion, because of all thy wickednesse,
Thou that dwellest vpon Libanus, &
Esa.13b makest thy nest in the Cedre trees:
* O how lyttle shalt thou bee regarded whenne thy sorowes and panges
4Re.24b come vpon thee, as a woman trauaylyng with chylde. * As truely as I lyue (sayth the Lorde) Though Conanias, the sonne of Jehoakim kyng of Juda were the sygnet of my right hande, yet wyl I pluck hym of. And I wyll geue thee into the power of them, that seeke to slea thee, and into the power of them that thou fearest: into the power of Nabuchodonosor, the kynge of Babylon, and into the power of the Chaldees. Moreouer, I wyll send thee, and the mother that bare thee into a straunge land, where ye were not borne, and there shall yee dye. But as for the land that ye will & desyre to retourne vnto, ye shall neuer comme at it agayne. This manne Conanias shall be lyke an image robbed and torne in pieces, whiche pleaseth no man for all hys apparayle. Wherfore both he and his sede shal be sent away, & cast out into a land that they know not. O thou earth, earth, earthe: Heare the worde of the Lord. Thus sayth the Lorde: Wryte thys man among the outlawes, for no prosperitie shall this manne haue all hys lyfe long. Neyther shall any of hys sede be so happy, as to sytte vpon the seate of Dauid, and to beare rule in Juda,

¶ The. xxiii. Chapter.

WO bee vnto the shepeherdes & that destroye, and scatter my
Eze.34a flocke, sayth the Lord. Wherfore this is the commandemente of the Lorde God of Israell, vnto the shepherdes that fed my people: Ye scatter & thrust out my flocke and loke not vppon theim. Therefore now wyll I visite the wyckednesse, of youre ymaginations (sayeth the Lorde. And wyl gather together the remnant of my flocke, frome all landes that I hadde dryuen theim vnto, and wyll brynge theym agayne to their pastures that they maye growe and increase. I wyll set shepeherdes also ouer theym, whyche shall feede them. They shall nomore feare and B
dreade, for there shall none of theym be lost, sayeth the Lorde. * Behoolde, the
Jre.33.c tyme commeth, sayth the Lorde, that I wyll rayse vp the rygyteous braunche of Dauid, * which kynge shall
Esa.11.a beare rule, and he shall prosper wyth wysedome, and shall sette vp equitye and ryghteousnesse agayne in the earthe. In thys tyme shall Juda be saued, and * Israell shall dwell with-
Deut33.c out feare. And thys is the name that they shall call hym: * euen the Lorde
1Cor.1.d our ryghteousnesse. And therefore behold, the tyme commeth, sayth the Lorde, that it shall nomore be sayde:

the Lorde lyueth, which brought the
childzen of Iſraell out of the lande of
Egypte: But the Lord liueth, which
brought forth, and led the ſeede of the
houſe of Iſrael, out of the Northy lād:
and from all countreis where I had
ſcatred theim, and they ſhall dwell in
their owne lande agayne. My hearte
breaketh in my bodye becauſe of the
falſe prophetes, all my bones ſhake:
I am become lyke a dronken manne
(that by the reaſon of wyne can take
no reſt) for verye feare of the Lorde,
and of his holy wordes. Becauſe the
lande is full of aduouterers, and tho-
Jer.14.a rough ſwearyng it mourneth, * and
C the pleaſaunte paſtures of the deſerte
are dryed by, Yea, the waye that men
take, is wicked, and their gouernance
is nothing lyke the holy word of the
Lord. For the prophetes & the prieſts
theym ſelues are polluted ypocrytes,
and their wickednes haue I founde
in my houſe, ſayth the Lorde. Where-
fore, their way ſhalbe ſlippery in the
darknes, wherin thei may ſtacker and
fall. For I will bring a plague vp-
pon them, euen the yeare of their vi-
ſitation ſayth the Lord. I haue ſeene
folie amonge the Prophetes of Sa-
maria, that they preached for Baall,
and diſceaued my people of Iſraell.
I haue ſeene alſo amonge the Pro-
phetes of Jeruſalem foule aduoutry,
and preſumpteous lyes. They take
the moſt ſhamfull men by the hande,
flatteryng theim, ſo that they can not
retourne from their wyckednes. All
theſe with their citezens are vnto me,
as Sodome, and as the inhabitoures
of Gomorra. Therfore thus ſaith the
Lord of hoſtes concerninge the Pro-
Jer.9.b. phetes. * Beholde, I wil fede theym
wyth wormewood, and make theym
drynke the water of gall. For from
D the prophetes of Jeruſalem is ypo-
criſie come into al the land. And ther
Jer.27b fore the Lorde of Hoſtes geueth you
thys warning. * Heare not the wor-
des of the prophetes, that preach vn-
to you, and diſceyue you: ſurely they
teach you vanitie, for they ſpeake the
meanynge of their owne hearte, and
not oute of the mouthe of the Lorde.
* They ſaye vnto theym that deſpyſe
me. The Lord hath ſpoken it: Tuſhe:
ye ſhal proſper ryght well. And vnto
all them, that walke after the luſte of
their owne hearte, they ſaye: Tuſhe
there ſhal no myſfortune happen you,
For who hath ſitten in the counceil
of the Lorde, that he hath hearde and
vnderſtande what he is about to doe:
whoe hath marked hys deuyce, and Jer.30
heard it? * Beholde, the ſtormye we-
ther of the Lorde (that is his indyg-
nation) ſhall go forth, and a vyolente
whirlewind ſhall fall downe vppon
the heade of the vngodlye. And the
wrath of the Lorde ſhal not tourne a-
gayne, vntil he perfourme and fulfyll
the thoughte of hys hearte. * And in Jer.30
the latter dayes yee ſhall knowe hys
meanyng. I haue not ſent theſe pro-
phetes (ſayth the Lorde) and yet they E
ranne. * I haue not ſpoken to theym, Jer.14b
and yet they preached. But yf they
had continued in my counceil they had
opened to my people my wordes and
they had tourned my people frō their
euyl wayes and wycked ymaginati-
ons. * Am I then God that ſeeth but
the thinge, whych is nye at hand, and
not that is farre of? ſayeth the Lord.
* May any man hyde him ſelf ſo, that Pſa.139
I ſhal not ſee hym? ſayeth the Lorde. Ezr.8.b.
* Do not I fulfyll heauen and earth?
ſayeth the Lorde. I haue hearde well Pſa.139
ynough, what the prophetes ſay that * Eſa.66
preache lyes in my name, ſayinge: I
haue dreamed, I haue dreamed. How
longe wyll this continue in the pro-
phetes heart to tell lyes, and to preach
the craftie ſubtilty of their own hert?
whoſe purpoſe is (wyth the dreames
that euerye one tel) to make my peo-
ple forgette my name, as their fore-fa-
thers dyd, when Baal came vp. The
prophete that hath a dreame, let hym 2 Cor.4.a
tell it: and hee that vnderſtandeth my 1 Pet.4.b
woord, let hym ſhewe it faythfullye.
For what hath chaffe & wheat to do
together ſaieth the Lorde. Is not my
woorde lyke a fyre, ſayeth the Lorde,
and like an hammer, that breaketh
the harde ſtoane. * Therefore thus
ſayth

sayeth the LORDE: Beholde I will vpō the prophetes, that steale my worde priuelye from euery man: Behold, here am I (sayth the Lord) agaynste the prophetes, that make tunges tender to speake, and say: The Lord hath said it. Behold, here am I (sayth the Lord) agaynst those prophetes, that dar prophesy lying dreames, & disceaue my people with their vanities and miracles, whō I neuer sent, nor cōmaunded them. They shal do this people great harme, sayth the Lord. If this people, eyther any prophet or priest aske thee & say: what is the burthen of the Lorde? Thou shalte say vnto them, what burthen? Therfore will I cast you fro me, sayth the Lorde, because ye your selues are (a burthen.) And the prophet, priest or people that vseth this tearme (the burthen of the Lord) him will I visite, and his hous also. But thus shal ye saye, euery one to another, and euerye man to his brother. What answer hath the Lord geuen? or what is the
G Lordes commaundemente? And as for the burthen of the Lorde, ye shall speake nomore of it: for euerye mans owne worde is his burthen, because ye haue altered the wordes of the lyuyng God the Lorde of hoostes, our God. Thus shall euerye man saye to the prophetes: what answer hath the Lorde geuen thee? Or, what sayeth the Lorde? And not once to name the burthen of the Lorde. Therfore thus sayth the Lorde. For so muche as ye haue vsed this terme (the burthen of the Lord) where as I notwithstandyng sent vnto you, and forbade you to speake of the Lordes burthen. Beholde therfore, I wyll repute you as a burthen, and wyll cast you oute of my presence: yea, and the citye also, that I gaue you, and your fathers: and wyl bryng you to an euerlastyng confusion, and into such a shame, as shall neuer be forgotten.

¶ The.xxiiii. Capter.

A THe Lorde shewed me a vision: Behold, ther stode two maundes of figges before the temple of the LORDE, after that Nabuchodonosor king of Babilon had led awaye captiue Iechonias the son of Iehoakim king of Juda, the mighty men also of Juda, with the workmasters, and cunning men of Jerusalē, vnto Babilō. In the one maunde, wer very good figges, euen like as those that be first ripe. In the other maund wer very naghty figs, which might not be eaten, they were so euil. Then said the lord vnto me: what seest thou Ieremye? I sayde, figges, Osee.9.b wherof some be verye good, and some so euil, that no man maye eate theym. B Then came the word of the Lord vnto me, after thys maner: Thus sayeth the Lorde the God of Israell: like as thou knowest the good figges, so shal I knowe the men led awaye, whom I haue sente oute of thys place into the land of the Caldees, for their profite: and I will set myne eies vppon them for the beste, for I wyll bryng them agayne into this lande: I wyll buylde them vp, and not breake them downe: I will plante theym, and not C
roote theym oute. And I will geue deu.29.a them an heart, to knowe howe that Jer.30.d I am the Lord. They shalbe my people, and I wilbe theyr God, for they shall retoutne vnto mee wyth theyr Jer.29.c whole heart. And like as thou knowest the naughtye figges, whiche may not be eaten, they are so euyl: Euen so wil I (sayth the Lorde) let Zedekias the king of Juda, (ye and al hys princes, and the residue of Jerusalē that remaine ouer in this lande, and them also that dwel in Egipt) to bee vexed and plagued in all kingdomes and landes. And wil make them to be a reproſe, a commē by word, a laughing stocke and shame, in al the places, D where I shal scater them, I wil send Psa.79.a the sweard, hunger and pestilence among them, vntil I haue cleane consumed them oute of the lande, that I gaue vnto them and their fathers.

¶ The.xxv. Chapter.

A ASermon that was geuen vnto Jeremy, vpon all the people of Juda. In the fourthe yeare

pere of Jehoakim the sonne of Josias kinge of Juda, that was in the
first yere of Nabuchodonosor king of
Babilon. which sermon, Jeremy the
prophete made vnto all the people of
Juda, and to all the inhabitours of
Jerusalem, on this maner. From the
thirtene yeare of Josias the sonne of
Ammon kyng of Juda, vnto this pre
sent day (that is euen .xxiii. yeare) the
Jer.29.c word of the Lord hath bene commit-
ted vnto me. * And so I haue spoken
to you, I haue risen vp early, I haue
2.pa.39.c geuen you warning in season, but ye
wolde not heare me. * Though the
Lorde hath sente hys seruauntes, all
the prophetes vnto you in season. Yet
wolde ye not obey, ye wolde not en-
4Ma.17.c clyne your eares to heare. He sayde
* turne agayne euery man from hys
euell way, and from your wicked y-
maginacions, and so shal ye dwell for
euer in the land, that the Lord promi-
sed you and your forefathers. And go
not after straunge godes, serue them
not, worshipp them not, and angre me
not with the workes of your handes:
then will not I punysh you. Neuer-
theles ye wolde not heare me (sayth
the Lord:) but haue defyled me with
B the workes of your handes, to youre
Jere.8.b owne greate harme. Wherfore thus
sayth the Lord of hoostes. * Because
ye haue not herkened vnto my word,
lo, I will send out, and call for all the
Esa.10.a people, that dwel in the North, sayth
the Lord, and wyl prepare Nabucho-
nosor the kyng of * Babilon my ser-
uaunt, and wyll bringe theym vpon
this lande, and vpon all that dwell
therein, and vpon all the people that
are about them, and will vtterly rote
C them out. I wil make of them a wil-
Jere.7.b derneſſe, a mockage, and a continuall
desert. * Moreouer, I will take from
them the voyce of gladnes and solace,
the voyce of the bridegrome, and the
bryde, the voyce of the annoynted
with the creshettes: and this whole
lande shall become a wylderness, and
2pa.26.d these nations shall serue the kyng of
1Esd.1.a Babilon, threescore yeares and ten.
Dan.9.a * When the .lxx. yeres are expired, I
will vyset also the wyckednes of the
kynge of Babylon, and hys people
saith the Lord: yea, and the land of the
Caldees, & wyll make it a perpetuall
wildernes, and wil fulfyl al my wor-
des vpon that land, which I haue de-
uised agaynst it: yea, all that is writ-
ten in this boke, which Jeremy hath
prophecied of all people: so that they Jobz.34
also shalbe subdued vnto dyuers na-
cions and great kynges, * for I wyll
recompence them, accordyng to their
D dedes and workes of their owen han-
des. For thus hath the Lorde God of Esa.51
Israell spoken vnto me: Take thys Psa.65
* wyne cuppe of indignacion fro my
hande, that thou mayest cause all the
people, to whom I sende thee, for to
drynke of it: that when they haue
dronken therof, they may be mad, and
out of their wittes, when the sword
commeth, that I wyll sende amonge
them. Then toke I the cup from the
Lordes hand, and made all people to
drinke therof, vnto whom the Lorde
had sent me. But first the citie of Je-
rusalem, and all the cities of Juda,
their kynges and princes, to make
them desolate, wast, despised, and his-
sed at, and cursed, accordynge as it is E
come to passe this day. Yea, and Pha-
rao the kyng of Egypt, his seruaun-
tes, his princes and his people all to-
gether one with another, and all kin-
ges of the land of Hus, all kynges of
the Philistines land, Ascalon, Azah,
Accaron and the remnaunt of Asdod,
the Edomites, the Moabites and the
Ammonites, all the kynges of Ty-
rus and Sidon: the kynges of the
Iles that are beyond the sea: Dedan,
Thema, Buz, and al them that dwel
in the vttermost partes of the world:
all the kynges of Araby, and (gene-
rally all the kynges that dwell in the
desert: all the kynges of Zamri, al the
kinges of Elam, all the kynges of the
Medes, all the kynges toward the
North, whether they be farre or nye,
euery one agaynst his neyghbours:
Yea, and all the kyngdomes that are
vppon the whole earthe. The kynge
of Serach sayde he, shall drynke
with

with them also. Therefore saye thou vnto them: This is the commaundement of the Lord of Hostes the God of Israell: Drynke and be dronken, spewe and fall, that ye neuer ryse, and that thorowe the swearde, which I wyll sende among you. But yf they will not receaue the cup of thy hand, and drynke it, then tell them. Thus doeth the Lorde of Hooستes threaten
Ezec.9.b 1 Pet.4.c you: drinke it ye shall, and that shortlye. For lo, • I begynne to plage the citye, that my name is geuen vnto: thinke ye then that I wyl leaue you vnpunyshed? Ye shal not go quite, for whye? I call for a swearde vpon all the inhabitoures of the earth, sayeth the Lorde of Hooستes. Therefore tell
Joel.4.c Amas.1b them all these wordes, and saye vnto them. • The Lorde shall crye from aboue, and let his voyce be herde from hys holye habitacion. With a greate noyse shall he crye from hys court regall. He shall geue a greate voyce (lyke the graye gatherers) and the sounde thereof shalbe herde vnto the ende of the worlde. For the Lorde hath a iudgement to geue vpon all people, and wyll holde his courte of
G iustice with all flesshe, and punish the
Jer.30.b vngodly sayth the Lorde. For thus sayth the Lorde of Hostes: • Behold, a miserable plage, shall goo from one people to another, and a great stormy water shall aryse from all the endes of the earthe. And the same daye shall the Lorde hym selfe slaye them, from one ende of the earthe to another. There shall no mone be made for any of them, none gathered vp, none buryed: but shall lye as donge vpon the ground. Mourne (O ye shepherdes) and crye: sprinkle youre selues with asshes, O ye Rams of the flocke: for the tyme of your slaughter is fulfylled, that ye shal slaye one another, and
Esa.14.a ye shalbe scatered, and ye shal fal lyke beestes cunnyngly made for pleasure. • The shepeherdes shal haue no way to flee, and the rammes of the flocke shall not escape. Then shal the shepeherdes crye horryblye, and the rams of the flocke shall mourne: for the Lorde hath consumed their pasture, And their best feldes lye dead because of the horrible wrath of the Lorde. They haue forsaken their foldes like as a Lyon: For their lande is waste because of his furious crueltye for hys fearefull indignation.

¶ The .xxvi. Chapter.

A

In the beginning of the reign of Iehoakim the sonne of Iosiah kinge of Juda, came thys word from the Lord, sayinge: Jere.7.a Thus sayth the Lord: • Stand in the court of the Lordes house, and speake vnto all them which (out of the Cyties of Juda) come to doo worshipp in the Lordes house, al the wordes that Deu.4.a I commaund thee to say. • Loke that thou keepe not one woorde backe, yf (peraduenture) they wil herken, and turne euery manne from his wicked Jer.18.a way: • that I may also repent of the Joh.3.b plague, which I haue determined to brynge vppon theym, because of their wycked inuencions. And after thys maner shalte thou speake vnto them:

B

Thus sayth the Lorde, yf ye wil not obey me, to walke in my lawes whiche I haue geuen you, and to heare the wordes of my seruantes the prophetes, whom I sent vnto you, rising vp timely, and stil sending. Yf ye wil not folowe the ym (I saye) then wyll I do to this house, • as I dydde vnto Jere.7.a Siloh, and wyll make thys Citye to bee abhorred of all the people of the earth. And the preestes, the Prophetes, and all the people heard Jeremie preache these woordes in the house of the Lorde. Nowe when he had spoken out all the wordes, that the Lord commaunded hym to preache vnto the people, then the preestes, the prophetes & al the people tooke hold vpō him, & said, thou shalt dy. How darest thou be so bold: as to say in ỹ name of the Lord: it shal happen to this house as it did vnto Siloh: & this citie shal be so wast, ỹ no man shal dwel therin

C

And whē al ỹ people wer gathered about Jeremy i ỹ house of ỹ Lord, the princes of Juda herd of this rumor, & they cāe sone out of the kinges palace into

into the house of the Lorde, and satte
4.re.15 a them downe before the * newe doore
Jer.36 g of the Lord. Then spake the Priestes
and the Prophets vnto the Rulers:
and to all the people, these wordes:
Joh.19a * This man is worthy to dye, for he
Mat.26. hath preached against this citie, as ye
your selues haue herd with your eares. Then said Jeremie vnto the rulers, and to all the people: The Lord
D hath sent me to preache agaynst thys house, and against this Citie, all the wordes that ye haue heard. Therfore amend your waye & your aduisemēts: and be obedient vnto the voyce of the Lord your God: so shall the Lord repent of the plague, that he had deuised against you. Nowe as for me: I am in your hands, doo with me, as ye thinke expedient and good. But this shall ye knowe: if ye put me to death,
Mat.23. * ye shall make your selues, this citie, and all the inhabiters therof, guiltie of innocent blood. For this is of a truth
E that the Lord hath sente me vnto you, to speake all these wordes in your eares. Then said the rulers and the people vnto the priestes and Prophetes: This man may not be condemned vnto death, for he hath preached vnto vs in the name of the Lord our GOD. The elders also of the land stode vp, and said thus vnto all the people: Mi
Mich.1a cheas the Morasthite, * which was a prophete vnder Ezekiah king of Juda, spake to all the people of Juda:
Mich.3c Thus sayth the Lord of hostes: * Syon shalbe plowed like a field, Jerusalem shalbe an heape of stones, and the hyll of the Lordes house shalbe tourned to an hie wood. Did Ezekiah the kyng of Juda, & all the people of Juda put hym to death for this. Did ve-
Jon.3.b rily, * but rather feared the Lord, and made their prayer vnto hym. For the which cause also, the Lorde repented of his plague, that he had deuised against them. Shuld we then do such a shamefull deede against our soules. There was a prophete also that preached stiffly in the name of the Lorde, called Uriah, the sonne of Semeiah, of Kariathiarim: this man preached also against this city, and against this land, according as al as Jeremy saith. G
Nowe * when Iehoakim the kyng 3.re.21
with all the estate and princes hadde heard his wordes, the kyng went a- 4.re.23
bout to slea hym. * When Uriah per- Mat.2
ceiued that, he was afrayde, and fled, and departed into Egypt. Then Iehoakim the kyng sent seruantes into the land of Egypte: Namely Elnathan, the son of Achbor, and certayne men with him into Egypt, whych fetched Uriah out of Egypt, & brought him vnto kyng Iehoakim, that slew hym with the sworde, and caste hys dead bodye into the common peoples graue. But Ahikam, the soonne of Saphan, healped Jeremye, that hee cam not into the handes of the people to be slayne.

The.xxvii. Chapter.

IN the beginning of the reign of Iehoakim, the soonne of Josiah kynge of Juda, came this woord vnto Jeremie, frome the Lorde, whiche spake thus vnto me: Make thee bondes and chaynes, and put theim aboute thy necke, and sende theym to the kynge of Edom, to the kyng of Moab, to the kynge of Ammon, to the kynge of Tyrus, and to the kyng of Sydone: and that by the messangers, which shall come to Jerusalem vnto Zedekiah, the kynge of Juda, and byd theym saie vnto theyr maysters: Thus saieth the Lorde of Hostes, the God of Israell: Speake Deu.10
thus vnto your maisters: * I am he B
that made the earthe, the men, and the cattel that are vpon the ground, with my great power & outstretched arme, and haue geuen it vnto whome it pleased me. * And nowe wyll I de- Ecc.10a
liuer all these Landes into the po- Jud.11.
wer of Nabuchodonosor the kynge Jer.27.
of Babylon, * my seruant. The bea- Dan.4.
stes also of the fyelde, shall I gene Jer.2
hym, to do hym seruice. * And all the Jer.27
people shall serue him, and his sonne 38.44.
and hys childers childerne, vntylle the tyme of the same lande be comme also: Yea, manye people, and greate Kynges shall serue hym.

More-

Moreouer, that people and kingdom, which will not serue Nabuchodonosor, and that will not put their necks vnder the yoke of the kyng of Babylon: the same people wylle I vysyte with the sweard, with hunger, with pestilence, vntyll I haue consumed them in his handes, sayth the Lord.

Jer.23 d * And therfore folow not your Pro-
and.29.b phetes, Sothesayers, expounders of Dreames, Charmers, and Wytches, which say vnto you: Ye shal not serue the king of Babylō. For they preach you lies, to bring you farre from your land, and that I myght cast you oute, and destroy you. But the people that put their necks vnder the yoke of the kyng of Babylon, & serue hym: those will I let remayne styll in their owne lande, sayth the Lorde, and they shall

C occupye it, and dwelle therein.

Jer.38.c All these thynges tolde I Zedekiah, the kynge of Juda, and sayde: Putte youre neckes vnder the yoake of the kyng of Babylon, and serue him and his people, that ye maye lyue. Wherfore wylte thou and thy people perysshe with the sweard, with hunger, with pestilence: lyke as the Lorde hath denised for all people that wil not serue

Jer.22.c the king of Babilon? Therfore geue
Jer.39.b no eare vnto those prophets (that tell you: Ye shall not serue the kynge of Babylon) for they preache you lyes, neyther haue I sente theym (sayeth the Lorde: Howebeit they are bolde, falsely to prophecie in my name, that I myght the sooner dryue you oute, and that ye myght perysshe with your preachers. I spake to the priests also, and to all the people: Thus sayth

r.28 a the Lorde: Heare not the wordes of those Prophetes, that preache vnto you, and say: Behold, * the vesselles of the Lordes house shall shortly bee brought hyther agayn from Babylon For they prophecye lyes vnto you. Heare them not, but serue the kynge of Babylon, that ye may lyue. Wher

D fore will ye make this Citie to be destroyed? But if they be true prophets in very dede, and yf the worde of the Lorde be committed vnto them, then let them pray to the Lord of Hosts, þ the remnant of the ornaments (whyche are in the house of the Lorde, and remayne yet in the house of the kyng of Juda and at Jerusalem) be not caryed to Babylon also. For thus hath the Lord of Hostes spokē concerning the pillers, the Lauer, the seate: & the residue of the ornamentes that yet remayne in this Citie, which Nabuchodonosor the king of Babylon toke not, * when he caried away Jeconiah 4.re.14.
the sonne of Jehoakim, kyng of Juda, with all the power of Juda and Jerusalem, frome Jerusalem, vnto Babylon, captiue. Yea, thus hathe the Lorde of Hostes, the GOD of Israell spoke, as touchynge the residue of the Ordynaunces of the LORDES house, of the kyng of 4.re.25.c
Judaes house, and of Jerusalem: * They shall be caryed vnto Babylon, 1.Esd.1.
and there they shall remayne, vntyll I vysite them, sayth the lord. * Then wyll I bryng them hyther agayne. And this was done in the same yere euen in the beginnnyng of the reigne of Zedekia kynge of Juda.

C The.xxviii. Chapter.

BUt in the fourthe yeare of the reigne of Zedekiah, kynge of Juda, in the fyfth Moneth, it hapned that Hananiah, the soonne of Assur the prophete of Gibeon, spake to me in the house of the Lorde, in the presence of the Priestes, and of al the people, and sayd: Thus saith the Lord of hostes, the God of Israel: I haue broken the yoke of the kynge of Ba- Jer.17.c
bylon: * and after two yeare wyll I bryng again into thys place: al the ornamentes of the Lordes house, that Nabuchodonosor kyng of Babylon, caried away from this place vnto Babylon: yea, I wyll bryng agayn Jechoniah, the soonne of Jehoakim the kyng of Juda hym selfe, with all the prisoners of Juda) that are caryed vnto Babylon) euen into this place, saieth the Lorde: for I wyll breake the yoake of the kynge of Babylon.

Then the prophet Jeremie geue answer

swer vnto the prophete Hananiah be
fore the priests, and before al the peo-
ple that were presente in the house of
the Lord. And the prophete Jeremy
Mic.3.c. sayde: Amen, the Lorde doe that, and
graunte the thinge which thou haste
prophecied: that he may bring againe
al the ornaments of the Lordes house
and restore al the presoners from Ba-
bilon into this place. Neuertheless,
herken thou also: what I wil say that
thou and all the people maye heare.
The Prophetes that were before vs
in time past, which prophecied of war
or trouble, or pestilēce, either of peace,
vpon many nations and great kinge-
domes, were proued by this (yf God
deu.18.d had sent them in verye dede) when
Nu.16.a the thinge came to passe, whiche the
C prophete told before. And Hananyah
the prophete toke the chaine from the
prophete Jeremies necke, and brake
it, and with that sayd Hananiah, that
all the people myghte heare: Thus
hath the Lord spoken: Euen so wyll
I breake the yoke of Nabuchodono-
sor kinge of Babilon, from the necke
of all nations: yea, and that within
thys two yeare. And so the Prophet
Jeremye went his waye. Nowe af-
ter that Hanania the prophet had ta-
ken the chayne from the prophet Je-
remies necke, and broken it: The
word of the Lord came vnto the Pro-
phet Jeremy, saying: Go, and tel Ha
naniah these wordes. Thus sayth the
Lord: Thou hast broken the chaine of
wood: but in stead of wood thou shalt
make chaynes of yron. For thus saith
D the Lorde of hoostes, the God of Is-
raell: I wil put a yoke of yron vpon
the necke of all thys people, that they
may serue Nabuchodonozor the king
of Babilon: yee, and so shall they doe.
And I will geue him the beastes in
the fielde. Then sayde the Prophete
Jeremy vnto the prophet Hananiah:
heare me Hananiah: The Lord hath
Jer.29.c not sent thee, but thou bryngest thys
people into a false beliefe. And there-
fore thus sayeth the Lord: beholde: I
wyll send thee out of that lande, and
within a yeare thou shalt die, because
thou hast falsely spoken againste the
Lord. So Hananiah the Prophet di-
ed the same yere in the seuenth moth.

C The .xxix. Chapter.

THese are the wordes of the
booke, that Jeremy the Pro-
phete sent from Jerusalem vn A
to the prysoners, the senatours, pry-
stes, prophets, and al the people, whō
Nabuchodonosor had led from Je-
rusalem vnto Babilon, after the time
that king Jechoniah and his quene,
his chamberlaines, the princes of Iu
da and Jerusalem, the workemasters
of Jerusalem were departed thither.
Which broke Elasah the sonne of Sa-
phan, and Gamariah the son of Hel-
kiah dyd beare, whome Zedekiah the
king of Juda sent vnto Babylon to
Nabuchodonosor the kyng of Babi-
lon: these were the wordes of Jere-
myes booke. Thus hath the Lorde of
hoostes, the God of Israell spoken B
vnto all the prysoners, that were led
from Jerusalem vnto Babilō. build
you houses to dwell therin: plant you
gardens, that ye maye eniope the fru- Jer.35.d
tes thereof: Take you wyues, to
beare you sonnes and daughters, pro- Gen.1.d
uide wyues for your sonnes, and hus-
bandes for your daughters, that they
may get sonnes and daughters, and
that ye maye multiply there. Labour
not to be few but seke after peece and
prosperitye of the city, wherin ye be
prysoners, and praye vnto the Lord Bar.1.d
for it. For in the peace thereof, shall 1 Ti.2.a
youre peace bee. For thus sayeth the
Lorde of hoostes the God of Israell:
Let not these prophetes and south-
sayers that bee amonge you dysceaue Jer.33.d
you, and beleue not your owne dreā-
mes. For why they preache you lies
in my name, and I haue not sente thē Jer.14.b
sayth the Lorde. But thus sayeth the C
Lorde: when ye haue fulfylled four 1.pa.26.
score yeares at Babilon, I wil bring 1 Esd.1
you home, and of mine own goodnes,
I will carye you hither againe into
thys place. For I knowe what I
haue deuysed for you, sayth the Lord.
My thoughtes are to geue you peace
and

and not trouble, whiche I geue you already, and that ye might haue hope agayne. * Ye shall crye vnto me, ye Deu. 4.c shall go and call vpon me, and I will heare you. * Ye shall seke me and fynd John. 7.b me. Yea, yf so be that ye seke me with your whole hert, I will be found of you, sayth the Lord, and wyll delyuer you out of prison, and gather you together agayne out of all places, wher in I haue scatered you, sayeth the D Lorde: and wyll bryng you agayne to the same place, from whēce I caused you to be caryed away captyue. But where as ye saye, that God hath raysed you vp prophetes at Babilon: Thus hath the Lorde spoken to the king that sitteth in the throne of Dauid, and to al the people that dwell in this Cityе, youre brethern, * that are not gone with you into captiuitye. 4reg. 14d Thus (I saye) speaketh the Lord of Jer. 24.b hooستes: Beholde, * I wyll sende a sweard, hunger, and pestilence vpon them: and will make them lyke vntymely fygges, that may not be eaten for bytternes. And I will persecute them with the sword, with hunger, & E pestilence. I will delyuer them vp to be vexed of all kyngdomes, to be cursed, abhorred, laughed to scorne, and put to confusion of all the people, amonge whom I haue scatered them: and that because they haue not bene obedient vnto my cōmaundementes, sayth the Lorde, which I sente vnto them by my seruantes, the prophetes. Jer. 25.a * I stode vp early, and sente vnto thē: but they wouldе not heare, sayth the Lord. Heare therfore the worde of the Lord, all ye prisoners, whom I sente from Jerusalem vnto Babilō. Thus hath the Lorde of hooستes the God of Israell spoken of Ahab the sonne of Colaiah, and of Zedekiah the sonne of Maasiah, whiche prophesye lyes vnto you in my name. Beholde, I will delyuer them into the hande of Nabuchodonosor the kyng of Babilon, that he maye slaye them before youre eyes. And all the prisoners of Juda, that are in Babilon shall take hyde this curssynge, and say: Nowe God do vnto thee, as he dyd vnto Zedekiah and Ahab, whom the kynge of Babilon rosted in the fire, because they synned shamefullye in Israell. For they haue not onelye defyled their neyghbours wiues, but E also preched lying wordes in my name which I haue not commaūded them. This I testifye and assure, sayth the Lord. But as for Semeiah the Nehelamite, thou shalt speake vnto him. Thus sayth the Lorde of hooستes the God of Israell: Because thou haste sealed letters vnder thy name vnto all the people that is at Jerusalem, and to Sophoniah the sonne of Maasiah the priest: yea, and sent them to al the Priests: wherin thou writest thus vnto him: The Lord hath ordeined thee to be priеste in the steade of * Jehoiada the priеste, that thou sholdest be the chefe in the house of the 4Re. 21. Lord aboue all Prophets, and preachers, and that thou mightest set them vppon the pillerye, or in the stockes. Howe happeneth it then, that thou hast not reproued Jeremye of Anathoth, which neuer leaueth of his prophesying. And besyde all this, he hath sent vs worde * vnto Babilon, and tolde vs playnely: that our captiuitie Jer. 29.c shall longe endure: that we shoulde buyld vs houses to dwell therin: and to plant vs gardens, that we may enioye the frutes therof. Whiche letter Sophoniah the priest red, and let Jeremy the prophet heare it. Then cam the worde of the Lord vnto Jeremy, G saying: Sende word to all them that be in captiuitie, on this maner: Thus hath the Lorde spoken concernynge Semeiah the Nehelamite: Because that Semeiah hath prophecied vnto you without my Commission, and brought you into a false hope, therefore thus the Lord doeth certify you: Behold, I wyl vysite Semeiah, the Nehelamit, & his sede: so that none of hys shall remayne amonge thys people, and none of them shal se the good that I wyll do for this people, sayth the Lord. For he hath preached falsly of the Lorde.

The

¶ The.xxx. Chapter.

THese are the wordes, that the Lord sheweth vnto Jeremye, saying. Thus sayth the Lorde
Jer. 30.c God of Israel: • wryte vp diligently all the woordes that I haue spoken vnto the, in a booke. For lo, the tyme commeth, sayth the Lord, that I wyll bryngе agayne the prysoners of my people of Israell and Juda, saith the Lord. For I wyll restore them vnto the land, that I gaue to their fathers, and they shall haue it in possession. Agayne, these woords spake the Lord, concerning Israell and Juda: Thus sayth the Lorde: We haue heard a terrible crye, feare and disquietnes. For what elles dooeth this signifye, that I see? Namely that all stronge men smyte, euery man his hand vpon hys
Jer. 13.b loynes • as a woman in the payne of her trauel. Who euer sawe a man trauell with chylde? Enquire therafter,
W and see. Yea all their faces are marueilouse pale. Alas for this day, which is so dreadefull that none maye be lykened vnto it: and alas for the tyme of Jacobs trouble, from the whiche he shal yet be deliuered. For in that day sayeth the Lorde of hoostes, I wyll take hys yoke from of thy necke, and breake thy bondes. And straungers shall nomore serue him: but they shall do seruice vnto God theyr Lorde, and
Eze. 34.d to • Dauyd their kynge, whom I
• Jer. 49.g wyll rayse vp vnto them. • And as for thee, O my seruaunt Jacob, feare not, sayth the Lord, and be not afraid, O Israell. For lo, I will helpe thee also from farre, and thy sede from the lande of their captiuitye. And Jacob shall turne agayne, he shalbe in reste, and haue a prosperous life, and no mã shall make hym afrayde. For I am with the to helpe the, sayth the Lord. And though I shall destroye all the people, among whom I haue scatered thee, yet wyll I not destroy thee, but correct the, and that with discretion. For I knowe that thou arte in no
Exo. 44.a wise • without fault. Therfore thus sayth the Lorde: Thy brooslynges are perelous, and thy woundes readye to caste thee into sickenes. There is no man to medle with thy cause, or to lay plaster vppon thee, or to bynde vp thy woundes, there may no man help the. All thy louers haue forgotten the, and C
care nothing for the. For I haue geuen thee a cruell stroke, and chastned thee roughly: and that for the multytude of thy mysdeedes: for thy synnes haue had the ouer hand. Why makest thou mone for thy harme? in dede, thou arte sore wounded and in ieopardie:
Jer. 13.d • but for the multitude of thy mysdedes and sinnes, I haue done this vnto thee. • And therfore al they that de-
Jer. 13.d and, 10.d noure thee, shalbe deuoured: and all thyne enemyes shalbe led into captiuitie. All they that make thee wast, shal be wasted theym selues, and all those that rob thee, wyl I make also to bee robbed. For I wil geue the thy helth again, and make thy woundes whole sayth the Lorde, because they reuyled thee, as one cast awaye and despysed. Sion (sayd they) is she whom no mã regardeth. For thus sayeth the Lord: D
Mu. 24 Beholde, • I wyll bryngе awaye the captiuitye of Jacobs tentes, and desende hys dwellynge place. The Citie shalbe builded in her olde estate, and the houses shall haue their right foundation. And out of them shall goe thankesgeuing, and the voyce of ioye. I will multiplye them, and they shal not bee fewe. I shall endue thē with honoure, and no man shal subdue thē. Their chyldren shalbe as afore tyme, and their congregation shall continue in my syghte. And all those that vexe them, will I visitie. • A gouernour also shall come of theim: and a Prynce
Mich. 5. shall spryng out from themyddest of theym: hym wyll I chalenge to my selfe, and he shal come vnto me. • For
Joh. 6.c what is he that geueth ouer his herte to come vnto mee? saithe the Lorde.
Jer. 23.b • Ye shalbe my people also, and I wil be your God. • Behold, on the other syde shal the wrath of the Lord breke out, as a stormye water, as a mightye whirlewynd, and shall fall vpon the heades of the vngodly. The terrible

displeasure of the Lord shal not leaue of, vntyl he haue done, and perfourmed
Jer.22.c the intente of hys herte, * whiche in the latter days ye shal vnderstand. At the same time sayth the lord, I shal be the God of all the generations of Israell, and they shalbe my people.

¶ The.xxxi. Chapter.

A Nu.13.c THus sayth the Lorde: * The people of Israell, which escaped in the wylderneſſe frome the sweard, found grace to come into their reste. Euen so shall the Lorde nowe also appeare vnto me from far,
John.6.d and say: * I loue the with an euerlastinge loue, therfore, by my mercye I haue drawē the to me. I wil repayre the agayne, O thou daughter of Israell, that thou mayest be faste & sure. Thou shalt take thy tabretes againe, and go forth with them, that lead the daūce. Thou shalt plant vines agayn vpon the hylles of Samaria, and the grape gatherers shall plant, and commenly eate of it. B For the dayes shall come when the watchmen vpon the mount of Ephraim shall crye, * aryse
Esay.2.a let vs go vp vnto Sion to our Lorde God, for thus saith the Lord: Reioyce with gladnes because of Jacob) crie vnto the head of the Gentiles: speake out, sing & saye, O Lord saue thy people, the remnaunt of Israell, & make them whole. Behold, I wyll bringe them agayne from out of the Northe land, and gather thē from the endes of the world, with the blind & lame that are among thē, with the wemen that be gret with child, and such as be also deliuered: and the cōpanye of them that come agayne shalbe great. They shal come weping, and with merciful pitie will I bring thē hither agayne. I will leade thē to the riuers of water in a streyght way, wher they shall
De.33.a not stumble. * For I am Israels fa-
*ge.47.d ther, and * Ephraim is my first borne. Hear the word of the Lord, O ye Ētyles, preache in the yles, that lye far of, & say: he that hath scatered Israel, shal gather him together agayne, and shall kepe him as a shepherd doth his flocke. For the Lorde hath redemed Jacob, and ryd hym from the hand of the violente, and they shall come, and reioyce vpon the hyll of Syon, and shall haue plenteousnes of goodes, which the lord shal geue thē. Namly: wheate, wyne, oyle, yonge shepe and calues. And their conscience shalbe as a well watred garden, for they shall & nomore be hungrie. Then shall the C maide reioyce in the daunce: yea, both yonge and olde folkes. For I wyll turne their sorow into gladnesse, and will comfort them frō their sorowes, make them ioyfull. I wyll powre plenteousnes vpon the hertes of the priestes, and my people shalbe satysfied with my goodnes saith the Lord. Math.2.c
Thus sayth the Lord: * The voyce of heynes weppynge and lamentacion was hearde on hye: euen of Rachell mournyng for her children, and wold not be conforted, because they were away. But now sayth the Lord, leaue of from weppyng and cryinge, withholde thine eyes from teares, for thy labour shalbe rewarded: sayeth the Lord. And they shall come againe out of the lande of their enemyes: Yea, euen thy posteritye shall haue consolacion in this, sayth the Lord, that thy children shall come agayne into their owne land. Moreouer, I herd Ephraim, that was led away captiue, com-
Eze.20.c plaine on this maner. * O Lord, thou hast corrected me, and thy chastenyng haue I receaued, as an vntamed calfe
Zach.1.a * Conuert thou me, and I shalbe conuerted: for thou arte my Lorde God: Yea, allone as thou turnest me, I shal reformme my selfe, and when I vnderstande, I shall smyte vpon my thigh. For verely I haue committed shamefull thinges. For I haue borne the reproſe and cōfusion of my youth. D
Upon this complaynte, I thoughte
Gen.48.d thus by my selfe: * Is not Ephraim my deare sonne? Is he not the chylde, with whom I haue had al my mirth and passtime? For sens the tyme that I firste communed with him, I haue hym euer in remembraunce: there-

fore, my dery herte dryueth me vnto him, gladlye and louingly I wyll haue mercy vpon him: sayth the Lord. Get the watchmen, prouyde teachers for thee, set thyne hert vpon the right way, that thou shouldest walke, and turne agayne, O thou daughter of Israell, turne agayne to the cytyes of thyne. Howe longe wylte thou go astraye, O thou shrynkynge daughter? For the Lorde wyll worke a newe thynge vpon earth. A woman shall compasse a man. For thus sayth the Lorde of Hoostes the God of Israell, It wyl come therto, that when I haue brought Juda out of captiuitye, these wordes shalbe heard in the lande and in his cityes. The Lord which is the fayre * bydegrome of ryghteousnes, make thee fruitefull, O thou holye hyll. And there shall dwelle Juda, and all her cityes, the shepeherdes, and husbandmen. For I * shall feede the hungry soule, and refreshe all faynte hertes. When I heard this, I came againe to my selfe, I mused, lyke as I hadde bene waked out of a swete sleepe: Beholde, sayth the Lord, the dayes come that I wyll sowe the house of Israell, and the house of Juda, with men and with cattell. * Yea, it shall come therto, that lyke as I haue gone about in tymes paste to rote them out, to scatre them, to breake them downe, to destroy them, and chasten them: Euen so wyll I also go diligentlye aboute to buyld them vp againe, and to plant them sayth the Lorde. * Then shall it no more be sayde: the fathers haue eaten a sowre grape, and the childrens teethe are set on edge: for euerye one shall dye for hys owne mysdede, so that whoso eateth a sower grape, his teeth shalbe sette on edge. * Beholde, the daies come, sayth the Lord, that I wyll make a newe couenaunte with the house of Israell, and wyth the house of Juda: not after the couenaunt that I made with their fathers, whē I toke theym by the hande and ledde theym oute of the lande of Egypte: whiche couenaunte they brake: yea, euen when I as an husband had rule ouer them sayth the Lord: * But this shall be the couenaunte that I wyll make with the house of Israell after those dayes sayth the Lord. * I wyll plante my lawe in the inward partes of them, and wryte it in their hertes, * and wyll be their God, and they shalbe my people. And frome thence forth, shall no man teache his neyghboure or his brother, and saye: knowe the Lorde. But they shall all knowe mee from the lowest vnto the hyest, sayth the Lorde. For I will forgeue their mysdoedes, and wyll neuer remēber their sinnes anye more. Thus sayeth the Lord, whyche gaue * the sunne to be a lyghte for the daye, and the moone and starres to shyne in the night: which moueth the sea, so that the floudes therof waxe fearce: hys name is the Lorde of Hoostes: Lyke as this ordinaunce shall neuer be taken out of my syght, sayth the Lorde: So shall the seede of Israell neuer ceasse, but alwaye be a people before mee. Moreouer, thus sayth the Lord: lyke as the heauen above can not be measured, and as the foundacions of the earth beneth maye not be sought out: * So wyll I also not caste oute the whole seede of Israell, for that they haue committed, sayth the Lord. Behold: the dayes come, sayth the Lord, that the citie of the Lord shalbe enlarged from the * tower of Hananeell, vnto the gate of the corner wall. From thence shall the ryght measure be taken before her, vnto the hyll toppe of * Gareb, and shall come aboute Gaath, and the whole valley of the deade carkases, and of the ashes, and all the fyeldes vnto the brooke of Cedron: and vnto the corner of the horsegate towarde the easte, where as the sanctuarye of the Lorde also shalbe set. And when it is newe buylded, and set vp of this fashion, it shall neuer be broken nor cast downe any more.

¶ The .xxxii. Chapter.

These

Esa.42.a

Mat.5.a and.11.c

deu.28.g Zach.8.c

Eze.18.a

Hebr.8.b

Heb.13.b

Esa.51.b

Jer.24.b

F

Gen.1.b

G

Mo.11.a

2 Esd.11

Jer.19.b

THese wordes spake the Lorde vnto Jeremy, in the tenth yere of Zedekiah kynge of Juda: which was the .xviii. yere of Nabuchodonosor, what tyme as the kynge of Babilons hoste layde seege vnto Jerusalem: But Jeremy the prophet lay bound in the courte of the prison, whiche was in the kynge of Judas house: where Zedekiah the kynge of Juda caused him to be layde, because he hadde prophesied of thys maner:
Jer.34.a Thus sayth the Lord: * Beholde, I wyll delyuer this citie into the hands of the kyng of Babilon, which shall take it. As for Zedekiah the kyng of Juda, he shal not be able to escape the Caldees: but surely he shal come into the handes of the kynge of Babilon, which shall speake with hym mouth to mouth: and one of them shall loke another in the face. And Zedekiah shalbe caried vnto Babilon, and ther shall he be, vntill the tyme that I visyte him, sayth the Lord. But yf thou takest in hande to fighte agaynst the Caldees, thou shalt not prosper. And
B Jeremy sayd: thus hath the Lord spoken vnto me: Behold, Hananeell the sonne of Selum thyne vncles sonne shall come vnto thee, and require thee to redeme the land that lyeth in Anathoth vnto thy selfe: * for by reason of
Leu.25.d Nu.24.a Ruth.4.a kinred it is thy right to redeme it, and to bye it out. And Hananeell myn vncles sonne came to me in the courte of the prison, accordynge to the word of the Lord, and sayde vnto me: Bye my land, I pray thee: that lyeth in Anathoth in the countrie of Beniamin: for by heritage thou hast right to loose it out for thy selfe, therefore redeme it. Then I perceaued that this was the commaundement of the Lorde, and so I bought the land from Hananeel of Anathoth, myne vncles sonne, and wayed him there the money: euen se-
C uen sicles and ten siluer pence. I caused him also to make me a wrytynge and to seale it: and called record therby, and weyed him there the money vpon the weyghtes. So I toke the euidence with the copy when it was orderly sealed & redouer, and I gaue the euidence vnto Baruch the son of Nerias, the sonne of Maasiah in the sight of Hananeell my cosine, & in the presence of the witnesses, that be named in the euidence: and before all the Jewes that were therby in the court of the prison. I charged Baruch also before them, sayinge: The Lorde of hostes the god of Israel cōmaundeth the, to take this sealed euidence with the coppe, and to laye it in an earthen vessel, that it may long continue. For the Lorde of Hoostes the God of Israell hath detetmyned that houses, fyeldes, and vyneyardes shall be possessed agayne in thys lande. Nowe when I had delyuered the euidence vnto Baruch the sonne of Nerias, I besought the Lorde, saying: O Lorde God, * it is thou that hast made hea- Gen. 1.a
uen and earth with thy great power and hye arme, and ther is nothing hid from the. * Thou shewest mercy vp- Exo.34.a
on thousandes, thou recompencest the wickednes of the fathers, into the bosome of the chyldren that come af- D
ter theym. Thou arte the greate and mighty God, whose name is the lord of Hostes: great in counsel, and excellent in worke. Thine eyes loke vpon all the wayes of mens chyldren, * to Rom.2.a
reward euerye one after hys waye: and accordyng to the fruites of hys inuencions. * Thou haste done great Exod.7.
tokens and wonders in the lande of vnto the
Egypt, as we se this daye, vpon the 15.chap-
people of Israel, and vpon those men ter.
to make thy name great, as it is come to passe thys daye. Thou haste brought thy people of Israell out of the land of Egipt with tokēs, with wonders, with a mightye hande, with a stretched out arme, & with gret terriblenes: and hast geuē them thys land, lyke as thou haddest promysed vnto their fathers. Namelye, that thou wouldest geue them a lande, that floweth with milke and hony. * Nowe Jud.2.3
when they came therin, and possessed 4.6.8.
it, they folowed not thy boyce, and walked not in thy lawe, * but all Deut.5.b
that thou commaundest them to doo,

that haue they not done, and therfore come al these plages vpon them. Behold, there are bul worckes made now agaynste the Citie, to take it: and it shalbe won of the Chaldees that besiege it, with swerde, with hunger, & death: and loke what thou haste spoken that same shall come vpon them.

E For loe, all these thinges are present vnto thee: Yet (sayeste thou vnto me, O Lord God) and commaundest me that I shall loose a piece of lande vnto my self, and take wytnesses ther to: and yet in the meane season the citie is deliuered into the power of the Chaldees. Then came the woorde of the Lord vnto me saying: Behold, I Jer.95.b am the Lord God of al flesh, is there any thing then to hard for me? Therfore thus sayth the Lord: • Behold, I shall deliuer this Citie into the power of the Chaldees, and into the power of Nabuchodonosor the kyng of Babilon, they shal take it. For the Chaldees shall come, and winne this citie, and set fire vpon it, and burne it: with the gorgious houses in whose parlers they haue made sacrifice vnto Baal, and powred drynkeofferinges vnto straunge goddes, to prouoke me vnto wrath. For seinge the chyldren of Israell, and the children of Juda haue wrought wickednes before me euer from their youth vp, what haue they els done, but prouoked me with the woorkes of their owne handes? sayth the Lorde. Or what hath thys Citie bene elles but a prouokinge of my wrath, euer sence the day that thei builded it, vnto this houre, wherin I cast it oute of my syghte, because of the great blasphemyes of the children of Israel and Juda, which they haue to prouoke me? ye, they, their kinges, their princes: their prestes, their pro-
Jer.2.d. phetes, the men of Juda, and the Ci-
F tezins of Jerusalem. • When I stoode vp early, and taught thē and instructed them, they turned their backes to me, and not their faces. They would
Jer.8.d. not heare, to bee reformed and correct: • but set their Idols in the house that is halowed vnto my name to defyle it. They haue builded hie places for Baal in the valley of the children of Hennom, to bow their sunnes and daughters vnto Moloch, whiche I neuer cōmaunded theim, nether came it euer in my thoughte, to make Juda sinne wyth such abhomination. And nowe therefore, thus hath the Lorde God of Israell spoken concerninge this Citie, which (as ye your selues cōfesse) shalbe deliuered into the hand of the kinge of Babilon, when it is wonne with the swearde, with hun-
deu.30.d ger and wyth pestilence. • Behold, I will gather theym together from all landes, wherein I haue scatred them in my wrath, in my feareful and great dyspleasure: and wil bring them again vnto this place, wher they shal dwell
Psa.129 G safely. And thei shalbe my people, and I wilbe theyr God. • And I wyll geue theim one hearte and one waye,
Eze.36.d that they maye feare me all the dayes of theyr lyfe, that they and their children after them may prosper. • And I will set vp an euerlastynge couenant wyth them. Namely, that I wyl neuer ceasse to do them good, and that I will put my feare in their heartes, so
deu.30.d that they shal not runne awaye from
Jer.31.d me. • Ye, I wil haue a luste and pleasure to do them good, and faythfullye to plante them in this lande with my whole heart, and with all my soule. For thus sayeth the Lorde: lyke as I haue brought al this great plage vpon this people, euen so will I also bring vpon them all the good, that I haue promysed them. And men shal haue their possessions in this lande, wherof ye saye nowe, that it shal neyther be inhabited of people, nor of cattel: but be deliuered into the handes of the Chaldees. Ye, the lande shalbe bought for mony, and euidences made therevpon, and sealed before wytnesses in the countrey of Ben Jamin, & rounde about Jerusalem, in the cityes of Juda, in the cities that are vppon the mountaynes, and in them that lie beneth: yea, and in the cities that are in the South. For I wil bring their prisoners hither agian (saith ỹ lorde.

Ezech.

¶ The .xxxiii. Chapter.

A MOreouer, the woꝛde of the Lord came vnto Jeremy on this maner, * when he was
Jer.20.a yet bound in the court of the pꝛiſon. Thus ſayth the Lord, whiche fulfilleth the thynge that he ſpeaketh: the Lord which perfourmeth the thynge that he taketh in hand, euē he whoſe
Exo.14d name is the Lord: * cꝛye vnto me, and
1Reg.7b I will anſwere, and ſhew thee great and hye things, which were vnknowen vnto thee. Thus (I ſaye) ſpake the Lord God of Iſraell, concerning the houſes of this city, and the houſes of the kynges of Juda, that they are broken thoꝛowe the ordinaunce and the ſweard. Becauſe the inhabitours of this citie haue com to fight againſt the Caldees: and they are fylled with the deade carkaſes of men, whom I haue ſlayne in my wꝛath and diſpleaſure: when I turned my face frome this citye, becauſe of all her wyckednes. Behold, ſayth the Lord, I wyll repaire and heale their woundes, and make them whole: I wil open them the large treaſures of peace & trueth.
And I wyll returne the captiuitie of Juda and Iſraell: and wyll ſet them
Eſa.44d vpagayne, as they wer afoꝛe. * From all myſdedes, wherin they haue offended agaynſt me, I will cleanſe them. And all their blaſphemyes whiche they haue done agaynſt me, whē they regarded me not, I wyll foꝛgeue thē.
B And this ſhal get me a name, a pꝛaiſe and honour amonge all the people of the earth, whiche ſhall heare all the good, that I wyll ſhewe vnto them: yea, they ſhalbe afrayd, and aſtonyed at all the good dedes and benefites that I wyll do foꝛ them. Moꝛeouer,
Jere.7.b thus ſayth the Lord: * In thys place wheroſ ye ſay, that it ſhalbe a wilderneſſe: wherin neyther people noꝛ cattell ſhall dwell: in lyke maner in the citꝛes of Juda, and without Jeruſalem (which alſo ſhalbe ſo voyde, that neyther people noꝛ cattell ſhall dwell there) ſhall the voyce of gladnes be heard agayne, the voyce of the bꝛyde-
grome and of the bꝛyde, the voyce of them that ſhall ſynge: * Pꝛayſe the
pſa.118a Lorde of hoſtes, foꝛ he is louyng, and his mercy endureth foꝛ euer: and the voyce of them that ſhall offer vp gyftes in the houſe of the Lorde. Foꝛ I wyll reſtoꝛe the captiuitye of thys land, as it was afoꝛe, ſaith the Lorde.
Thus ſayth the Lorde of Hooſtes: It ſhal come yet therto, that in this land which is voyde from men and cattel, and in all the citꝛes of the lande, there ſhalbe ſet vp ſhepeherdes cotages: in the citꝛes vpon the mountaynes: and in the citꝛes that lie vpon the playne, and in the citꝛes of the Southe. In C
the land of Ben Jamin, in the feldes of Jeruſalem, and in the cytꝛes of Juda, ſhall the ſhepe be numbꝛed agayn, vnder the hand of him that telleth them, ſayeth the Lorde. * Be-
Jer.23a holde, the tyme commeth, ſayeth the Lorde: that I wyll perfourme that good thyng, which I haue pꝛomiſed vnto the houſe of Iſraell, and to the houſe of Juda: In thoſe dayes and at the ſame tyme, I wyll bꝛynge foꝛthe vnto Dauid, the bꝛaunche of ryghteouſnes, and he ſhall doo equitye and ryghteouſneſſe in the lande. In thoſe dayes ſhall Juda be helped, * and Je-
Eſa.32.c ruſalem ſhall dwell ſafe, and he that ſhall call her, is euen God our ryghteouſneſſe. Foꝛ thus the Lorde pꝛomyſeth: * Dauid ſhall neuer wante
2Reg.7c one to ſit vpon the thꝛone of the houſe of Iſraell: * neither ſhall the pꝛieſtes
1.Re.2g and Leuites want one to offer alway befoꝛe me burntofferynges, to kyndle the meateofferynges, and to pꝛepare the ſacrifyce. And the woꝛde of the D
Lorde came vnto Jeremye after thys maner. Thus ſayth the Lorde: May the couenaunt * which I haue made
Gen.8.b with daye and nighte be bꝛoken, that there ſhould not be day and night in due ſeaſon: Then may my couenaũt alſo be bꝛoken, whiche I made with Dauid my ſeruaunt, and ſo he not to haue a ſonne to reygne in his thꝛone, * ſo ſhall alſo the pꝛieſtes and Leuites
1Pet.2a neuer fayle, but ſerue me. * Foꝛ lyke
*Ge.15a as the ſtarres of heauen maye not be

numbred, neyther the sande of the sea measured: so will I multiply the seede of Dauid my seruaunt, and the Leuites my ministers. Moreouer, the word of the Lorde, came to Jeremy, saying: Considrest thou not what this people speaketh? Two kyndredes (saye they) had the Lorde chosen, and those same two hath he caste awaye. For so they haue despised my people, and ther reputed them as though they wer no people. Therfore thus saith the Lord: If I haue made no couenaunt wyth daye and nyght, and geuen no statute vnto heauen and earthe: then will I also cast awaye the sede of Jacob and Dauyd my seruaunte, so that I will take no prynce out of hys seede to rule the posteritie of Abraham, Isaac and Jacob. But yet I will turne agayn their captiuity, & be merciful vnto thē

¶ The. xxxiii. Chapter.

The Jer.39a These are the wordes which the Lorde spake vnto Jeremye, * what tyme as Nabuchodonosor the kinge of Babilon, and all hys hostes (out of all the kingedoms that were vnder hys power) and all hys people foughte agaynste Jerusalem, and all the cities thereof. Thus saith the lord God of Israel: Go, speake to Zedechiah ỹ kinge of Juda and tel hym: The Lorde sendethe thee thys 4Re.24. word: Behold, * I will deliuer this Jer.32.a city into ỹ hāds of ỹ king of Babilō: he shal burn it, & thou shalt not escape his hands, but shalt be led awaye prisoner, and deliuered into his power. Thou shalt loke the king of Babilon in the face, and he shal speke with the mouth to mouth: and then shalt thou go to Babilon. Yet heare the word of the Lord, O Zedekiah, thou kyng of Juda: Thus saith the Lord vnto the. 1Re.31c Thou shalte not bee slaine wyth the swearde, but shalt die in peace. * Lyke as thy fore fathers the kinges, thy progenitors were brent: so shalt thou be brent also, and in thy mourning they shal say: Oh Lorde. For thus haue I determined, sayeth the Lorde, Then spake Jeremye the prophete all these B wordes vnto Zedekiah kyng of Juda in Jerusalem: what tyme as the king of Babilons hoste besieged Jerusalem, and the remnante of the Cyties. Namely, Lachis and Azecah whiche yet remayned of the * stronge defensed cities of Juda. These are 2Pa.11 the wordes that the Lorde spake vnto Jeremy the prophet, when zedekyah was agreed with al his people at Jerusalem, that there should be proclaimed a liberty: so that euery mā should Exo.15a let his seruaunte and handmayde goe deu.15.b free: Hebrue and Hebruesse, and no Jewe to holde his brother, as a bōdman. Nowe as they had consented, al the princes and al the people whyche had gathered vnto this agremēt, that euery man shoulde set at libertye hys bondseruant and bond women and no longer to holde them bounde: euen so they were obedient and let theym goe free. But afterwarde they repented and tooke agayne the seruauntes and handmaydens, whome they hadde let go free, and so made them bond again. For the wych cause the woord of the Lorde came vnto Jeremye from the Lorde hym selfe, saying: Thus sayeth the Lorde God of Israell: * I made a deu.15.a couenant wyth our fathers, when I Exo.21b brought theym oute of Egypte, (that they should nomore be bondmen, saynge: when seuen yeares are out, euerye man shal let hys boughte seruant and Hebrue go free, if hee haue serued him sixe yeares. But your fathers obeyed me not, and herkened not vnto me. As for you, ye were nowe turned and did ryght before me in that ye proclaymed, euery man to let his neyghboure goo free, and in that ye made a couenaūt before me in the temple that bereth my name. But yet ye haue turned youre selues againe, and blaspheamed my name. In this that euerye man hath requyred his seruaunte and handmayden agayne, whom ye hadde lette go quyte and free, and compelled theym to serue you agayne, and to be youre bondemenne, and bondwomen. And therefore thus sayeth the Lorde:

ye

ye haue not obeyed me, euerye manne to proclayme fredome vnto hys brother and neyghbour: wherfore, I wil call you vnto a freedome, sayeth the Lorde: euen vnto the swearde, to the pestilence, and to hunger, and wyll make you to be plaged in al the kingdoms of the earth. Yea, those mē that haue broken my couenaunt, and not kepte the wordes of the apoyntmente
Ge. 15. b whyche they made before mee: when they hewed the calfe in two, and whē there went through the twoe halues therof: The princes of Juda, the princes of Jerusalem, the gelded men, the priestes and all the people of the land, which went through the twoe sydes of the calfe. Those menne wil I geue into the power of their enemyes, and into the handes of theym that folowe
Psa. 73. a vppon their lyues. And theyr deade
Jer. 7. d bodyes shalbe meate for the foules of the ayre, and beastes of the fielde. As for Zedekiah the kinge of Juda, and his princes, I wyl deliuer them into the power of their ennemies, and of them that desyre to slaie them, and into the hand of the kyng of Babilons
Jer. 37. c hoost, whych nowe is departed from you: But throughe my commaundement (sayth the Lord) they shal come agayne before thys Citye, they shall fyght agaynst it, wynne it, and burne it: Moreouer, I wyl laye the Cityes of Juda so waste, that no manne shall dwel therin.

¶ The. xxxv. Chapter.

THe woordes which the Lorde spake vnto Jeremy, in the reygne of Jehoakim the soonne of Josiah kynge of Juda are these: Goe
4. Kin. 10. vnto the house of the Rechabits and cal them out, and bringe theym to the house of the Lorde into some commodious place, and geue theym wyne to drynke. Then tooke I Jazaniah the sonne of Jeremye the sonne of Habazinia, and his brethren, and all hys sonnes and the whole houshold of the Rechabytes: and brought theym into the house of the Lord into the closette of the children of Hanan the sonne of Jededaliah the man of God, whyche was by the closet of the princes, that is aboue the closette of Maaliah the sonne of Selum, whiche is the treasurer. And before the sons of the kynred of the Rechabytes, I sette pottes ful of wyne, and cuppes, and said vnto theym: Drynke wyne. But they sayde: wee will drincke no wyne, for Jonadab the soonne of Rechab oure father commaunded vs, saying: ye and your sonnes shal neuer drynke wine, B
Jer. 29. b * build no houses, sowe no sede, plant no vynes: yea, ye shall haue no vyneyardes: but for all youre tyme, ye shall dwel in tentes, that ye may lyue long in the lande wherin ye be straungers. Thus haue we obeied the commaundement of Jonadab the sonne of Rechab oure father, in all that hee hath charged vs, and so we drinke no wine all our lyfe longe: we, nor our wyues our sonnes and our daughters. Neyther buylde wee anye house to dwell therein, we haue also among vs, neither vyneyardes, nor corne lande to sow: but we dwel in tentes, we obey and do according vnto al that Jonadab our father commaunded vs. But C
nowe that Nabuchodonosor the king of Babylon came vp into the lande, we sayde: come, let vs go to Jerusalē that we maye escape the hooste of the Chaldees and the Assirians: and so we dwel nowe at Jerusalem. Then came the worde of the Lord vnto Jeremy, sayinge: Thus saith the Lorde of hostes the God of Israel: Goe and tel the men of Juda and the inhabytours of Jerusalem. Wyll ye not bee reformed, to obey my wordes, saieth the Lorde? The woordes which Jonadab the sonne of Rechab commaūded his sonnes that they should drink no wyne, are fast and surely kept: for vnto thys day they drynke no wyne, but obeye their fathers commaundement. But as for me, * I haue stande
Jer. 18. a vp early, I haue spokē vnto you, and geuen you earnest warnynge: and yet haue ye not ben obediēt vnto me. Yea I haue sente my seruauntes, all the Prophetes vnto you, I rose vp early,

and sent you worde, saying: O tourne you, nowe euery man from his wicked waye: amende your lyues, and go not after straunge gods to worshipp them: that ye may continue in the land, whi che I haue geuen vnto you, and your fathers, but ye would neyther heare me, nor folowe me. The children of Jonadab Rechabs son haue stedfastly kept their fathers commandement, that he gaue them, but this people is not obedient vnto mee. And therefore thus sayeth the Lorde of hostes, the God of Israel: Behold, I wyl bring vpon Juda, and vpon euery one that dwelleth in Jerusalem, all the trouble that I haue deuised against them.

Pro.1c. * For I haue spoken vnto theim, but
Esa.65b they wold not folowe: I haue called
Jer.7.b vnto them, neuertheles they would geue me no aunswere. Jeremie also spake vnto the housholde of the Rechabites: Thus sayth the Lord of hostes, the God of Israell. For so muche as ye haue obeyed the commandement of Jonadab your father, & kepte all his preceptes, and done accordinge vnto all ỳ he hath bydden you: Therfore thus sayth the Lord of hostes, the
Jer.33c God of Israel: * Jonadab the sonne of Rechab shall not fayle, but haue one out of his stocke, to stande alway before me.

¶ The .xxxvi. Chapter.

A IN the fourth yeare of Jehoakim the sonne of Josiah, the kynge of
Jer.30a Juda, came the woord of the lord vnto Jeremie, saying: * Take a boke and write therin all the wordes that I haue spoken to the agaynst Israel, agaynst Juda, & against all the people from the time ỳ I began for to speake vnto thee (in the reygne of Josiah) vnto this day. That when the house of Juda heareth of the plague, which I haue deuised for theym: they maye
Jer.18a peraduenture * turne euery man from his wicked way: that I may forgyue their offences and synnes. Then dyd
Jer.45a Jeremie call Baruch the son of Neriah, * and Baruch wrote in the boke at the mouth of Jeremie, all the wordes of the Lord, which he had spoke vnto hym. And Jeremie commanded Baruch, sayinge: I am in prison, so that I maye not come into the house of the Lord: therfore go thou thither, and rede the boke that thou hast written at my mouth: Namely, the wor- B
des of the Lord: and reade them in the Lordes house vpon the fastynge day, that the people, whole Juda, and all they that come out of the cities maye heare. Peraduenture, they will pray mekely before the face of the Lorde, and turne euery one from his wicked way. For great is the wrath and displeasure, that the Lord hath taken agaynst thys people. So Baruch the sonne of Neriah dyd accordyng vnto all that Jeremie the Prophete commaunded hym, readyng the wordes of the Lord out of the booke in the Lordes house. And this was done in the fift yeare of Jehoakim, the sonne of Josiah kyng of Juda, in the .ix. moneth, * when it was commaunded, Jer.26i
that al the people of Jerusalem shold faste before the Lorde, and they also that were come from the cities of Juda vnto Jerusalem. Then red Baruch the wordes of Jeremie oute of the boke within the house of the lord out of the treasurie of Gamariah, the sonne of Saphan the scribe, which is beside the hyer loft of the * new dore Josu.31
of the Lords house, that al the people myght heare. Now when Micheah C
the sonne of Gamariah, the sonne of Saphan had heard all the wordes of the Lorde oute of the booke, he went downe to the kynges palace into the Scribes chaumbers, for there all the Princes were set. Elisama the scribe Dalaiah, the sonne of Semei, Elnathan the sonne of Achbor, Gamariah the sonne of Saphan, Zedekiah, the sonne of Hananiah, with all the princes. And Micheah tolde them all the
wordes, that he hearde Baruch reade D
out of the boke before the peple. Thē all the Princes sente Jehudi, the son of Nathaniah, the sonne of Selamiah, the sonne of Chusi vnto Baruch, sayenge: Take in thyne hande the booke, wherout thou hast red before

all

all the people, and come. So Baruch the sonne of Neriah toke the boke in his hand, and came vnto theym. And they sayd vnto hym: Syt downe, and reade the boke, that we may heare also. So Baruch redde that they might heare. Nowe when they had hearde all the wordes, they were abashed one vpon an other, and said vnto Baruch: we wyll certify the kyng of all these wordes. And they examined Baruch, saying: Tell vs, howe dyddest thou write all these woordes oute of hys mouthe? Then Baruch aunswered them: He spake all these wordes vnto me with his mouth, and I wrote them in the boke. Then sayd the princes vnto Baruch: Go thy way, & hide thee with Ieremie, so that noo man know where ye be: And thei went in to the kynge to the courte: But they kept the boke in the chamber of Elisama the Scribe, and told the king al the wordes, that he might heare. So the kyng sent Jehudi to fet hym the booke whiche he brought out of Elisama the scribes chaumber: And Jehudi red in it that the king and al the princes which wer about him might heare. Now, the kyng sat in the winter house, for it was in the .ix. moneth and ther was a fyre before hym. And whē Jehudi had red thre or four leaues therof, he cut the boke in peces & a penknyfe, and * cast it into the fyre vpon the harth, vntil the booke was all brent in the fyre vpon the harthe. Yet no man was abashed thereof, or rent his cloathes: neyther the kynge hym selfe, nor his seruauntes, though they heard all these wordes. Neuertheless Elnathan, Delaiah, and Gamariah besoughte the kynge, that he would not burne the boke: not withstandyng the kyng woulde not heare them, but cōmaunded Jerahmeel, the sonne of Amalech: Saraiah the sonne of Eziel, and Selamiah the sonne of Abdiell, to laye handes vpon Baruch the scribe, and vpon Jeremie the prophete: but the Lord kept them out of syght. After nowe that the kyng had brent the boke, and the sermons whiche Baruch wrote at the mouthe of Jeremie. The woorde of the Lorde came vnto Jeremy, saying: Take an other boke, and wryte in it all the former sayde sermons, that were written in the first boke, whiche Jehoakim the king of Juda hath brent. And tel Jehoakim the king of Juda: thus sayth the Lorde: thou hast brent the booke, and thoughtest within thy selfe: Why hast thou written therin, that the kynge of Babylon shal come, and make this land waste: so that he shall make both people and cattel to be out of it? Therfore thus the Lorde saieth of Jehoakim the kyng of Juda. * There shall none of his generation sytte vpon the throne of Dauid. His deade coarse shall be caste out, that the heate of the day, and the froste of the nyghte maye come vppon hym. And I will visite the wickednes of hym, of his seede, and of his seruantes. Moreouer, all the euill that I haue promised them, (though they hearde me not) wyll I bring vpon them, vpon the inhabiters of Jerusalem, and vppon all Juda. Then toke Jeremy another boke, and gaue it Baruch the Scribe, the sonne of Neriah, whiche wrote therin out of the mouthe of Jeremie: all the sermons that wer in the first boke, whiche Jehoakim the kyng of Juda dyd burne. And there wer added vnto thē many mo sermons then before.

1. Mac. 3

4. re. 24 b
Jer. 22. c

The .xxxvii. Chapter

ZEdekiah, the son of Josiah, * which was made king thorowe Nabuchodonosor king of Babylon, reigned in the land of Juda, in the steade of Cononiah, the son of Jehoakim. But neyther he, nor his seruants, nor the people in the land, wold obey the wordes of the Lorde, whiche he spake by the prophete Jeremie. * Neuertheless, Zedekiah the kyng sent Jehucal, the sonne of Semeliah, and Sophoniah, the sonne of Maasiah the priest, to the prophete Jeremy, saying, O pray thou vnto the Lord our God for vs. Nowe Jeremy walked free amonge

4. re. 24.

Jer. 31 & and. 12. &

the people at that tyme, and was not
Eze.17 d putte in prisone as yet. * Pharaos
B hoste also was come out of Egypte:
whiche when the Chaldees that be-
sieged Jerusalem perceyued, they de-
parted from thens. Then camme the
worde of the Lord vnto the Prophet
Jeremie, saying: Thus sayth the lord
God of Israell, this aunswere shall
ye geue to the king of Juda, that sent
Jer.46 a you vnto me for counsayle: * Behold,
Pharaos hoste which is come forth to
helpe you, shall returne to Egypt in-
to his owne lande: but the Chaldees
shall come agayne, and fyght against
this Citie, wynne it, and set fyre v-
pon it. For thus sayth the Lord, De-
ceaue not youre owne myndes, thyn-
king on this maner: Tushe, the Chal
dees, go now their way from vs. No
thei shal not go their way. For thogh
ye had slaine the whole hooste of the
Chaldees, that besiege you, and euery
one of the slayne lay in hys tente, yet
should they stande vp, and set fyre v-
pon this Citie. Now when the hoste
of the Chaldees was broken vp from
Jerusalem, for feare of the Egyptiās
army: Jeremy went out of Jerusa-
lem, toward the land of Ben Jamin,
to get hym from amonge the people.
And when he came vnder Ben Ja-
mins porte, there was a porter called
Jeriah, the sonne of Selemiah, the
sonne of * Hananiah, which fell vpon
C him, and toke hym, saying: thy mynde
Jer.18 b is to run to the Chaldees. Then sayd
Jeremie: It is not so. I go not to the
Chaldees. Neuertheles Jeriah wold
not beleue him, but brought Jeremye
boūd before the Princes. Wherfore ỹ
princes were angry with Jeremie, & e
smote hym, and layd him in prison, in
the house of Jonathas the scribe. For
he was the ruler of the prison. Thus
was Jeremy put into a dongeon and
prison, and so lay there a longe tyme.
* Then Zedekiah ỹ king sent for him
D and called him, and asked hym quietly
Jer.28.c in his owne house, saying: Thynkest
thou thys busines (that is in hande)
commeth of the Lorde? Jeremy aun-
swered: Yea that it doth: & thou (saied
he) shalt be deliuered into the kynge
of Babylons power. Moreouer, Je
remy said vnto king Zedekiah. What
haue I offended agaynst thee, agaynst
thy seruantes, or agaynst this people,
that ye haue put me in prison? Where
are your Prophetes which haue pro-
phecied vnto you, and sayde: that the
kyng of Babylon should not come a-
gaynst you and this lande? And ther-
fore heare now, O my Lord the kyng
let my prayer be accepted before thee,
and send me no more into the house of
Jonathas the scribe, that I dye not
there. Then Zedekiah the kyng com-
maunded to put Jeremie in the fore-
entry of the prison, and daily to be gi-
uen him a cake of bread out of the ba-
kers strete, vntill all the breade in the
citie was eaten vp. Thus Jeremye
remained in ỹ fore entrie of the prison

The.xxxviii. Chapter.

A Sphatiah, the sonne of Mathan, I
Godoliah, the sonne of Phashur
Jucall, the soonne of Semeliah
and Phashur, the sonne of Melchiah
perceyued the wordes, that Jeremye
had spoken vnto all the people, name-
ly on this maner: Thus saith the lord Jer.21 c
* Who so remayneth in thys Cytie, and.27.d
shall perysshe, either wyth the sword,
wyth hunger, or with the pestilence.
But who so falleth vnto the Chal-
dees, shall escape wynnyng his soule
for a pray, and shall lyue. * For thus Jer.21
sayth the Lord: This citie (no dout)
muste be deliuered into the power of
the kynge of Babylon, and hee also
shall wynne it. Then sayd the pryn-
ces vnto the kyng: Syr, wee beseche
you, lette this man be put to deathe.
For thus he discourageth the handes
of the Souldiors that be in this C i- B
tie, and the handes of all the people,
when hee speaketh suche wordes, vn-
to theym. This man veryly laboreth
not for peace of the people, but mys-
chief. Zedekiah the kyng aunswered
and sayde: Lo, he is in your handes:
for the kyng may denye you nothing.
Then tooke they Jeremye, and caste
him into the dongeō of Melchiah the
sonne

sonne of Hamelech, ẏ dwelt in the fore entry of the prison. And they let down Jeremy with cordes into a dongeon, where ther was no water, but myre. So Jeremy stacke faste in the myre. Now when Abedmelech ẏ Mozian, beyng a chamberlayne in the kynges courte, vnderstode that they had caste Jeremy into the dongeon: he wente out of the kinges houle, and spake to the king, (whiche then sate vnder the port of Beniamin) these wordes: my lord the kyng, wheras these mẽ, meddle with Jeremy the prophet, they do him wrõg: Namely in that they haue put him in prison, ther to dye of hunger, for ther is nomore bread in the citie. Then the kyng commaunded Abedmelech the Mozian, & sayd: Take from hence .xxx. men whõ thou wylt, and draw vp Jeremy the prophet out of the dongeon before he dye. So Abedmelech toke the mẽ with him, and went to the house of the kyng, & there vnder the treasurye he gate olde rags and worne cloutes, and let thẽ down by a corde, into the dongeon to Jeremye. And Abedmelech the Mozian sayd vnto the prophet Jeremy: O put these rags & cloutes vnder thyn armeholes, betwyxt thee and the cordes: and Jeremy did so. So they drew vp Jeremy with cordes, & toke him out of the dongeon, and he remayned in the fore entry of the prisõ. Then Jer. 37. e zedekiah the kyng sent, and caused Jeremy ẏ prophet to be called vnto him into the third entry that is in ẏ house of the Lord. And the kynge sayd vnto Jeremy: I will aske thee somewhat, but hide nothing fro me. Then Jeremy answered zedekiah: Yf I be playn vnto the, thou wilt cause me to suffer deathe. Yf I geue the counsell, thou wilt not folow me. So ẏ king swore an oth secretly vnto Jeremy, saying: As truly as the lord lyueth that made vs these soules, I wyll not slay thee, nor geue the into the handes of them that seke after thy life. Then sayd Jeremy vnto zedekiah. Thus sayth the Lord of hostes the God of Israel: Yf case be, that thou wylt go forth vnto the kyng of Babylons princes, thou shalt saue thy lyfe, and this citye shalt not be brente: yea, both thou and thy houshold shal escape with your liues. But yf thou wylt not go forth to the kyng of Babylons princes, then shal this citye be delyuered into the hands of the Chaldees, whiche shall set fire vpon it, and thou shalte not be able to escape them. And zedekiah sayd vnto Jeremy. I am afrayd for the Jewes, that are fled vnto the Chaldes, leaste I come in their hands, and so they to haue me in derisiõ. But Jeremy answered: No, they shal not betray the: O herken vnto the voyce of the Lord (I beseche the) whiche I speake vnto the, so shalt thou be well, and saue thy lyfe. But yf thou wylt not go forth, the Lord hath told me this playnely: Behold, al the women that are left in the kynge of Judas house, shalbe led forth to the kyng of Babilons princes. And they shall saye, that thou art disceiued: and ẏ the mẽ in whom thou diddest put thy trust haue gotten thee vnder, and set thy face fast in the mire and gone their way from the. Therfore all thy wyues with their childrẽ shall they leade forth vnto the Chaldees, and thou shalt not escape their handes, but shalt be the kyng of Babilons prisoner, and this citye shalte thou cause to be brent. Then sayde zedekiah vnto Jeremy: loke that no body knowe of these wordes, and thou shalt not dye. But if the princes perceaue, that I haue talked with thee, & com vnto the, saying: O speake, what sayd the kyng to the: hide it not from vs (we pray the) what sayd the kyng to thee: Se thou geue them this answere: I haue humbly beseought the kinge, that he wyll let me lye nomore in Jehonathãs house, that I dye not ther. Then came all the princes vnto Jeremy, and asked him. And he tolde them after the maner as the king had him. Then they held their peace, and let him alone: for they perceaued nothing. So Jeremy abode still in the Jer. 37. f fore entry of the prison, vntill the day that Jerusalem was won.

The

A

Jer.42.a
5Re.25.

¶ The.xxxix. Chapter.

NOwe when the citie of Jerusalem was take (for in the ix. yeare of Zedekiah king of Juda, in the tenth moneth, came Nabuchodonosor ✠ king of Babilon, and all his hoste, and besieged Jerusalem and foughte agaynst it. And in the.xi. yeare of Zedechiah in the fourth moneth. the. ix. day of the moth, he brake into the citie.) Then all the princes of the kinge of Babilon, came in, and sat them downe vnder the port: Neregel, Sarezer, Samgarnebo, Sarsachim, Rabsaris, Neregel, Sarezer, Rabmage with al the other princes of the king of Babilon. And when

Jer.34.a

Zedekiah the king of Juda with his souldiours sawe them, they fled, and departed out of the citie by nyght thorough the kyngs garden, and through the porte that is betweene the twoe

B

walles, and so they went toward the wyldernesse: But the Chaldees hoste followed fast after them, and tooke Zedekiah in the fyelde of Jericho, and broughte him prysoner to Nabuchodonosor king of Babilon, vnto Reblath, that lieth in the land of Hemath, where he gaue iudgemente vnto hym. So the kinge of Babylon caused the children of Zedechiah, & al the nobles of Juda to be slayn, before his face at Reblath. And made Zedekias eies to be putte oute, and bounde

C

4Re.25.d
Jer,22.d

hym with twoo chaynes and sent hym to Babilon. Moreouer, the Chaldees brent vp the kinges palace with the other houses of the people, and brake downe the walles of Jerusalē. As for the remnaunte of the people that were in the Citie, and suche as were come to helpe them (whatsoeuer was left to the common sort, Nabuzaradan the chiefe captaine caryed them to Babilō. But Nabuzaradan the chiefe captayne let the ralcal people (and those that had nothing) dwell still in the lande of Juda, and gaue thē vyneyardes, and corne fieldes at the same tyme. Nabuchodonosor also the king of Babilon gaue Nabuzaradan the chiefe captayne a charge, concernyng Jeremy, sayinge: take and cherysshe him, and make much of him, see thou doo hym no harme, but intreate hym after hys owne desyre. So Nabuzaradan the chefe captaine, Nabusazban, Rabsares, Nergall, Sarezer, Jer.38.b
Rabmage, and all the kynge of Babilons lordes sent for Jeremye, and caused him to be fet out of the fore entrye of the prison, & so committed him vnto Godoliah the sonne of Ahicam, the sonne of Saphan, that he shoulde carye him home: and so he dwelte Jer.40.b
amonge the people. Nowe while Jeremy laye yet bound in the fore entrie of the prison, the woorde of the Lorde came vnto him, sayinge: Goe, and tell Abimelech the Mohian: Thus sayth the Lorde of hostes the God of Israel: Behold, the cruel and sharpe plage that I haue deuysed for this Citye, wyll I bryng vpon theym, that thou shalte see it: but I will deliuer thee (sayth the Lorde) and thou shalte not come in the handes of those men whō thou feareste. For doutlesse, I wyll saue thee, so that thou shalte not perysshe wyth the swearde: but thy lyfe shalbe saued, & that because thou haste put thy trust in me, sayth the Lord.

¶ The.xl. Chapter.

A

THis is the woord that the Lorde spake vnto Jeremy, whē Nabuzaradan the chyefe captayne Jer.43.b
had lette him go free from Ramath, Iesa.18.b
whither he had led him bound among all the prisoners that were caryed from Jerusalem and Juda vnto Babilon. The chiefe captaine called for Jeremye, and sayde vnto hym: The Lorde thy God spake myghtelye before, of the myserye vpon this place. Nowe the Lorde hath sente it, and performed it as he hathe promysed. For ye haue synned against the Lord and haue not bene obediente vnto his voyce: therefore commeth this plague vppon you. Beholde, I lose the bandes from thy handes thys day: if thou wylte nowe goe wyth me vnto Babilon: vp then, for I wyll see to ther, and prouyde for thee. But yf thou

wylt

not go with me vnto Babylō, then re
B mayne here. * Behold, all the landes
Ge.13.b is at thy will, loke where thou thin-
Tob.1.b kest conueniente and good for thee to
abide, there dwell. For as yet he was
not gone backe agayne to Godoliah,
therfore he sayde to hym: Go backe to
Godoliah, the sonne of Ahicam, the
4Re.25c sonne of Saphan: whom the king of
Babylon, hath made gouernour ouer
the Cities of Juda, and dwelle with
hym among ỹ people, or remain wher
so euer it pleaseth thee. So the chiefe
captain gaue him his expences with
a reward, & let hym go. * Then went
Jer.39.c Jeremie vnto Godoliah, the sonne of
Ahicam, to Mizpa, and dwelte there
with him among the people that wer
left in the land. Now when the cap-
C tains of the host of Juda, which with
their felowes were scattered abroade
on euery syde in the land) vnderstode
ỹ the king of Babylon, had made Go
doliah, the sonne of Ahicam gouernor
in the lande, and that man, wyfe, and
chyld, yea & the poore men in the land
(ỹ were not led captiue to Babylon,
shuld be vnder his iurisdiction. They
came to Godoliah vnto Mizpa: Na-
mely, Ismael, the sonne of Nathan-
ah, Johanan and Jonathan, the son-
nes of Careah, Sareah, the sonne of
Thanhometh, the sonnes of Ophay,
the Nethophathite, Jezaniah, the son
of Maachari with their companions
And Godoliah, the sonne of Ahicam,
the son of Saphan sware vnto them
Re.25e and their felows in this maner. * Be
not afrayd to serue ỹ Chaldees, dwell
in the land, & doo the kyng of Babilō
seruice, so shall ye prosper. Behold, I
dwell at Mizpa to be an officer in the
Chaldees behalfe, and to satisfie such
as come to vs. Therefore gather you
wyne, corne, and oyle, and kepe theim
D in youre ware houses, and dwell in
your cities that ye haue in keping, ye,
al the Jewes also that dwelt in Mo-
ab vnder the Ammonytes, in Idu-
mea and in al the countries, whē they
heard that the kinge of Babilon had
made Godoliah the sonne of Ahicam
the sonne of Saphan, gouernour vp-
pon them that wer lefte in Juda. All
the Jewes (I saye) returned oute of
all places where they were fled vnto,
and camme into the lande of Juda to
Godoliah vnto Mizpa, and gathered
wyne and other fruites, and that ve-
ry much. Moreouer, Johanan the son
of Careah and al the captaynes of the
hoste, that were scatred on euery side
in the land, came to Godoliah in Miz
pa, and sayd vnto him: Knowest thou
not that Baal the king of the Ammo-
nytes hath sente Ismael the sonne of
Nathaniah to slaye thee. But Godo-
liah the sonne of Ahikam beleued, thē
not. Then said Johanan the sonne of
Careah, vnto Godoliah in Mizpa,
these woordes secretly. Let me go, I
praye thee, and I will slaye Ismaell
the son of Nathaniah, so that no bo-
dye shall knowe it. Wherfore wyll he
kyll thee, that al the Jewes which re
sorte vnto thee, might be scatered, and
the remnaunte in Juda perishe? And
Godoliah the sonne of Ahikam sayde
to Johanan the son of Careah. Thou
shalt not dooe it, for they are but lyes,
that thou sayest of Ismael.

The.xli. Chapter.

BUt in the seuenth moneth it
A happened * that Ismael the son
4Re.25D of Nathaniah the sonne of E-
lisama (one of the kinges blud) came
wyth them that were greatest aboute
the king, and tenne menne that were
swoorne wyth him: vnto Godoliah
the soonne of Ahicam to Mizpa, and
they dyd eate together. And Ismaell
the sonne of Nathaniah wyth those
ten menne that were swoorne to hym
start vp, & smote Godoliah the son of
Ahicam the son of Saphā, wyth the
swerd, slew him, whom the kyng of
Babilon had made gouernour of the
lande. Ismael also slew al the Jewes
that were wyth Godoliah at Mizpa,
and al the Caldees, and he found ther
waytyng vppon hym that those that
were able to fight he slew with him.
The next day after that he had slayne
Godoliah (the matter was yet vn-
knowen) and ther came certaine men
from Sichem, from Siloh, and Sa-
maria,

maria, to the number of .lxxx. whiche had shauen their beardes, rente their clothes: and were al heuye bryngin g meateofferinges and incense in their
Ecc.12.c handes, to offer it in the house of the
B Lorde. And Ismaell the sonne of Nathaniah went foorth to Mizpa ·weping, to mete them. Nowe when hee met them, he saide: Go youre waye to Godoliah the sonne of Ahicam. And when they came in the middest of the citie, Ismael the sonne of Nathaniah (wyth them that were sworne vnto hym) slewe them, euen at the middest of the pitte. Amonge these foure score men, there were ten, that saide vnto Ismael: Oh slaye vs not, for we haue yet a greate treasure in the fielde of wheate, barly, oyle and honye. So he spared them, and slew them not with
4Re.25· their brethren. Now the · pit wherin Ismael did cast the dead bodyes of the men (whom hee slewe because of Godoliah) had kinge Asa caused to be made for feare of Baasa the kynge of Israell, and the same pit did Ismaell fil wyth slayne men. As for the remnaunt of the people, the kinges daughters, and all the people that were yet
4Re.25c C left at Mizpa, vpon whom · Nabuzaradan the chiefe captayne had made Godoliah the soonne of Ahicam gouernoure: Ismaell the sonne of Nathaniah caried them awaye prisoners towarde the Ammonytes. But whē Johanan the sonne of Careah and all they which had bene captaynes ouer the kinges hoost with him, hearde of all the wyckednes that Ismaell the
Ge.13.c sonne of Nathaniah had done: · they
1Re.30b tooke their compantons, and wente out for to fyght wyth Ismael the son of Nathaniah, and founde him by the greate waters that are in Gibeon. Nowe when all the people, whome Ismaell led captiue, sawe Johanan the sonne of Careah, and all the other captaines of the hoost, they wer glad. So al the people that Ismael had caried away from Mizpa, wer brought againe. And when they returned, thei came to Johanan the sonne of Careah. But Ismael the sonne of Nathaniah fled from Johanan with eyghte of his sworne companions, and went D to the Ammonytes. Then Johanan the sonne of Careah and all the captaynes of the hoofte that were wyth hym, toke all the remnant of the people, whom Ismael the sonne of Nathaniah had led away. (When he had slayn Godoliah the sonne of Ahicam) whom they also hadde rescued frome hym: fyghtynge menne, womenne and childzen, and gelded men, whome they brought againe from Gibeon: and went from thence, and sat theym downe at Geruth Canaan, whyche lyeth beside Bethlehem, · that they Jer.13.b myght go into Egypte for feare of the Chaldees: of whom they wer afraide, because that Ismael the sonne of Nathaniah had slayne Godoliah Ahicās Jer.40a son, · whom the kinge of Babilō had made gouernour in the lande.

The .xlii. Chapter.

SO al the captaines, and Johanā A the sonne of Careah, Iezaniah, the sonne of Osaiah, came wyth all the people from the least vnto the moofte, and sayde vnto Ieremye the Prophet. · O heare our petition that Jer.21b thou mayest praye for vs, vnto the Lorde thy God, namelye, for all the remnaunte whereof there be beryfewe of vs lefte of manye, as thou seest vs: that the Lorde thy God maye shewe vs a waye to go in, and tell vs what we shoulde do. Then Ieremye the Prophet sayd vnto them, I haue heard you. Behold, I will praye vnto God your Lorde as ye haue requyred me: and loke what aunswer the Lord geueth you: I shall certifie you therof, and keepe nothynge backe frō you. And they sayd vnto Ieremye: · The Iof.1.c Lorde of trueth and faythfulnesse be 1.Mac. our recorde, that we will do al that the Jer.43.a Lord thy God commaundeth vs whether it be good or euil. we will herken B vnto the voyce of the Lorde God, to whom we sende thee, that we maye prosper, when wee haue folowed the voyce of the Lorde oure God. And after tenne dayes came the worde of the Lorde vnto Ieremy. Then called he

Iehonan

Johanan the ſonne of Kareah, and al the captaynes of the people that were wyth him: yea, and al the people from the leaſt to the mooſte, and ſayde vnto them: Thus ſayeth the Lorde God of Iſrael vnto whom ye ſent me, to lay foorth your prayers before him: ✠ Yf
Jer.21.a ye will dwell in thys lande: I ſhall buylde you vppe, and not breake you downe: I ſhall plante you, and not roote you out: for I repent, as concernynge the trouble that I haue done to you. Feare not the kyng of Babylon, of whom ye ſtande in awe: O be not afrayde of him, ſayeth the Lorde: for I wyl be with you, to helpe you, and deliuer you from his hand, I wil pardon you, I wil haue mercye vpon you, and cauſe him to pitie you, and bryngе you agayne into youre owne
C lande. Neuertheleſſe, yf yee purpoſe not to dwell in this lande, nor to folow the voyce of the Lorde your God: but will ſaye thus, we wil not dwel here, but goe into Egipte: where we ſhall neyther ſee warre, heare the noyſe of the trompet, nor ſuffer hunger, ther wil we dwel. Wherefore yeare nowe the worde of the Lord, O ye remnant
Jer.27.a of Juda. ✠ Thus ſayeth the Lorde of hoſtes the God of Iſrael: Yf yee be wholye purpoſed to go into Egipte,
Jer.41.e and to bee there as ſtraungers: ✠ the ſwearde that ye feared, ſhall ouertake you in Egipte, and the hunger wherof ye be here afrayde, ſhal hange vpon you and folowe you into Egypt, and there ye ſhall dye. And al they that of ſet purpoſe vndertake to go into Egypte, to ſoiourne there, ſhall perylhe wyth the ſwearde, wyth hunger and peſtilence: not one of thē ſhal remaine there ſhal none eſcape the plage, that I will bringe vpon theim. For thus
D ſayeth the Lorde of hoſtes the God of Iſrael: lyke as my wrath and indignation is moued againſt the inhabitoures of Jeruſalem, ſo ſhall my diſpleaſure be kyndled agaynſte you alſo, yf ye goe into Egypte: and there ye ſhalbe reuyled, abhorred, broughte to ſhame and confuſiō: and as for this place, ye ſhall neuer ſee it more. The Lorde forbiddeth you (O ye remnant of Juda) that ye ſhal not go into Egypte. And forgette not that I haue warned you earneſtly this day, for ye haue diſſembled wyth mee. ✠ For yee ſent me vnto the Lord your God, and ſayd: O praye thou the Lord our God
Jer.42.a for vs: and looke what aunſwere the Lord our God geueth the, that bring vs agayne, and we ſhal do thereafter. Nowe haue I ſhewed and declared vnto you, but you haue not obeied the voyce of the Lorde youre God, for the wyth cauſe he hath ſente me to you. Nowe therefore: ✠ Yf ye will not folowe it, be ſure ỳ ye ſhal perilhe with the ſwearde, wyth hunger and peſtylence: euen in the ſame place, where
Deu.28.c youre luſt is to go, and dwell.

¶ The.xliii. Chapter.

NOwe when Jeremye hadde ended all the woordes of the Lord hys God vnto the people which to declare the Lorde theyr
A God had ſent him to theim, (euen al theſe woordes I ſaye) Azariah the ſon of Ozaiah, and Johanan the ſonne of Kareah wyth all ſtubberne perſons, ſayd vnto Jeremie: ✠ Thou lieſt: the Lorde our God hath not ſente thee to
Jer.42.a ſpeake vnto vs, that we ſhoulde not go into Egypt, and dwel there. But Baruch the ſonne of Neriah prouoketh thee agaynſt vs, that he myghte bryng vs into captiuitie of the Chaldees: that they might ſlaye vs, and carie vs away priſoners vnto Babilō.
So Johanan the ſon of Kareah, and
B all the captaynes of the hoſt, and all the people folowed not the commaūdement of the Lord: Namely, to dwel in the land of Juda. But Johanan ỳ ſon of Kareah, and al the captains of the hoſt, caried away al the remnaunt in Juda, ỳ were cōe together agayne frō al ỳ hethen (among whō they had bene ſcatred) to dwell in the lande of Juda. Men, women, chyldren, the kings daghters: all thoſe that Nabuzaradan the chyefe captaine had lefte wyth Godoliah the ſonne of Ahikam the ſon of Saphan. They caried away alſo ỳ prophet Jeremy Baruch the ſon of Neriah, & ſo cāe into Egipt

for

for they were not obediente vnto the commaundemēt of God. Thus came
C they to Taphnis. And in Taphnis the worde of the Lord happened vnto Jeremy, saying: Take great stones in thyne hand, and hyde them in the bryckie wall, vnder the dore of Pharaos house in Thaphnis, that all the men of Juda maye see, and saye vnto them. Thus sayth the Lord of hostes
Jer.39.c the God of Israell. Behold, I will sende and call for Nabuchodonozor the kyng of Babylon my seruaunte, and wyll sett hys seate vppon these stones that I haue hyd, and he shall
D spread his tent ouer them. And when he commeth, he shal smyte the land of Egypte, some with slaughter, some with prisonment, and some with the sweorde. He shall sette fyre vpon the temples of the Egyptians gods, and burne them vp, and take them selues prisoners. Worcouer, he shall araye himselfe with the land of Egipt, like as a shepeherde putteth on hys cote, and shall depart his way from thence in peace. The pilers also of the temple of the Sunne that is in Egypte, shal he breake in peces, and burne the temples of the Egiptians gods.

The.xliiii. Chapter.

A THys is the woorde that was shewed to Jeremy, concerning all the Jewes: which dwelt in Egypt: at Migdol, at Taphnis, at Noph, and in the lande of Patures. Thus sayth the Lord of hooستes, the God of Israell: Ye haue sene all the misery, that I haue brought vppon Jerusalem, and vppon the cityes of Juda: so that thys daye they are desolate, and no manne dwellyng therin: and that because of the greate blasphemyes whyche they commytted, to prouoke me vnto anger. In that they wente backe to do sacrifyce, and worshyppe vnto straunge goddes: whome neyther ye, nor youre fathers haue knowen. Howebeit, I sente vnto them my seruauntes al the
Jer.25.a prophetes. * Arose vp earlye, I sente vnto them, and gaue them warnyng,
O do not such abhominable thinges, and thynges that I hate. But they woulde not folowe nor hearken, to
B tourne from their wickednes, and to doo no more sacrifices vnto straunge gods. Wherfore myne indignation & wrathe was kindled, and it brent vp the cities of Juda, the fields with the streetes of Jerusalem, so that they were made wast and desolate, as it is come to passe this day. Nowe therefore, thus sayth the Lorde of hostes, the God of Israel: Howe happeth it, that ye doo so greate euyll vnto youre owne soules, thus to destroy the men and women, children & babes of Juda: so that none of you is left, because ye prouoke me vnto wrathe with the workes of your owne handes: when ye offer vnto straunge Goddes in the lande of Egypt, where as ye be gone to dwell. That ye myght vtterly perysshe, and that ye myghte bee reuiled, and shamefully intreated of all nations. Or haue ye nowe forgotten the wickednesse of your forefathers, the wyckednesse of the Kynges of Juda, and their wyues, the wyckednes that ye your selues and your wyues haue done in the land of Juda, in C
the citie, and in the stretes of Jerusalem. Yet are ye not sory vnto this day ye feare not, neyther walke ye in my law, & in my commandements that I haue geuē vnto you & your forefathers Therfore thus sayth the Lorde of hostes, the God of Israell: I am stedfastely aduised and determyned to punyshe you, and to roote out all Juda.
As for the remnant of Juda, that purJer.8. and.43. posely went into Egypt ther to dwel I wyll take them, * and they shall all be destroyed. In the lande of Egypt shall they perysshe, beeynge consumed with the sweard, and with honger. For from the least vnto the most, thei shall perisshe with the sweard & with hunger. Worcouer, they shalbe reuiled, abhorred, shamed, and confounded Jer.39 For I wyl visite them that dwell in Egypt, * as I haue visited Jerusalem, with the sweard, with hunger, and with pestilence. So that none of the

the remnaunte of Juda, whyche are gone to dwel in Egypte, shal be lefte to come agayne into the lande of Juda, although they thinke to come thyther agayne, and to dwell there. For none shal come agayne, but such as are
D fled awaye. Then all the men which knew that their wyues had offred vn to straunge gods, and a greate sorte of wynes that stode there, ye, and all the people that dwelt there in Egipte in the citye of Patures, answered Jeremye, and sayde: As for the wordes that thou hast spoken vnto vs, in the name of the Lorde, we wil in no wise heare them: but whatsoeuer goth out of our owne mouth, that we will doo. Wee will doo sacrifice and offer oblacions vnto the quene of heuen, • lyke as we
Jere.7.b and our forefathers, oure kinges, and our heads haue done in the Cities of Juda, and in the streetes and feldes of Jerusalem. For then had we plenteousnes of vitayles, then were we in prosperitie, and no misfortune came
E vpon vs. • But sens we left to burne
1 mac.1.b incense, and to doo sacrifice vnto the quene of heauen, we haue had scarsenes of all thinges, and perysshe wyth the swearde and hunger. Last of all, when we wemen dyd sacrifice & offered vnto the queene of heauen dyd we make her cakes and poure vnto her drinkeofferinges, euen to that ymage dyd we sacrifice and seruice, without oure husbandes willes? Then sayde Jeremy vnto al the people, to the me, to the wemen, and to all the folcke which had geuen him that aunswer: Dyd not the Lorde remember the sacrifices that ye, your forefathers, your kinges and rulers, wyth all the people, haue offred in the cities of Juda, in the stretes and land of Jerusalem? and hath he not considered this in his minde? In somuch that the LORD
Esay.1.a might no longer suffer the wickednes of your inuencions, and the abhominable thinges which ye did: • Is not your land desolate and voyde: yea abhorred and accursed, so that no manne
F dwelleth therein anye more, as it is
Jere.18.b come to passe thys daye? • Dyd not al this happe vnto you, because ye made such sacrifices to ydols, and sinned agaynst the Lorde? • Ye haue not folo- Bar.3.a wed his voyce, to walke in his lawe, in his ordinances and statutes. Yea, this is the cause, that all myssortune happened vnto you, as it is come to passe thys daye. Moreouer, Jeremye spake vnto al the people, and to al the wemen. Heare the worde of the Lorde al Juda, ye that bee in the lande of Egypt. Thus sayth the Lorde of hostes the God of Israel: Ye and your wyues haue spoken with youre owne mouth, that thing thye haue fulfil- Jer.44.c led in dede. • Yea, thus haue ye sayde: Wee wil not fayle, but performe the vowes that we haue vowed, we wil do sacrifice and powre out drinkofferynges to the quene of heauen. Purposely wyl ye set vp your owne meanynges and performe your vowes. And therfore heare the wordes of the Lorde, all Juda, yee that dwell in the lande of Egypte. Beholde, • I haue G swoorne by my great name, sayeth the Ge.22.a Lorde: that my name shall not bee rehearsed through any mans mouth of Juda, in all the land of Egypt, to say: The Lorde GOD lyueth: for I wil watche to plague theym, and not for Jer.42.c theyr wealth. • And al the men of Juda that be in the land of Egypte shall perysshe wyth the swearde, and with hunger, vntil they be vtterly destroyd. Neuertheless, those that fled awaye for the swearde, shal come agayne into the lande of Juda: but there shal be verye fewe of them. And all the remnaunt of Juda, that are gone into Egypt, there to dwel, shal know whose woordes shalbe founde true: theirs or myne. Take this for a token that I C wyll visit you in this place sayth the Lorde: and that ye may knowe that I (wythout doubt) will performe my purpose vpon you to punish you. Beholde, sayth the Lorde: I wyll delyuer Pharao Hophra kinge of Egypt into the handes of hys ennemyes that
Jer.39.a seke after hys lyfe: • euen as I gaue 4 Re.25.a Sedekias the kinge of Juda, into the handes of Nabuchodonosor, kynge

of Babilon his enemy which sought after hys lyfe.

¶ The.xlv. Chapter.

A THese are the wordes that Jeremye the prophete spake vnto Baruch the sonne of Neriah:

Jer.33 a * After that hee hadde written these sermons in a booke at the mouthe of Jeremy, In the fourth yeare of Jehoakim the sonne of Josias kinge of Juda, saying: Thus sayth the Lorde God of Israell vnto the, O Baruch: In so muche as thou thoughtest thus when thou wast wryting: Wo is me, the Lord hath geuen me sorow vpon sorowe. I haue weried my self wyth sighing, and haue fonde no rest. Therfore tell him, (O Jeremye), that the Lorde sayth thus: Behelde, the thyng that I haue builded, will I breake

B downe agayn, and rote out the thing that I haue planted. Yea, this whole land. And seekest thou yet promotion? Loke not for it, and desyre it not. For

Jer.21 b I will bryng a miserable plage vpon all flesh, sayeth the Lorde. * But thy lyfe wyl I geue thee for a praye in al places, whersoeuer thou goest.

¶ The.xlvi. Chapter.

A HEre folow the wordes of the Lord to the prophet Jeremy, which he spake agaynst al the Gentyles. These wordes folowyng preached he to * the Egyptians concernynge the hoste of Pharao Necho kynge of Egypt: * when hee was in Charcamis, beside the water of Euphrates: what time as Nabuchodonosor the king of Babilon slewe him, in the fourth yeare of Jehoakym the

Jer.36.d son of Josias king of Juda: * Make ready buckler and shield, and go forth to fyght: harnes your horses, and sette your selues vpon them: set youre sadlettes fast on, bryng foorthe speares, scoure your swerds, and put on your brest plates. But alas, howe happeneth it, that I see you so afrayd? why shrinke ye backe? Eyther woorthyes are slayne. Yee, they runne so faste away, that none of them loketh behind him. Fearefulnes is fallen vpon euerychone of them, sayth the Lord. The lyghtest of foote shal not flee awaye, and the worthies shal not escape. To-

B ward the North by the water of Euphrates, they did stumble and fall. But what is hee this, that swelleth vp, as it were a floud, roaring and raging lyke the streames of water? It is Egypte that ryseth vppe lyke the floudde, and casteth oute the waters wyth so great noyse. And he sayd: I wyll go vp, & will couer the earth, I will destroye the Citie wyth theym that are therein. Get you vp ye horses, roll forth ye charets, com forth ye worthies: ye Mozians, yee Libeans wyth your bucklers, yee Lideons & your bowes. This daye of the Lorde God of hostes, is a daye of vengeance that he maye auenge hym of his ene-

C mies. The swearde shall deuoure, it shalbe satisfied, and bathed in theyr blud. For the Lord God of hostes shal haue a slayne offeringe towarde the Northe, by the water of Euphrates. Go vp, O Gilead, and bryng triacle vnto the daughter of Egipt. But in vaine shalte thou go to surgery: for thy wounde shal not be stopped. The heithen haue heard of thy shame, and the lande is full of thy confusion, of one stronge man dyd stumble vpon another, and they are fallen both toge-

D ther. These are the woordes that the Jer.43 b Lorde spake to the prophete Jeremye concernynge the commyng of Nabuchodonosor the kinge of Babilon, whych was sent to destroye the land of Egypte. Preache out through the lande of Egypte: and cause it to bee proclaymed at Mygdol, Noph, and Taphnis, and say: stande styll, make thee readye, for the swearde shal consume thee rounde aboute. Howe happeneth it, that thy myghtie worthies are fallen? why stoode they not faste? Euen because the Lorde thrust theim downe. The slaughter was greate, for one fell euer styll vppon another. One cried vppon another: Vp, let vs go agayne to our owne people, and to oure owne natural contrey from the cruel swerd. They did cry euen there

O Pharao kyng of Egypt, thou trou
blous kyng: the tyme will bryng sedi-
tion. As truely as I lyue, saieth the
kyng, • whose name is the Lorde of
Esa.48.a and. 51.c Hostes, it shal come as the mount of
Thabor, and as Libanus, if it stoode
in the sea, O thou daughter of Egypt
make readye thy geare to flytte. For
Moph shalbe boyde & desolate, so that
no man shall dwell therin. The land
of Egypt is like a goodly faire calfe,
but destruction shall come oute of the
North. I say it commeth. Her wa-
ged souldiors that bee with her, are
like fat calues. They also shall flee a-
way togither, and not abyde: for the
day of their slaughter, and the time of
their visitation shal come vpon them.
The crye of them, shall make a noyse
F as the blast of a trompette. For they
shall enter in with their hostes, and
comme with axes, as it wer hewers
downe of woodde. And they shall cut
downe her woodde, saieth the Lorde.
They shall be innumerable, for they
shalbe mo in numbre then the gresh op
pers, so that no man shalbe able to tel
them. The daughter of Egypt is con
founded, and deliuered into the hands
of the people of the Northe. Thus
sayth the Lord of Hostes, the God of
Israell: Beholde, I wyll visite that
reteleslle people of Alexandria, Pha-
rao, and Egypt: yea, bothe theyr god-
des and their kynges: euen Pharao,
and all theym that put their truste in
hym. Yea, I wyll deliuer theim into
the handes of those, that seeke after
theyr lyues. Namely into the power
of Nabuchodonosor the kyng of Ba-
bylon, and into the power of his ser-
G uantes. And after all these thyngs it
shalbe inhabited, as afore tyme sayethe
the Lorde. But be not thou afrayde,
(O my seruant Jacob) fear not thou
O Israell. For lo, I wyll helpe the
from farre, and thy sede from the land
of their captiuitye. Jacob also shall
come agayne, and be in reste; he shall
prospere, and no man shall doo hym
harme. Feare thou not (O Jacob,
my seruant) sayth the Lord, for I am
with thee: and wyll destroy all nati-
ons amonge whom I haue scattered
thee. Neuertheless I wyll not con-
sume thee, but chasten and correct the:
yea and that with discretion: neyther
wyll I spare thee, as one that were
fauteleslle.

¶ The.xlvii. Chapyer.

THese are the wordes, that the
Lorde spake vnto Jeremye the
Prophet agaynst the Philisti-
nes, before that Pharao smote the ci-
tie of Azah. Thus sayth the Lord: Be
holde, there shall waters arise out of
the north: and shall growe to a greate
floode, runnyng ouer, and couerynge
the land, the cities, & them that dwell
in the land, shall mourne at the noyse
and stampyng of their strong barbed
horses, at the shaking of theyr charet-
tes, and at the rombling of the whe-
les. The fathers shal not loke to their
children, so feble and weary shal their
handes be: at the same tyme when he
shalbe there, to destroy the whole land
of the Philistins: he shall makt wast
bothe Tyrus, Sydon, and all other
that are sworne vnto theym. For the
Lord wyll destroy the Philistins, the
remnāt of the yle of Chaptor. Bald-
nes is come vpon Azah, Ascalon with
her other valeys shall kepe her peace.
How longe wylt thou slape, O thou
sword of the Lord? When wilt thou
ceasse? Turne agayne into thy swete
reste, and leaue it of. But how can it
ceasse? when the Lorde hym self hath
geuen hym a charge against Ascalon,
and raised it vp agaynste the cities of
the sea coast?

¶ The.xlviii. Chapter.

THus sayeth the LORD of
Hostes, the GOD of Israel,
agaynst • Moab: wo be to the
cyties of Nebo, for it is layde waste
brought to confusyon: and Kariath-
tarim taken, Misegab is brought to
shame and afrayde: Moab can boaste
no more of Heschon: for they haue de-
uised agaynst it. Come, shal they say,
let vs roote them out, that they may
be nomore amonge the numbre of the

Esa.15.a 16.a and c.25.b Ezec.25.b Sop.2.b

Gentiles, and that the Madmen may no more bee thought vppon: and the ſwearde ſhall perſecute thee. A voyce ſhall cry from Horonaim: With great waſtynge and deſtruction is Moab made deſolate. Chudren coulde tell of the cry thereof. For at the goyng vp into Luyth, he aroſe with lamentation and mournynge, and downe towarde Horonaim, they heard a cruell and deadly cry. Get you awaye, ſaue
Eſai. 2. b your liues, and be like vnto the heath
Jer. 17. b in the wildernelle. * For becauſe thou
Eze. 29 a haſt truſted in thyne owne woorkes
B and treaſure, thou ſhalt be taken. Chamos, with hys prieſtes and Princes ſhall go away into captiuitie. The deſtroyer ſhal come vpon all cities, none ſhall eſcape. The valleys ſhall be deſtroyed, and the fieldes ſhall be layde waſte, lyke as the Lord hath ſpoken. Geue wynges vnto Moab, that ſhee gette her away ſpedilye: for her cities ſhalbe made ſo deſolate, ꝑ no man ſhal dwell therein. Curſed be he that doth the woorke of the Lord negligentely, & curſed bee hee that keepeth backe hys
Jer. 47 b * ſweard from sheaddyng of bloode. Moab hath euer ben ryche and careleſſe from her youth vp, ſhe hath ſytten and taken her eaſe with her treaſure. For ſhe was neuer yet put out of one veſſel into an other (ꝑ is) ſhe neuer went away into captiuitie, therC fore her taſt remaineth, & her ſauoure is not yet changed. But lo, the tyme cometh, ſaith ꝑ lord, that I ſhall ſend her truſſers to truſſe her vp, whyche ſhall remoue her from her dwelling: and to emptye her veſſels, and breake her wyne pottes. And Moab ſhalbe aſhamed of Chamos, lyke as Iſrael
Jere. 12 a was aſhamed of * Bethel, wherin ſhe put her truſt. Wherfore do ye thinke thus: We are mighty and ſtrong men of warre? Moab is deſtroyed, and her cities brent vp: her choſen yonge men be ſlayne, ſayth the kyng, whoſe name is the Lord of hoſtes. The deſtruction of Moab cometh on apace, and her fall is at hand. All her neighbours ſhall mourn for her, and al they that knowe her name ſhall ſaye; O how hapneth it, that the ſtrong ſtaffe and the goodly rodde is thus broken? And thou daughter Dibon, comme downe frome thy glorye, and ſytte in thyrſt. For he that deſtroyeth Moab ſhall come vp to thee alſo, and breake downe thy ſtrong holdes. And thou that dwelleſt in Aroer, get thee to the D ſtrete, and loke about thee: aſke them that are fled & eſcaped, and ſaye: what thyng is hapned? Oh, Moab is confounded and ouercome. Mourne and cry, tel it out at Arnon, that Moab is deſtroyed. For iudgement ſhal come vpon the playn land: Namely, vppon Holon, and Jahazah, vppon Mephaath and Dibon, vpon Nabo, and the houſe of Deblathaim, vpon Cariath iarim, & vpon the houſe of Gamul, vpon the hous Maon, & Carioth, vpon Bozrah, & all the cities in the lande of Moab whether they lie far or nere. The horne of Moab is ſmiten downe and her arme broken, ſayth the Lorde. Make her dronken, for ſhe magnified her ſelf aboue the Lord: that men may clappe their handes at her vomite, and that ſhe alſo may be laughed to ſcorn.
Mat. 25 d O Iſraell, thou ſhalt not laugh him to ſcorne, when he is taken amonge theues. * Yea, becauſe of thy wordes that thou haſte ſpoken againſt hym, thou ſhalt be driuen away. Ye Moabytes ſhall leaue the cities, and dwell in rockes of ſtone, and becomme lyke doues that make their neſtes in holes. E
Eſa. 16 a * Is for Moabs pride, we haue heard Jer. 49 b of it: ſhe is verye hyghe mynded. I knowe her ſtoutneſſe, her boaſtynge, her arrogancie, and the pride of her ſtomacke, ſayth the Lorde. I knowe (ſayth the Lord) her indignation, ſhe dooth not right, her wordes are lies, and they haue not delt truely. Therfore ſhall there mournyng be made for Moab, and euery man ſhall crye for Moabs ſake: Lamentation ſhalbe made to the men that ſtande vppon the wall. So ſhall I mourne for the alſo, O Jazer, and for thee, O thou vineyarde of Sabaniah. Thy wyne braunches ſhall come ouer the ſea, and the braunches of Jazer, but vnto the

ſea,

sea: the destroyer shal breake into thy harueſt and grape gatherynge: mirth and chere shalbe taken away from the tymber fyelde, and frome the whole land of Moab. Ther shalbe no swete wyne in the presse, the treader shall haue no stomacke to crye, yea, there shalbe none to crye vnto hym: whych afore tyme were hearde from Heſebon to Eleale and Jahaz, whych lifted vppe theyr voyce from Zoar vnto Horonaim, that bullocke of three yere olde shall goe mournynge. The waters also of Nemrim shall bee dryed vp. Moreouer, I wyll make Moab
F cease, sayeth the Lorde, from the offerynges and censynge that shee hath made vnto her goddes in hye places. Wherefore my hearte mourneth for Moab, lyke a crowde playinge an henye songe: and for the menns sake of the brycke wall, my hearte mourneth also: euen as a pipe that pipeth a doleſull songe: for they shalbe verye fewe, and destroied. * All heades shalbe sha-
Esa. 15 d uen, and all beardes clypped of, al hãdes bounde, and loynes gyrded about wyth sacke cloth. Upon all the houſe toppes and streetes of Moab, there shalbe lamentable mourninge: For I wyll breake Moab lyke an vnprofitable veſſel, sayth the Lorde. O howe is she destroyed? O howe mourneth shee? O howe doeth Moab hange downe her heade, and she ashamed? Thus shall Moab bee a laughynge
Deu. 28. e stocke, and hadde in derision of all
Jer. 49 d them that be rounde about her. * For thus sayeth the Lorde: Beholde, the ennemye shall come fleynge as an eagle: and spreade hys wynges vpon
G Moab. They shall clymbe ouer the walles, and wyn strong holdes. The the myghtye mens heartes in Moab shalbe like the heart of a woman trauayling wyth child. And Moab shall be made so desolate: that she shall nomore be a people, because shee hath set
Esa. 24. f vp her self agaynst the Lorde. * Feare, pytte and snare shall come vpon thee, O Moab, sayeth the Lorde. Who so escapeth the feare, shal fall in the pyt: and whoso getteth out of the pyt, shal be taken in the snare. For I wyll bryng a yere of visitation vpon Moab, sayth the Lord. They that are able to flee, shall stande vnder the shadow of Heſebon. For there shall go a fyre out of Heſebon, and a flame from Sion, and shal burne vp that proud people of Chamos shalt perysh. Ye, thy sons and daughters shalbe ledde awaye captyue. Yet at the laste wyl I bryng Moab oute of captiuitie egayne, sayth the Lorde. Thus farre is of the plage of Moab.

¶ The. xlix. Chapter.

A

AS concernyng the Ammoni- Eze. 21 d
tes, thus the Lord sayth: Hath Amo. 1. a
Israell no children, or is hee wout an heyre? Why hath your king then taken Gad in? Wherefore doeth his people dwel in his cities. Beholde therefore, the tyme commeth, saith the Lorde, that I will brynge a noyse of warre into Rabah of the Ammonytes: and it shall bee layde on a deſolate heape: and her cities brent vp, and the Israelytes shalbe lordes ouer those that had them in poſſeſſion afore, sayeth the Lorde. Heſebon shall mourne for he shalbe rooted out of the grounde, sayeth the LORDE. The Cytyes of Rabah shall crie oute, and gyrde theym selues wyth sacke clothe: they shall mourne, and runne aboute the walles, for theyr Kynge shal be ledde awaye prysoner, yee, hys Pryeſtes B
and Princes wyth hym. Wherefore truſteſt thou in the valley? thy valley hath flowed awaye, O thou fearce daughter, and thynckeſt thou that thou arte so safe, by reason of thy treſure, that no manne shal come to thee? Beholde, I wyll brynge a feare vpon thee, sayeth the LORDE GOD of Hooſtes, from all those that bee aboute thee: so that ye shalbe scattered euerye manne from another and no man shall gather them together agayne that be fledde. But after that, I wyll brynge the Ammonytes

Esa.21 b also out of captiuitie agayne. * Upon
Eze.25b the Edomites hath ỹ Lord of hostes
spoken on this maner: Is there no
more wisdome in Theman? Is there
nomore good councel among his peo-
ple? Is their wisedome then turned
clene to naught? Get you hence, turne
your backes, crepe downe into the
depe, O ye citezens of Dedan. For I
will bringe destruction vpon Esau:
yea, and the daye of his visitation. If
the grape gatherers came vpon thee,
should they not leaue some grapes. If
the night robbers came vpō the, shold
they not take somuch as they thought
wer inough? But I wil make Esau
bare, and discouer his secretes, so that
he shall not be able to hyde them. His
sede shalbe wasted away: yea, his bre-
thren and his neighbours, and he him
selfe shall not be lefte behynde. Thou
shalt leaue thy fatherlesse childzen be-
hind thee, and I will kepe them, and
thy wyddowes shall take their com-
fort in me. For thus hath the Lorde
Jer.25 b spoken. * Beholde they that men
Ezec.9.b thought wer vnmete to drynke of the
1Pet.4.c cup, haue dronken with the first: and
thinkest thou then to be free? No, no,
thou shalt nether be quite nor fre: but
thou must drinke also. For whye? I
haue sworne by my selfe, saith ỹ Lord,
that Bozrah shall become a wilder-
nes, an open shame, a laughing stocke
and cursinge, and all her citie shalbe a
D continuall desert. For I am perfectly
informed of the lord that he hath sent
a message already vnto the Heathen.
Gather you together, and goo forthe
agaynst them: make you ready to the
Abd. 1 .a battayle: for lo, * I will make the but
small among the heathen, and litle re-
Esa.41 b garded amonge men. * Thy hye sto-
macke and the pryde of thy hert haue
disceaued the, because thou wilt dwel
in the holes of stony rockes, and haue
the mountaynes in possession. Ne-
uertheles, though thy nestе were as
hye as the Egles, yet wil I cast thee
downe, saith the Lorde. Moreouer,
Jer.18 b Idumea shalbe a wildernes: * whoso
goeth by it shalbe abashed, and won-
Gen.19e der at all her miserable plages. * Like
as Sodome, Gomorra, and the cities
that laye therabout were turned vp
syde downe, sayth the Lord: so shal no
body dwell in Idumea, and no man
shall haue his habitation there. Be-
holde lyke as the Lyon, so shall a de-
stroyer come vp from the pleasaunte
medowes of Iordan vnto the strong
dwellynge place: and when I haue
made him quiet, I wyll make him to
flee from her: and all chosen men will
I set in aray against her: who is lyke
vnto me? What is he that will stryue
with me? what shepeherd may stand
in my handes? * Therfore, heare the Psa.37
councell of the Lorde that he had ta-
ken vpon Idumea: and his purpose
that he hath deuysed vpon the cyte-
fens of Theman. The leaste of the G
flocke shall teare them in peces: and
take what fayre thing they haue, they
shall make it waste, and them selues
also. At the noyse of their fall, the
earthe shall quake, the crye of their
voyce shalbe hearde vnto the red sea.
Beholde, the enemye shall come and
flee vp hither, like as it wer an Egle,
and spreade his wings vpon Bozrah.
Then shall the herts of the worthies
of Edom be as the herte of a woman
traueling of child. * Vpō Damascus, Esa.17
Hemath and Arphad shall come con- Amo.1.
fusion, for they shall heare euyll ty-
dynges: they shalbe tossed to and fro
like the sea that cannot stand styl. Da
mascus shalbe sore afrayed, and shall
flee, tremblyng shall come vpon her.
Sorowe and payne shall ouertake
her as a woman traueling of chylde.
But how shuld so worshipful & glo-
rious a citye be forsaken? Heare ther-
fore: her ponge men shall fall in the
stretes, and all her men of war shalbe
taken awaye in that tyme, sayeth the
Lorde of hostes. I wyll kyndle a fyre
in the walles of Damascus, whiche
shall consume ỹ palace of Benhadad.
* As for Cedar and the kyngdome of Psa.21
Hazor, whom Nabuchodonosor the
kynge of Babylon smote downe, the
Lorde hath spoken thus vpon them:
Aryse, and get you vp vnto Cedar, &
destroy the people towarde the easte.

Theis

Their tentes and their flockes shall they take away: Yea, their hangynges and their vessels. Their camels also shall they carry away with thē. They
F shall crye to them: Feare is on every syde. Flee, get you fone away, creape into caues, that ye may dwel ther, O ye inhabitors of Hazor, saith the lord: for Nabuchdonosor the king of Babylon hath holden a councell concerning you, and concluded his deuice against you. Arise, & get you vp against yonder rich & careles people (saith the Lorde) which haue neyther gates nor dore barres, but dwell alone. Their camels shalbe stollen, and the droues of their cattel dryuen away. Moreouer, those wil I scatter toward al the windes: and bring thē to destruction: yea, and that thorow their own fantiyers, sayth the Lord. Hazor also shall be a dwellyng for dragons, & an euerlastynge wildernes: so that no bodye
G shall dwell there: and no man shall haue ther his habitation. These are ỹ
Ezr.32 b Dani.8a wordes that the Lord spake to the prophet Jeremy, concernyng. ¶ Elam in the beginnyng of the raygne of Zedekiah kinge of Juda. Thus sayth the Lord of hostes: Behold, I will breake the bowe of Elam, and take awaye their strēgth: and vpon Elam I will bring the foure windes from the four quarters of heuen, and wil scatter thē agaynst the same foure windes. And ther shalbe no people, but some of Elam shall flee vnto them. For I wyll cause Elam to be afrayd of their enemyes, and of thē that seke their lines: and will bryng vpon them the indignacion of my wrath, sayth the Lorde. And I will persecute them with the sweard, so longe tyll I haue brought them to naught: I will set my throne in Elam, I wyll destroye bothe the kynge and the princes frome thence, saith the Lord. But in proces of tyme I will bryng Elam out of captiuitye agayne, sayth the Lord.

¶ The .l. Chapter.

THe wordes that the Lord spake vnto the prophet Jeremy, concernyng Babilon, and the land of the Chaldees: ¶ Preach among the Gentyles, let your voyce be heard, make a token, cry out, kepe no silence but saye: Babilon is wonne. ¶ Bel is confounded, and Merodach is ouercome. ¶ Yea, their gods be brought to shame: and their ymages burst in peces. For out of the North there doth come a people agaynste her: whiche make her land so waste, that no body dwell therin, neyther man nor beaste: for they flee and departe from thence. Esa.15 a Jer.25 b ¶ Esa.46 Dan.4.a
¶ In those dayes and at that tyme, saith the Lord, the chyldren of Israel shall come, they & the chyldren of Juda, weppyng and makyng hast, & shall seke the Lorde their God. They shall aske the waye to Syon, thyther shall they turne their faces, sayinge: Come and we will cleaue to the Lorde, in a couenaunt that neuer shalbe broken. My people hath bene a lost flocke, my shepeherdes haue disceaued them, and haue made them go astraye vppon the hylles. They haue gone frome the mountaynes to the lytle hyll, and forgotten their folde. All they that came vpon them, haue deuoured them: and theyr enemyes sayde: We haue made no defaulte agaynste theym: for they haue displeased the Lorde: yea, euen the Lorde, whiche is the bewtye of their ryghteousnesse, and that defended their fathers. Yet shall ye flee frome Babylon, and departe oute of the lande of the Chaldees, and be ye as the rammes that goo before the flocke. ¶ For loo, I wyll wake vp an hooste of people frome the Northen lande, and bringe them vppon Babylon: these shall laye syege to it, and wynne it. Their arowes shall not mysse, lyke as a cunnynge archer shooteth not wronge. And the Chaldees shall bee spoyled, and all they that spoyle theym, shall bee satysfyed, sayeth the LORDE, although ye were so chearefull and gladde, to treade downe myne heritage, and fulfylled youre pleasures, 1 Esa.1 a Jer.23 a Ezec.36 b B Jer.50 a Esa.47 a

as the calues in the grasse, and trimmphed ouer them like the bulles, when
C he had gotten the victorye. Your mothers shalbe sore confounded, and they that bare you, shall come to shame. Sye shalbe the leaste set by amonge the nacions, voyde, wasted and dryed vp. No man shalbe able to dwel ther, for the feare of the Lord, but he shall
Jer. 11 b be whole desolate. * All they that go
and. 49. c by Babylon, shall stande styll, and be abashed, and shall wonder at all her plagues. Go forthe in your araye agaynst Babylon rounde about, all ye that can handle bowes: shote at her, spare no arowes: for she hath synned agaynst the Lorde. Crye oute vppon her, vppon her, agaynst her rounde about: she shall yeld her selfe, her foundations shall fall, and her walles shal come downe: for it shall be the vengeaunce of the Lord. * Yea, vengeaūce
Exo. 21 b shall be taken of her, and as she hath
Leu. 24. d done, so deale ye with her. Rote oute the sower from Babylon, and hym that handleth the sickle in haruest. For feare of the sweard of the enemy, euery man shall get hym to his owne people: and euery man shal flee to his owne lande. Israell is a scatered flocke, the lyons haue dispersed them,
4 Re. 17 e * Firste the kyng of the Assirians de-
Esa. 10 a uoured them, * laste of all this Na-
* 2 re. 25 d buchodonosor kyng of Babylon hath brosed all their boones. Therefore, thus sayeth the Lorde of hoostes the God of Israell: Behold, I wyll vysite the kynge of Babilon and hys
4. re. 19 g kyngedome as * I haue visyted the
Esa. 14 a kyng of the Assirians, and wyl bring Israell agayne to hys pleasaunt pasture, that he maye feede vpon Charmell and Basan, and be satisfyed vpon the mount of Ephraim and Ga-
Jer. 51. c laad. * In those daies and at the same tyme, sayeth the Lorde, yf the offence of Israell be soughte for, there shall none be founde. If men enquire for the synne of Juda, there shalbe none: for I wyll be mercifull vnto theym, whom I suffre to remayne ouer. Go down, O thou auenger, into the enemyes lande, and vysit them that dwel therin: downe with them, and smyte them vpon the backes, saith the Lorde: do accordyng to all that I haue commaunded thee. There is gone about the lande a crye of a slaughter and greate murther, namelye on this maner. Howe happeneth it, that the hammer of the whole worlde is thus broken and brosed in sunder? Howe chaunceth it, that Babilon is become a wildernesse among the heathen on this maner? I my selfe haue layed wayt for thee, and thou art taken, vnwares arte thou trapped and snared: for whye? thou haste prouoked the Lord vnto anger. The Lord hath opened his house of ord inance, & brought forth the weapons of his wrath. For the thyng that is done in the lande of the Caldees, it is the Lorde of hostes worke. Come agaynst her, for this is C
her ende: breake vp her chestes, threshe her as ye thresshe corne: destroye her, that nothyng shalbe lefte. Slaye all their myghtye souldiers, and putte them to deathe. Woo be vnto theym, for the daye and tyme of their visitation is at hande. Me thinke I heare already a cry, of them that be fled and escaped out of the lande of Babilon, which shew in Sion the vengeaunce of the Lord our God, the vengeāce of of his temple: yea, a voyce of theym, that crye agaynst Babilon. Call vp all the archers agaynste Babylon, pytche your tentes round about her, Jer. 50. d
that none escape. * Recompence her, Apo. 18 b
as she hath deserued: and accordynge as she hath doone, so deale with her 2 thes. 1 a
agayne, for she hath * set vp her selfe agaynst the Lorde, agaynste the holye one of Israell. Therefore shall her yonge men fall downe in the stretes, and all her men of warre shalbe roted out in that daye, sayth the Lord. Behold, I speake vnto thee, O thou proud, sayth the Lord God of hostes: for thy daye shall come, euen the tyme of thy visitation. And the proud shall stomble and fal and no man shal helpe him vp. I wyll burne vp hys cytyes with fyre, and it shal consume all that F
is rounde about him. Thus sayth the

Lord

Lorde of hostes: the chyldren of Israell and Juda suffer violence together. All they that haue them in captiuitye, kepe them faste, and will not let them goo, but their auenger and redemer is myghtye, whose name is the Lord of hostes: he shal mayntayne their cause, he shall make their land shake, and iudge them that dwel therin, one with another. The swearde shall come vpon the Chaldees, sayeth the Lorde, vpon theym that dwell in Babilon, vpon their princes, and vpon their wise men. The sweard vpō their southsayers, as for those, they shall become fooles. The sweard vpon their worthyes, so that they shall stand in feare. The sweard vpō their horsemen and charettes, and vpon all the commen people that dwell vnder them: so that they shal all become lyke women. The swearde vppon their treasure, so that it shalbe stolē away. A drought vpon their waters, so that they shalbe dryed vp. For the lande worshippeth ymages, and delyteth in straunge wonderfull thinges. Therfore shall wyld beasts, Lamia and cat of mountaynes, and estriches dwell therin, for ther shall neuer man dwel there, neyther shall any man haue his habitacion there for euermore. Lyke as God destroyed Sodome and Gomorre, with the cityes that laye there about, sayeth the Lorde: So shall no man dwel there also, neyther shal any man haue there his habitacion. * Beholde, there shall come a people frome the north with a great bonde of men, and many kynges shall stand vp from the endes of the earthe. They beare bowes and bucklers, cruell are they and vnmercifull. Their voyce roareth like the raging sea, they ryde vpon horses, and come weapened to fight agaynst thee, O Babylon. Assone as the kyng of Babylon heareth tell of them, hys handes shall ware feable. Sorowe and heauynes shall come vpon him, as a woman trauelynge with chyld. Behold, * lyke as the lyon commeth vp from the pleasaunt medowes of Iordan vnto the grene pastures of Ethan, so will I dryue them forth, and make them run agaynst her. But whom shal I chose oute: and ordeyne to suche a thinge? * For who is lyke mee, or who will stryue with me? or what shepeherde maye stande agaynste me? Therfore, heare the counsell that the Lorde hath geuen vpon Babylon, and the deuice that he hath taken vpon the lande of the Chaldees. The leaste among the people shall teare them in peces, and loke what pleasaunt thyng they haue they shall laye it waste. The noyse at the wynnyng of Babilon shall moue the earth, and the crye shalbe heard among the Gentyles.

Gen.19e

Jer.50b

Deu.28c

Jer.39.c

Job.41d

¶ The.li. Chapter.

THus hath the Lord sayde: * beholde, I wyl rayse vp a perilous wynde agaynst Babylon and her cytezens, that beare euill wyl against me. I will send also into Babylon fanners, to fanne her out, and to destroye her lande: for in the day of her trouble they shalbe aboute her on euery syde. Moreouer, the Lord hath sayd vnto the bowe men, and to them that clyme ouer the walles in brasse plates. Ye shall not spare her yonge men: kyll downe all her hoste. Thus the slayne shall fall down in the land of the Chaldees, and the wounded in the stretes. * As for Israell and Juda they shall not be forsaken of their god, of the Lord of hostes, for the holy one of Israels sake: no, though they haue filled all their land full of sinne. * Flee awaye from Babylon, euerye man saue hys lyfe: that ye be not roted out with her wickednesse: for the tyme of the Lordes vengeaunce is come: yea, he wyl reward her agayne. Babylon hathe bene in the Lordes hande, * a golden cuppe that maketh all landes droncken. Of her wyne haue all people dronken: therefore, are they oute of theyr wyttes. * But sodenly is Babylon fallen, & destroyed. Mourne for her, bryng plasters for her woundes, if she maye peraduenture be healed agayne. We wolde haue made Babylon whole, say they:

N

Jer.25b

Jer.50.d

Esa.48d

Jer.25.c

Esa.21b

Apo.18a

but shee is not recouered. Therefore
wil we let her alone, and go euery mā
into hys owne country. For her iudge
ment is come into heauen, and is gon
vppe to the cloudes. The Lorde hath
brought forth our ryghteousnes. And
therfore come on, we wyl shew Siō
the worke of ỹ Lord our God. Make
sharpe the arowes, and multiply your
shieldes: for the Lorde shall raise vp
Iud.2.c the spirit of the king of the Medees,
3 Re.11c which hath alredy a desyre to destroie
Babilon. This shalbe the vengeance
of the Lorde, and the vengeaunce of
his temple. Set vp tokens vpon the
walles of Babilō: make your watche
strong, set your watchmē in aray: yea
holde priuie watches, and yet for all
that, shall the Lorde go forth with the
deuice, which he hath taken vpon thē
that dwell in Babilon. O thou that
dwellest by the greate waters. O
thou that hast so great treasure and ri-
ches, thyne ende is come, and the rec-
keninge of thy wynninges. * The
Amos.6c Lorde of hoostes hath sworne by him
Ier.22a selfe, that he wil ouerwhelme the with
men, lyke gresshoppers in number,
Ier.35.b whyche with a corage shall crye, ala-
rum, alarum agaynst thee. * Yea, euen
the Lorde of hoostes, that wyth hys
power made the earth, wyth hys wis
dome prepared the rounde worlde, and
wyth hys discretion spred out the he-
uens. Assone as he letteth hys voyce
Psa.135 be heard, the waters in the ayre waxe
fearce. * Hee drawe th vp the cloudes
from the endes of the earth. He tour-
neth the lightninges to rain, he bryn-
geth the wyndes out of their secrete
places: if they be esteemed by their wis
Esa.44.c dome, al men are become fooles. * Cō-
Bar.6.a. founded be all the casters of ymages:
for the thynge that they make, is but
disceate, and hath no breth. Vayne is
it and an erronious worke: and in the
time of visitation it shal perysshe. Ne-
uertheles, the portion of Iacob is
none such, but he that made al things
whose name is the Lorde of hostes, he
is the rod of his enheritaunce. Thou
hast beene myne hammer and wea-
pons for warre: for with thee haue I
broken the people in peces: and with
thee haue I destroyed kyngdomes.
Through the I haue beaten to poul-
der horse and horseman: yea, the cha-
rettes and suche as sat vppon theym.
Through thee I haue broken manne
and woman, olde and yonge, bacheler
and mayden. Throughe thee, I haue
destroyed the sheepehearde and hys
flocke, the husbandman and hys cat-
tel, the princes and their rulers. Ther
fore wyll I reward the Citie of Ba-
bilon and all her citezins, the Chal-
dees, wyth all the euell whyche they
haue don vnto Siō, yea, that ye your
selues shall see it, sayth the Lord: Be-
hold, I come vpon thee, thou noisome
hyl, sayth the Lord: thou that destroi-
est all landes: I wyl stretche oute my
hande ouer thee, and cast thee downe
from the stonye rockes: and wil make
thee a brent hill: so that nether corner
stones nor pinacles, nor foundations
of stones shalbe taken anye more oute
of thee, but waste and desolate shalte
thou lye for euermore, saith the Lord.
Set vp a token in the lande: blowe
the trompettes amonge the Heathen:
prouoke the nacions against her, call
the kingdoms of Ararat, Menni, and
Ascanes agaynst her. Set the prince
agaynst her, bryng as greate a sort of
terrible horses agaynst her: as yf they
were gresshoppers. Prepare against
them the people of the Medes with
their kynges, princes, and all they
chefe rulers: yea, and the whole lande
that is vnder hym. The land also shal
shake and be afrayd when the deuyce
of the Lorde shal come forth agaynste
Babilon: to make the land of Babilō
so waste, that no man shal dwell anye
more therein. The worthies of Ba-
bilon shal leaue the battaile, and kepe
theym selues in stronge holdes, their
strength hath fayled them, they shalbe
lyke wemen. Their dwellyng places
shalbe brente vp, their barres shalbe
broken. One pursuaunt shall meete
another, ye one poste shall come by a-
nother, to bryng the kynge of Ba-
bilon tydinges, that hys citie is take
on euerye syde, the foordes occupyed,

the

the fennes bzente by, and the ſouldiers ſoze afrayde. For thus ſayth the Lozde of hooſtes the God of Iſracll: the daughter of Babilon hath beene in her tyme, lyke as a thzeſhing flooze, but ſhortly ſhall her harueſt come. Nabuchodonoſoz the kyng of Babylon hath deuoured and deſtroyed mee, he hath made me an empty veſſell. He ſwalowed me by lyke a dzagon, and fylled hys bely wyth my delycates: he hath caſte me oute, hee hath taken my ſubſtaunce awzy, and the thinge that was left me hath he caryed vnto Babylon, ſayth the daughter that dwelleth in Sion: yea, and my bloude alſo vnto the Chaldees, ſayth Jeruſalem. Therfoze thus ſayeth the Lozde: Beholde, I wyll defende thy cauſe, and auenge thee: I wyll dzyncke by her ſea, and dzye by her water ſpzynges.

Eſa. 22 c E * Babilon ſhall become an heape of ſtones, a dwellyng place foz dzagons, a fearefulnes and wondzynge, becauſe no manne dwelleth there. They ſhall roare together lyke lyons, and as the yonge lyons when they be angrye, ſo ſhall they bende them ſelues. In their heate I ſhall geue them a dinner, and Jere. 2 b they ſhalbe dzonken foz ioye. * Then ſhall they ſlepe an euerlaſtinge ſleepe and neuer wake, ſayeth the Lozde. I ſhall carye theym downe to be ſlayne lyke ſheepe, lyke wethers and goates, O howe was Sezach won? O howe was the glozye of the whole land taken? howe happeneth it, that Babylon is ſo wondzed at amonge the heathen? The ſea is ryſen ouer Babilon and hath couered her wyth hys great waues. Her Cities are layed waſte, the lande lyeth vnbuilded and voyde: it is a lande where no man dwelleth, and wher no mã traueileth thzough.

Jer. 1. a. Da. 14. d Moreouer, * I wil viſet Bel at Babilon: and the thing that he hath ſwalowed vppe, that ſame ſhal I plucke out of his mouth. The Gentyles alſo ſhal runne nomoze vnto him, yea, and the walles of Babilon ſhall fall. O my people, * com out of Babilon, that

Eſa. 52 b euery man may ſaue his life, from the fearefull wzath of the Lozde. Bee not faynt hearted, and feare not at euerye rumour that ſhalbe heard in the land: foz euery yeare bzyngeth newe tydinges, and in the yeare folowyng newe tydynges, and robbyng in the lande, and Lozde vppon Lozde. And loe the tyme commeth, that I wyll viſet the ymages of Babilon, and the whole lande ſhalbe confounded: yea and her ſlayne ſhall lye in the myddeſt of her. Heauen and yearthe wyth all that is therein, ſhall reioyce ouer Babilon, when the deſtroiers ſhal come vppon her from the Nozth, ſayth the Lozde.

F * Like as Babilon hath beate̅ downe and ſlayne manye oute of Iſraell, ſo Jer. 50 a ſhall there fall many, and be ſlayne in all her kyngdome. Ye that haue eſcaped the ſweard, haſt thou, & ſtand not ſtil, remembze the Lozd a farre of, and thinke vpon Jeruſalem, foz we were aſhamed to heare the blaſphemyes: our faces were couered wyth ſhame, becauſe the ſtrange aleantes came into the Sanctuary of the Lozd. Wherfoze beholde (ſayth the Lozd) the time commeth that I wyll viſet the ymages of Babilon, and thzoughe the whole land they ſhal mourne and fal.

Jer. 49 b * Thoughe Babilon clymed vp into heauen, and kepte her power an hye: yet ſhall I ſende her deſtroyers ſaith the Lozd. A piteous crie ſhalbe heard from Babilon, and a great miſery frō the lande of the Chaldees, when the LORD deſtroieth theim, and when he dzyueth oute the hye ſtomacke and pzoude boaſtynge, wherewyth they haue beene as furious as the waues of greate water flouddes, and made greate crakes wyth their woozdes. For the deſtroyers ſhall come vppon her (euen vppon Babylon) whyche ſhall take theyr wozthyes, and breake theyr bowes: foz GOD is dyſpoſed to auenge hym ſelfe vppon them, and ſuffycientelye, to recompence theym. Yea (ſayeth the LORDE,) I wil make theyr pzinces, their wiſe men, their chiefe rulers, and all their wozthies, dzoncken: ſoo that they ſhall ſleepe an euerlaſtynge ſleepe, and neuer wake. Thus ſayeth the Kynge,

whoſe

whose name is the Lorde of hostes. Moreouer, thus sayeth the Lorde of hoostes. The thycke wall of Babylon shalbe broken, and her hye gates shalbe brent vp. And the thynge that the Gentyles, and the people haue wrought wyth greate trauayle and laboure, shall comme to naughte, and bee consumed in the fyre. Thys is the charge that Jeremye gaue vnto Saraiah the soonne of Neriah, the sonne of Maasiah, when he went towarde Babilon wyth Zedekiah the kynge of Juda, in the fourth yeare of his reigne. Now thys Saraiah was a peaceable prince: Jeremye wrote in a boke all the misery that should come vpon Babilon, yea, and al these Sermons that be written agaynst Babilon, and gaue Saraiah thys charge. When thou commest vnto Babylon, see that thou reade all these woordes, and say: O Lorde thou arte determined to roote out thys place, so that nether people nor cattel shal dwell there anye more, but to lye waste for euer and when thou hast redde oute the booke, bynde a stone to it, and caste it in the middst of Euphrates, and say: Euen thus shall Babilon sincke, and be thrust downe wyth the burthen of trouble, that I wil bring vpon her: so ỳ she shal neuer come vp again. Thus farre are the preachynges of Jeremy.

¶ The .lii. Chapter.

Zedekiah was. one and twẽtie yeare olde, when he was made king, and he reygned eleuen yeare in Jerusalem. 3 Re. 24. 2 Par. 36

His mothers name was Hamutall. Jeremies daughter of Libna. He lyued wyckedlye before the Lorde, euen as Jehoakim dyd. For the lorde was angrye at Jerusalem and Juda, so longe tyll he had cast them out of hys presence. And Zedekiah fell from the kyng of Babilon. But in the nynth yeare of hys reygne, In the tenth moneth, in the tenth day of the moneth it happened, that Nabuchodonosor the kinge of Babilon wyth all hys hoste came before Jerusalem, and besieged it, and made them bulwarkes rounde Jer. 39 a 4 Re. 25.

aboute it. And thys besleginge of the Citie endured vnto the eleuenth yere of kyng Zedekiah. And in the fourth B monthe the ninth daye of the moneth, there was so great hunger in the Cytie: that there were no more vytayles for the people of the lande. So all the souldiers brake away, and fled out of the citie by night through the way of the porte betwene the two walles by the kynges garden. Nowe the Chaldees had compassed the citye round about, yet went these men theyr waye towarde the wildernes. And so the Chaldees followed vppon theym, and toke Zedekiah the kyng in the fyelde of Jericho, when his hooste was run from him: So they caryed the kynge awaye prisoner to Reblath, vnto the kynge of Babilon in the lande of Hemath, where he gaue iudgemente vpon him. The kynge of Babilon also Jer. 39 b caused Zedekiahs sonnes to be slayne C before hys face, ye and put al the princes of Juda to death at Reblath. Moreouer, he put out the eies of Zedekia, & caused him to be bound with two cheynes, to bee caryed vnto Babilon: and let him lye in prison, tyll he dyed. Now the tenth day of the fifth moneth in the nynth yeare of Nabuchodonosor ỳ king of Babilon, Nabu saradan the chiefe captayne and the kynge of Babilons seruauntes came vnto Jerusalem, and brente vppe the house of the Lord. He brẽt vp also the kynges palace, all the houses and all the gorgeous buildinges in Jerusalem. And the whole hoste of the Chaldees that wer wyth the chefe captain brake downe all the walles of Jerusalem rounde about. As for the poore people and such folke as yet was left in the citie: which also were fallen to the kynge of Babilon: yea, and whot D people as yet remayned: Nabuzaradan the chiefe captayne caried theym away prisoners. But the poore people of the countrey did Nabuzaradan the chiefe captayne leaue in the lande, to occupye the vyneyardes & fieldes. The Chaldees also brake ỳ brasē pillers ỳ were in the house of the Lorde

yea,

yea, the seat and the brasen lauer that was in the house of the Lord: and caryed all the mettal of them vnto Babilon. They toke away also the Caal drons, shouels, fleshehokes, sprynklers, spones, and all the brasen vessell that was occupyed in the seruice: with the basens, colepans, sprinklers pots, candlesticks, spones, and cups: wherof some were of golde, and some
E of syluer. The chefe captayne toke also the two pillers, the lauer, the .xii. brasen bullockes that stode vnder the
3.Re.7 b seate, which king Salomon made in the house of the Lorde: and all the vessell conteyned so much metall, that it might not be weyed. For euery pyller was eightene cubites hye: and the rope that went about it, was twelue cubites, and foure fyngers thicke and rounde. Nowe vpon the rope were brasen knoppes, and euery knop was fyue cubytes hye: and vpon the knoppes were whopes, and pomgranates
F rounde about of cleane brasse. After thys maner were bothe the pyllers fashyoned with the pomgranates, wherof there were an hundred and .xxvi. which hanged vpon the whopes round about. The chefe captayne also toke Sariah the hye priest, and Sophoniah that was chefe next him, and the three kepers of the treasurye. He toke out of the citye a chamberlayne which was a captayne of the souldiers, and seuen men that were the kinges seruauntes, which were founde in the citye: and Sepher a captayne, that vsed to muster the men of warre, with threescore men of the countrey that wer take in the citie. These Nabuzaradan the chiefe captayn toke, and caryed them to the kyng of Babilon vnto Reblath: and the king of Babilon caused them to be put to death at Reblath in the land of Hemath. And thus Juda was ledde away captiue, out of his owne lande. This is the summe of the people, whom Nabu-
G chodonosor led away captyue. In the seuenth yere of his reygne, he caryed away of the Jewes, three thousande and three and twentye. In the .xviii. yere Nabuchodonosor caryed awaye from Jerusalem eyght hundred thirtye and two personnes. In the .xxiii. yere of Nabuchodonosor Nabuzaradan the chiefe captayne, toke awaye seuen hundred fortye and fiue Jewes presoners. The whole summe of all the presoners, is foure thousande and syxe hundreth. In the .xxxvii. yere after that Jehoakim the kyng of Juda was caryed away in the .xxv. daye of the .xii. moneth, Euilmerodach kyng of Babylon (the same yeare that he reygned) gaue Jehoakim the king of Juda his pardon, and let him oute of presone, & spake louyngly to him. And set his trone aboue the trones of the other kynges that were with him in Babylon. He chaunged also the clothes of his presone, yea, and he did eate with him al his life long. And he had a continuall lyuyng geuen him of the kynge of Babylon, euery daye a certayne thyng alowed him all the days of hys lyfe, vntyll he dyed.

¶ The end of the boke of the Prophet Jeremy.

¶ The lamentacions of Jeremy.

¶ The firste Chapter.

ALas, howe sytteth the citie
I so desolate, that sometyme was full of people: How is she become lyke a wydowe, which was the lady of all nations? 2 Re.4.d
Howe is she brought vnder trybute, that ruled all landes. She weepeth 4.re.15 v
sore in the nyghte, so that the teares runne downe her chekes: for amonge all her louers, there is none that geueth her any comforte: ye her nexte Job. 6.b
frendes transgresse agaynste her, and are become her enemyes. Juda is taken presoner, because she was defiled: and for seruynge so manye straunge gods, she dwelleth nowe amonge the heathen. She fyndeth no reste, all they

they that persecuted her, toke her in
streyt places where she coulde not es-
B cape. The stretes of Syon mourne,
because no man commeth nomore to
the solempne feastes. All her gates are
desolate, her priestes make lamenta-
tion, her maidens are carefull, and she
her selfe is in great heauynes. Her e-
nemyes haue ben rulers ouer her, and
her enemyes haue prospered: because
the Lorde, hath chastened her for her
great wickednes: * her chyldren are
Jer, 52.c led away captiue before their enemie.
C All the bewtye of the daughter of
Sion is away, her princes are becom
lyke hartes, that fynde no pasture.
They are dryuen awaye before theyr
enemy, so that they haue nomore po-
wer. Now doth Jerusalem remem-
ber the tyme of her myserye and dis-
obedience, yea, the ioye and pleasure
that she hath had in tymes past, seyng
her people is brought downe thorow
the power of theyr enemy, & there is
no man for to helpe her: her enemyes
stande lokynge at her, and laugh her
Sabboth dayes to scorne. Jerusalem
hath sinned euer, more and more, ther
fore is she come in decay. All they that
had her in honour despise her: for they
haue sene herfylthines. Yea, she sigh-
eth, and is ashamed of her selfe. Her
skirtes ar defiled, she remembred not
what wold folow: therfore is her fall
so wonderfull, and there is no man to
D comforte her. O Lorde consider my
trouble, for myne enemye hath the
vpper hand. The enemy hath put his
hand to all the precious thinges that
she had, yea, euen before her eyes came
the Heathen in and out of the Sanc-
Deu. 23.c tuary: * whō thou (neuertheles) hast
4. Re. 6.c forbydden to come within thy con-
Tren. 2.c gregation. * All her people seke their
bread with heauynes, and loke what
precious thyng euery man hath, that
geueth he for meate, to saue hys lyfe.
Consider, O Lord, and see howe vile
I am become. Haue ye no regard O
all ye that go fore by, behold and see, if
there be any sorowe lyke vnto myne,
wherwith the Lorde hath troubled
me, in the daye of his fearfull wrath.
From aboue hath he sente downe a
fire into my bones, and it burneth thē
cruelly: he hath layed a net for my fete
and thrown me wyde open: he hath
made me desolate, so that I must euer
be mourning. The yoke of my trans- E
gression is come at the last, with hys
hand hath he taken it vp, and put it a-
bout my necke. My strength is gone,
the lord hath delyuered me into those
handes, wherout I cannot quyte my
self. The Lord hath destroyed all the
mighty men, that wer in me. He hath
proclaymed a feast, to slaughter al my
beste men. The Lorde hath troden
downe the doughter of Juda, lyke as
it were in a wyne presse. * Therfore Jere. 4.c
do I wepe, and myne eyes gushe out Tren. 2.c
of water: for the comfort that should F
quicken me, is farre fro me. My chyl-
dren are dryuen away, for whyle the
enemye hath gotten the ouer hande.
Sion casteth out her hands, and ther
is no man to comforte her. The Lorde
hath layed the enemyes round about
Jacob, and Jerusalem is become ab-
hominacion in the myddest of them.
* The Lord is ryghteous, for I haue Dani. 9a
prouoked his countenaunce vnto an-
ger. O take hede al ye my people, and
consider my heauynesse. My may-
dens and my yong men are led away
into captiuitye. I called for my lo-
uers (but they begyled mee) for my
priestes and counceilers, but they pe-
ryshed: euen whyle they soughte for G
meate, to saue their lyues. * Consi- Tren. 1.c
dre (O Lorde) howe I am troubled,
my wombe is disquieted, my hearte
turneth about in me, and I am full of
heauynes, because I rebelled stub-
burnlye. The swearde hurteth me
without, and within I am lyke vnto
death. They heare my mourning, but
there is none that wyll comforte me.
All myne enemyes haue heard of my
trouble and are glad thereof, because
thou haste doone it, and thou haste
brought forth the tyme which thou
calledst, when they also shall be lyke
vnto me. From thee shal com al their
aduersitye, thou shalt plucke them a-
way euē as thou hast plucked me, be-
cause

cause of al my wickednes. For my sorow is very great, & my hert is heuy.

¶ The.ii. Chapter.

A Las, how hath the Lorde darkened the daughter of Sion so sore in his wrath? Is for the honour of Israell, he hath cast it down from heauen vnto the earth. Howe happeneth it, that he remembred not his owne fote stole when he was angrye? The Lord hath caste downe all the habitations of Jacob without any fauoure, all the stronge places of the daughter of Juda hath he broken in his wrath, & throwen them downe to the ground: her kingdom & her princes hath he suspended. In the wrath of his indignacion he hath broken all the horne of Israell: he hath withdrawē his right hand from the enemy: yea, a flame of fire is kyndled in Jacob, and hath consumed vp all round about. He hath bent his bowe lyke an ennemye, he hath fastened his righte hande, as an aduersarye: and euery thing that was pleasant to se, he hath smitten it downe. He hath poured out his wrath lyke a fire into the tabernacle of the daughter of Sion. The Lord is become lyke as it were an enemy, he hath deuoured Israell and all hys palaces: yea, all his strong holdes hath he destroyed, and fylled the daughters of Juda with muche sorowe and heauynes. Her tabernacle (whiche was lyke a garden of pleasure) hath he destroyed: her hye solemn feasts hath he put down. The lord hath brought it so to passe, that the solempne feastes and Sabbothes in Sion, are cleane forgotten. In hys heauy displeasure hath he made the kyng and prieste to be despised. The Lord hath forsaken his owne aulter, and hath abhorred his owne Sanctuary, & hath geuē the walles of theyr tounes into the hands of the enemy. ¶ Their enemyes made a noyse in the house of the Lorde, as it had bene in a solemne feast day. The Lord thought to breake downe the walles of the daughter of Sion, he spred oute hys lyne, and drew not in his hand, till he had destroyed them: Therfore mourn the turrettes and the broken walles together. Her gates are sonke downe to the grounde, her barres are broken and smytten in sunder. Her kynges and princes are caryed away to the Gentyles. They haue neyther lawe nor Prophetes, nor yet anye vysyon frome the Lorde. The senatoures of the daughter Syon syt vppon the grounde in sylence: they haue strawed asshes vppon theyr heades, and gyrded them selues with sacke clothe. The maydens of Jerusalem hange downe theyr heades to the grounde. Myne eyes begynne to fayle me throwe weppynge, my body is dysquieted, my lyuer is poured vppon the earthe, for the greate hurte of my people, seynge the chyldrenne and babes dydde swowne in the streetes of the Cytye. Euen when they spake to their mothers: where is meate and drynke? for whyle they soo sayde, they fell downe in the streetes of the Cytye, lyke as they hadde bene wounded, and some dyed in their mothers bosome. What shall I saye of thee, O thou daughter Jerusalem, to whome shall I lyken thee? To whome shall I compare thee, O thou daughter of Syon, to comforte thee withall? Thy hurte is lyke a mayne sea, who maye heale thee? Thy prophetes haue looked oute vayne and foolyshe tynges for thee, they haue not shewed thee of thy wyckednesse, to keepe thee from captiuitye: but haue ouerladen thee, and throwe thee fallshed scatered thee abrode. All they that gooe by thee, clappe their handes at thee: hyssynge and waggynge theyr heades vppon the daughter of Jerusalem, and saye: Is this the Cytye that men call so fayre: where in the whole lande reioyseth? All thyne enemyes gape vpon thee: whisperinge and bytinge their teeth, saying: let vs deuour, for the time that we loked for is come: we haue found and sene it. The Lorde hath fulfylled the thing, that he was purposed to do: and

Pa.29a
Psa.98a
Lam.4d
Lam.2a
Jer.52b
Lam.1a
Jere.5.b
14.b.23c
27.b.and
29.b.
Jere.7.b
E
E

and perfourmed that that he had deuyſed longe ago: he hath deſtroyed, and not ſpared. He hath cauſed thyne aduerſary to triumph ouer the, and ſet vp the horne of thyne enemye. * Let thyne herte crye vnto the Lorde, O thou cirye of the daughter Sion: let thy teares runne downe lyke a ryuer daye and nyghte, reſte not, and let not the aple of thyne eye leaue of. Stande vp and make thy prayer in the firſte watch of the nighte, poure out thyne hert lyke water before the Lord, lyfte vp thyne handes, for the lyues of thy yonge chyldren, that dye of hunger in the ſtretes. Behold, O Lord, and conſider, why haſte thou gathered me vp ſo cleane? Shal the wemen then eate their owne fruite, euen chyldren of a ſpanne longe? Shall the prieſtes and prophetes be ſlaine thus in the Sanctuarye of the Lorde? Yonge and olde lye behynde the ſtreetes vppon the ground, my maydens and yonge men are ſlayne with the ſwearde: whome thou in the daye of thy wrathfull indignation haſt put to death: yea, euen thou haſte put them to death, and not ſpared them. My neyghbours that are round about me, haſt thou called, as it were to a feaſt day: ſo that in the daye of the Lordes wrath none eſcayed, neyther was anye lefte behynde. Thoſe that I haue brought and noryſhed, hath myne enemy deſtroyed.

Deu.4.e and.39.a Jer.29.c

¶ The.iii. Chapter.

I Am the man, that (throwe the rod of his wrath) haue experyence of miſerye. He droue me forthe and led me, yea, into darkenes but not into lyght. Againſt me only he turneth his hand, and layeth it euer vppon me. My fleſhe and my ſkynne hath he made olde, and my bones hath he bruſed. He hath buylded round about me, and cloſed me in with gal and trauaile. He hath ſet me in darkenes, as they that be deade for euer. He hath ſo hedged me in, that I cannot get out, and hath layed heauy fynkes vpon me. Though I cry and call piteouſlye, yet heareth he not my prayer. He hath ſtopped vp my ways with foure ſquared ſtones, and made my pathes croked. He layeth wayte for me lyke a Beare, and as a Lyon in a hole. He hath marred my wayes, and broken me in peces, he hath layed me waſte al together. He hath bente his bowe, and made me as it were a marcke to ſhoote at: The arowes of his quiuer hath he ſhot euen into my reins. * I am laughed to ſcorne of all my people, they make ſonges vppon me all the daye longe. He hath fylled me with bytterneſſe, and geuen mee wormewood to drynk. He hath ſmitten my teeth in peces with ſtones, and rolled me in the duſt. He hath put my ſoule out of reſt, I forget all good thinges. I thought in my ſelfe: I am vndone, there is no hope for me in the Lorde. O remember yet my myſerye and my trouble, the wormewood and the gall. Yea, thou ſhalte remember them, for my ſoule melteth awaye in me. While I conſyder theſe things in my hert, I get a hope agayne. Namelye, it is of the Lordes mercyes that we are not vtterlye conſumed. For truely hys pytefull compaſſion hath not ceaſſed. Newe mercyes ſhall the Lorde ſhewe vpon thee early, yea, in the dayes ſprynge. (O Lorde) great is thy faythfulneſſe. * The Lorde is my portion ſayth my ſoule, therfore wyll I hope in hym. O howe good is the Lorde vnto them, that put their truſt in hym, and to the ſoule that ſeketh after him? The good man with ſtylnes & pacience taryeth, for the health of the Lorde. O howe good is it for a man, to take the yoke vppon him from his youth vp. He ſytteth alone, hee holdeth hym ſtyll, and dwelleth quietlye by hym ſelf. He layeth hys face vpon the earth, yf (percaſe) there happen to be anye hope. He offereth his cheeke to the ſmyter, he wyll be content with'reproues. For the Lord wil not forſake for euer, * but though he punyſhe hym: yet accordyng to the multitude of hys mercyes, he receaueth to grace againe: For he doth not plage, and caſt out the childre of men

Ioh. Pſa. Ecc. Cuen

Jer.28.b Pſa.17.b 1 Re.2.b

from

from his heart. To treade all the pri-
soners of the earth vnder his fete. To
mone the iudgement of man before the
moste hyghest. To condemne a man in
E his cause. The Lord hath not pleasure
in suche thynges. What is he then that
saith: There should be som thing done
without the Lordes cōmaundement?
Out of the mouth of the most highest
goeth not euill and good? Wherefore
then murmureth the lyuyng man? let
Iob.37d hym murmure at his owne syn. *Let
Psa.14a vs looke well vpon our owne wayes
and remembre our selues, and turne a-
gayn to the Lord. Let vs lyft vp oure
heartes with our handes vnto the lord
y is in heuen. We haue ben disseblers,
and haue offended, wilte thou not be
therfore intreated? Thou hast cou-
ered vs in thy wrath, & persecuted vs,
thou haste slayne vs without any fa-
Ecc.35b uour. *Thou hast hidde thy selfe in a
cloude, that our prayer should not go
thorowe. Thou haste made vs outca-
stes, and to be despised amōg the peo-
ple. All oure ennemies gape vpon vs.
Feare and pytte is come vpon vs, yea,
Gen.19 deceit and destruction. *Whole riuers
of water gushe out of myne eyes, for
the greate hurte of my people. Myne
F eyes runne, and can not cesse, for there
is no rest. O Lorde, when wylt thou
looke downe from heauen, and consy-
der? Myne eyes breaketh my hert: be
cause of all the daughters of my citye.
Myne enemies hunted me out sharp-
ly, lyke a byrde, yea, and that without
a cause. They haue put downe my life
into a pyt, and they haue caste stones
vpon me. They poured water vppon
my head, then thought I: now am I
vndoone. I called vpon thy name, O
Lord, out of the depe pyt. Thou haste
herd my voice, & hast not turned away
thyne eares fro my sighing & crying.
Thou hast enclyned thy self vnto me,
when I called vppon thee, and haste
G sayd: feare not. Thou (O Lord) hast
mainteyned the cause of my soule, and
hast redemed my lyfe. O Lorde, thou
haste sene my blasphemers, take thou
my cause vpon thee. Thou haste well
consydered, how they go about to doo
me harme, and that all their councels
are agaynst me. Thou hast herd their
despitefull wordes (O Lord) yea and
all their imaginations against me.
The lyps of myne enemies, and their
deuises that they take agaynst me, all
the day longe. Thou seest also their
sytting downe, and their rysyng vp:
they make their songes of nothynge
but of me. Reward them (O Lord)
accordyng to the workes of their han
des. Geue them an obstinate heart:
euen thy curse. Persecute them (O
Lorde) with thyne indignation, and
roote them out from vnder the heuen.

The. iiii. Chapter.

H O we is the golde become so
dimme? Howe is the goodly
colour of it so sore changed?
and the stones of the sanctuarie thus
scattred in the corner of euery strete?
The children of Syon that were al-
way in honour, and clothed with the
most precious gold: how ar they now
lyke the earthen vesselles, whiche bee
made wyth the potters hande? The
dragons geue their ponge ones sucke
with bare brestes: but the daughter
of my people is cruell, and dwelleth
in the wildernes, like the Estriches.
The tongues of the suckyng children
cleaue to the roofe of their mouthes
for very thyrste. The yong childerne
aske breade, but there is no man that
geueth it them. They that wer wont
to fare delicately, perishe in the stre-
tes: they that afore were brought vp
in purple, make much nowe of dong.
The synne of the daughter of my peo
ple, is become greater then the wic- Gen.19a
kednes of Sodom, that sodenly was
destroyed, and not taken with hands.
Her absteiners (or Nazarees) were
whiter then the snowe or milk: their
colour was freshe, red as Corall, their
beautie like the Sophire. But now
their faces be very blacke. In somu-
che, that thou shouldest not know the
in the stretes. *Their skyn cleaueth to Psa.102a
their bones. It is withered & become
like a dry stock. They y be slain with
the sweard, are happier then suche as
dye of hunger, and perysshe away, fa-

myshyng for the fruites of the fielde.
Deu. 28.e 4.reg.6.f * The women (whiche of nature are pitifull) haue sodden their owne chil-
dren with their handes, that they might be their meat in the miserable destruc-
Tren.2.a tion of the daughter of my people.
* The Lord hath perfourmed his hey wrath: he hath poured out the fu-
riousnes of his displeasure. He hathe kyndled a fyre in Syon, which hathe consumed the fundations therof. Ney-
ther the kinges of the earth, nor al the inhabiters of the world, would haue beleued, that the ennemie & aduersary
C should haue com in at the gates of the citie of Jerusalem. Whiche neuer the lesse is come to passe for the syn of her
Gen. 9.a prophetes, & for the wickednes of her priestes: that haue shede * innocentes blood within her. So that the blynd men went stombling in the streetes, and stayned them selues with bloode. They would in no wyse touche theyr garmentes. But they cried vnto euery man: Flee the staynyng, away, get you hens, touche it not. Yea, they fled and remoued frō them: yea, they haue sayd among the Heathen, they shal no more dwel in this citie. The counte-
naunce of the Lorde hathe banyshed them, and shall neuer loke more vpon them. For they theym selues neyther regarded the Priests, nor pitied their elders. Wherfore yet our eies faile vs,
D whyle we loke for vayne helpe: seyng we be euer waiting vpō a people that can doo vs no good. The iay so sharp wayte for vs, that we can not go safe vpon the stretes: for our end is come our days are fulfilled, our end is here.
Jere.4.a. Lam.4.a * Our persecuters are swifter then the Egles of the ayre, they folowed vpon vs ouer the mountaynes, and layed wayte for vs in the wildernes. The
Gen.2.b very * breathe of our mouth, euen the annoynted Lord hym selfe was taken in their net, of whom we say: Vnder his shadow we shall be preserued a-
mong the Hethen. And thou (O daughter Edom) that dwellest in the lād of Huz, be gladde, and reioyce: for the cuppe shal come vnto thee also, which
when thou suppest of, thou shalte bee dronke n. Thy synnes be well pu-
nyshed (O thou daughter Syon) he shall not suffre thee to be caried away any more. But thy wickednes (O daughter Edom) shall he bylite, and for thy synnes sake, he shall leade thee into captiuitie.

¶ The .v. Chapter.

¶ The prayer of Jeremy.

CAll to remembrance (O lord) A
what we haue suffered, consy-
der, & see our confusyon. Our enheritance is tourned to the straun-
ger, and our houses to the aleauntes. We are become careful and fatheries, and our mothers ar as the widowes. We are fayne to drinke our own wa-
ter for money, and oure owne woodde muste we bye with money. Our nec-
kes are vnder persecution, we ar we-
rye, and haue no rest. Afore tyme we B
yelded oure selues to the Egyptians, nowe to the Assyrians, onely that we
myght haue bread ynough. * Our fa- Jer.31.f
thers (whiche nowe are gone) haue Ezr.18.a
synned, and we must beare theyr wic-
ednes. Seruantes haue the rule of vs, and no man delyuereth vs oute of their handes. We must get our liuing with the peryll of our lyues, because of the drouth of the wildernes. Our
skyn is as it had ben brent in an ouen, for very sore hunger. The wyues are rauished in Syon, and the maydens in the Cities of Iuda. The prynces are hanged vp with the hande of the enemies: they haue not spared the old sage men, they haue taken yong mens lyues from them, and the boyes are hanged vp vpon trees. The elders
syt no more vnder the gates, and the yong men vse no more playing of mu-
sike. The ioy of our hert is gone, our C
mery quyer is turned to mournynge. The garlād of our head is falle: Alas that euer we sinned so sore. Therfore our heart is full of heuines, and oure eies dimme, because of the hill of Sy-
on, that is destroyed. In soo muche that the foxes ranne vpon it. But thou, O LORD, that remaineste for-
euermore, and thy seate worth wyth-
out ende; wherefore wylt thou styll
for-

Jer.31.c forget vs, and forsake vs so long? ✠ O Lorde turne thou vs vnto thee, and so shall we be turned. Renew our days, as in old tymes: for thou haste banyshed vs now long inough, and haste bene sore displeased at vs.

¶ The ende of the Lamentations of Jeremie.

¶ The Boke of the prophete Ezechiell.

¶ The first Chapter.

A

T chaced in the .xxx. yeare, the fyfth daye of the fourth moneth that I was amonge the prysoners by the riuer of Cobar, wher the heauens opened, and I sawe a vision of God. Nowe the fyfth day of the moneth made out ỹ fyfth yere of king Jehoachims captiuitie. At the same tyme came the worde of the Lord vnto Ezechiel the son of Buzi the Priest, in the land of the Chaldees by the water of Cobar,

Ezc.10.a B ✠ where the hand of the Lord came vpon hym. And I looked, and behold, a stormy wynde came out of the north with a great cloude full of fyre, whiche with hys glystre lyghtened all rounde about. And in the middest of the fyre, it was all cleere like the face of an angell, and as it were the lykenesse of ỹ foure beasts, and this was their lykenes. They were fashioned lyke a man: sauynge, that euery one had foure faces, and foure wynges. Their legges were streight, but their feete were lyke bullockes feete, and they glystered, as it hadde bene fayre scoured mettall. Under theyr wynges vppon all the foure corners, they hadde mennes handes. Theyr faces and their wynges were towarde the foure corners: yet were the wynges so, that one ouer touched an other when they went, they turned theym not about: but echeone went streight forward. Furthermore, this was the Eze.10.b similitude of their faces. ✠ Vpon the ryght syde of these foure, their faces were lyke the face of a manne, and the face of a Lion. But vpon the left side they hadde the face of an Oxe, and the face of an Egle. Theyr faces also and theyr wynges were spred out aboue: so that twoo wynges of one touched euer twoo wynges of an other, and with the other they couered their body. Euery one when it went, it went Eze.10.c streight forwarde. Where as the spi- D rite ledde theym, thyther they went, ✠ and tourned not aboute in theyr goynge. The fashyon and countenance of the beastes, was lyke hotte coales of fyre, euen as thoughe burnynge cressettes hadde bene among the beastes: (thys was the bylyon) and the fyre gaue a glystre, and out of the fyre there went lyghtenynge. When the beastes went forward and backward, one wouide haue thoughte it hadde lyghtened. Nowe whenne I hadde well consydered the beastes, I sawe a worke of wheles vppon the earthe with foure faces also nyghe vnto the beastes. The fashyon and woorke of the wheeles was lyke the sea.

The foure wheeles were ioyned and made (to looke vpon) as it had bene one whele in an an other. When one went forward, they wente all foure, and turned theym not about in theyr goynges. They were large great and horryble to looke vppon. Theyr backes were full of eyes rounde aboute theym all fower. When the beastes wente, the wheles wente also with theym. And whenne the beastes lyft themselues vppe from the earth, the wheles were lyfte vp also. Whyther soeuer the spirite went, thither went they also, and the wheles were lyfte E vp, and folowed them: for the spirite of lyfe was in the wheeles. When the beastes wente foorthe, stoode styll, or lyft themselues from the earthe, then the wheles also went, stode styll, and were lyft vppe, for the breath of lyfe

was in the wheles. Aboue, ouer the heades of the beastes there was a firmament, whiche was fashioned as it had bene of the moste pure Chrystall, and that was spred oute aboue vpon theyr heades: vnder the same firmament wer their wynges layde abrode one towarde another, and two wynges couered the bodie of euerye beast.

F And when they went forth, I hearde the noyse of theyr wynges lyke the noyse of great waters, as it had bene the voyce of the greate G O D, and a russhynge together, as it were of an hoste of menne. And when they stode still, they lette downe theyr wynges. Nowe when they stode still, and had letten downe theyr wynges, it thondred in the firmamente that was aboue theyr heades. Aboue the firmamente that was ouer theyr heades, there was the fashion of a seate, as it had bene made of Saphir. Upon the

G seate there satte one lyke a manne. Ezec. 8 d I beheilde him, and he was like an aungell, as it had bene all of fyre wythin from his loines vpward. And beneth wher I looked vpon hym vnder the loynes, me thought he was like a shinynge fyre, that geueth lyght on euerye syde. Yea, the shyne and glystre that lyghtened rounde aboute, was lyke a rayne bowe, whych in a rainie daye appereth in the cloudes. Euen so was the similitude, wherin the glory of the Lorde appeared. When I sawe it, I fell vpon my face, and herkened vnto the voyce of him that spake.

¶ The.ii. Chapter.

B AND then sayde he vnto mee, Ezec. 3 d Stande vp vpon thy fete (O thou son of man) and I will talke wyth thee. And as hee was commonyng with me, the spirit came into me and set me vp vpon my feete: so that I marked the thinge that hee sayde vnto me. And he sayd: Behold,

B thou soonne of man: I wyll send thee to the chyldren of Israel, to those rebinagates, and obstinate people: for thei haue taken parte agaynst me, and are runne away from me: both they and Exo. 22 B theyr forefathers vnto thys day. Yea, I will sende thee vnto a people that haue rough visages and stiffe stomackes: vnto whome thou shalte saye on thys maner: This the Lord God himselfe hath spoken, that whether they be obedient or no (for it is a froward housholde) they may knowe yet that there hath beene a prophete amonge theym. Therefore (thou son of man) Jere 1.f. C feare them not, neyther bee afrayde of their wordes: for prouokers and thornes are with the. Yea, thou dost dwell amonge scorpions, but feare not their wordes, be not abashed at their lokes for it is a froward housholde. Se that thou speake my wordes vnto theym, whether they be obedient or not, for they are obstinate. Therfore thou son of man, obey thou all thynges that I saye vnto thee, and bee not thou stiffenecked, lyke as they are a stiffnecked D housholde. Open thy mouth, and eate that I geue thee. So as I was looking vp, behold, there was sent vnto me an hande, wherein was closed a Apo. 5. a booke: and the hande openedit before mee, and it was wrytten wythin and wythout ful of carefull mournynges: alas, and wo.

¶ The.iii. Chapter.

A FTer thys, sayd he vnto mee: Thou sonne of man, eat that I whatsoeuer it be: ye, eat that Jer. 15. c booke, and go thy way, and speake vn 4 Esd. 14 to the chyldren of Israell: So I opened my mouthe, and hee gaue mee the booke for to eate, and saide vnto mee: Thou sonne of man, thy bealye shall eat, and thy bowels shalbe filled with the boke, that I geue thee. Then did I eate the booke, and it was in my mouth sweter thē hony. And he said Psa. 19 b vnto me: thou son of manne, get the Apo. 11 c soone vnto the house of Israell, and * Jer. 1. b shewe them the wordes, that I com- B maunded the, for I send thee not to the people that hath a straunge vnknowen, or harde speeche, but vnto the house of Israel. Not to many nations,

whyche

which haue dyuers speaches & harde languages, whose wordes thou vnderstandest not. • Neuertheles, yf I sent the to those people, they woulde folowe thee. But the house of Israel wyll not folowe thee, for they wyll not folow me: yea, al the house of Israell haue stytte foreheades and harde herts. • Behold therfore, I wil make thy face prenayle agaynst their faces, and harden thy forehead against their foreheades: so that thy forehead shalbe harder then an • Adamante or fiynte stone: that thou maiest feare them the lesse, and be lesse afrayde of them, for they are a froward houshold. He sayd moreouer vnto me: thou sone of man, take diligent heede with thyne eares, to the wordes that I speake vnto the, fasten them in thyne herte: and go to the prisoners of thy people, speake vnto them, & saye on this maner: Thus the Lorde God hath spoken: whether ye heare or heare not. With that the spirite toke me vp. And I hearde the noyse of a greate russhyng and remouinge of the moste blessed glory of the Lorde oute of hys place. I heard also the noyse of the wynges of the beastes, that rushed one agaynst another, yea, and the ratlyng of the wheles, that wer by them, which russhyng and noyse was verye great. • Nowe when the spirite toke me vp, and caryed me away, I went with an heauye and a sorowfull mynde, but the hand of the Lorde confortes me ryght soone. And so in the beginning of the moneth Abib, I came to ỹ prisoners, • that dwelte by the water of Cobar, and remayned in that place, where they were: And so continued I among them seuen dayes, beyng verye sory. And when the seuen days were expired, the Lord sayd vnto me: Thou sonne of manne, I haue made thee a watchman vnto the house of Israell: therfore take good hede to the wordes of my mouth, and geue thē warninge at my commaundemente. If I saye vnto thee, concernynge the vngodlye man, that (without doubte) he muste dye, and thou geuest hym not warnyng, nor speakest vnto hym, that he may turne from his euell way, and so to lyue: Then shall the same vngodly man dye in his owne vnrighteousnes: but his blood will I require of thine hand. Neuertheles, yf thou geue warning vnto the wicked, and he yet forsake not his vngodlynesse: then shall he dye in his owne wickednesse, but thou hast discharged thy soule. Now yf a ryghteous manne goo from • hys ryghteousnes, and do the thynge that is euell: I wyll laye a stomblynge blocke before him, and he shall dye because thou haste not geuen him warnyng: yea, dye shall he in hys owne sinne, so that the vertue, which he did before shall not be thought vpon: but hys bloode wyll I require of thyne hande. Neuertheles, yf thou exhortest the righteous, that he synne not, and so the ryghteous doo not synne: then shall he lyue, because he hath receaued thy warninge, and thou haste discharged thy soule. And there came the hande of the Lorde vpon me, and he sayd vnto me: Stand vp, and go in to the fielde, that I maye there talke with thee. So when I had risen vp, and gone forth into the field: Behold, the glory of the Lord stode ther, • like as I sawe it afore, by the water of Cobar. • Then fel I down vpon my face, & the spirite came into me, which set me vp vpon my fete, and sayd thus vnto me: Go thy way, and shutte thy selfe in thyn house. Behold (O thou sonne of man) there shall chaynes be brought for the, to bynd the withal, so that thou shalt not escape out of them. And I will make thy tong cleue so to the rofe of thy mouth, that thou shalt be dōme, and not be as a chyder with them: for it is an obstinate houshold. But when I speake vnto thee then open thy mouth, and saye: Thus sayth the Lord god: who so heareth, let him heare: who so wyll not, let him leaue, for it is an obstinate houshold.

Jane. 3 a
Mic. 3. b
Esa. 50 b
C
Ezec. 8. a
D
Psa. 137 a
E
Ezec. 18 a
F
Ezec. 1. a
Ezec. 2. a
G

¶ The. iiii. Chapter.

THou sonne of man: take a lytle stone, and laye it before thee, and describe vpon it the citye

H

of Jerusalem, howe it is besieged, howe bulwarkes and stronge dyches are grauen on euery side of it: describe also tentes, and an hoste of men round about it, with engynes of war. Moze ouer, take an yron pan, and sette it betwyxt thee and the Citie, in stede of an yron wall. Then sette thy face towarde it, besiege it, and laye ordinaunce agaynst it, to win it. Thys shalbe a token vnto the house of Israel. But thou shalt slepe vpon thy left syde, and laye the sinne of the house of Israel vpon thee. Certaine daies ap-
B pointed, thou shalte slepe vppon that
Dani.9a syde, and beare their sinnes. ✱ Neuertheless, I wil apoynt thee a time (to putte of their sinnes) and the number of the daies. Three hundred & ninety daies must thou beare the wickednes of the house of Israel whē thou hast fulfilled these dayes, lye downe again and slepe vppon thy ryght side forthe
Nu.14c dayes, and bear the sinnes of the house of Juda. ✱ A day for a yeare, a day (I saye) for a yeare, wil I euer laye vpon thee. Therefore set nowe thy face agaynst that besieged Jerusalem, and dyscouer thyne arme, that thou maiest prophecie agaynst it. Behold, I wyll laye chaines vpon thee, that thou shalt not turne thee from one syde to another, tyl thou hast ended the dayes of thys besieging. Wherefore, take vnto
C thee wheate, barlye beanes, grosweli seede, Milium and fitches: and putte these together in a vessell, and make thee loaues of bread therof, according to the number of the dayes that thou muste lye vppon thy syde, that thou mayest haue bread to eate, for. iii. hundred and ninety daies. And the meate that thou eatest, shall haue a certayne weight appointed: namelye twentie sicles euerye daye. This appointed meate shalte thou eate daylye from the beginnynge to the ende. Thou shalte drynke also a certaine measure of water: Namely, the fyrst parte of an Hyn shalt thou drinke daily from the beginnyng vnto the ende. Barly cakes shalt thou eate, yet shalte thou fyrste toste them at a fyre made wyth mans donge, that they may see it. And with that sayde the Lord. Euen thus shall the children of Israel eate their defiled bread in the myddest of the Gentyles, amonge whome I will scatter them. Then sayde I: Oh Lord God, Behold my soule was yet neuer stayned: for fro my youth vppe vnto thys houre, I dyd neuer eate of a dead carcase, or of that whiche was slayne of wilde beastes, nether came there euer any vnclene flesh in my mouth. Wher vnto he answered me, and sayde: Wel than, I wyl graunte thee to take cowes donge for the donge of a manne, and to tooste the breade withal before them. And he sayde vnto me: Behold
D thou son of man, ✱ I wyl minyshe all
Ezec.5.d the prouision of bread in Jerusalem, so that they shal mete their bread: and eate it wyth scarsitye. But as for water, they shal haue a verye little measure therof to drinke. And when they haue noo more breade nor water, one shalbe destroyed wyth another, and famishe away, for their wickednes.

¶ The. b. Chapter.

O Thou sonne of man, take thee
A then a sharpe knyfe, namelye, a rasoure. Take that, & shaue the heare of thy head and beard: Then take the skales and the weyghte, and deuyde the heare a sunder. And after thou haste accomplished the dayes of the syege: burne the third part therof in the fire in the middest of the Citye, and cut the other third part in pyeces wyth a knyfe. ✱ As for the third part
Jer.7.d that remaineth, caste it in the wynde, and I wyl drawe out the sweard after them. Yet afterward, take a lyttle of the same, and bind it in thy cote lap Then take a curtesie of it, & cast it in the middest of the fyre: and burne it in the fyre. Oute of the same fire shall
B there go a flame, vpon the whol house of Israel. Moreouer, thus sayeth the Lorde God: This same is Jerusalē, I set her in the middest of the heathē and nations that are rounde aboute her, but shee hath despised my iudgementes more then the Gentyles themselues,

selues, and broken my commaundementes more then the nations, that lye rounde about her: For they haue caste oute myne ordinaunces, and not walked in my lawes. Therefore thus
Leu. 18 d saieth the Lord God. * For so muche as ye haue beene more augmented in number of people then the heathen, that dwel rounde aboute you, and yee haue not walked in my lawes, neyther haue yee kepte myne ordinances, and ye haue not lyued so righteouslye as the heathen that are rounde aboute you: Therefore thus saieth the Lorde
C God, I wyl also come vppon thee, I my self I say, for in the myddst of the will I sit in iudgement, in the sighte of the heathen, and will handle the of such a fashion as I neuer did before, and as I neuer wil doo frō that time foorthe, and that because of all thyne abhompynations. For the fathers
Deu. 28. c * shalbe fayne to eate their owne sonnes, and the soonnes their owne fa-
4 Re. 16 f thers. Such a courte wil I keepe in thee, and the whole remnaunt of thee wyll I scattre into all the windes. Wherfore, as truely as I lyue (saieth the Lord God) seyng thou hast defyled my sanctuarye, wyth al manner of abhominations, and wyth all thy shamfulle offences: For thys cause will I also destroye thee. Myne eye
Ier. 25 a shall not oversee thee, neyther wyll I spare thee. * One third part with-in thee, shall dye of the Pestilence, and of hunger. Another thirde parte shal be slayne downe round about the with the sweard: The other thirde parte that remayneth, will I scatter
D abroade towarde all the windes, and drawe oute the sweard after theim. Thus I wil perfourme my indignation, and set my wrath agaynst them, and ease my selfe. So that when I haue fulfilled mine anger agaynste them, they shal knowe that I am the Lorde whyche wyth a feruent gelousye haue spoken it. Moreouer I will make thee waste and abhorred, before al the heathen that dwel aboute thee, and in the sight of all them that go by thee: so that when I punishe thee in my wrath, in mine anger, and wyth the plague of my whole displeasure: thou shalt bee a derye abhomination, shame, a gasyng and wondring stock, among the Hethen, that lie about the. Euen I the Lord haue spoken it, and it shal come to passe, when I shote among them the perlous dartes of hūger, which shalbe but death. Yea, ther Eze. 14.
fore shall I shote them, because I wil destroye you: * I will encrease hunger, and minishe all the prouision of bread among you. Plages and misery wil I send you, yea and wild beastes also to destroy you. Pestilēce & bloodsheadyng shal come vpon you, and the sweard wil I bring vpon you. Euen I the Lorde, haue said it.

C The. vi. Chapter. A

AND the woord of the Lorde came vnto me, sayinge: Thou sonne of man, tourne thy face
to the * mountaynes of Israell, that Eze. 36.
thou mayst prophecie vnto them, and saye: Heare the woord of the Lord god O ye mountaynes of Israell: Thus hath the Lord god spoken to the mountayns, hylles, baleys, and dales. Behold, I, I my selfe I say, wyl bring a sweard ouer you, and destroye your Aultares, and breake downe youre hye places: I wyll caste down youre images. Your slayne men wyl I laye before your gods, and the dead carkases of the children of Israel wyll I caste before theyr Idoles, youre bo-
nes wylle I destroye rounde aboute B
youre aultars, and dwellyng places. The Cityes shall be desolate, the hyll chapelles layde waste: your aultars destroyed and broken: youre Goddes caste downe and taken awaye, youre temples layde euen with the ground, youre owne woorkes cleane rooted oute. Youre slayne menne shall lye amonge you, that ye maye learne to knowe, howe that I am the Lorde. Those that bee among you, and haue escaped the sweard, wylle I leaue amonge the Gentyles, for I wylle scatter you amonge the Nations. And they that escape of you, shall thynke vppon me among the Hethen,

where they shalbe in captiuitie. As for that whoredyshe and vnfaythefull heart of theirs, wherewyth they ran awaye fro mee, I wyll breake it: yea, and put out those eyes of theirs: that commytte fornication wyth theyr ydols. Then shal they be ashamed and displeased wyth their selues, for the wyckednesses and abhominations, whych they haue done: and shall lerne to knowe, that I am the Lorde, howe that it is not in vaine, that I the Lord spake, to bringe such mysery vppon them. The Lord sayd moreouer vnto mee: Smyte thyne handes together, and stampe with thy fete, & saye: Wo woorthe all the abhominations and wyckednesses of the house of Israell, for because of them, they shall perysh with the swearde, wyth hunger and wyth pestilence. Whoe so is farre of: shall dye of the pestilence: hee that is nye at hande, shall perysh wyth the sweard: and the other that remayne, and that are besieged, shal die of hunger. Thus wyl I satysfye my wroth full displeasure vppon theim. And so shall yee learne to knowe, that I am the Lord, when your slaine men lye amonge your ydols, and about your alters: vppon all hie hilles and toppes of mountaines among al grene trees, among al thycke okes: euen in the places, where they did sacrifice vnto all theyr ydols. I will stretch mine hand oute vppon theym, and wyl make the lande waste. So that it shal lye desolate and voyde, from the wylderneſſe of Deblothah forth, through al their habitations: to learne theym for to knowe that I am the Lorde.

¶ The.vii. Chapter.

THe woorde of the Lorde came vnto me on this maner. Thee I cal, O thou sonne of manne. Thus sayth the Lorde God vnto the lande of Israel: The end commeth vpon the lande of Israel: ye verely the ende commeth vpon all the foure corners of the lande. But nowe shall the ende come vpon thee, for I will send my wrath vpon thee, and wyl punish thee accordynge to thy wayes, and reward thee after all thyn abhominatiõs. Myne eye shal not oversee thee, Ezec.7.b
nether will I spare, but reward the, accordyng to thy ways, and declare thyne abhominations. Then shal yee knowe that I am the Lorde. Thus sayeth the Lorde God: Beholde, one misery and plage shal come after mother: the ende is here. The ende I say is come, it watcheth for thee, beholde, it is come alreadye, the destruction is earlye come agaynst thee, that dwelleth in the lande. The time is at hand, the day of sedition is hard by, and the crye shall not bee as the soundynge agayne of the mountaynes. Therefore B
I wyll shortly poure out my sore displeasure ouer the, and fulfyl my wrath vpon thee, I will iudge the after thy ways, & recõpence thee all thy abhominations. Myne eye shal not ouer- Ezec.7.b
see thee, neyther will I spare thee: but C
reward thee after thy wayes, and thyne abhominations shall bee punyshed in the myddes of thee, to learne you for to knowe, how that I am the Lorde that smyteth. Behold, the daye is here, the daye is come, the houre is runne out, the redde forbyddeth, pryde wareth greene, malicious violence is growen vp, and the vngodlye waren to a staffe. None of them shal remaine ouer, none of their ryches, not one of theyr seede, and no lamentation shalbe made for them. The time commeth 1 Cor.7.b
the daye draweth nye: Whoso byeth let him not reioyce: he that selleth, let Jer.15.b
him not be sorye: for why? Trouble 1 Esd.6.a
shal come in the myddest of theym all: D
so that the seller shal not come againe to the thyng he solde, although their lyfe be yet wyth the liuing. For whē the prophecie was preached vnto all the people, none returned from their sin, and no man tooke strength to hym agaynste his wyckednes, to saue hys owne lyfe. The trompettes shall yee blowe, and make you all readye, but no man shal go to the battel, for I am wroth wyth al the whole multitude. The sweard shalbe wythoute, pestylence & hunger within: so that whoso

is

is in the felde, shalbe slayne with the
sweard, and he that is in the city shal
perysshe wyth hunger and pestilence.
And suche as escape and flee from a-
mong theym, shalbe vpon the hylles,
like as the doues in the fielde: euerye
one shalbe afrayd because of his owne
wickednes. All handes shalbe lette
downe, and al knees shalbe weake as
the water: they shall gyrde theym sel-
ues wyth sackcloth, feare shal fal vp-
F pon them. Their faces shalbe confou
Esa.15.d ded. And their heades balde: their silu-
er shall they cast forth in the stretes,
Sop.1.d and their golde shalbe despysed. Yea
Eccl.5.b their siluer and golde may not deliuer
them, in the day of the feareful wrath
of the Lord. They shal not satisfy their
hungry soules, neither fyl their empt-
Ose.8.a. tie belies therwyth: For it is become
their owne decay through their wick-
ednes: And their bewtiful costly or-
nament that God had ordeyned to bee
their greate glory, in it they haue set
vp abhominations vnto their vdols.
For thys cause wyll I make theym
and it to bee abhorred. Moreouer, I
wyll geue it into the handes of the
straungers to bee spoyled: and to the
wicked, for to be robbed, and they shal
destroye it. My face wyl I turne frō
them, my treasurye shalbe defyled: for
the theues shall go into it, and suspēd
it. Make a chein, for the land is whol
G defyled wyth vnrygh teous iudge-
ment of innocent bloud, and the citye
is full of violent oppression. Where-
fore, I wil bryng the most cruel ti-
rantes from amonge the Heathen, to
take their houses in possession. I wil
make the pompe of the proud to cease,
and their sanctuarye shalbe defyled.
When thys trouble commeth, they
shall seeke peace, but they shall haue
none. One mischefe and sorowe shall
follow one another, and one rumour shal
Jer.38.c come after another. Then shall they
seeke visions in vayne at their Pro-
phetes. The lawe shall be gone from
the priestes, and wysedome from the
elders. The kynge shall mourne, the
Princes shalbe clothed with heuines
and the handes of the people in the
lande shal tremble for feare. I wil do
vnto them after their owne wayes,
according to their owne iudgements
will I iudge them: to learne them for
to knowe, that I am the Lord.

¶ The. viii. Chapter.

I

IT happened, that in the sixt yeare
the fifth day of the syxt moneth, I
sat in my house, and the Lordes of
the councel of Juda wyth me: and the
hande of the Lorde God fell euē there
vpon me. And as I looked vppe, I Ezec.1.c
sawe as it were a likenes of fire from
his loines downeward, and from his
loynes vpward, it shined meruelous
cleare and like an angel to loke vpon.
Ezec.3.b
B This similitude stretched oute an
hande, and toke me by the hearye loc-
kes of my head, and the spirite lift me
vp betwyxte heauen and earthe: and
brought me in a vision to Jerusalem
into the entrye of the inner porte that
lyeth towarde the North: there stode
an ymage, wyth whome he that hath
all thinges in his power, was verye
wroth. And beholde, the glorye of the
God of Israel was in the same place:
euen as I hadde seene it afore in the Ezec.1.a
fielde. And he sayde vnto me: Thou
sonne of man, O lyfte vp thine eyes,
and loke towarde the North. Then
lyfte I vppe mine eies towarde the C
North, and beholde: beside the porte
northward, there was an aulter made
vnto the ymage of prouocation in the
verye entryng in. And hee sayde fur-
thermore vnto me: Thou son of man
seest thou what these do? Seest thou
the great abhominatiōs that the house
of Israel committeth in this place?
to dryue me from my sanctuary? But
turne thee about, and thou shalt se yet
greater abhominations. And wyth
that brought he me to the court gate:
D and when I loked, behold, there was
an hole in the wal. Then sayd he vn-
to mee: Thou sonne of manne, dygge
through the wall. And when I dygg-
ed through the wall, beholde, there
was a dore. And he sayd vnto me: Go
thy way in, & loke what wicked ab-
hominatiōs they do here. So I went

in,and sawe: and behold,there wer al maner ymages of wormes & beastes, all Idoles and abhominacions of the house of Israell paynted euerye one round about the wall. Ther stode also before the ymages. lxx. Lordes of the counsell of the house of Israell: and in the middst of them stode Jaazniah the sonne of Saphan. And euery one of thē had a censoure in his hand, and oute of the cense, there wente a smoke,as it had bene a cloude. Then sayd he vnto me: Thou sonne of man, hast thou sene what the Senatoures of the house of Israel do secretly,euery one in his chamber? * For thei say: Tushe, the Lorde seeth vs not,the Lord regardeth not the world. And he sayd vnto me: Turne thee yet agayn, and thou shalt se yet greater abhominacions that they do. And with that he brought me to the dore of the porte of the Lords house,toward the north. And behold, there sat women mournyng for Tamus. Then sayd he vnto me:haste thou sene this,thou sonne of man? Turne the about,and thou shalt see yet greater abhominations then these are. And so he brought me into the inward court of the Lords house: and beholde at the porte of the Lordes house,betwyxt the fore entrye and the aulter,there were fyue and twentye men, that turned their backes vppon the temple of the Lord,and their faces towarde the east,and these worshipped the sunne. And he sayde vnto me: hast thou sene this, thou son of man? Thynketh the house of Juda, that it is but a tryfle, to do these abhominacions here? Should they fill the land full of wickednes, and vndertake to prouoke me vnto anger? Yea,and purposely to cast vp their noses vpon me. Therfore will I also do some thyng in my wrathfull displeasure, so that myne eye shall not ouersee them,neyther wyl I spare thē. * Yea,& though they crye in myne eares with a loude voyce,yet will I not heare them.

Ezo.18d

E

Job.22b Esa.22c

F

G

Prou.1c Jer.11b Mich.3a

¶ The.ix.Chapter.

He cried also with a loud voyce in myne eares saying: Come, heare ye rulers of the cytye, euery man with his weapened hand to the slaughter. Then came ther syxe men out of the strete of the vpper porte towarde the North, and euery man a weapen in his hand to the slaughter. There was one amongest them, that had on hym a lynnen raymente, and a writers pynckhorn by his side. These A B wente in,and stode beside the brasen aulter: for the glory of the Lorde was gone away from the * Cherub which Exo.40c was vpon him, and was come down to the threshoide of the house, and he called the man that had the lynen raymen vpon him,and the writers pynkhorne by hys syde, and the Lord sayde vnto him: Go thy waye thorowe the citie of Jerusalem, and sette a marke vppon the foreheades of theym, that mourne & are sory for all the abhominacions,that be done therin. And to the other,he sayd that I might heare: * Go ye after hym thorowe the citye, Judi.2.a slay,ouersee none,spare none,kill and C destroy both men and yong maydens childrē,and wyues. But as for those, that haue the marke vppon them: see that ye touch them not, * and begyn at Jer.25d my Sanctuary. Then they began at 1Per.4c the elders,which were in the temple, for he had sayde vnto them. When ye haue defiled the temple,and fylled the court with the slayne, then go youre waye forth. So they wente out,and slewe downe thorow the citie. Now whē they had done the slaughter,& I yet escaped: I fel down vpō my face, and cried,saying: O Lord God,wylt D thou then destroy al the residue of Israel,in thy fore displeasure,that thou hast poured vpon Jerusalem? Then sayd he vnto me: The wickednesse of the house of Israel and Juda is very great:so that the land is full of blood, and the citye full of vnfaythfulnesse: for they saye: * Tushe,the Lorde re- Job.22b gardeth not the earth,he seeth vs not. Esa.29.f Therfore wyll I vpon them, * myne * Ezk.7a eye shall not ouersee theym, neyther will I spare them, but wyll recompense

pence their wickednesse vppon theyr heades. And behold, the man that had the linnen rayment vpon him, and the wryters ynkehorne by his side: tolde all the maner howe it happened, and sayde: Lorde as thou haste commaunded me, so haue I done.

¶ The.x. Chapter.

A And as I loked, behold, in the firmamente that was aboute the Cherubines there appeared the similitude of a stole of Saphir vpon them: * Then sayde he that sat therin, to him that had the lynen rayment vppon him: Creepe in betwene the wheeles that are vnder the Cherubines, and take thyne handefull of hoate coles oute from betwene the Cherubines, and caste them ouer the citye. And he crept in, that I myghte see. Now the Cherubines stode vpō the right syde of the house, when the men went in, and the cloude filled the inner courte. * But the glorye of the Lorde remoued from the Cherubines, and came vppon the thresholde of the house: so that the temple was full of cloudes, and the court was full of the shyne of the Lordes glorye. Yea, and the sounde of the Cherubines wynges was heard into the fore court, lyke as it had bene the voyce of the almightye God, when he speaketh. Now when he had bydden the man that was clothed in linnen, to go and take the hote coles from the myddest of the wheles which were vnder the Cherubines: he went and stode besyde the wheles. Then the one Cherub reached forthe his hand from vnder the Cherubins, vnto the fire that was betwene the Cherubins, and toke therof, and gaue it vnto hym that hadde on the lynnen rayement in his hande: whiche tooke B it, and wente oute. And vnder the wynges of the Cherubines, there appeared the lykenes of a mans hand: I sawe also foure wheeles besyde the Cherubins, so that by euery Cherub there stode a whele. And the wheles were (to loke vpon (after the fashion of the precious stone of Charsis: yea (vnto the sight) they were all foure of one fashion, as yf one whele hadde bene in another. When they wente forth, they went all four together, not turning about in their goynge. But where the first went, thyther wente they after also, so that they turned not about in their goynge. Their whole bodies, their backs, their handes, and wynges, yea, and the wheeles also, were all full of eyes round about thē all foure. And I hearde hym call the wheles. * Euery one of them hadde foure faces: so that the one face was the face of a Cherub, the seconde of a man, the third of a lyon, the fourth of an Egle, and they were lyfted vp aboue. This is the beast, that I sawe at the water of Cobar. Nowe when the Cherubines wente, the wheeles went with them, and when the Cherubins shoke their wynges to lyfte them selues vpward, the wheeles remayned not behynde, but were with them also. Shortly, whē they stode, these stode also. And when they were lyft vp, the wheles were lyft vp also with them, for the spyrete of lyfe was in the wheles. * Then the glorye of the Lorde was lyft vp from the thresholde of the temple, and remayned vpon the Cherubins: And the Cherubins flackered with their wynges, and lyfte them selues vppe from the earth: so that I sawe whē they went, and the wheles with them. And they stode at the easte syde of the port that is in the house of the Lorde. So the glorye of the Lorde was vpon them. This is the beast that I sawe vnder the God of Israell, by the water of Cobar. And I perceaued, that it was the Cherubins. Euery one had foure faces, and euerye one foure wynges, and vnder theyr wynges, as it were mens handes. Nowe the fygure of their faces was, euen as I had sene them, by the water of Cobar, and so was the countenaunce of theym. Euery one in hys goyng went streight forwarde.

Ezec.9.a

2 Par.7.a

C

D

Eze.11.b

Ezec.1.b

The

¶ The.xi. Chapter.

A Moreouer, the ſpyrete of the Lorde lyft me vp, & brought me vnto the Eaſt port of the Lordes houſe. And behold ther were xxv. men vnder the dore among whō I ſawe Jaazniah the ſonne of Azur, and Pheltiah the ſonne of Banaiah the rulers of the people. Then ſayde the Lorde vnto me: Thou ſonne of man: theſe men ymagyne myſchefe, & a wycked counſell take they in thys cytye, ſaying: tuſh, there is no deſtruction at hande, let vs buylde houſes: thys Jeruſalem is the cauldron, and we be the fleſhe. Therfore ſhalt thou prophecye vnto them, yea, prophecye ſhalte thou vnto theym, O ſonne of man. And with that fell the ſpyrete of the Lorde vpon me, and ſayde vnto me: Speake, thus ſaith the Lord: On thys maner haue ye ſpoken (O ye houſe of Iſraell) and I knowe the
B ymaginations of your hertes. Many one haue ye murthered in this cytye, and filled the ſtretes ful of the ſlayne. Therfore thus ſayth the Lord God: The ſlayne men that ye haue layed on the grounde in thys citye, are the fleſh, and thys citye is the cauldron:
Eze.14.a * But I will bring you out of it, * ye
* mat.26 haue feared the ſwearde, and I wyll bringe a ſwearde ouer you ſayth the Lord God. I wyll dryue you out of this citie, and delyuer you into youre enemyes hande, and will condemne you. Ye ſhalbe ſlayne in all the coſtes of Iſraell, I will be auenged of you: to lerne you for to knowe, that I am the Lord. This city ſhall not be your cauldron, neither ſhall ye be the fleſhe therin: but in the coſtes of Iſrael wil I punish you, that ye may knowe, that I am the Lord: in whoſe commaundemētes ye haue not walked, nor kept
Leu.18.a his lawes: * but haue done after the
De.11.d cuſtomes of the Heathen, that lye rounde aboute you. Nowe when I
C preached, Pheltiah the ſonne of Banaiah dyed. Then fell I downe vpon my face, and cryed with a loude voyce, ſaying: O Lord god, wilt thou then vtterly deſtroy all the remnaunt of Iſraell? And ſo the worde of the lord cam vnto me on this maner, thou ſonne of man: thy brethren, thy kynſfolke, and the whole houſe of Juda, which dwell at Jeruſalem, ſay: with drawe ye farre from the Lord, for the lande is geuen vs in poſſeſſion. Ther fore tell them, thus ſayeth the Lorde God: I will ſend you farre of among the Gentyles, and ſcater you amonge the nacions, and I wyll halowe you but a lytle, in the landes wher ye ſhal come. Tell them alſo, thus ſayeth the Lord God: I will gather you agayne oute of the nacions, and bringe you frome the countreys where ye be ſcatred, and will geue you the land of Iſraell againe. And they ſhall come hyther. And they ſhall take awaye all
D their Idoles and al theyr abhominacions from thence. * And I will geue Jer.31.c
you one hert, and I will plant a new Eze.36
ſpyret within your bowels. That ſtony hart wyl I take out of your body, and geue you a fleſhely herte, that ye may walke in my cōmaundementes, and kepe myne ordinaunces, and doo them: that ye may be my people, and I your God. But loke whoſe hertes are diſpoſed to folowe their abhominacions and wicked liuings: thoſe mens dedes will I bring vpon their owne heades, ſayth the Lorde God. After this dyd the Cherubines lyfte vp their wynges, & the wheles went with them, and the glory of the Lord Eze.10.b
was vpon them: * So the glorye of the Lordes went vp from the myddeſt of the cytie and ſtode vpon the mount Eze.3.b
of the citye toward the Eaſt. * But the wynd toke me vp, and in a viſion (whiche came by the ſpyrete of God) it brought mee agayne into Caldea among the priſoners. Then the viſion that I had ſene vanyſhed awaye fro me. So I ſpake vnto the priſoners, al the wordes of the Lord, which he had ſhewed me.

¶ The.xii. Chapter.

THe woorde of the Lorde came A vnto me, ſayinge: Thou ſonne of manne, thou dwelleſte in the mid

the myddest of a froward housholde: * whiche haue eyes to see, and yet see not: eares haue they to heare, and yet heare they not, for they are an obstinate housholde. Therefore (O thou sonne of man) make thy geare redy to flyt, and go forth by fayre daye lyght, that they maye see. Yea, euen in their sight shalt thou go from thy place to an other place: if peraduenture they will consider, that they bee a disobedient housholde: Thy geare that thou hast made ready to flyt with all, shalt thou beare out by fayre day lyght that they maye see: and thou thy selfe shalt go forth also at euen in their syght, as a man doeth when he flytteth. Digge thorow the wall, that they may see, & beare thorowe it the same thyng, that thou tokest vp in their sight. In their sight shalt thou beare vpon thy shoulders, and carye it forthe in the darke. Hyde thy face that thou see not the earth, for I haue made the a shew token vnto the house of Israell. Nowe as the Lorde commaunded me, so I dyd: the geare that I had made ready brought I out by daye. At euen I brake downe an hole thorowe the wall, with my hand: and whē it was darke, I toke the gere vpon my shoulders, and bare them out in their sight.

And in the morning, came the word of the Lorde vnto me, sayinge: Thou sonne of man, the Israell that froward housholde aske thee, and saye: what doest thou there? Then tell them: Thus sayth the Lorde God: Thys punyshement toucheth the chefe rulers at Ierusalem, and all the house of Israell, that dwell amonge them. Tell them: I am your shewe token: lyke as I haue done, so shall it happen vnto you: Flee shall ye also, and go into captiuitye. * The chefest that is amonge you, shall lade hys shoulders in the darke, and get him away. He shall breake downe the wall, to carye stuffe therthorowe: He shal couer his face, that he se not the ground with his eyes. * My lyne will I spred out vpon him, and catch him in my net, and carye him to Babylon, in the land of the Caldes: which he shal not see, and yet shall he dye there. As for all his helpers, and all his hostes, that be about him: I wyll scater them to ward all the windes, and draw out a sweard after them. * So when I haue scatered them amonge the Heathen and strawed them in the lands, they shall know, that I am the Lord. But I wyll leaue a lytle number of them from the sweard, hunger, and pestilence: to tell all their abhominacions among the Heathen, wher they come: that they may know, howe that I am the Lord. Moreouer, the word of the Lorde came vnto me, sayinge: Thou sonne of man with a fearefull trembling shalt thou eate thy breade, with carefulnesse and sorowe shalte thou drynke thy water. And vnto the people of the land, speake thou on this maner: Thus sayth the Lord God, to them that dwell in Ierusalem, and in the land of Israell: Ye shall eate your bread with sorowe, and drynke youre water with heauines: Yea, the lande with the fulnes thereof shalbe layde waste, for the wickednes of them that dwell therein. And the cityes that nowe be well occupied, shalbe voyde, and the lande desolate: that ye maye knowe, howe that I am the Lorde. Yet came the worde of the Lord vnto me agayne, saying: Thou sonne of man, what maner of byworde is that, which ye vse in the lande of Israell, saying: Tushe, * seyng that the dayes are so slacke in commyng, all the visions are of none effect: Tell them therfore, thus sayeth the Lorde God: I will make that byworde to ceasse, so that it shall no more be commenlye vsed in Israell. But saye thys vnto them: the daies are at hand, that euery thynge whych hath bene prophesied, shalbe fulfylled. There shall no vision be in vayne, neyther any prophesie fayle among the chyldren of Israell: For it is I the Lorde, that speake it: and whatsoeuer I the LORDE speake, it shalbe performed. And not be slacke in commynge. Yea, euen in your daies (O ye froward housholde)

wyll

Esay. 6 b
mat. 13. b
mar. 4. a
Luke 8. b
Acts. 28 b
Ro. 11. b

r. 31. f
ec. 36

e. 10 b

ec. 3. b

Jer. 21 b
D

Eze. 11 a

Eze. 15 b and. 22. b

E

F

2 Pet. 3 d

G

wyll I deuyse somme thynge, and bryngе it to passe, sayeth the Lorde God. And the word of the Lord came vnto me, saying: Behold, thou sonne of man: The house of Israel sayth on this maner: Tushe, as for the vision that he hath sene, it wyll be manye a day or it come to passe: It is farre of yet, the thynge that he prophecyeth. Therefore saye vnto theym: Thus sayth the Lorde God: All my wordes shall no more be slacke: Loke what I speake, that same shall come to passe, sayth the Lorde.

¶ The. xiii. Chapter.

A THe word of the Lorde came vnto me sayinge: Thou sonne of man: Speake, prophesy against those prophetes, that preache in Israell: and say thou vnto them that prophesye out of their owen herte: Heare the worde of the Lord, thus sayth the Lord God: * Wo be vnto those folysh prophetes, that folowe theyr owne spyrete, and speake where they see nothyng. O Israell, thy prophetes are lyke the foxes vppon the drye fyelde: For they stand not in the gappes, nether make they an hedge for the house of Israell, that men might abyde the battell in the day of the Lord. Vaine thynges they see, and tell lyes, to- Jer. 22. c mayntayne their preachings withall. The Lorde (saye they) hath spoken it, when in verye dede the Lorde hath not sente them. Vayne vysyons haue ye sene, and spoken false prophesyes, when ye saye: the Lorde hath spoken it, where as I neuer sayde it. Therefore, thus sayeth the Lorde God: B Because youre wordes be vayne, and ye seke out lyes: Beholde, I wyll vpon you, sayeth the Lorde. Myne handes shal come vpon the prophetes that looke oute vayne thynges, and preach lyes: they shall not be in the counsell of my people, nor wrytten in the boke of the house of Israell, neyther shall they come in the lande of Israel: that ye may knowe, how that I am the Lorde God. And that for because they haue disceaued my people, * and told them of peace, where no peace was. One setteth vp a wal, and Jere. 8. b they daube it with loose claye. Therfore tell them whiche daube it with vntempered morter, that it shall fall. * For there shal come a great shower Math. 7. of rayne, greate hayle stones shall fall vpon it, and a sore storme of wynde shall breake it, so shall the wall come downe. Shal it not then be sayd vnto you: where is nowe the morter, that ye daubed it withall? Therfore thus saith the Lord God: I wil breake out in my wrathfull displeasure, with a stormy wynde, so that in myne anger there shall come a myghty shower of rayne, and hayle stones in my wrath to destroy withall. As for the wall that ye haue daubed with vntempred C morter, I will breake it down, make it euen with the ground: so that the foundacion therof shall remoue, and it shall fall: yea, and ye youre selues shall perysshe in the myddes therof: to learne you for to know, that I am the Lorde. Thus wyll I performe my wrath vpon this wal, and vpon them that haue daubed it with vntempered morter, and then wyll I say vnto you: The wall is gone, and the daubers are away. These are the prophetes of Israell, which prophesye vnto the cityе of Jerusalem, and loke oute visions of peace for them, wher as no peace is, sayth the Lord God. Wherfore (O thou sonne of man) set thy face agaynst the daughters of thy people, which prophecy out of their owen hertes: and speake thou, prophecye agaynst theym, and saye: Thus sayeth the Lorde God: Wo be vnto you, that D sowe pyllowes vnder al arme holes, and bolsters vnder the heades bothe of yonge and olde, to catche soules withall. For when ye haue gotten Ezay. 5. the soules of my people in youre captiuytye, ye prompte theym lyke, and dishonoure mee to my people, for an handefull of barley, and for a pece of bread: when ye kyl the soules of them that dye not, and promes lyfe to them, that lyue not: Thus ye dissemble with

my

my people that beleueth youre lyes. Wherfore thus sayth the Lorde God: Beholde, I wyll also vppon the pyllowes wherwith ye catch the soules in flyinge: them will I take from your armes, and let the soules go, that yee catch in flyinge. Youre bolsters also will I teare in pieces, and deliuer my people oute of youre handes, so that they shall come nomore in youre handes to be spoyled, and ye shal knowe, that I am the Lord. Seing that with your lies ye discomfort the hert of the ryghteous, whom I haue not discomforted. Againe: For so muche • as yee
Dte.4.b corage the hande of the wicked, so that he may not tourne from hys wycked waye and lyue: therfore shall ye sppe out no more vanitye, nor prophecye your owne gessynges: for I will deliuer my people oute of youre hande, that ye maye knowe, howe that I am the Lord.

¶ The.xiiii. Chapter.

A Ezc.20.a THere resorted • vnto mee certayne of the elders of Israell, and satte downe by mee. Then came the worde of the Lord vnto me, sayinge: Thou sonne of manne, these menne beare theyr vncleannesse in theyr heartes, and goe purposely vppon the stumblynge blocke of theyr owne wyckednes: should I then answere, at theyr requeste? Therefore speake vnto them, and say, thus saith the Lorde God: Euerye manne of the house of Israel that beareth hys vncleane Idols in his heart, purposyng to stumble in hys owne wyckednes, and commeth to a prophet, to enquyre anye thinge at mee by him: vnto that man wyll I the Lorde my selfe geue aunswer, accordinge to the multitude of the ydols: that the house of Israell maie be snared in their owne heartes, because they be cleane gone fro me, for their abhominations sakes. Wherfore
B Ezc.20.c tell the house of Israel: thus saith the Lorde God: • Be conuerted, forsake your Idols, and tourne your wyues from your spithines, and turne your faces from all youre abhominations. For euerye manne (whether he be of the house of Israel or a stranger, that sogeorneth in Israell) whiche departeth fro me, and carteth Idols in hys heart, purposing to go styl stombling in hys owne wyckednes, and commeth to a prophet, for to aske councell at me through hym: vnto that manne wyll I the Lorde geue aunswere, by myne owne selfe. I wyll set my face agaynst that man, and will make hym C to be an exaumple for other, yea, and a common byworde: and wyll roote him out of my people, that he may knowe howe that I am the Lorde, • and yf 3Re 22d that Prophete be dysceaued, when he Job.23 c telleth hym a worde: then I the Lord my selfe haue dysceaued that prophet, and will stretch forth myne hande vpon him, and rote him out of my people of Israell: and they bothe shalbe punished for their wickednes. Accordinge to the sinne of him that asketh, shall the sinne of the Prophet be: that the house of Israel be led no more fro me throughe erroure, and be nomore D defyled in theyr wyckednes: but that they maye be my people, and I theyr God, sayeth the Lorde God. And the worde of the Lord came vnto me, sayynge: Thou sonne of man, when the land synneth against mee, and goeth forth in wyckednes: I will stretche out myne hande vpon it, • and destroy Ezec.3 b all the prouision of their breade, and sende dearth vppon theim, to destroye manne and beaste in the lande. • And though Noe, Daniel, and Job, these Jer.15 a three men were among them, yet shal they in theyr ryghteousnesse deliuer but their owne soules, sayth the Lord God. If I bryng noysome beastes into the land, to waste it vp, and it be so desolate, that no mā may go therin for beastes: if these three men also were in the land, as truely as I liue (saith the Lord God) they shal saue neither sonnes nor daughters, but be only deliuered them selues: and as for the land, it shalbe waste. Or yf I bryng a sword E into the land, and charge it to go thorough the land: so that I slaie downe manne & beaste in it, & if these three men F were

were therein: As truely as I lyue (sayth the Lord God) they shall deliuer neither sonnes nor daughters, but only be saued them selues. If I send a pestilence into the lande, and powre out my sore indignation vppon it in bloode, so that I roote out of it bothe man and beast: And if Noe, Daniel, and Job were therin: as truely as I lyue (saith the Lord God) they shall delyuer neither sonnes nor daughters but saue their owne soules in theyr rightuousnes. Moreouer, thus saieth the Lord God: Muche more when I Jer. 27.b sende my * foure troublous plagues vpon Jerusalem: the sweard, hunger perylious beastes, and pestilence, to destroye man and beast out of it. Beholde, there shall be a remnant saued therin, which shall bryng forth their sonnes and daughters. Behold, they shall come forth vnto you, and ye shall see their waye, and what they take in hande, and ye shalbe comforted, as touchynge all the plagues that I haue brought vpon Jerusalem. They shall comfort you, when ye see theyr waye and workes: and ye shall know howe that it is not without a cause that I haue done so against Jerusalem, as I dyd, sayth the Lord God.

¶ The .xv. Chapter.

A THe word of the Lord came vnto me, sayinge: Thou sonne of manne: What commeth of the vyne among al other trees: and of the wylde vyne stocke amonge all other tymbre of the grone? Do menne take wodde of it to make any worke with all? Or may there a nayle be made of it, to hang any thyng vpon: Beholde, it is caste in the fyre to bee brente, the fyre consumeth bothe the endes of it, the myddest is brente to ashes. Is it mete then for any worke? No. Seyng B then, that it was mete for no worke, beyng whole, muche lesse maye there any thing be made of it, when the fire hath consumed and brent it. And therfore thus sayth the Lord God: Lyke as I cast the vyne into the fyre for to be brent, as other trees of the wodde: Euen so will I doo with theim that dwelle in Jerusalem, and set my face agaynst them: they shal go out from the fyre, & yet the fyre shall consume them. Eze. 12 & * Then shall ye know: that I am the end. 22.b Lord, when I sette my face agaynste them, and make the land wast: because they haue so sore offended, sayth the Lorde God.

¶ The .xvj. Chapter.

A AGayne, the word of the Lord spake vnto me, saying: Thou sonne of man, shewe the Citie of Jerusalem, theyr abhominations, and say: Thus sayth the Lorde God vnto Jerusalem: Thy progenie and kinred cam out of the land of Canaã, * thy father was an Ammorite, thy mother a Cethite, thus was the maner of thy byrthe. In the daye of thy byrth whē thou wast born, the stryng of thy nauell was not cutte of: thou wast not bathed in water to make the cleane. Thou waste neyther rubbed with salte, nor swadeled in cloutes. No man regarded thee so muche, as to doo any of these thyngs for thee, or to C shewe thee such fauour: but thou wast vtterly cast out vpon the field, yea, despised wast thou in the day of thy birth. Then came I by thee, and sawe thee troden downe in thyne owne bloode, and sayd vnto thee: Lyue, although thou be defiled in thyne owne blood: yea euen I (I telle thee) sayde vnto thee: lyue, although thou be defyled in Esai. 5.a thyne owne bloode. * So I planted Jer. 11.b thee, as the blossome of the field: thou art growen vp, and waxen great: thou haste gotten a meruailous pleasannt beautie, thy breastes are come vppe, B thy heare is goodly growen, where as thou waste naked and bare afore. Nowe when I went by thee, and loked vpon thee: Beholde, tyme was come, yea, euē the tyme to wowe thee. Then spred I my cloathes ouer thee, to couer thy dishonestie: yea, I made Jer. 3.b an othe vnto thee, * and maryed my Oseæ. 2 selfe with thee (sayth the Lord God) and so thou becammest myne owne: Then washed I thee with water, & purged

purged thy bloode from thee. I annointed thee with oyle: I gaue thee chaunge of raymentes: I made thee shoes of Taxus leather: I gyrded thee about with white silke: I clothed thee with kercheses, I decked thee with costly apparell, I put rynges vpon thy fingers: a chayne about thy necke, spanges vpon thy forehead, earerynges vpon thyn eares, and set a beautyfull crowne vpon thyne heade. Thus was thou decked with siluer and gold, and thy raiment was of fine whyte silke, of nedle worke, and of diuers colors. Thou dydst eat nothing but symneis, hony, and oyle: meruailous goodly was thou and beautiful: yea, euen a very Queene waste thou. In somuch, that thy beautie was spoken of amonge the Heathen: for thou wast excellent in my beautie, whiche I put vpon thee, saith the Lord God. But thou hast put confidence in thyn owne beautie, and played the harlot, when thou hadst gotten thee a name. Thou haste commytted whoredome with all that went by thee, and haste fulfylled their desyres: yea thou hast taken thy garmentes of dyuers colours, and deckt thyne aultars therwith, wherupon thou myghtest fulfyll thyne whoredom, * and of such a fashyon, as neuer was done, nor shall be. * The goodlye ornamentes and Jewels, whiche I gaue thee of myne owne gold and siluer, hast thou taken and made thee mens images therof, & committed whoredome withal. Thy garmentes of dyuers coloures haste thou taken, and deckt them therwith: myne oyle and incense haste thou sette before them. My meat which I gaue thee, as symneis, oyle, and hony: (to fede thee withall) that haste thou set before them, for a swete sauour. And this came also to passe, saith the Lord God. * Thou hast taken thyn owne sonnes and daughters, whome thou haddest begotten vnto me: and these haste thou offred vp vnto them, to be their meat. Is this but a smal whoredome of thyne (thynkest thou) that thou slayest my chyldren, and gyuest them ouer, to be brent vnto them? And yet in all thy abhominations & whoredome, thou haste not remembred the dayes of thy youthe, howe naked and bare thou wast at that time, & troden downe in thyne owne bloode. After all these thy wyckednesses (wo woe vnto thee, saith the Lord) (thou hast buylded thy stewes and dordell houses in euery place.) Thou hast buylt hye places, yea, at the head of euery strete hast thou buylded thee an aulter. * Thou hast made thy beautie to be abhorred, thou hast layd oute thy legges to euery one that came by, and multiplied thyne whoredom. * Thou hast committed fornication with the Egyptians thy neyghbours, whiche hadde muche flesh: and thus hast thou encreased thyne whoredome, to anger me. Behold, I dyd stretche out myne hande ouer thee, and dydde * mynyshe thy store of foode, and deliuered thee ouer into the wylles of the Philistines thyn enemies, whiche are ashamed of thy abhominable way. * Thou hast played the whoore also with the Assyrians, because thou waste insatiable: Yea, thou hast (I say) with theym played the harlote, and yet haddest thou not ynough. Thus hast thou furthermore commytted thy fornication from the lande of Canaan vnto the Chaldees, and yet thy luste not satisfied. Howe obstinate is thyne hert (saith the lord God) seyng thou doost all these workes of an errant whoore: buyldinge thy stewes at the head of euery strete, and thy dordell houses in all places & Thou hast not bē as an other whore, that holdeth scorne of a small reward, but a wyfe that breaketh wedlocke, and taketh other in steede of her husbande. Gyftes are geuen to all other whoores, but thou geuest rewardes vnto al thy louers: and offrest thē gyftes, to com vnto thee out of al places, & to cōmyt fornication with thee. It is come to passe in thee in thy whoredom contrary to ye vse of other women yea, there hath no such fornication bē committed after thee, seyng that thou

D Eze.23.b

Eze.4.b 5.d. 14.c

Eze.25.a

Jere.1.3 and. 5.b Esa.46.a Osee.2.b and. 13.a Eze.7.d and.20.d

Le. 18.c and.26.a deu.17.b and. 32.c Jere.7.d Eze.20.d Psa.105

proffereſt giftes vnto other, and no re
ward is geuen thee: this is a contrary
thyng. Therfore, heare the worde of
the Lord, O thou harlot: Thus ſaith
the Lord God: For ſomuche as thou
haſt ſette foorth thy youth to whore-
dome, and diſcouered thy ſhame, thor-
ow thy whoredome with all thy lo-
uers, and with al the Idols of thy ab
hominations in the blood of thy chil-
4.re.16.a dren, • whom thou haſt geuen theim:
and.17.c Behold therfore, I will gather toge-
ther all thy louers, vnto whom thou
haſt made thy ſelfe common: yea, and
all them whom thou fauoureſt, & eue-
ry one that thou hateſt: I will (I ſay)
gather them together rounde about thee
Eſa.47.a and • will diſcouer thy ſhame before
Naũ.3.a them, that they may ſee all thy filthi-
•Eze.23 nes. • Moreouer, I will iudge thee
as a breaker of wedlocke and a mur-
therer, & recompence thee with owne
blood in wrathe and ielouſy. I will
geue thee ouer into their power, that
breake downe thy ſtues, and deſtroye
thy bordell houſes: they ſhall ſtrippe
thee out of thy clothes, all thy fayre &
beautyfull Iewels ſhall they take
from thee, and ſo let the ſyt naked and
Le.20.d bare: • yea they ſhal bring the cõmon
people vpon thy, which ſhal ſtone thee
and ſlay the downe with their ſwer-
4.re.35.b des. • They ſhall burne vp thy hou-
ſes, and punyſhe thee in the ſyghte of
many women. Thus will I make
thy whoredome to ceaſſe, ſo that thou
ſhalte geue oute no more rewardes.
Should I make my wrath to be ſtil,
take my ielouſy from the, be contente,
and no more to be diſpleaſed? ſeynge
thou remembreſt not the dayes of thy
youth, but haſt prouoked me to wrath
in all theſe thynges? Beholde ther-
fore I will bring thyne owne wayes
vpon thyn head, ſayth the Lord God:
howbeit I neuer did vnto thee accor-
dyng to thy wyckednesſe and all thy
abhominations. Beholde, al they that
vſe common prouerbes, ſhall vſe this
prouerbe alſo agaynſt thee, ſuch a mo-
ther, ſuche a daughter. Thou arte e-
uen thy mothers owne daughter, that
hathe caſte of her huſbande, and her
chyldren: • Yea, thou art the ſyſter of Eze.16.a
thy ſyſters, whiche forſake their huſ-
bandes and their chyldren. Your mo-
ther is a Cethite, and youre father an
Ammorite. Thyne eldeſt ſiſter is Sa
maria, ſhee and her daughters that
dwell vpon thy lefte hande. But thy
youngeſt ſyſter that dwelleth on thy
ryghte hande, is Sodoma, and her f
daughters. Yet haſte thou not wal-
ked after theyr wayes, nor doone af-
ter their abhominations, but thou ſto
deſt a lytteli and very ſmall tyme, and
in all thy wayes thou haſt been more
corrupt thenne they. As truely as I
lyue, ſayth the Lorde God: Sodoma
thy ſyſter with her daughters, hathe
not doone ſo eupi as thou & thy daugh
ters. Behold, • the ſynnes of thy ſy- Ge.13.c
ſter Sodoma were theſe: Pryde, ful- and.18.c
neſſe of meate, abundance, and Idel- E.19.b.c
neſſe, theſe thynges hadde ſhe and her
daughters. Beſides that they reached
not theyr hand to the poore and nedy,
but were proude, and dyd abhomina-
ble thyngs before me: therfore I toke
them awaye, as pleaſed me. Neyther
hath Samaria done half of thy ſinnes
• yea thou haſt exceded theim in wyc-
kednes: In ſo muche that in compa- Jer.12.c
riſon of all the abhominations which
thou haſte done, thou haſte made thy
ſyſters good women. Therfore thou
(whiche diddeſt condemne thy ſiſter)
beare thyn owne ſhame, for thyn own
offences, that thou haſt cõmitted, more
abhominable then they did, which in-
dede ar more righteous then thou art.
Be thou (I ſay) aſhamed, and beare
thy ſhamefull rebuke, ſeyng that thou
haſt proued thy ſyſters, in comparíſon
of thee, ryghteous. As for theyr cap- G
tiuitie, namely the captiuitie of So-
doma, and her daughters: the capti-
nitie of Samaria and her daughters
I will bring them agayn: ſo will I
alſo bryng agayn thy captiuitie amõg
them: that thou maiſt take thyn owne
confuſion vpon thee, and be aſhamed
of all that thou haſt done, and to com
fort them. Thus thy ſyſters (name-
ly) Sodoma and her daughters: Sa-
maria, and her daughters, with thy

selfe, & thy daughters shalbe brought
againe to your old estate. When thou
wast in thy pride, and before thy wic
kednes came to light: thou wouldest
not heare speake of thy sister Sodo-
ma: vntyl the time that the Sirians
with al their townes, and the Phi-
listines with al that lye round about
them, brought thee to shame and con-
fusion: that thou myghtest bear thine
owne filthines and abhomination,
saythe the LORDE. For thus
sayeth the Lord God: I shoulde (by
right) deale with thee as thou haste
done. Thou hast despised the oth, and
broken the couenaunte. Neuerthe-
lesse, I will remember the couenant
that I made with the in thy youth,
in so muche that it shalbe an euerla-
sting couenaunt: so that thou also re-
membre thy wayes, and bee ashamed
of them: then shalt thou receaue of me
thy elder and younger sisters, whome
I wil make thy daughters, and that
Jer.31.c besyde thy couenant. And so will I
Heb.8.b. renue my couenaunt with thee, that
thou mayeste knowe that I am the
Lord: that thou mayest thinke vppon
it, be ashamed, and excuse thyne owne
confusion nomore: when I haue for-
geuen thee, all that thou haste doone
saith the Lord God.

¶ The.xvii. Chapter.

I THe word of the Lord came vn-
to me, saying. Thou sonne of
Eze.24.c man: put foorth a darke spea-
king and a parable, vnto the house of
Israel and say: Thus saith the Lorde
GOD: There came a great Gagle
Dan.7.a with great winges, yea, with a migh
tye longe bodye, and full of fethers of
dyuers coloures, vpon the mounte of
Libanus, & toke the hiest branche frō
a Cedar tree, and brake of the top of
hys twyg, and caried it into the lande
of Canaan, and set it in a citie of mar
chātes. He toke also of the sede of the
land, and planted it in a fruitful groūd
he brought it vnto great waters, and
set it as a willowe tree therby. Then
did it growe, and was a greate vyne
stocke, but low by the ground, whose
braunches turned into it selfe, and the
rootes of it, were fastened vnder it,
thus there camme of it a vyne, and it
brought forth blossomes, and spreade
out braunches. But there was ano-
ther Eagle, a great one, which hadde B
great wynges and many fethers, and
beholde, the rootes of thys vyne had
an hunger after hym, and spread oute
hys braunches towarde him, that hee
myght water her with the orchyard
that he had planted. Neuertheleſſe it
was planted vpon a good ground be-
syde great waters: so that (by reason)
it should haue brought oute branches
and fruit, and haue ben a goodly vine.
Speake thou therfore, thus saith the
Lorde God: Shal this vine prosper? C
shal not hys rootes be pluckte out, his
frute be broken of, his grene branches
wyther and fade away? yea without
either stronge arme or manye people,
that it be plucked vp by the rotes. Be
holde, it was planted: shal it prospere
therfore? Shal it not be dryed vp and
withered, yea euen in the shoting out
of his blossomes, as sone as the East
wind bloweth? Moreouer, the word
of the Lorde camme vnto me, saying: D
Speake to that frowarde housholde:
knowe ye not, what these thynges do
signify? Tel them: Behold, the king
of Babilon came to Jerusalē & toke 4Re.24g
the king & his princes, and led thē to
Babilon. He toke of the kinges sede,
and made a couenaunt with him, and
toke an othe of him: The princes of ỹ
lande toke he with him also, that the
land might be holden in subiection, &
not to rebel, but kepe the couenāt, and
fulfil it. But he fel from him, & sēt his
Embassadours into Egipt, that hee
might haue horses and much people.
Should that prosper? Should he be
kept safe, that doth such thinges. Or
should he escape, that breaketh his co-
uenant? As truely as I liue saith the E
Lorde God: He shal die at Babylon,
in the place where the kynge dwel-
leth that made hym King: whose oth
he hath despysed, and whose couenant
he hath broken. Neither shal Pharao
with his great host, and multitude of
people, mayntayne him in the warre:

when they cast vp diches, and set vp bulwarkes to destroy muche people: For seyng he hath despised the othe, and broken the couenaunt (where as he yet gaue his hande therupon) and done all these thynges, he shall not escape. Therfore thus sayth the Lorde God: As truely as I lyue, I wyll bringe myne othe that he hath despysed, and my couenant that he hath bro-
Ezc.12 b ken, vpon his owne heade. • I wyll
and.32.a cast my net about hym, and catch hym in my arme. To Babylon will I carry hym, there wil I punyshe him, because of the great offece that he made me. As for those that flee frome hym out of the hoost, they shall be slayne with the sweard. The relidue shalbe scattered toward all the wyndes: and
G ye shall knowe, that I the Lord haue spoken it. Thus sayth the Lord god: I wyll also take a braunche from an hye Cedre tree, and wyll set it, & take the vppermost twyg, that yet is but tender, and plant it vpon an hye hyll: Namely, vpon the hye hyll of Syon wyll I plant it: that it maye bringe foorth twygges, and geue fruite, and be a great Cedre tree, so that all maner of foules maye buylde in it, and make theyr nestes vnder the shadowe of his branches. And all the trees of the field shall know, that I the Lord haue brought downe the hye tree, and set the low tree vp: that I haue dried vp the greene tree, and made the dry tree to flourysshe: Euen I the Lorde that spake it, haue also bronghte it to passe.

¶ The .xviii. Chapter.

THe worde of the Lord came vnto me, on thys manner: What meane ye by this common prouerbe, that ye vse in the lande of Jsrael, saying: • The fathers haue eaten sowre grapes, and the childrens teeth are set on edge. As truely as I lyue, sayth the Lord God, ye shall vse thys
B bywoord no more in Jsrael. Beholde,
Ps.23.a • all soules are myne. Lyke as the father is myne, so is the sonne myne also. The soule that synneth, shall dye.
Le.17.a • If a man be godly, and do the thing that is equall and right, he eateth not vpon the hilles: he lifteth not his eies Leui.18.
vp to the foule Idols of Jsrael: he defileth not his neighbors wife: he medleth wyth no menstruous woman: he greueth no body: he geueth his detter his pledge agayne: he taketh none other mans good by violence: • he par mat.25.c
teth his meate wyth the hungrye: he clotheth the naked: • he lendeth no- Psa.15.a
thyng vpon vsury, he taketh nothyng ouer, he withdraweth his hand frome doyng wrong: he dealeth faithfully betwixte man and man: and walketh in my commandementes, and kepeth my lawes, and performeth them faith Ro.10.a
fully: • This is a righteous man, he shal surely liue sayth the lord God. If he now get a sonne that is a murtherer. a sheder of bloode: if he do one of these thynges, though he doo not all) Jaco.2.a
eateth vpon the hylles: he defileth his neighbours wife, he greueth the pore and nedy, he robbeth and spoyleth: he geueth not the detter hys pledge again, he lyfteth vp his eyes vnto Idols, and medleth with abhominable thynges: he lendeth vpon vsurye, and taketh more ouer. Shall this manne lyue? he shall not lyue, seyng he hath done all these abhominations, he shal C
dye, his bloud shalbe vpon him. Now if this man get a sonne also, that seeth all his fathers synnes, which he hath done, and feareth, neyther dooth suche lyke: Namely, he eateth not vpon the mountains, he lifteth not his eies vp to the Idols of Jsrael, he defileth not his neighbors wife, he vexeth no man he kepeth no mans pledge: he neyther spoileth nor robbeth any man: he dealeth his meate with the hungrye: he clotheth the naked, he oppresseth not the poore: he receaueth no vsury, nor any thyng ouer: he kepeth my lawes and walketh in my commandements. This manne shall not dye in his fathers synne, but shall lyue without faile. As for his father, because he oppressed and spoyled hys brother, and dyd wyckedly among his people: Lo, he is deade in hys owne synne. And yet saye ye: wherfore then should not

thys

this sonne beare hys fathers synne? Therfore, because the sonne hath don equitie and ryghte, hath kepte all my commaundementes, and done theym: therfore shall hee lyue in deede. The same soule that sinneth, shall dye.

deu.24.c 2pa.15 d The sonne shall not beare the fathers offence, neyther shall the father beare the sonnes offence. The ryghteousnes of the ryghteous shall bee vpon him, and the wyckednes of the wycked shalbe vppon him selfe also.

Iere.18. Eze.33 c But yf the vngodlye will tourne away from all hys sinnes that he hath done, and kepe al my commaundemẽtes, and do the thing that is equal and right: doutles he shal liue, and not dy. As for all his sinnes that hee dyd before, they shal not be thought vppon: but in his ryghteousnes that he hath done, he shall lyue. For haue I anye 2Pe.3.b pleasure in the death of a sinner, saith the Lorde God, but rather that he conuert and lyue? Agayn: if the righteous turne away from hys ryghteousnes, and do iniquitie, according to all the abhominations that the wycked man doeth: shall he lyue? All the ryghteousnes that he hath done, shall not bee thoughte vppon: but in the faulte that he hath offended wythall, and in the synne that he hath done, he shal die. And yet ye saye: Tushe, Eze.33 d the waye of the Lord is not indifferente. Heare therefore yee house of Israell: Is not my waye ryghte? Or are not Eze.32.a your wayes rather wycked? When a righteous man turneth away from hys ryghteousnes, and medleth with vngodlines, he must die therin, ye, for the vnryghteousnes that he hath don Esa.55.b must he dye. Againe: When the wicked man turneth away from his wickednes that he hath done, and doeth the thing which is equal and ryghte: G he shal saue his soule alyue. For in so much that he remembreth hym selfe, and turneth him from al hys vngodlynes that he hath vsed, hee shall lyue and not dye. And yet sayth the house of Israell. Tushe, the waye of the Lord is not equall. Are my ways vnryght? O ye house of Israel: Are not youre wayes rather vnequall. As for me, I will iudge euery man according to hys wayes, O ye house of Israel, sayth the Lord God. Wherefore, bee Esa.55 b conuerted, and turne you cleane from Mat.3.a all youre wyckednes, so shal there no sinne do you harme, Cast away from you all your vngodlines, that ye haue Eze.11 b done: make you newe heartes and a newe spyryte. Wherfore wyll ye dye, O ye house of Israell? seinge I haue no pleasure in the death of him that dyeth, sayth the Lorde God. Tourne you then, and ye shall lyue.

The .xix. Chapter. A

BVt thou sonne of man mourne thou for the princes of Israel, and saye. Wherfore lay thy mother the lioneſſe among the lyons, and norysshed her yonge ones amonge the lyons whelpes? One of her whelpes she brought vppe, and it became a lyon, it learned to spoyle, and to deuoure folke. The heathen hearde of hym, and tooke him in their nettes, and brought hym in chaynes vnto the lande of Egipt. Nowe when the B damme saw that al her hope and comforte was awaye, shee tooke another of her whelpes, and made a Lyon of hym: which went among the Lyons, and became a fearce Lyon: learned to spoyle and to deuour folke, he destroied their palaces, and made their cities waste. In so muche that the whole land and euery thyng therin, was vterly desolate, through the very voice of his roaring. Then came the heathē together on euery side out of al countreys againste him, laied their nettes for hym, and toke him in their pytte. 4Re.25a Jer.39.a * So they bound hym with chaynes and brought him to the kyng of Babilon: whiche put him in pryson, that hys voyce should nomore be heard vpon the mountaynes of Israell. As for thy mother, shee is lyke a vyne in thy bloud, planted by the water syde: her fruites and braunches are growē out of many waters, her stalkes were so strong, that men mighte haue made staues therof for officers: she grew so hye in her stalkes: so when men saw

that she exceaded the heygth & multitude of her braunches, she was rooted out in displeasure, and cast downe to the grounde. The East wynde dryed vp her fruite, her stronge stalkes were broken of, wythered and brente in the fyre. But nowe she is planted in the wildernes, in a dry and thyrsty groũd And there is a fyre gone oute of her stalkes, whiche hath brente vppe the braunches and her fruite, so that shee hath no mo stronge stalkes, to be staues for officers. This is a piteous and miserable thing.

¶ The.xx. Chapter.

A Eze.24.a

IN the vii. yeare the tenth daye of the fifth month • it happened, that certayne of the elders of Israell came vnto me, for to aske councell at the Lorde, and sat them downe by me. Then came the woorde of the Lorde vnto me on this maner: Thou soonne of man: speake vnto the elders of Israell, and say vnto theym. Thus sayth the Lorde God: are ye come hyther to aske any thing at me? As truly as I lyue (saith the Lorde) I wyll geue you no aunswer. Wilt thou not reproue them (thou sonne of manne) wilt thou not reproue them? Shewe them the abhominations of their forfathers, and tel them: Thus saith the Lorde God: • In the daye when I chose Israel, and lyft vp mine hande vppon the seede of the house of Jacob and shewed my selfe vnto them in the lande of Egypt: Yea, when I lyft vp myne hand ouer them, and sayd: I am the Lorde your God, euen in the daye that I lyft vp myne hande ouer them to bringe theym oute of the lande of Egypt, into a land that I had prouided for theym, whiche floweth wyth mylke and honye, and is a pleasaunte lande amonge all other. Then sayde I vnto them: • Cast awaye euery mã the abhominations that hee hath before him, and defyle not youre selues wyth the Idols of Egypte, for I am the Lorde your God. But they rebelled agaynst me, and would not folowme: to cast away euery man the abhominations of hys eyes, and to forsake the ydols of Egypte. Then I made mee to poure myne indygnation ouer them, and to satisfie my wrath vppon theym: yea euen in the middest of the lande of Egypte. But I would not do it, for my names sake: that it shuld not be vnhalowed before the heathen, among whom they dwelt, and among whom I shewed my selfe vnto them, that I would bryng theim out of the lande of Egypt. Nowe when I had caryed them out of the land of Egipt and brought them into the wildernes I gaue them my commaundementes, and shewed them my lawes, • which whoso keepeth shall lyue in theym: I gaue them also my holy dayes, to be a token betwyxt me and them, and ther by to knowe, that I am the Lorde, which halowe thẽ. And yet the house of Israell rebelled agaynste me in the wildernes, they would not walke in my commaundements, they haue cast awaye my lawes (whiche whoso keepeth shal lyue in them) and my Sabboth dayes haue they greatelye vnhalowed. • Then I made mee to poure out myne indignation vpon thẽ, and to consume them in the wyldernesse. Yet I would not do it, for my names sake: least it should be dyshonored before the heathen, from the whyche I had caryed them away. But I swore vnto theym in the wildernes, that I woulde not bryng them into the land which I gaue them: a lande that floweth wyth mylke and hony, and is a plesure of all landes: and that because they refused my lawes, and walked not in my commaundementes, but had vnhalowed my Sabbothes, for their hert was gone after their idols. Neuertheless, myne eye spared them so that I wold not vtterly slay them, and consume them in the wyldernes. Moreouer I sayd vnto theyr sons in the wildernes • walke not in the statutes of youre forefathers, keepe not their ordinances, & defile not your selues with their ydols, for I am ỳ lord your god. But walk in my statutes, keepe

Deu.4.b Gala.3.a Leu.28.b Exo.16.c

Nu.14.b Psa.97.b C

Exo.18

B Exo.3.b.

Deu.7.a

kepe my lawes and doo them, halow
Exo.16.c my Sabbothes: • for they are a token
31.c betwixt me & you, that ye may knowe
how that I am the Lorde your God.
Nu.15.a Notwithstanding their sons • rebel-
Leui.18. led against me also: they walked not
Gal.3.b in my statutes, they kepte not my la-
Ro.10.a wes to fulfil the (which he that doth,
shall liue in theym:) neither halowed
they my Sabboth dais. Then I made
me again to poure out my indignatiō
ouer them, and to satisfye my wrathe
D vpon them in the wildernesse. Neuer
theiesse, I withdrewe my hande for
my names sake, lest it shoulde be vn-
halowed among the Heathen, before
whom I had brought them foorth. I
lift vp my hand ouer theim also in the
wildernesse, that I wold scatter them
among the Heathen, and strawe them
among the nations, because they had
not kept my lawes, but cast alyde my
cōmaundementes, vnhalowed my sab
bothes, and lifte vp their eies to theyr
fathers Idols. Wherefore I gaue thē
also cōmandements not good, & lawes
whereby the whyche they should not
Exo.13. lyue, and I vnhalowed them in their
awne gifts, • (when I appointed for
my selfe all their first borne) to make
them desolate: that they might know,
E how that I am the lord. Therfor (O
thou sonne of manne, tell the house of
Israell, thus saith the Lord God: Be
side al this, your fathers haue yet blas
phemed me more, and greately offēded
against me. For after I had brought
them into the land, that I promised to
geue them, when they saw euery hye
hill and all the thick trees: they made
there their offeringes, & prouoked me
with their oblations, makinge swete
sauors there, & poured out theyr drink
offrings. Then I asked theim: What
is that hil aultar that ye go to it? And
therfore is it called the hie place vnto
this daye. Wherefore, speake vnto the
house of Israel: Thus saith the lorde
God: Ye are euen as vnclean as your
forefathers, and cōmit whordom also
with their abhominatiōs. In al your
Ier.19.a idols, whervnto ye bring al your ob-
lations, • and to whose honor ye burn
youre children, ye defile your selues, Deu.12.b
euen vnto this day: how dare ye then 31.b
come, and aske any question at me, O Eze.19.c
ye houshold of Israel? As truely as 4.re.11.c
I lyue saith the Lord God) ye get no 21.a
answere of me: and as for the thynge 2.pa.18.a
that ye goe aboute, it shall not come to F
passe, where as ye say: We will be as
the Hethen, and do as other people in
the land: wodde & stone wil we wor-
shyp. As truely as I liue, saieth the
Lorde God, I my selfe will rule you
with a mighty hand, with a stretched
out arme, and with indignation pou-
red out ouer you: and will bryng you
out of the nations and landes, wherin
ye are scattered, and gather you toge-
ther with a myghtye hande, wyth a
stretched out arme, and wyth indig-
nation poured out vpon you: and wil
bryng you into the wildernesse of the
people, and there I will reason with
you face to face. Lyke as I punished
your forefathers in the wylderness of
Egypt, so will I punishe you alsoo,
sayth the Lorde God. I wyll bryngе
you vnder my iurisdiction, and vnder
the bond of the couenant. The forsa-
kers also and the transgressours will
I take from amonge you, and bryngе
them out of the lande of youre habita-
tion: As for the lande of Israel, they
shall not comme in it: that you maye
knowe how that I am the LORD.
Goe to nowe then (sayeth the Lorde Esai.2.c
GOD) ye house of Israell: • Euer- 30.d
ry one of you folow your Idols, and Eze,14.a
serue them seing ye refuse to obey me.
And my holy name shall ye noo more
vnhalow with your offrings and Id-
ols. For vpon my holy hill cuē vpon
the hie hill of Israell, saieth the Lord
god, shall all the house of Israell, and
all that is in the lande, worshyp me:
• and in the same place wyll I fauour deu.15.a
them, and there wyll I require your 14.b
heaue offerynges, and the fyrstlynge
of your oblations, with all your holy
thynges. I will accept your swete sa-
uour, when I bring you from the na-
tions, and gather you together out of
the lands, wherein ye be scatred, that
I maye bee halowed in you before

the Heathen, and that ye may knowe, that I am the Lorde, whiche haue brought you into the land of Israell: yea, into the same land, that I swore to geue vnto your forefathers. There shall ye call to remembraunce youre owne wayes, and all your ymaginations, wherin ye haue bene defyled:
Jer. 18 a * and ye shall iudge your selues worthy to be destroyed, for all your wyckednes, that ye haue done. And ye shal knowe, that I am the Lorde: when I entreate you after my name, not after your wicked wayes, no, according to your corrupt workes: O ye house of Israell, sayth the Lorde. Moreouer, the worde of the Lord came vnto me, saying: Thou sonne of man, sette thy face toward the south, and speake to the south wynd, and saye to the wood toward the south: Heare the word of the Lord, thus sayth the Lorde God: Behold, I will kyndle a fire in thee, that shall consume the greene trees with the drye. No man shalbe able to quenche his flame, but all that loketh from the South to the Northe, shall be brente therein: and all flesche shall see, that I the Lorde haue kyndled it, so that no man may quench it. Then sayde I: O Lorde, they wyll saye of
Jer. 10 b me: * Tushe, they are but fables, that he telleth.

¶ The .xxi. Chapter.

A THe worde of the Lorde came to me saying: Thou sonne of man, set thy face toward Jerusalem, speake agaynst the Sanctuarye, and prophesye agaynst the land of Israel, say to the land of Israell, Thus saith the Lorde: Behold, I will vpon the, and will drawe my sweard out of the sheath, and rote oute of thee both the ryghteous and the wicked. Seynge then that I will rote out of thee both the righteous & wicked, therfore shall my sword go out of his sheath against all flesche from the north to the south: that all flesche maye knowe how that I the Lord haue drawen my sweard oute of the sheathe: and it shall not be
B put in agayne. Mourne therfore (O thou sonne of man) that thy loynes cracke withal, ye mourne bytterly for them in their presence. And yf they saye, wherfore mournest thou? Then tell them: for the tydynges that commeth, at the which all herts shal melt, all handes shalbe letten down, all stomackes shal faynt, and all knees shall waxe feble. Beholde, it commeth and shalbe fulfilled, sayth the Lord God. Agayne, the worde of the Lord came vnto me, saying: Thou sonne of man, prophesy, and speake. Thus sayth the Lorde God: speake. The sweard, the
C sweard is sharpened, and well scoured. Sharpened is it for the slaughter, and scoured that it may be bright.
Shall we then make mirth? Agaynst
Esa. 10 the * tribe of my sonne it is gone forth destroying all trees. He hath put his sweard to the dyghtyng, that good holde may be taken of it. This sword is sharpened and dyght, that it maye be geuen vnto the hande of the manslayer. Crye (O thou sonne of man, and howle, for this sword shall smyte my people, and all the rulers in Israell:) my people shalbe feared thorowe this sweard. Smyte therfore thou vpon the thyghe, for it is gone forthe to make a tryall. And what a tryall shall thys bee, when euen my scepter shalbe reproued? it shal not be sayth the Lord God. Prophesye thou
D sonne of man, and smyte thine handes together, make the sword two edged, yea, make it thre edged, that manslayers sweard, that sweard of the greate slaughter, which shall smyte them, euen in their preuy chambres: to make them abashed and faynt at the hertes, and in all gates to make some of them fall. I haue geuen ỳ fearefull sweard, O how bright and sharpe is it, howe well dight and mete for the slaughter? Get the some place alone, eyther vpō the right hand or on the left, whither so euer thy face turneth: I wyll smite my hands together also, and satisfye my wrathfull indignacion: Euen I the Lorde haue sayde it. The word of the Lord came yet vnto me agayn, saying: Thou son of man, make

the two stretes, that the sweard of the
E kynge of Babylon may come. Bothe
thes stretes shal go out of one kings
land. And chose the a place, at the head
of the strete, chose out a corner. Make
the a strete, that the sweard may com
toward Rabath of the Ammonites,
and to the strong citie of Jerusalem.
For the kyng of Babylon shall stand
in the turning of the way, at the head
Leu.19f of the two stretes: * to aske councel at
De.13,a the sothsaiers, casting the lottes with
his arowes, to aske councel at the Idole, and to loke in the liuer. But the
sothsayinge shall poynt to the ryghte
syde vpon Jerusalem, that he may set
men of war, to smyte it with a great
noyse, to crye out Ararum, to set battel
rammes agaynst the gates, to graue
vp diches, and to make bulwerkes.
Neuertheles, as for the sothsayinge,
they shal holde it but for vanitye. And
esteme them as those to whom they
haue often sworn. Notwithstanding
he shal remember their wickednes, so
that by ryght they must be taken and
wone. Therfore sayth the Lord God.
F For so much as ye your selues shewe
youre offence, and haue opened youre
wickednes, so that in all your werkes
men may see your sinnes: therfore are
ye come to remembraunce, and ye shal
be taken by violence. O thou shame-
full wicked guyde of Israell, whose
day is come: euen the tyme that wyc-
kednes shall haue an end. Thus saith
the Lord God: Take away the gar-
land, and put of the crowne, and so is
it awaye: the humble is exalted, and
the proude brought lowe. Ouerthe,
ouerthe, ouerthe them wyll I,
and destroy them: and that shal not be
fulfylled vntill he come, to whom the
iudgement belongeth, and to whome
I haue geuen it. And thou (O sonne
of man) prophesye, and speake: Thus
sayth the Lorde God to the chyldren
Jer.49d of * Ammon, and to their blasphemy,
Eze.21a speake thou: The sweard, the sweard
Amos.1 is drawen forth alredy to the slaugh-
G ter, and scoured to consume, that it
glistreth (because thou hast loked the
oute vanities, and prophecied lyes)
that it may come vpon thy necke, like
as vpon the other vngodly, which be
slayne: whose daye came, when their
wickednes was full. Should I put
it vp agayne? Naye I will punyshe
thee, in the land where thou wast no-
ryshed and borne, and peur my indig-
nacion vpon the, and will blowe vp-
on thee in the fire of my wrath, and
delyuer the vnto cruell people, which
are learned to destroye. Thou shalte
fede the fyre, and thy bloode shall be
shed in the lande, that thou mayest be
put oute of remembraunce. Euen I
the Lord haue spoken it.

The.xxii. Chapter.

MOreouer, the worde of the
Lord cam vnto me, and said:
thou sone of man, wilt thou
not reproue this blood thurstye Cy-
tye? Shewe them their abhominati-
ons, and tell them: Thus sayeth the
Lord God: O thou citye that shed-
dest blood in the myddest of thee, that
thy tyme maye come also: and makest
thee Idoles to defyle thee with all.
Thou hast made thy selfe gilty, in the
blood that thou haste shede, and defi-
led the in the Idols, which thou hast
made. Thou hast caused thy dayes to
drawe nye, and made the tyme of thy
yeres to come. Therfore wyl I make
B the to be confounded among the Hea-
then, & to be despised in all the landes,
whether they be nye or farre frome
thee: they shall laughe thee to scorne,
thou that haste gotten thee so foule a
name, and art full of myschefe. Be-
holde, the rulers of Israell haue
brought euery man his power, to shed
blood in the. * In the haue they despi- Deu.29c
sed father & mother, in thee haue they
oppressed ỹ stranger, in the haue they
vexed the widowe and the fatherles.
Thou hast despysed my Sanctuary,
and vnhalowed my Sabboth. Mur-
therers are there in thee, that shede
bloode, and eate vpon the hylles, and Leu.18.a
in thee they vse abhominacions. * In
thee haue they discouered theyr fa-
thers shame, in thee haue they vexed

wemen in their sickenes. Euery man hath dealt shamefully with his neighbours wyfe, and abhominably defyled his daughter in lawe. In the hath euery man forced his owne sister, euen
Deu.27c his fathers daughter: yea, * gyftes haue bene receaued in thee, to shedde
Exo.22c blood. * Thou hast taken vsurye and encrease, thou hast oppressed thy neyboures by extorcion, and forgotten me, sayth the Lord God. Beholde, I
D haue smitten my handes vpon thy couetousnesse, that thou haste vsed, and vpon the blood which hath bene shed in thee. Is thy hert able to endure it, or may thy hands defend them selues, in the tyme that I shall vprynge vpon thee? Euen I the Lorde that spake it,
Eze.12c will vprynge it also to passe. * I wyll scatter thee amonge the Heathen, and strowe thee about in the landes, and will cause thy filthynes to ceasse oute of thee: yea, and thou shalte be thyne owne enheryteaunce and not myne, in the syghte of the Heathen, that thou mayest knowe that I am the Lorde.
Elay.1c And the word of the Lord came vnto me, sayinge: Thou sonne of man, * the house of Israell is turned to drosse. All they that should be brasse, tynne, yron and leade are in the fyre become drosse. Therfore, thus sayth the Lord God: For so muche as ye all are turned into drosse, beholde, I wyll bring you together vnto Ierusalem, lyke as syluer, brasse, yron, tynne and leade are put together in the fornace, and the fire blowen therevnder to melte
E them. Euen so will I gather you, put you in together, and melte you in my wrath and indignation. I will bring you together, and kyndle the fyre of my cruell displeasure vnder you, that ye may be melted therin. Lyke as the syluer is melted in the fyre, so shall ye also be melted therein: that ye maye knowe, howe that I the Lorde haue powred my wrath vpon you. And the word of the Lorde came vnto me, sayinge: Thou sonne of manne, tell her,
F Thou art an vncleane lande, whiche is not rayned vpon in the daye of the
Mich.3c cruell wrath: * thy prophetes that are in the, are sworne together to devour soules, lyke as a roaryng Lyon, that lyueth by hys praye. They receaue ryches and good, and make many widowes in thee. Thy priestes breake my lawe, and defyle my Sanctuary.
* They put no difference betwene the Leu.10.c holy and vnholy, neither discern they betwene the cleane and vncleane: they turne theyr eyes fro my Sabbothes, and I am vnhalowed amonge them. Thy rulers in the are lyke rauysshing wolues, to shedde blood, and to destroy soules, for their owne couetous lucre.
* As for thy prophetes, they daube Mich.3c with vntempered claye, they see va- Sop.3.c nityes, and prophesie lyes vnto them, Eze.13b sayinge: the Lord God sayth so, wher as the Lorde hath not spoken. The people in the lande vseth wycked extorcion and robbery e. They bere the poore and nedye, and * oppresse the Exo.20a stranger agaynste ryghte. And I G soughte in the lande for a man, that wold make vp the hedge, and set him selfe in the gap before me in the lands behalfe, that it shoulde not be corrupted: but I could fynd none. Therfore I wyll poure out my cruell displeasure vpon them, and burne thē in the fyre of my wrath: theyr owne wayes will I recompence vpon their heades sayth the Lorde God.

¶ The .xxiii. Chapter.

A The word of the Lord came vnto me, sayinge: Thou sonne of man, there were two wemen, that had one mother: these (whē they were yong) began to play the harlots
* in Egipt. There were their breses Eze.20a brosed, and the pappes of their mayden hood dyd the Egiptians destroy. The eldest of them was called Oholah and her yongest syster Oholibah. These two wer my wyues, and bare sonnes and daughters. Theyr names were Samaria, and that was Oholah: and Ierusalem, that was Oholibah. As for Oholah, she began to go a whoryng, when I had taken her to me. * She was set on fire vpon her 4.re.15d louers the Assirians, as her neyghbours whiche hadde to doo with her,

that

euen the princes and lordes that wer deckt in costly aray, sayre yong men,
B lusty ryders of horses. Thus thorow her whordoms, she cleued vnto all the yonge men of Assiria. Yea, thee was mad vpon them, and defyled her selfe with all their Idols. Nether ceassed she from the fornication, that she vsed with the Egiptians, for in her youth they lay with her, they broused the brestes of her maydenhead, and pourged their whordome vpon her. Wherfore,
4.Re.18 * I deliuered her into the hãds of her louers, euen the Assirians, whõ she so loued. These discouered her shame, toke her sons & daughters, and slewe her with the swerd. In euil name gat she of all people, & they punished her.
Jere.1.b * Her syster Oholibah sawe this, and destroyed her selfe with inordinate loue more then she, and exceded her si-
4.re.16b ster in whordome, * she loued the Assiriãs (which also lay with her) namely, the princes and greate lordes, that wer clothed with all maner of gorgious apparel, all lusty horsmen & faire
C younge persons. Then I sawe that they both were defiled alike. But she increased still in whordome, for whẽ she sawe men painted vpon the wall, the ymages of the Chaldees set forth with fresh colours, & sayre girdles about them, and goodly bonettes vpon their heades, lokyng all lyke princes (after the maner of the Babilonians and Chaldees in their owne lande, wher they be borne (immediately, as sone as she sawe thẽ, she brent in loue vpon them, and sente messengers for them into the lande of the Chaldees. Now when the Babilonians cam to her, they lay with her, and defiled her with their whordom, and so was she polluted with theym. And when her
Esa.47 a lust was abated from theym, * her
Hau.3.d whordome and shame was dyscouered and sene: then my hert forsoke her lyke as my herte was gone from her sister also. Neuertheless, she vsed her whordome euer the longer the more, and remembred the dates of her youth wherin she had played the harlot in
Ex.16 t the lande of Egypt: * she brent in lust vpon them, whose flesh was lyke the flesshe of asses, and their sede lyke the sede of horses. Thus thou hast renued the filthynes of thy youthe, when thy louers broused thy paps, and marred thy breastes in Egypt. Therfore,
D (O Oholibah) thus sayth the Lord God: I wyll rayse vppe thy louers (with whom thou haste satisfyed thy luste agaynst thee, and gather theym togither round about thee: namely the Babilonians, & all the Chaldees, rulers, mightye men and tirantes, with all the Assirians: all younge and sayre louers: princes and lordes, knightes, and gentilmen, whiche be all good horsmen. These shall come vpon thee with horses, charettes, and a greate multitude of people: whiche shall be harnessed aboute thee on euery syde, with brest plates, shyldes and helmettes, I wyll punishe thee before them, yea, they theym selues shall punyshe thee, accordyng to their owne iudgemente. I will put my gelousye vpon thee, so ỹ they shall deale cruelly with thee. They shall cutte of thy nose and thine eares, and the remnaunte shall fall thorowe the sweard. They shall cary awaye thy sons and daughters, and the residue shalbe brẽt in the fire. They shal strippe thee out of thy clothes, and carye thy costlye Jewelles awaye with theym. Thus wyll I make an end of thy filthynes & whordome, whiche thou haste brought out of the lande of Egypte: so that thou shalte turne thyne eyes nomore after them, and cast thy mind nomore vpon Egypt. For thus sayth the Lorde: be-
E hold, I will deliuer the into the handes of them, whome thou hatest: yea, euen into the handes of theym with whome thou haste fulfylled thy luste which shall deale cruellye with thee. All thy laboure shall they take with them, and leaue thee naked and bare, & thus the shame of thy fylthy whordome shall come to lyghte. All these things shall happen vnto thẽ, because of thy whordome whiche thou haste vsed among ỹ Gentiles, with whose Idoles thou haste defyled thy selfe.

Thou

Thou hast walked in the way of thy syster, therefore wyl I geue thee her cuppe in thy handes. Thus sayth the Lord God: Thou shalt drynke of thy systers cuppe, howe depe and farre so euer it be to the bottome. Thou shalt be laughed to scorne, and had as gretlie in derision, as it is possible. Thou shalt be ful of dronkennes and sorow for the cuppe of thy syster. Samaria is a cup of destruction and wastinge, the same shalt thou drynke, and suppe it oute euen to the dregges, yea, thou shalt eate vp the broken pyeces of it, and so teare thyne owne brestes. For euen I haue spoken it sayth the Lord God. ℣ Therefore thus saith the Lord God: For so much as thou haste forgotten me, and caste me a side behynd thee, so beare nowe thyne owne fylthynes and whoredome. The Lorde sayde moreouer vnto me: Thou sonne of man wilte thou not reproue Oholah and Oholibah, shewe them theyr abhominatiõs, namely that they haue broken their wedlocke, and stayned their handes wyth bloudde: yea, euen with their ydoles haue they committed aduoutrye * and offred them by the fyre their owne childzen (to be deuoured) whom they had borne vnto mee. Yea, and thys haue they doone vnto me also: they haue defyled my Sanctuary in that same daye, and haue vnhalowed my Sabboth. For whē thei had slaine their childzen for theyr Idols, they came the same day into my sanctuarye to defyle it. Loe this haue they done in my house: Beside al this thou hast sent thy messangers for mē, out of farre countrees: and whē they came, thou hadste bathed and paynted, thyne eyes wyth coloures, trymmed, and set forth thy self of the best fashiō, thou sattest vpon a goodly bed, and a table spred before the, wherupō thou hast set myne * incense and mine oile. ℣ Then was there greate cheare wyth her to obtayn peace, and though with those men many men cāme, yet were there also brought men of Saba from the wyldernes: whiche gaue theym bracelets vpon their handes, and sette glorious crownes vpon their heads, and I sayde vnto her: that seinge she was strikē inoge in her whordoms: nowe shal her fornications come to an ende wyth her. And they wente into her as vnto a cōmen harlot. Euen so wente they (I saye) to Oholah, and Oholibah those fylthy wemen. O al ye that loue vertue and ryghteousnes iudge them, punyth them, * as aduoutrers and murtherers oughte to bee iudged and punyshed. For they are breakers of wedlocke, and the bloude is in their handes. Wherefore thus sayth the Lorde God: I wyl bryng a great multitude of people vpon them and make them be scattered and spoyled: these shall stone theym, and gore theym wyth their swerdes. They shal slay their sonnes and daughters, and burne vp their houses with fyre. Thus wil I destroye al such fylthynes oute of the land: that all wemen maye learne, not to do after your vnclennes. And so they shall laye their filthines vpon your owne selues, and ye shalbe punished for the sinnes that ye haue committed with your ydols: and ye shal know that I am the Lord God.

Lev.20b Eze.16b

4Re.21c Eze.16c

Exo.23.

¶ The.xxiiii. Chapter.

A

IN the nynthe yeare, in the tenth moneth, the tenth daye of the moneth came the word of the Lorde vnto me, saying: O thou son of man, wryte vp the name of this day, yea, euen the houre of this presente daye: when the king of Babilon sette him selfe agaynst Jerusalem. Shew that obstinate housholde * a parable and speake vnto theym. Thus saieth the LORDE God: Set thee a pot, set it on and poure water into it: putte al the pieces together in it all the good pieces, the loine and the shoulder, and fil it wyth the best bones. Take one of the best sheepe, and an heape of bones wythal: let it boyle wel, and lette the bones seeth wel therin. With that said the Lorde God on this manner, B * Woe be vnto the bloddye citye of the pot, wherupon the rustines hangeth, and

Eze.17b Eze.11b

Mali.3c Habac.2b

and is not yet scoured awaye. Take out the peces that are in it, one after another: there nede not lots to be cast therfore, for the blood is yet in it. Upon a playne drye stone hath she poured it, and not upon the grounde, that it might be couered with duste. And therfore haue I letten her powre her blood upon a playne dry stonye rocke, because it shold not be hid, and that I might bring my wrothfull indignation and vengeaunce upon her. Wher
C fore thus sayth the Lord God: O wo be unto that bloodethyrsty citye, for whom, euen I my selfe will make a greate fyre and set muche woode, and kindell the fyre, and seethe the flesshe, and spyce the potte, so that the verye bones shalbe brent: Moreouer, I will set the pot emptye upon the coles, so that his metal shal be brent and molten also for heate, and the filthynes of it shalbe molten in it, and the drosse of it shalbe consumed. Thou tokest gret
D payne thus to defile thy selfe. And it will not be purged fro the exceadyng drosse in it: but thorow fyre shall the drosse of it be purified. In thy filthynes, euen in thy mysscheuous dedes, thou doest continue, and because thy filthynes is abhominable, for I haue clensed thee, but thou art not clensed: Thou shalt not be pourged fro thyne vnclennesse, tyll I haue powred my wrathfull indignacion upon thee. E-
E uen I the Lord haue so deuised. Yea, it is come therto already, that I wyll do it, I will not go backe, I wyll not spare, I will not be intreated: but accordyng to thy wayes and ymaginations, thou shalte be punyshed, sayth the Lorde God. And the worde of the Lord came unto me saying: Thou son of man behold, I will take away the pleasure of thyne eies with a plague: yet shalte thou neyther mourne, nor wepe: nor water thy chekes: therfore thou mayest mourne by thy self alone but vse no deadly lamentacion. Holde on thy bonet, and put on thy shoes upon thy fete, couer not thy face, & eate
F no mourners bread. So I spake unto the people betymes in the morning and at euen my wyfe dyed: then upon the next morowe, I did as I was cōmaunded. And the people sayde unto me, wilte thou not tell us what thys signifyeth towarde us, for this thou doest for our sake? I answered them, the worde of the Lorde came unto me, saying: Tell the house of Israel, thus sayth the Lord God: beholde, I wyll suspend my sanctuary, euen the glory of your power, the pleasure of youre eyes, and the thing that ye loue, youre sonnes and daughters whom ye haue lefte, shall fall thorowe the swearde. Like as I haue don, so shal ye do also: Ye shal not hide your faces, ye shal eate no mourners breade: your bonnets shall ye haue upon your heades, G
and shoes upon your fete. Ye shal neither mourne nor wepe, but in youre synnes ye shalbe sorowfull, and one repēt with an other. Thus Ezechiell is your shewe token. For lyke as ye haue done, so (when this commeth) ye shall do also: that ye maye learne to know that I am the Lord God. But behold O thou sonne of man: In the daye when I take from them their power, their ioye and honour, the lust of their eyes, the burthen of their lyues: namely, their sonnes and daughters, shall not this be knowen? Then shall there one escape, and come unto the, for to shewe the. In that day shal thy mouth be opened to him, whiche is escaped, that thou mayest speake, and be nomore domme. Yea, and thou shalt be their shewe token that they may know how that I am the Lord.

¶ The .xxv. Chapter.

THe worde of the Lord came unto me, sayinge: Thou sonne of man, set thy face agaynste the
* Ammonites, prophecye upon them, Eze.21.b
and saye unto the Ammonites: Heare Jer.49.a
the worde of the Lorde God. Thus sayth the Lorde God: For so much as thou spekest ouer my sanctuary: A, ha, I trowe it be nowe suspended, and ouer the land of Israell: I trow it be nowe desolate, yea, and ouer the house of Juda, I trowe they be nowe led away prisoners: Beholde I will de-

lyuer

liuer the to the people of the east, that they may haue the in possession, these shall set their castelles and houses in the. They shal eate thy fruit, & drinke vp thy mylke. As for Rabath, I wil make of it a stall for camelles, and of Ammon a sheepfold: and ye shal know that I am the Lorde. For thus sayth the Lorde God: In so muche as thou hast clapped with thyne handes, and stamped with thy fete, yee, reioyced in thine herte ouer the lande of Israell
B with despyte: behold, I will stretche out myne hand ouer the also, and deliuer thee, to be spoyled of the Heathen, and rote the out from among the people, and cause the to be destroyed oute of al lands: yea, I will make the to be layde wast, that thou mayest knowe, that I am the Lord. Thus sayth the
Esa.15.a Lord God: For so muche as * Moab
Sop.2.b and Seir do saye: As for the house of Juda: it is but lyke as al other Gentiles be: Therfore beholde, I will open the syde of Moab, and take away their strength, their cityes and chefe coastes of their lande, whiche are the
C pleasures of that countrey. As namely, Bethi, Simoth, Baalmeon and Cariathaim, these will I open vnto them of the easte, that they maye fall vpon the Ammonites, & wyll geue it them in possession, so that the Ammonites shall nomore be had in remembraunce among the Heathen. Euen thys will I punishe Moab also, that they may knowe, how that I am the
Esa.24.a LORD. Moreouer thus sayth the
Jer.49.a lord God: Because that * Edom hath auenged and cased him selfe vpon the house of Juda, and hath done greate offence, and auenged hym selfe vppon them, therfore, thus sayth the Lord: I will reach out myne hand vpon Edō, and take away man and beast oute of it. From Theman vnto Dedan wyll
Ezec.25.a I make it desolat: they shall be slaine with the sweard. * Thorow my people of Israel wil I auenge me agayn vpon Edom, they shall handle him, accordyng to my wrath and indignatiō, so that they shall knowe my vengeaunce, sayeth the Lorde God. Thus sayth the Lorde God: For so much as D
Esa.14.c the * Philystynes haue dome thys, Jer.47.a namely, taken vengeaunce with despytefull stomackes, and of an old euyl wyll set them selues to destroy: Therfore, thus sayth the Lorde God: Behold, I will stretche out myne hande ouer the Philistines, and destroy the destroyer, and cause all the remnaunt of the sea coste, to perysh. A great vengeaunce will I take vpon them, and punyshe them cruelly: that they may knowe, howe that I am the Lorde, which haue auenged me of them.

The.xxvi. Chapter.

IT happened, that in the eleuenth yere, the firste daye of the moneth the worde of the Lorde came vnto
Esa.23.a me saying: Thou sonne of man, * be-
Jer.27.b cause that Tyre hath spoke vpon Je-
Eze.27.b rusalem: A ha, now I trow the portes of the people be broken, and shee turned vnto me, for nowe that shee is destroyed, I shall be fylled. Yea, therfore sayth the Lorde God: Behold O Tyre, I wil vpon thee, I will bring a great multitude of people agaynste the, like as when the sea ariseth with hys waues: These shall breake the walles of Tyre, and caste downe her towres: I wyll scrape the grounde from her, and make her a bare stone: yea, as the drying place, where the fyshers hang vp their nettes by the sea side. Euen I haue spoken it, saith the Lorde GOD. The Gentyles shall spoyle her: her daughters vppon the fielde shall perysh with the sweard, that they maye knowe howe that I
B am the Lorde. For thus sayeth the Lorde God: Beholde, I wyll bringe hyther Nabuchodonosor (whiche is the kyng of Babylon, and a kynge of kynges) from the northe vpon Tyre: with horses, charettes, horsemen, and with a greate multitude of people.
Thy deughters that are in the lande, shall he slaye with the swearde: but agaynste thee, he shall make bulwarkes, and graue vp dyches about thee, and lyfte vp hys shyeld agaynst thee. His slynges and batell rammes shall he prepare for thy walles, and wyth

hys

his weapõs breke dowñ thy towres. The duste of hys horses shall couer thee: they shalbe so manye, thy walles shall shake at the noise of the horsemẽ charets, and wheles, when he comeih to thy portes, as men do into an open citie. With the hoofes of his horsefete C shall he treade downe all thy stretes. He shall slea the people with ẏ swerd and breake downe the pyllers of the strength. They shal washe away thy ryches, and spoyle thy marchandise. Thy walles shall they breake downe and destroye thy houses of pleasure. Thy stones, thy tymber, and foundacions shall they caste in the water. Iere.7.b

* Thus wyll I stynt the melody of thy songes, and the voyce of thy mynstrelsy to an ende, so that they shall no more be heard. I wyll make a bare stone of thee: yea, a drynge place for nettes, and thou shalt neuer be buylded agayn. For euen I the Lord haue spoken it, saith the Lord God. Thus hath the Lord God spokẽ concerning Tyre. The Iles shalbe moued at the noyse of thy fall, and at the cry of the slayne that shalbe murthered in thee. All synges of the sea shall com down from theyr seates regall, they shal lay D away theyr robes, and putte of theyr costly clothyng. Yea, with trembling shall they be clothed, they shall syt vpon the ground, they shalbe afrayd at thy sodein fal, and be abashed at thee. Ezec.1.a They shall mourne for thee, and saye Apo.18.c vnto thee: * O thou noble Citie, that haste bene so greatly occupied of olde, thou that hast ben the strongest vpon the sea, with thyn inhabiters, of whõ all men stode in feare. Howe arte thou nowe so vtterly destroyed? Nowe at the tyme of thy fall, the inhabiters of the Iles, yea & the Iles them selues shall stande in feare at thy hand. For thus sayth the Lord God: Whenne I make thee a desolate Citie, as other Cities bee, that no man dwell in: and when I bring the depe vpon the, that great waters may couer the: then wil I cast thee down vnto them, that descende into the pyt, vnto a people that hath ben long deade, and set them in a lande that is benethe, lyke the old wildernesse, with them which go downe to theyr graues, soo that no man shall dwell more in thee. And I wylle make thee to be no more in honour, in the land of the lyuyng. I will make an ende of thee, and thou shalt be gone. Though thou be sought for, yet shalt thou not be found for euermore, saith the Lorde God.

¶ The .xxvii. Chapter.

THe woorde of the LORDE A came vnto me, saying: O thou sonne of man, make a lamentable complaynte vpon * Tyre, and saye vpon Tyre, thou whiche art a port of the sea, that occupieth with muche people, and many Iles: Thus speakethe the Lorde GOD: O Tyre, thou haste sayde: What, I am a noble Citie, thy borders are in the myddest of the sea, and thy builders haue made thee meruailous goodlye. All thy tables haue they made of Cypres trees of the mounte Sanyr. From Libanus haue they taken Cedre trees, to make thee Maistes: and the Okes of Basan to make thee rowers. The boordes haue they made of yuory, and al costly wodde out of the yle of Cethim. Thy sayle was of dyuers colours, small nedell woorke out of the lande of Egypte, to hang vpon thy maste: and the hangynges of pealowe silke, purple out of the yles of Elisah. They of Sydon and Arnad were thy maryners, & the wisest in Tyre were thy shyppemaysters. The eldest and wyselst at Gebal, wer they, that mended and stopped thy shippes. All shippes of the sea wyth theyr shyppmenne occupyed theyr marchaundise in thee. The Perses, Lydians, and Phutens were in thyne hoste, and helped thee to fight, these hanged vp their shields & helmets with the, these set forth thy beautie. They of Arnad were wyth thyn hoste rounde about thy walles, and the Pigmentans wer thy watchmẽ vpon thy toures, these hanged vp their quiuers rounde about thy walles, and made the meruelous goodly. Tharsis occupied & thee in al maner

of wares, in siluer, yron, tinne, & lead, and made thy market greate: Iauan, Tubal, and Meschech were thy marchantes, which brought the men, and ornamentes of metal for thy occupying. They of the house of Thogarma broughte vnto thee at the tyme of thy marte, horse, horsemenne, and mules.

Ezec.25.c They of Dedan were thy marchantes: and manye Iles that occupyed with thee, broughte the wethers, Elephant bones and Pecockes for a presente. The Syrians occupied with thee because of thy dyuers woorkes, and encreased thy marchandise, with Smaragdes, with scarlet, with nedle woork, with white lynnen cloth, with silk & with cristall. Iuda & the

D lande of Israel occupyed with thee, and broughte vnto thy markettes, wheat of Minith and panneg, balme hony oyle and triacle. Damascus also vsed marchaundyse with thee, in the beste wyne of Helbon, and with wool: because thy occupyinge was so greate, and thy wares so many: Dan, Iauan, and Mensal haue brought vnto thy markettes, yron readye made, with Cassia, and Calamus, accordyng to thyne occupying. Dedan occupyed with thee in fayre tapestrye woorke and cushines. Arabia and all the princes of Cedar haue occupyed with thee, in shepe, wethers and goates. The marchauntes of Seba, and Rema haue occupyed also with thee, in all costly spices, in all precious stones and golde, which they broughte vnto thy markettes. Haram, Chene, and Eden, the marchauntes of Saba Assiria and Chelmad, were all doers with thee, and occupied with the. In costly rayment of yelowe silke and of nedle woorke (very precious, and therfore pacte and bounde together with roapes.) Yea, and in Cedar wood, at the tyme of thy markettes, The shipE pes of Tharsis were the chiefe of thy occupying: Thus thou art full and in great worshyp, euen in the middest of the sea. Thy robbers shal bringe the into great waters, the east wind shall euer beare thee into the middst of the sea: so that thy wares, thy marchaundyse, thy riches, thy mariners, thy shyppmasters, thy builders of thy broke places, thy occupiers (that brought thee thinges necessarye) the menne of F warre that are in thee: yea, and all thy comens shal perysh in the myddest of the sea: in the day of thy fall. The suburbs shal shake at the loud cry of the shyppmen. All wyfrie menne, and all mariners vpon the sea, shall leape out of their boates, and set them selues vpon the lande. They shal lift vp their voyce because of thee, and make a lamentable crye. They shal cast dust vpon their heades, and lye downe in the ashes. They shal shaue theym selues, and put sackecloth vpon them for thy sake. They shall mourne for thee with heartful sorowe, and heuye lamentation, yea, they also shall weepe for thee. Alas, what citie hath so bene G destroyed in the sea, as Tyre is? Whe thy wares and marchaundyse came from the seas: Thou gaueste al people ynough. The kinges of the earth hast thou made rych, throughe the multytude of thy wares and occuppinge. But thou art nowe caste downe into the depe of the sea, al thy resort of people is perysshed with thee. All they that dwell in the yles are abasshed at thee, and all their kynges are afraide, yea, their faces haue changed colour. The marchantes of the nations wonder at thee: In that thou art so cleane broughte to naught, and commest no more vp.

The .xxviii. Chapter.

THe worde of the Lord came vnto me saying: thou sonne of man A tel the princes of Tire: Thus Eze.26.d saith the Lord God, because thou hast Esa.10.e a proud heart and hast sayde: I am a God, I haue my seate in the myddest of the sea lyke a God: where as thou art but a manne and not God, and yet standest in thyne owne conceate, that thou arte God. Beholde, thou thynkest thy self wyser then Daniel, that Dan.2.b there is no secretes hydde from thee. With thy wisedome and thy vnder-

standyng

standyng thou hast gotten thee great welthynes, and gathered treasure of syluer and gold. With thy great wisdome and occupying, hast thou increased thy power, & because of thy greate B rychesse, thy heart is proude. Therefore, thus sayth the Lorde God: For so muche as thou hast lyft vp thyne heart as though thou were God: behold, I wyl bring enemies vpon thee euen the tyrants of the Hethen: these shall drawe out their swoordes vpon thy beautie and wysedome, and shall defyle thy glory. They shall cast thee downe to the pytte, so that thou shalt dye in the myddest of the sea, as they that be slayne. Let see, yf thou wylte say then (before theim that slay thee) I am God: where as thou arte but a man and not God, in the handes of them that slaye the. Dye shalt thou, euen as the vncircumcised in the handes of the enemies, for I my self haue C spoken it, saith the Lord God. Moreouer, the woord of the Lord came vnto me, sayinge: Thou sonne of man, make a lamētable complaint ouer the kyng of Tyre, and telle hym: Thus sayth the Lorde God: thou art a seale of a lykenesse, full of wysedome and excellent beautie. Thou hast bene in the pleasant gardeyn of God: thou art deckt with all maner of precious stones, with Rubie, Topas, Christall, Jacinct, Onix, Jaspis, Saphir, smaragde, Carbuncle, and golde. Thy beautie and the holes that be in thee, were set foorth in the day of thy creation. Thou art a fayre Cherub, exalted by the annointing, stretched wide out for to couer. I haue sette thee in this dignitie vpon the holy mount of God, there hast thou ben, and walked amonge the fayre glysteryng stones. From the tyme of thy creation thou hast ben right excellent, tyl wickednes was found in thee. Because of thy great marchandise, thy heart is full of wickednes, and thou hast offended. Therfore wil I cast the from the mount of God (O thou couering Cherub) and destroy the among the glysteryng stoones. Thy hearte was proude in thy fayre beautie, and thorowe thy beautie thou haste destroied thy wysedom. I will cast the downe of the ground, and that in the syghte of Kynges. Thou haste defyled thy Sanctuarie, with the great wyckednes of thy vnrighteous occupieng. I E will bryng a fyre from the myddest of thee to consume thee: and wyll make thee to ashes in the syght of all them that looke vppon thee. All they that haue been acquaynted with thee amonge the Heathen, shall bee abashed at thee, seeynge thou arte so cleane brought to naughte, and commest no more vp. And the woord of the Lorde came vnto me, sayinge: Thou sonne of man, set thy face agaynste Sydon. Prophecy vpon it, and speke: Thus Joel. 3.a sayth the Lord God: Behold, O Sydon, I will vpon thee, and get me ho Zach. 9.a nour in thee, that it may bee knowen, how that I am the Lorde: when I punyshe her, and gette me honoure in her. For I will sende pestilence and bloodshedyng into her stretes, so that those which be slain with the swerd, shall lye rounde about in the myddest of her, and they shall knowe that I am the Lorde. She shall no more be a prickynge thorne, and an hurtynge bryer vnto the house of Israel, nor vnto them that lye round about her, and hate her, and they shall know that I F am the Lorde God. Thus sayth the Lord God: when I gather the household of Israell together agayn frome the nations amonge whome they bee scattered, then shall I be sanctified in them, in the syghte of the Gentiles, and they shall dwell in the lande, that I gaue to my seruaunt Jacob. They shall dwell safely therin, buylde houses, and plant vineyardes, yea safely shall they dwell therein: when I Deu. 28. haue punyshed all those, that despise them round about: and then shall they know, that I am the Lord their god.

Ezec. 26.a
Esa. 10.a
D
Esai. 2.b
Dan. 2.b

The .xxix. Chapter.

IN the tenth yere, vpon the twelfth day of the tenth moneth, the woord of the Lord came vnto me, sayinge:

Esai.19. and.20.a Jer.46.a Eze. 30. 31.&32.

O thou sonne of man(set nowe thy face agaynst Pharao the kyng of Egypt: Prophecye against him, and against ỹ whole lād of Egypt. Speke & tell him, thus saith ỹ Lord God: behold, O Pharao, thou king of Egypt I will vpon thee thou great dragon, that liest in ỹ waters: thou that sayst: the water is myne, I haue made it my selfe. I will put an hooke in thy chawes, and hange all the fishe in thy waters vpon thy skales: After that I will draw thee out of thy waters, B yea, & all the fyshe of thy waters that hang vpon thy skales. I wil cast thee out vpon the dry lande with the fyshe of thy waters, so that thou shalte lye vpon the field. Thou shalt not be gathered nor taken vp: but shalt be meat for the beastes of the field, and for the foules of the ayre: that all they which dwell in Egypt, may knowe, that I am the Lord: because thou hast bene a

4.re. 18. Esai.30. 31.&36.

staffe of reed to the house of Israel. whē they toke hold of the with their hand, thou brokest and prickedst them on every side: and if they leaned vpon the, thou brakest & hurtedst the rayns of their backes. Therfore, thus saithe the Lord God: Behold I will bryng a sweard vpon thee, and roote oute of thee both man and beast: Yea, the land of Egypt shalbe desolate and waste, and they shall knowe, that I am the Lord. Because he said: The water is myne, I my selfe haue made it. Be- C hold therfore, I wil vpon the, and vpon thy waters: I wil make the land of Egypt waste and desolate, and in a bashement, for the tower of Syenes vnto the borders of the Morians lād: so that in forty yeares there shall no foote of man walke there, neither fote of cattell go there, neither shall it bee inhabited. I will make the lande of Egypte to bee desolate, among other waste countreys, and her cities to lye voyde forty yeares, among other void cities. And I will scatter the Egyptians among the heathen and nations and strawe them in the landes about.

Jer.46.c

Agayn, thus sayth the Lord GOD: ✱whē the.xl. yere is expyred, I wil gather the Egyptiās together againe out of the natiōs, among whom they were scattered, and wyll bryng the prisoners of Egypte agayne into the lande of Pathures their owne natiue cuntrey, that they may be there a lowly small kyngdome: yea, they shall be the smallest among other kyngdomes least they exalt them selues aboue the Heathen: for I wyll so mynysh them that they shall no more rule the Heathen. They shall no more be an hope vnto the house of Israell, neyther prouoke theym any more to wickednes, to cause them turne backe, and to D folowe theym, and they shall knowe that I am the Lorde God. In the xxvii. yeare, the fyrst day of the fyrste moneth, came the worde of the Lorde vnto me, sayinge: Thou son of man, Nabuchodonosor the kyng of Babylon hath made his hoste with greate trauayle and laboure to comme before Tyre: that euerye heade may bee balde, and euerye shoulder bare. Yet hath Tyre geuen neither him, nor his hoste any reward for the greate trauayle that he hath taken there. Therfore thus saieth the Lorde God: Behold, I wyll geue the land of Egypt vnto Nabuchodonosor the kynge of Babylon, that he may take awaye all her substaunce, robbe her robberies, and spoile her spoiles, to pay his hoste theyr wages withall. I wille geue hym the lande of Egypte for hys labour that he toke for me before Tyre. At the same tyme wylle I cause the horne of the house of Israell to growe forth, and open thy mouth againe among theym: that they maye knowe, howe that I am the Lorde.

¶ The. xxx. Chapter.

THe woorde of the Lorde came moreouer vnto mee, sayinge: Thou sonne of man, prophecye and speake: Thus sayeth the Lorde GOD: Mourne, woe worth this daye: For the daye is here, the daye of the LORD is come, the darke day of the heathen, the howre is at hand. the sweard commeth vpon Egypte.

when

when the wounded men fall downe in Egypt, when her people are taken away, and when her foundacions are destroyed, the Mozians lande shall be afraied, yea, the Mozians land, Libia, and Lidia, all their commen people, and Chub, and all that be confederat vnto them, shall fall with them thorowe the swearde. Thus sayeth the Lozd: The maintainers of the land of Egypt shall fall, the pryde of her power shall come downe euen vnto the tower of Sienes shall they be slayne down with the swerd, saith the lozd God: among other desolate countreis they shalbe made desolate, and among other wast citys they shalbe wasted. And they shall knowe, that I am the Lozde, when I kyndle a fire in Egypt, and when al her helpers are destroyed. At that time shall their messengers go forth from me in shippes, to make the careles Mozians afrayd, and sozowe shall come vpon them accozding to the day of Egipt, foz doutC les it shal come. Thus sayth the Lozd God: I wyll make an end of the people of Egypte thozowe the hande of Nabuchodonosoz the kyng of Babilon. He and hys people with him: yea and the cruell tyzauntes of the Heathen shall be bzoughte to destroye the lande. They shall dzawe oute theyz sweardes vpon Egypte, and fyll the land full of slayne men. I will dzy vp their flouddes of water, and sell the land into the handes of wicked people. The land and all that is therein, will I destroy thozow the enemyes. Euen I the LORD haue sayde it.
Iae.13.a thus sayth the Lozde God. * I wyll destroy the ydoles, and bzyng the Images of Noph to an end. Ther shal nomoze be a pzynce of Egypt, and a fearfulnesse will I sende into the ED giptians lande. As foz Pathures, I will make it desolate, & kyndle a fire in Zoan the city. No, I will punysh and poure my wzathfull indignation vpon Sin, which is the strength of Egypt. All the substaunce of Alexandzia will I destroy, & kyndle a fire in E Egypt. Sin shalbe in greate heauynes, Alexandzia shalbe roted out, and Noph shall haue dayly sozowe. The best men of Helyopolis and Bubasto shalbe slayne with the swearde, and caryed away captiue. At Caphnis the day shalbe darke, when I bzeake ther the septer of the lande of Egypt, and when the pompe of her power shall haue an ende. A cloude shal couer her, and her daughters shall be led awaye into captiuitie. Thus will I punish Egypt, that they maye knowe howe that I am the Lozde. It happened in the eleuenth yeare, vpon the seuenth day of the first moneth, that the lozdes wozd came vnto me, saying: Beholde, thou sonne of man, I wyll bzeake the arme of Pharao kyng of Egypt: and lo, it shall not be bounde vp to be healed, neyther shall any playster be laied vpon it, foz to ease it, oz to make it so F strong as to hold a sweard. Therfoze thus sayth the Lozde God: Beholde, I will vpon Pharao the kyng of Egypt, and bzuse his stronge arme (yet is it but a bzoken one) and will smite the swearde oute of hys handes. As foz the Egyptians, I wyll scatter them among the Heathen, and straw them in the landes about. Agayne I wyll strength the arme of the kyng of Babylon, and geue hym a swearde in hys hande, but I wyll bzeake Pharaos arme, so that he shall holde it befoze hym pyteously, lyke a wounded man. Yea, I wyll stablyshe the kyng G of Babylons arme, and the armes of Pharao shall fall downe: that it may be knowen, that I am the Lozd whiche geue the kynge of Babylon my sweard in his hand, that he may dzawe it oute vpon the lande of Egypte, and that when I scater the Egiptians among the Gentiles, and strawe them in the landes about, they may knowe, that I am the Lozd.

¶ The.xxxi. Chapter.

MOzeouer, it happened in the H xi. yere, the firste daye of the third moneth, that the wozd

of the Lorde came vnto me sayinge: thou sonne of man, speake vnto Pharao the kyng of Egypt, and to all his people. Whom arte thou lyke in thy greatnes? Behold, Assur was lyke a Cedar tree vpon the mount of Libanus with fayre braunches: so thicke, that he gaue shadowes and shotte out very hye. His toppe reached vnto the cloudes. The waters made him gret, and the depe set him vp an hye. Rounde aboute the rotes of hym ranne there floudes of water, he sente out his lytle ryuers vnto all the trees of the
B field. Therfore was he hyer then all the trees of the fielde, and thorow the multitude of waters that he sent frō him, he obtayned many longe braunches. All foules of the ayre made their nestes in hys braunches: vnder hys bowes gendred all the beastes of the field, and vnder his shadow dwelt all people. Fayre and bewtifull was he in hys greatnes, and in the length of his braūches, for his rote stode beside great waters, no Cedar tree myght hyde him. In the pleasaunt garden of God, there was no fyre tree like his braunches, the playne trees were not
C lyke the bowes of him. All the trees in the garden of God might not be cōpared vnto him in his bewty, so fayre and goodly had I made him with the multitude of hys braunches. In so muche that all the trees in the pleasaunt gardē of God had enuy at him.
D Therfor thus saith the lorde God: for so much as he hath lift vp him self to hye, and stretched his top to the cloudes, and seyng his herte is proude in his hyghnes, I will delyuer him into the handes of the mightiest among the Hethen, which shal rote hym out. Accordyng to his wickednes wyll I cast hym awaye, the enempe shall destroy him, and the myghty men of the Heathen shall so scater him, that hys braunches shall lye vppon all mountaynes and in all valleys: his bowes shalbe broken downe to the grounde
E thorowout the lande. Then all the people of the lande, shall go from hys shadowe, and forsake him, when he is fallen, all the foules of the ayre shall syt vpon him, and all wylde beastes of the fielde shall go about among his braunches: so that from hence forthe, no tree in the water shall attayne to his hyghnes, nor reach his toppe vnto the cloudes, neyther shall any tree of the water stand so hye, as he hathe done. For vnto death shall they all be delyuered vnder the earthe, and go downe to the graue lyke other men.
F Moreouer, thus sayth the Lord God: In the day when he goeth downe to the graue, I wil cause a lamentation to be made, I will couer the depe vpon him, I will staunch his floudes, and the great waters shalbe restrayned. I shall cause Libanus to be sorowfull for his sake, and all the trees of the fyelde shalbe smytten. I wyll make the Heathen shake at the sound of his fall, when I caste him downe to hell with them that descende into Esa.15c the pyt. All the trees of Eden, with Eze.32c all the chosen and best trees of Libanus, yea, and all they that are planted vpon the waters, shall mourne with him also in the lower habitations: for they shal go downe to hell with him, vnto theym that be slayne with the sweard, which dwelt afore vnder the shadowe of his arme among the Heathen. To whom shalt thou be lykened, that art so glorious and great, a-
G mong the trees of Eden? Yet art thou cast downe vnder the earth (amonge the trees of Eden) where thou must lye among vncircumcised, with them that be slaine with the sweard. Euen thus is it with Pharao and all hys people, sayth the Lord God.

The xxxii. Chapter.

I N the eleuenth yere, the first day I. of the tweluth moneth, the worde of the Lorde came vnto me saying: thou sonne of man, take vp a lamentacion vpon Pharao the kyng of E- Eze.19b gypt and saye vnto him, thou arte reputed as a lyon of the Heathen, and as a whalefysh in the sea: thou castest thy waters about the, thou troublest the waters with thy fete and stampest in their floudes. Thus sayth the

Lorde

Eze.22.f and.17.a Lorde God: * I wyll spreade my net ouer thee, namely, a greate multitude of people: these shall dryue thee into my yarne, for I wil cast thee vpon the land, and let thee lye vpon the fielde, that all the fowles of the ayre may syt vpon thee. I will geue all the beasts of the field inough of thee. Thy flesshe will I caste vppon the hilles, and fyll the valeys with thy highnesse. I wil water the lande with the abundaunce of thy blood, euen to the mountayns, and the ryuers shalbe full of thy blud. when thou art put out, I wyl couer the heuen, & make hys starres dimme Esa.33b * I wylle spreade a clowde ouer the Sunne, and the Moone shal not geue her lyght. All the lyghtes of Heauen wyll I put out ouer thee, and bringe darknes vpon thy land, sayth the lorde God. I wylle trouble the heartes of many people, when I bryng thy destruction among the Heathen & countreys, whome thou knowest not. Yea I will make many people with their kings so afraid thorow the, that their heare shall stande vp, when I shake my sweard at theyr faces. Sodeynly shall they be astonied, euery manne in hymselfe, at the daye of thy falle. For thus sayth the Lorde God: The king of Babylons sweard shall come vpon thee, with the swordes of the woorthies wyl I smyte down thy people. All they that bee myghtie amonge the Gentiles shall wast the proud pompe of Egypte, and bryngе downe all her people. All the cattell also of Egypte wyll I destroye, that they shall come no more vpon the waters: so that neither mans foote nor beasts clawe, shall stirre them any more. Then wyll I make theyre waters deepe, and cause theyr floods to runne lyke oyle, saith the Lord God. When I make the lād of Egypte desolate, and whenne the countrey with all that is therin, shall be layde waste, and when I smyte all theym whyche dwelle in it, that they may know that I am the lord. This is the mournynge that the daughters of the Heathen shall make: Yea, a sorow & lamentation shal they take vp, vpon Egypt, & all her people, sayth the Lord God. In the.xii.yeare the.x.day of the moneth cam the woord of the lord vnto me, saying: Thou sonne of man: Take vp a lamentation vpon the people of Egypt, and caste them downe, yea, them I say, and the myghty people of the Heathen also, euen wyth them * that dwell benethe, and wyth theym that go downe into the graue. Downe (how fayre soeuer thou bee) and lay the with the vncircumcised. Among those that be slayne with the sweарde, shal they lye. To the sword is shee alreadye delyuered, therefore plucke down to the grounde, her, and all her multitude. The myghtye woorthies shall speake to hym out of the hyll, and to his healpers, that bee gone downe and lye vncircumcised, & with theym that bee slayne with the sweard. Assur is there also with hys company, & their graues round about which were slain and fel all with the sweard, whose graues lye beside him in the lowe pitte. His commens are buried round about his graue altogether, wounded and slayne wyth the sword, which men afore time brought feare into the lande of the lyuyng. * There is Elam also with all his people, and theyr graues rounde about: whiche all beynge wounded & slayne with the sweard, are gone down vncircumcised vnder the earth, whiche neuertheless sometyme brought feare into the land of the liuing: for wyth whiche they beare their shame, wyth the other that be gone down to the graue Theyr burial is geuen them, and all their people, amonge theym that bee slain. Their graues are rounde about all them, which be vncircumcised, and with them that be slaine thorowe the sweard: for seyng that in tymes paste, they made the land of the lyuynge afrayd, they must now bear theyr own shame with theym that go downe to the pytte, and lye among them that be slayne. There is Meseech also, and Tubal, and theyr people, and their graues rounde about. These all are among the vncircumcised, and theym

Esa.14 e Eze.31 c Jer 49 e Dan.8.a

that be slayne wyth the swearde, because afore tyme they made the lande of the lyuynge afrayde. Shoulde not they then lye also amonge the woorthies, and vncircumcysed Gyauntes: which wyth their weapons are gone downe to hell, whose swordes are layed vnder their heades, whose wickednes is vpon theyr bones: because that as woorthies, they haue brought feare into the land of the lyuinge. Yea amonge the vncircumcysed shalt thou be destroyed, and slepe wyth thē, that G perished throgh the sword. There is Jer.49b the land of Edom wyth theyr kynges, and prynces also, whyche wyth their strength are layed by them that were slayne wyth the sword: yea, amonge the vncircumcysed, and theym whyche are gone downe into the pit. Moreouer, ther be al the prynces of ꝑ north, with al the Sidonians which are gone downe to bee slayne. Wyth their feare and strength they are come to confusion, and lye there vncircumcysed among those that be slaine with the swearde: and beare their owne shame, wyth them that be gon downe to the pit. Nowe when Pharao seeth thys, he shalbe comforted ouer al hys people, that be slayne with the sword both Pharao & all his hoste, sayth the lord God. For I haue geuē my feare in the lād of the liuing. But Pharao and al hys people shal lye amonge the vncircumcised, and among them that be slayne wyth the sword, sayeth the Lord God.

¶ The .xxxiii. Chapter.

A Gayne, the word of the Lord came vnto me, saying: Thou A sonne of man: Speake to the children of thy people and tell theym: whan I send a swearde vpon a land, yf the people of the lande take a man of their countrye, and sette him to bee b their watchmanne, the same manne (when he seeth the sword come vpon the land) shal blowe the trompet and warne the people. If a manne nowe heare the noyse of the trompette and wyl not be warned, and the swearde come, and take him away: hys bloude shalbe vpon hys owne heade, for he hearde the sounde of the trompet, and wouldе not take heede, therefore hys bloud be vpon him. But yf he wil receaue warning, he shal saue hys lyfe. B Agayne yf the watche manne see the sword come, and blowe it not wyth the trompet, so that the people is not warned, if the sword come then, and take any man from amonge them, the same shalbe taken away in hys owne synne, but his bloud wyll I requyre Exe.3,c of the watchmans hande. And nowe (O thou sonne of man) I haue made thee a watchmanne vnto the house of Israel, that where as thou hearest any thyng out of my mouth, thou maiest warne theym on my behalfe. Yf I saye vnto the wicked, thou wicked, thou shalt surely die, and thou geuest him not warning that he mai beware of his vngodlye waye: then shall the wycked dye in hys owne synne, but hys bloud wil I requyre of thy hand. Neuertheless: yf thou warne the wycked of hys waye, to tourne from it, where as he yet wyll not be turned from it, then shal he dye because of his synne, but thou haste deliuered thy soule. Therfore (O thou son of man) C speake vnto the house of Israel. Yea, say thus: Our offences and sinnes lie vpon vs, and we be corrupt in theym, howe shoulde we then be restored vnto lyfe? Tell them: As truelye as I Eze.18c lyue sayeth the Lord God, I haue no pleasure in the death of the wycked, but muche rather, that the wycked turne from hys way and liue. Turne you, tourne you from your vngodlye wayes, O yee of the house of Israel. Wh wherefore wyll yee dye? Thou soonne of manne, tell the chylderne of thy people: The ryghteousnesse of Eze.18d the righteous shal not saue hym whē soeuer he turneth away vnfaythfully Again, ꝑ wickednes of ꝑ wicked shal not hurt him, whēsoeuer he conuerteth frō his vngodlines, & the righteousnes of the righteous shal not saue his lyfe, whan soeuer he synneth. If I say vnto the righteous, that he shall surely liue, and so he trust to his owne ryghte-

rightcousnes, and do synne, then shall his rightcousnes be no more thought
D vpon, but in the wickednes ẏ he hath
Esa.55.b done, he shal die. • Again, if I say vn-
Jer.18.a to the wicked: thou shalt surely die, &
so he turn from his sinnes, and do the
thing that is lawfull and right: In so
muche ẏ the same wicked man geueth
ẏ pledge againe, restoreth that he had
taken away by robbery, walketh in ẏ
cōmaundementes of life, and doth no
wrong. Then shall he surely liue, and
not die. Yea, the sinnes ẏ he hath don,
shal neuer be thought vpon. For in so
much as he doth now the thyng that
is lawful & right, he shal liue. And yet
the childrē of thy people say: Euen, ẏ
way of the lord is not right: but they
lie, wher as their own way is rather
vnright. When the rightous turneth
from his rightcousnes, and dothe the
thing that is wicked, he shal die ther-
fore. But if the wicked turne frō his
wyckednes, doynge the thyng that is
lawfull & right, he shall lyue therfore.
Eze.18.f Yet ye saye: • The way of ẏ Lorde is
•Ro.2.a not equal: O ye house of Israell, • I
will iudge euery one of you after his
E wais. In the.xii. yere, the.v. day of ẏ
tenth month of our captiuitie, it hap-
ned, ẏ one which was fled out of Je-
rusalē, cam vnto me, & saide: The citie
is destroied. Now ẏ hand of the Lord
had bē vpon me the euening afore this
man (which was escaped) came vnto
me, & had opened my mouth, vntil the
morning ẏ he cam vnto me: yea, he ope
ned my mouthe, so ẏ I was no more
dombe. Thē came ẏ word of the Lord
vnto me, & saide: Thou son of mā: these
that dwel in ẏ wasted land of Israel,
say: Abrahā was but one man, and he
had the land in possession: now ar we
many, and the land is genē vs to pos-
F sesse also. And therfore tel thē. Thus
Le.17.d sayth the Lorde God: • In the bloud
haue ye eaten, your eyes haue ye lifte
Deu.3.a vp to Idoles, • and haue shed bloud:
shall ye then haue the land in possessi-
on? Ye leane vpon your swearde, ye
worke abhominations, euery one de-
fyleth hys neighbors wyfe: and shall
ye then possesse the lande? Saye thou
these wordes vnto them. Thus sayth
the Lorde God. As truely as I liue,
all ye that dwell in this wyldernesse
shalbe slain with the sweard: what so
euer is vppon the fielde, I wyll geue
vnto the beastes to be deuoured: those
that be in strong holdes and dennes,
shall dye of the pestilence. For I wil
make the lande so desolate and waste,
and the pompe of her strengthe shall
come to an ende. The mountaines of
Israel shalbe so wast that no mā shall G
trauaile thereby. • Thenne shall they Ezec.5.e
learne to know, that I am the Lord,
when I make the land waste and de-
solate, because of all theyr abhomina-
tions, that they haue wrought. And
thou sonne of man, the childzen of thy
people that talke of thee, by the wal-
les and in the doores of theyr houses
saying one to an other: Come, let vs
heare, what word is gone forth from
the Lord. These shal come vnto thee
after the maner of a great people: yea,
as who sayth, they were my people,
they syt downe before thee, and here
thy wordes, but they doo not there-
after: • for in theyr mouthes they Esa.31.e
make a iest of them, and theyr hert Mat.15.
goeth after their owne couetous lu-
cre. And as a ballet that hath a swete
tune, and is pleasaunte to synge, so
shalt thou be vnto them: thy wordes
shall they heare, but they wylle not
doo therafter. When thys commeth
to passe: (for lo, it commeth in dede)
thenne shall they knowe, that there
hath ben a prophet among theim.

¶ The.xxxiiii. Chapter.

I

AND the woorde of the Lorde came vnto me, saying: Thou
soonne of man, prophecye a-
gaynste the shepheardes of Israell,
Prophecie and speake vnto theym.
Thus sayeth the LORDE God: Eze.13.a
• Woe bee vnto the shepeheardes of
Israel, that fede them selues. Shold
not the shepeherdes fede the flockes?
Yehaue eaten vp the fatte, yee haue
clothed you wyth the wol: The best
fed haue ye slayne, but the flock haue

ye not norysshed. The weake haue ye
Luke.4b not holden vp, * the sicke haue ye not
healed, the broken haue ye not bounde
together, the oute castes haue ye not
brought agayne, the loste haue ye not
1Pet.5a sought, but * churlishlye and cruelye
haue ye ruled theym. Thus are they
scatred here and ther without a shep-
herd, yea, al the beastes of the field de-
B uoure them, and they go astraye. My
sheepe go wandringe vpon all moun-
taynes and vpon euery hye hyll: Yea,
they be scatred abrode in all ỹ feldes, & ther is no man that careth for them, or seketh after theym. Therefore, O ye
shepeherdes, heare the woorde of the
Lord. Thus sayth the Lord God: As
truelye as I lyue, for so muche as my
shepe are robbed, and deuoured of all
the wylde beastes of the field, hauing
no shepherd: and seyng that my shep-
herdes take no regarde of my sheepe,
but fede them selues only, and not my
C shepe. Therfor heare the woord of the
Lord (O ye shepherdes) Thus sayth
the Lorde God: Beholde, I my selfe
wil vpon the shepherdes: and require
my shepe from their hands, and make
them ceasse from fedyng of my shepe:
yea, the shepherdes shall fede theym
selues nomore. For I wil deliuer my
sheepe out of their mouthes, so that
D they shal not deuoure them after this:
Joh.10a For thus sayth the Lord God: * Be-
Heb.13d holde, I will loke to my sheepe my
1Pet.2c selfe, and seke them. Lyke as the shep-
herd among the flock seketh after the
shepe that are scatered abrode, euen so
wil I seke after my shepe, and gather
them together out of all places, wher
they haue bene scatered in the cloudy
and darke day. I will bring them out
from al people, and gather them toge-
ther out of all landes. I will bringe
them into their owne lande, and fede
them vpon the mountaynes of Israell, by the riuers and in all the pla-
ces of the countrey. I will fede them
in right good pastures and vppon the
hye mountaynes of Israel shall their
foldes be. Ther shal they lie in a good
fold, and in a fat pasture shal they fede
euen vpon the mountaines of Israel.
I will fede my sheepe my selfe, and
bringe theym to their reste, sayth the
Lord God. * Such as be lost, will I Luke.4.c
seke: such as go astray will I bringe Joh.10c
agayne, suche as be wounded, will I
bynde vp, suche as be weake, will I
make strong, such as be fat and strōg,
those will I roote out, and fede them
with the thing that is lawful. And as
for you (O my shepe) sayth the Lord E
God, * I will put a difference among Mat.25.a
the shepe, among the wethers, and the
geates. Was it not ynough for you, to
eate vp the good pasture, but ye muste
treade downe the residue of your pa-
sture with your fete also? Was it not
ynough for you to dryncke cleare wa-
ter, but ye muste trouble the residue
also with your fete? Thus my shepe
must be fayne to eate the thinge, that
ye haue troden down with your fete,
and to drink it, that ye with your fete
haue defiled. Therfore thus sayth the
Lord God vnto them: Behold I will
feuer the fat shepe from the leane: for
so muche as ye haue shot the weake
shepe vpon the sydes and shoulders,
and runne vppon theym with youre
hornes, so longe tyll ye haue vtteriye
scattred them abrode. I wil helpe my
sheepe, so that they shall nomore be
spoyled: yea, I will discerne one shepe
from another. I will rayse vp vnto
them one only shepherd, euen my ser-
uant * Dauid, he shall * fede them, and Jer.30d
he shall be their shepherd. I the Lord * Act.2.e
will be their God, and my seruaunte
* Dauid shalbe their prince. Euen I Mich.5a
the Lorde haue spoken it. Moreouer, F
I wyll make a couenaunte of peace
with them, and dryue all euill beastes
out of the land: so that they may dwel
safelye in the wildernes, and slepe in
the wods. Good fortune and prosperi
tye will I geue the, and vnto all that
be round about my hyll. * A prospe- deu.11.b
rous shower and rayne will I sende
them in due season, that the trees in
the wod may bring forth their frutes
and the grounde her increase. They
shalbe safe in their land, & shall know
that I am the Lord, which haue bro-
ken their yocke and delyuered theym
out

out of the handes of those, that helde
G them in subiection. They shall no-
more be spoyled of the Heathen, nor
deuoured with the beastes of the land
but safely shal they dwel, and no man
shall fraye them. I will set vp an ex-
cellente plante for theym, so that they
shal suffer nomore hunger in the land,
neyther beare the repryfe of the Hea-
then any more. Thus shall they vn-
derstand, that I the Lorde their God
am with them, and that they (euen the
house of Israell) are my people sayth
the Lord God. Ye men are my flocke,
Psa.95 f • ye are the shepe of my pasture: and I
am your God, saith the Lord God.

¶ The.xxxb. Chapter.

A MOreouer, the worde of the
Lord came vnto me, saying:
Thou sonne of man, turne
Esa.34 a thy face towarde the mounte • Seir,
Jer.49 b prophesye vppon it, and saye vnto it.
Eze.35 b Thus sayth the Lord God: Beholde,
(O thou mount Seir) I will vpon
thee, I will reach out myne hande o-
uer the, yea, waste and desolate will I
make thee. Thy cities will I breake
downe, and thou shalt lye voyde, that
thou mayest know, howe that I am
Nu.20.c the Lord. • For so much as thou bea-
Deu.2.a rest an olde enemitie against the chil-
dren of Israell, and haste drawen the
children of Israell vpon the sweard,
what tyme as they were troubled and
punyshed for their sinne: Therfore, as
truely as I liue, saith the Lord God,
B I will prepare thee vnto bloode, yea,
1 Mac 5c blood shall folowe vpon thee: • seyng
thou layest wayte for bloode, therfore
shall blood persecute thee. Thus will
I make the mount Seir desolate and
waste, and bryng to passe that ther shal
no man goo thyther, nor come frome
thence. His mountaynes will I fyll
with his slayne men: thy hilles, val-
leys, and riuers, shal lye full of them,
that are slayne with the sweard. I
will make thee a perpetuall wilder-
nes, so that thy cities shal not returne
to their former estate, that ye maye
C knowe, how that I am the Lord. And
because thou haste sayde: What, bothe
these nations and bothe these landes
must be myne, and I will haue them
in possession, • wher as the Lord was
there. Therfore, thus sayth the Lorde Exo.25 f
God: As truly as I liue, I will han-
dle the accordynge to thy wrath and
gelowsye, lyke as thou hast dealt cru-
elly with them, that I may be knowē
among them, howe I haue punyshed
thee. Yea, and that thou also mayest
be sure, that I the Lord haue herd all
thy despitefull wordes, whiche thou
haste spoken againste the mountaynes
of Israell, sayinge: Lo, they are made
waste, and geuen vs to deuour. Thus D
with youre mouthes ye haue made
your boaste againste me, yea, and mul-
tiplyed your proude wordes againste
me, whiche haue herde altogether.
Wherunto thus sayth the Lord God:
to the ioye of all the worlde wyll I
make the waste. And like as thou (O
mount Seir) waste glad, because the
heritage of ỹ house of Israel was de-
stroied: euē so wil I do vnto the also,
that thou and whol Edom shalbe de-
stroyed, & knowe, that I am the Lord.

¶ The.xxxbi. Chapter.

THou sonne of man, prophesye A
vpon the mountaynes of Is-
racll, and speake: • Heare the Ezec.6.a
worde of the Lord, O ye mountaynes
of Israell. Thus saith the lord God.
Because your enemy hath sayd vpon
you: A, ha, the hye euerlastyng places
are now become ours: prophesie ther-
fore, and speake: thus sayth the Lorde
God. Seyng ye be wasted and trodē
downe on euerye syde, and become a
possessiō vnto the residue of the Gen-
tiles: whiche haue brought you into
mennes mouthes, and vnto an euyll
name amonge the people. Therfore,
heare the woorde of the Lorde God,
O ye mountaynes of Israell. Thus,
sayth the Lord God vnto the mount-
aynes and hylles, valleys and dales,
to the voyde wylderneste and desolate
cityes, whiche are spoyled, and had in
derisyon on euery syde, among the re-
sidue of the Heathen. Yea, euen thus

B sayth the lord God. In the fire of my
gelousy haue I take a deuyce against
the residue of the Gentiles, & against
Eze.35.a all • Edom: which haue taken in my
land vnto them selues for a possession:
which also reioyced from their whole
harte with a disceitfull stomake, to
waste it, and to spoyle it. Prophesye
therfore vpō the land of Israel, speak
vnto the mountaynes and hilles, to
valleys and dales, thus sayth the lord
God: Behold, this haue I deuised in
my gelousy and terrible wrath. For
so muche as ye haue suffred reprofe of
the Heathen, therfore thus saieth the
Lorde God. I haue sworne that the
Gentiles whiche lye about you, shall
beare their confusion them selfes. And
for you (O mountaynes of Israell)
ye shal shote out your braunches, and
bryng forth your fruite to my people
of Israel, for it is hard by that it will
come. Behold, I come vnto you, and
vnto you wyll I turne me, that ye
C may be tilled and sowen. I will send
you much people, which shalbe of all
the house of Israell, the cityes shalbe
inhabited, and the decayed places shal
be repayred agayne. I will prouyde
you with muche people and cattelle,
which shall increase and bring fruite,
I will restore you also to your olde
estate, and shewe you more kyndnes
then euer ye hadde before: wherby ye
shall know that I am the Lord. Yea,
people will I sende vnto you (O my
folke of Israell) which shal haue the
in possession, and thou shalt be their
enherytaunce, so that thou shalte noo
more be without them. Agayne thus
sayth the Lord God. For so muche as
they saye vnto you, thou arte an eater
vp of men, and a waster of thy people:
therfore thou shalte eate no mo men,
neyther destroy thy people anye more
sayth the Lord God. And I will not
suffer thee for to heare thyne owne
confusion amonge the Gentiles from
hence forth. Thou shalt not beare the
reprofe of the nations, nor caste oute
thyne owne people any more, saith the
D Lorde God. Moreouer the worde of
the Lorde came vnto me, sayinge: O
thou sonne of man, when the house of
Israel dwelt vpō their own ground,
they defyled theym selues with their
owne wayes and ymaginacions: so
that in my sight their way was lyke
the vnclennesse of menstruous wo-
men. Wherfore, I poured my wroth-
full displeasure vpon thee, because of
the bloode that they had shedde in the
land, and because of their idols, wher
with they had defiled them selues. I
scatred them also among the Hethen,
so that they were strowed aboute in
the landes. Accordyng to their wayes
and after their owne inuentions, so E
dyd I punyshe them. • Nowe when Esa.52.d
they were gone vnto the Hethen, and Ro.15.c
come in among them, they dishonored
my holy name: so that it was sayd of
them: Are these the people of God,
and must go out of their owne lande?
Then spared I my holy name, which
the house of Israell hadde dyshono-
uredde amonge the Gentyles, to
whome they camme. Therefore telle
the house of Israell: Thus sayth the
Lorde God: I do not this for your
sakes (O house of Israel) but for my
holy names sake, which ye dishonou-
red among the Hethen, when ye came
to them. Therfore, I will halow my
great name agayne which among the
Gentiles is euyll spoken of: for ye
your selues haue dyshonoured it a-
mong them. And the Gentiles shall
knowe that I am the Lord, when I
am honored in you before their eyes,
sayth the Lorde God. As for you, I
will take you from amonge the Hea-
then, and gather you together out of Esa.44.a
all countreys, and bryng you agayne Jer.17.a
into youre owne lande. • Then wyll
I poure cleane water vpon you, and
ye shall be cleane: yea, frome all your
vnclennesse and from al your Idoles
shall I clense you. A newe herte also
will I geue you, and a newe spyrte
will I put into you. As for that sto-
nye herte, I will take it out of youre F
bodye, and geue you a fleshely herte, Deu.8.d
I will geue my spyrte amonge you.
• And cause you to walke in my com-
maundementes, to keepe my lawes,

and

and to fulfyll theym. And so ye shall dwelll in the lande, that I gaue to your forefathers, and ye shall be my people, and I wyll be your God. I will helpe you out of al your vnclennes. I will call for the corne, and wil encrease it, and let you haue no honger. I will multiply the frutes of the trees and the increase of the fielde for you, so that ye shall beare nomore reproke of honger among the Heathen. Then shall ye remember your owne wicked wayes, and your ymaginacions, which were not good: so that ye
G shall thinke that ye were worthye to be destroyed, for your sinnes and abhominacions. But I wyll not doo thys for your sakes (sayeth the Lorde God) be ye sure of it. Therfore, O ye house of Israell, be ashamed of youre synnes. Moreouer, thus sayeth the Lorde God: What tyme as I shall clense you from al your offences, then will I make the cityes to be occupied agayne, and wyll repayre the places that be decayed. The desolate lande shall be buylded agayne, which afore tyme laye waste in the syghte of all them that wente by. Then shall it be sayde: this wast lande is become like a garden of pleasure, and the boyde, desolate and broken downe cityes are nowe stronge, and defenced agayne. Then the residue of the Heathen that lye round about you, shall know that I am the Lorde, whiche repayre that that was broken downe, and plante agayne, that that was made waste. Euen I the Lord haue spoken it, and will doo it in dede. Thus sayeth the
Jer.53 a Lord God: I will yet once be founde agayne of the house of Israell, and do this for them: I shall increase them as a flocke of men. Lyke as the holye flocke and the flocke of Ierusalem are in the hye solempne feastes: so shal also the wylde wasted citys be filled with flockes of men: and they shall knowe that I am the Lord.

The xxxvii. Chapter.

A THe hand of the Lorde came bypō me, and caried me out in the spyrete of the Lorde, and let me downe in a playne fielde that laye full of bones, and he led me rounde about by them: and beholde, the bones that laye vpon the fielde, were very many, and maruelous drye also. Then sayde he vnto me: Thou sonne of man: thinkest thou these bones may liue again. I answered, O Lord God, thou knowest. And he sayd vnto me: Prophecie thou vpon these bones: and speake vnto them. Ye drye bones, heare the worde of the Lorde. Thus sayth the Lord God vnto these bones: Behold, I will put breath vnto you, that ye may lyue: I will geue you sinowes, and make fleshe to growe vpon you, & couer you ouer with skynne: and so Gene.2b
B geue you breath, that ye may lyue, and knowe that I am the Lord. So I prophecied, as he had cōmanded me And as I was prophecying, ther cam a noyse and a great mocion, so that the bones ranne euerye one to another. Now whē I had loked, behold, they had sinowes, and fleshe grewe vpon theym: and aboue they were couered with skynne, but there was no breath in theym. Then sayde hee vnto mee. Thou sonne of man, prophesye thus towarde the wynde: prophesye, and speake to the wynde. Thus saith the
C Lord God. Come (O thou ayre) frō the foure wyndes, and blowe vpon these slayne that they may be restored to lyfe. So I prophecied as he hadde commaunded me: then came the breth vnto theym, and they receaued lyfe, and stode vp vpon their fete, a maruelous greate sorte. Moreouer, he sayde vnto me: Thou sonne of man, these bones are the whole house of Israel. Behold, they say: Our bones ar dried vppe, our hope is gone, we are cleane cut of. Therfore prophesye thou, and speake vnto theym: thus sayeth the Lorde God. Beholde, I wyll open
D your graues (O my people) and take you oute of youre Sepulchres, and bring you into the lande of Israell agayne. So shall ye knowe that I am the Lord, when I open your graues and bring you out of them. My spyrete also will I put in you, & ye shal lyue:

I

I will set you agayne in your owne
lande, and yee shall knowe that I am
the Lord which haue sayd it, and ful-
filled it in deede. The woorde of the
Lorde came vnto mee, sayinge: thou
sonne of man, take a sticke, and wryte
vpon it. Vnto Juda and to the chyl-
dren of Israel hys companions. The
E take another sticke and wryte vppon
it: Vnto Joseph the stocke of Ephra-
im, and to al the housholde of Israell
hys companions. And then, take both
these together in thyne hand, so shall
there be one sticke therof. Now if the
children of the people saye vnto thee,
wylte thou not shewe vs, what thou
meanest by these? Then geue theym
thys aunswere: thus saith the Lorde
Osee. 1 b God: Behold. * I will take the stocke
of Joseph, whiche is in the hande of
Ephraim and of the trybes of Israell
hys felowes, and will put them to the
stocke of Juda, and make theym one
stocke, and they shalbe one in my hand
And the two sticckes wherupon thou
writest, shalt thou haue in thine hand
that they may see, and shalte say vnto
them. Thus saith the Lorde God: be-
F hold, I will take awaye the chyldren
of Israell from among the heathen,
vnto whom they be gone, and will ga
ther them together on euery side, and
bryng theim agayne into their owne
lande: yea, I will make one people of
theym in the lande, vppon the moun-
taines of Israel, and they al shal haue
but one kinge. They shal nomore bee
two peoples from hence forth, nether
be deuyded into two kingdomes: they
shall also defyle theym selues nomore
wyth theyr abhominations, theyr I-
dols, and al their wycked doinges. I
will helpe them out of all their dwel-
lynge places, wherein they haue syn-
ned: and wyl so clense them, that they
shalbe my people, and I their God.
G Dauid my seruant shalbe theyr king,
and they all shal haue one shepeheard
only. They shal walke in my lawes,
and my commaundementes shal they
both kepe and fulfyl. They shal dwel
in the lande, that I gaue vnto Jacob
my seruaunte, wher as youre fathers
also haue dwelt: Ye, euen in the same
lande shall they, their children: and
their childers children dwel for euer-
more, and my seruaunt Dauid shalbe
their euerlastinge prince. Moreouer,
I will make a bonde of peace wyth
them, which shalbe vnto theym an e-
uerlasting couenant. I wil settle the
also, and multiplye them, my sanctua-
rye wyl I set among theym for euer-
more. * My dwellynge shalbe wyth Leu. 26 b
theym: yea, I wyll bee their God, and
they shalbe my people. Thus the he-
then also shall knowe that I the Lord
am the holye maker of Israell, when
my sanctuary shalbe among them for
euermore. ¶ The .xxxviii. Chapter. J

AND the woorde of the Lorde
came vnto me, sayinge: Thou
sonne of man, tourne thy face
towarde Gog the lande of Magog,
which is the chiefe prince at Meselech
and Tubal: prophecie agaynste hym,
and saye. Thus saith the Lorde God: Ezec. 39 a
* O Gog thou chief prynce of Me- Apo. 20. b
selech and Tubal: behold, I wil vppon
thee, and wil turne the about and put
a byt in thy chawes: I wyll bryng
thee forth and all thy hoste, both horse
and horsemen, which be al weaponed
of the best fashion: a great people that
handle altogether speares, shyldes,
and swoordes: the Perses, Mozians
and with them the Libians, which al
beare shildes and helmettes: Gomer
and all hys hostes: the house of Tho-
gorma out of the north quarters, and
all hys hoostes, yea, and much people B
wyth thee. Therfore prepare thee, set
thy selfe in araye wyth all thy people,
that are come vnto thee by heapes,
and be thou their defence. After mani
dayes thou shalt be visited, and in the
latter yeares thou shalt come into the
lande that hath beene destroyed wyth
the swoorde, and nowe is replenished
agayne wyth diuers people vpon the
mountaynes of Israell, whych haue
long lien waste. Ye they bee broughte
out of the nations, and dwell all safe
Thou shalt come vppe lyke a storme
wether to couer the lande, and as it
wer a darke cloude, thou with al thyn
hostes

hostes, and a great multitude of peo-
C ple with thee. Moreouer thus sayth
the Lord God: at the same time shall
many thynges come into thy mynde,
so that thou shalt ymagin myschyefe,
and saye: I will vp to yonder playne
land, seyng they sit at ease, and dwel
so safely (for they dwell all without
any walles, they haue neither barres
nor dores) to spoyle them, to rob them
to laye hand vpon their so well inha-
D bited wildernesses: agaynst that peo-
ple that is gathered together from a-
monge the hethen, which haue gotte
catteil & good, and dwell in the midst
of the lande. Then shall Saba, and
Dedan, and the marchantes of Thar
sis with all their worthyes say vnto
thee. Art thou come to rob? Hast thou
gathered thy people together because
thou wilte spoyle: to take siluer and
E golde: to carye away cattel and good,
and to haue a great praye? Therefore,
O thou sonne of man, thou shalt pro-
phecie and saye vnto Gog. Thus sai-
eth the Lorde God. In that day thou
shalt knowe that my people of Isra-
el dwelleth safe: and shalte come from
thy place oute of the Northe partes:
thou & much people with thee which
ryde vpon horses, whereof there is a
great multitude and an innumerable
sorte. Yea, thou shalt come vppon my
people of Israel, as a cloude to couer
F the lande. This shall come to passe in
the latter dayes: I wil bryng thee vp
into my lande, that the heathen maye
knowe me, when I get me honoure
vpon thee (O Gog) before their eies.
Thus saieth the Lorde God: Thou
art he, of whom I haue spoken afore
tyme by my seruauntes the prophetes
of Israel, whiche prophecied in those
dayes and yeres, that I should bring
thee vppon theym. At the same tyme,
when Gog commeth vp into the land
of Israel (saieth the Lorde) shall my
indignation go foorthe in my wrath.
Dan. 12.a For in my gelousie and hote displea-
Luk. 21.e sure I haue deuysed, that there shal-
be a great trouble in the land of Isra
el at that time. The very fishes in the
sea, the fowles in the ayre, the beastes
of the field, and al the men that are vp-
on the earth, shal tremble for fear of
me. The hilles also shalbe turned vp
G syde downe, the stayres of stone shall
fal, and al the walles shal sinke to the
ground. I will cal for a sweard vpon
them in all my mountaynes, saith the
Lord God: so that euery mans swerd
shalbe vpon another. With pestilence
and blud wyl I punyth him, stormie
raine and haile stones, fyre and bren-
stone wyl I cause to rayne vpon hym
and all hys heape, yea, and vppon all
that greate people that is with hym.
Thus wyl I be magnifyed, honored,
and knowen among the heathen: that
they may be sure, howe that I am the
Lord.

¶ The. xxxix. Chapter.

THerfore, O thou son of mā, pro-
phecie agaynst Gog, & speake. ¶
Thus sayeth the Lorde God:
Behold, * O Gog thou chiefe prynce Eze. 38.c
at Meschech and Tubal, I wyll vpon
the, and punyth thee with sixe plages
and leade thee from the north parres,
and bryng thee vp to the mountaines
of Israell. As for thy bowe, I wyll
smyte it out of thy left hande, and cast
thyne arowes out of thy ryght hand.
Thou with all thyne heape, & al the
people yͭ is with thee, must fall vpon
the mountaines of Israel. Then wil
I geue thee vnto fowles and wylde
beastes of the fielde, to bee deuoured:
there must thou lye vppon the fielde:
for euen I the Lorde haue spoken it, ¶
sayeth the Lorde God. Into Magog
and amonge those that syt so careles
in the Iles: wil I sende a fyre, and
they shal knowe, that I am the Lord,
I wyll make also the name of my ho-
linesse to be knowen among my peo-
ple of Israel: and I wyl not iette my
holy name be euil spoken of any more:
but the very heathen also shal knowe
that I am the Lorde, the holye one of
Israel: Behold, it commeth, and shal
be fulfylled in deede, sayeth the Lorde
God. Eyhs is the daye whereof I
haue spoken. They that dwell in the
cityes of Israell, shal go forth and set

fyre

fyre vppon the weapons, and burne them, sheldes and speares, bowes and arowes, billes and clubbes: seuen yeres shal they bee burnynge thereof, so that they shall els bryng no stickes from the fielde, neyther haue neede to hewe downe any out of the woodde. For they shal haue weapons inough to burne. They shal robbe those that robbed theym, and spoyle those that
C spoyled them, saith the Lord God. At the same tyme wil I geue vnto Gog a place to be buryed in Israell, euen the valley wherthrough men go from the easte to the seawarde. Those that trauayle thereby shal stop their noses for the stenche. There shal Gog & all hys people be buried: and it shalbe called, the valley of the people of Gog. Seuen monethes long shal the house of Israell be burienge of theym, that they may clense the lande. Yea, all the people of the land shal bury theym. D It shalbe a glorious daye, when I get me that honour, saith the Lord God.
D They shal ordeyn men also to be dead buriers, euer going throughe the land, and appoynt them certayne places to bury those in, which remayne vppon the field, that the land may be clensed. From ende to ende shal they seke and that seuen monethes longe. Nowe those that go throughe the land, where they see a mans bone, they shal set vp a token by it, tyll the deade buryers haue buryed it also, in the valley of the people of Gog. And the name of the citie shalbe called Hamonah (that is a multitude) Thus shal they make the lande cleane. And thou sonne of manne: thus sayeth the Lorde God: Speake vnto al the foules and euery byrde, yea, and to al the wyld beastes of the fyelde, heape you together, and come, gather you round about vppon my slaughter, that I haue slayne for
Apo.19 d you: euen a great slaughter vpon the mountaynes of Israel, eate flesh and drynke bloud. Ye shal * eat the flesh of the worthies, and drynke bloude of the princes of the land: of the wethers of the lambes, of the gotes, and of the oxen that be all slayne at Basan. Eat the fat youre bealye full, and drynke bloud, til ye be dronken of the slaughter, whiche I haue slayne vnto you. Fyl you at my table wyth horses and strong horsemen, wyth captaynes and men of warre, sayth the Lord God. I F wyl bryng my glory also amonge the Gentyles, that all the heathen may se my iudgement that I haue kepte, and my hand which I haue layed vppon theym: that the house of Israell maye knowe, howe that I am the Lorde God from that day forth. And the hethen shall knowe, that wher as the house of Israel were ledde into captiuitie: it was for theyr wyckednesse sake, because they offended me. For the which cause I hid my face from them and deliuered theym into the handes of theyr enemies, that they myghte be all slayn wyth the sword. Accordyng to their vnclennes and vnfaithful delynges, so haue I entreated them, and G hyd my face from theym. Therefore thus sayeth the Lord God: Now wil I bryng agayne the captaynes of Jacob, and haue mercy vppon the whole house of Israel, and be gelous for my holye names sake. Al their confusion and offence that they haue don against me shalbe taken away: and so safelye shall they dwel in their lande, that no manne shal make theym afrayde. And when I haue brought theym agayne from amonge the people, whē I haue gathered them together oute of their ennemyes landes, and am praysed in them before many hethen: Then shal they know, that I am the Lord their God which suffred them to be led into captiuitie amonge the heathen, but nowe haue I brought theym agayne into their owne land, and not left one of theym ponder. After that wyll I hide my face nomore from them, * but Ezr.36 wyll poure out my spiryte vppon the house of Israel, saith the Lorde God.

¶ The .xl. Chapter.

IN the fiftenth yere of oure captiuitye, in the begynnynge of the I yeare, the tenth daye of the month: that is the fouretenth yeare after that the Citie was smytten downe: the same

same daye came the hand of the Lorde vpon me, and caried me forth: euen into the land of Israel, brought he mee in the visions of God: and sette mee downe vpon a maruelous hye mountayne, wherevpon there was a buyldyng (as it had ben of a city) toward the North. Thyther he caried me, and behold, there was a man, whose similitude was lyke brasse, which hadde a threde of flaxe in his hand and a mette rodde also. He stode in the dooze, and sayde vnto me: thou sonne of manne marke well wyth thyne eyes, herken to wyth thyne eares, and fasten it in thyne heart whatsoeuer I shal shewe the, for to that intent that they myght bee shewed thee, therefore arte thou brought hyther. And whatsoeuer thou seest, thou shalt certify the house of Israel therof. Beholde, there was
B a wall on the outsyde rounde aboute the house: the metrodde that he had in his hande, was sixe cubites long and a spanne. So he measured the bredth of the buyldynge, whiche was a metrodde, and the heyghte also a metrod. Then came he vnto the east doze, and wente vp the staires, and measured the postes of the doze, whereof euery one was a meeterod thycke. Euerye chamber was a meterodde longe and brode: betwene the chaumbers were fyue cubytes. The pooste of the dooze wythin the porch, was one mettrod. He mesured also the porche of the innermer doze whych contayned a mete rod. Then measured he the entrye of the dooze, that contayned eyght cubites: and hys Pyllers twoo Cubytes: and this entry stode inward. The
C chambers of the doze eastward, were three on euerye syde, alike broade and longe. The pyllers also that stoode of bothe the sydes were of one measure After thys, he measured the wydenes of the dooze, which was tenne cubites, and the heyght of the doze xiii. cubites. The edge before the chambers was one cubyte broade vppon bothe the sides, and the chambers syxe cubites wyde on eyther syde. Hee measured the dooze from the rydge of one chamber to another, whose wydenes was .xxv. cubytes, and one doze stode agaynst another. He made pyllers also ix. cubytes hye, rounde aboute the court doze. Before the inwarde parte vnto the foze entrye of the innermer doze were fyftye cubites. The chambers and theyr pyllers within, rounde aboute vnto the doze hadde fine windowes. So had the foze entrye also, whose wyndowes wente rounde about wythin. And vppon the pyllers there stode date trees. Then brought he me into the foze court wheras wer chambers and paued wozkes, made in the foze courte rounde aboute thirtye chambers vppon one paued woozke. Now the paued wozke was a longe beside the doozes, and that was the lower paued woozke. After thys hee measured the bredth from the lower doze, vnto the innermer courte of the outsyde, which had an C. cubites vppon the Easte and the Northe parte. And the dooze in the vttermost court toward the North, measured he after the length and bredth: hys thze chambers on eyther syde wyth hys pillers, and foze entryes: which had euen the measure of the fyrst doze. His heyghte was fifty cubites, in bredth .xxv. cubites, hys wyndowes, and porches wyth hys date trees, hadde euen lyke measure as the doze toward the East: there were seuen steppes to go vpon, and their porche before theim. Nowe the doze of the innermer courte stode streyght ouer against the dooze, that was toward the northeast. From one
D doze to another he measured C. cubites. After that, he brought me to the southsyde, where there stoode a dooze toward the south, whose pillers and porches he measured, these had ye first measure, & with ther porches they had windowes round about, like the first windowes. The heigth was fyftye cubites, the bredth .xv. with steppes to go vp vpon: his porch stode before with his pillers & date trees on ether side. And ye doze of the innermer court stode toward the south, & he mesured frō one doze to another an C. cubites.

He

So he brought me into thinnermost
coart, thorow the doore of the south-
syde, which he measured, and it hadde
the measure aforesayd. In like maner
his chambres, pilers, and forentries,
hadde euen the foresayd measure also.
And he had with his porches rounde
aboute wyndowes of fyftye cubites
heigth, and .xxv. cubites broade. The
porches round about were .xxv. cubi-
tes longe, and .v. cubites broade: and
his porch reached vnto the vttermost
courte, vppon his pyllers, there were
E date trees, and eyght steppes to go vp
vpon. He brought me also into the in
most court vpon the east side, and mea
sured the doore, according to the mea-
sure aforesayd, his chambers, pilers,
and porches, had euen the same mea-
sure, as the fyrst had: and with his por
ches, he had windowes round about.
The heighte was fyftie Cubites, the
breadth .xxv. cubites, his porche rea-
ched vnto the vttermost court: his pil
lers also had date trees on either syde,
and. viii. steppes to go vp vpon. And
he brought me to the north doore, and
measured it, whyche also hadde the
foresayd measure. His chambres, pil-
lers, & porches, had wyndowes roũd
about: whose height was. l. cubites,
and the breadth .xxv. His pillers stode
toward the vtmoste courte, and vpon
them bothe were date trees, and. viii.
steppes to go vp vpon. There stode a
chambre also, whose entrance was at
F the doore pillers, and there the burnt
offerings were washed. In the doore
porch, there stode on eyther syde two
tables for the slaughtyng: to slea the
brent offrynges, synoffrings, and tres-
passe offrynges therupon. And on the
outsyde as men go foorth to the north
doore, there stode two tables. Foure
tables stode on eyther side of the dore
that is. viii. tables, wherevppon they
slaughted. Foure tables were of he-
wen stone for the burnt offrynges, of a
cubite and a half long and broade, and
one cubite hye, wherupon were laied
the beselles and ornamentes, whiche
were vsed to the burnt and slaine of-
feringes, when they were slaughted.
And within, there wer hookes foure
fyngers broade, fastened round about
to hang flesshe vpon, and vpon the ta-
bles was layd the offering flesshe. On
the outside of the innermore doore wer
the syngers chambers in the inward
court beside the northe doore ouer a-
gaynst the south. There stode one al-
so beside the east doore northeward. G
And he sayd vnto me: This chamber
on the Southe syde, belongeth to the
priestes, that kepe the habitation: and
this towarde the north, * is the prie- 1.pa.25.
stes that wayt vpon the aulter: whi-
che bee the soonnes of * Sadoch, that 3.reg.2.
doo seruice before the Lorde, in steede
of the childzen of Leui. So he mea-
sured the fore court, whiche hadde in
length an. C. cubites, and almuche in
breadthe by the foure corners. Nowe
the aulter stode before the house. And
he brought me to the fore entric of the
house, and measured the walles by the
entry doore, whiche were. v. cubites
long on either side. The thicknes al-
so of the doore on either syde was thre
Cubites. The lengthe of the porche
was. xx. cubites, the breadth. xi. cubi-
tes, and vpon steppes wente men vp
to it: by the walles also were pilers
on eyther syde one.

¶ The. xli. Chapter.

AFter thys, he brought me to
the temple, and measured the
postes, whiche were of bothe
sydes sixe cubites thicke, accordynge
to the widenes of the tabernacle. The
breadthe of the doore was ten cubites
and the walles of the doore on eyther
syde. v. cubites. He measured ꝑ length
therof, whiche conteyned. xl. cubites,
and the breadth. xx. Then went he in,
and measured the doore postes, which
were two cubites thicke: but the dore
it self was sixe cubites, & the bredth of
ꝑ doore was. viii. cubits. He measured
the length and breadth therof, whiche
were euery one. xx. cubites before the
temple. And he sayde vnto me: This
is the holyest of all. He measured also
the wall of the house, which was. vi.
cubites. The chãbers that stode roũd
aboute

aboute the howse, were euerye one
fower cubytes wyde: and one stoode
harde vppon another, whereof there
were three and thirtie, there stoode
postes beneth by the walles rounde
about the house, to beare them vp, but
B in the wall of the house, they wer not
fastened. The syde chambers wer the
hyer and wyder, and had steppes thō-
rough them rounde aboute the house.
Thus was it wyder aboue, that frō
the lowest, men might go to the hiest
by the mydde chambers. I sawe also
that the house was verye hye rounde
aboute. The foundation of the syde
chambers was a metrod, that is syxe
cubytes broade. The thyckenes of the
syde wall wythout, conteyned fiue cu
bites, and so didde the out wall of the
chambers in the house. Betwene the
chambers was the wydenes twentie
cubites rounde about the house. The
chamber dozes stode ouer against the
outwal, the one doze was toward the
nozth, the other towarde the South:
and the thyckenes of the oute wall
was. v. cubites round about. Nowe
the buylding that was seperated to-
ward the west, was. lxx. cubits wide:
the wal of the building was fiue cu-
bites thicke rounde aboute, and the
length four scoze cubites and ten. So
he measured the house, whyche was
an hundzed cubites longe, and the se-
perated buylding wyth the wal was
an hundzed cubites longe also. The
C wydenes befoze the house, and of it
that was seperated toward the East,
was an hundzed cubyts. And he me-
sured the length of the buyldinge be-
foze and behynd wyth the chambers
vpon both the sydes: and it conteyned
an hundzed cubytes. The innermer
temple, the pozch of the foze court, the
syde postes, these three had syde wyn-
dowes and pyllers round about ouer
agaynst the postes, from the grounde
vp to the windowes. The windows
theym selues were sieled ouer wyth
boozdes: and thus was it aboue the
doze vnto the inmost house: and with
out also. Yea the whole wal on euery
syde both wythin and wythout was
sieled ouer with great bozdes. There
were cherubins and date trees made
also, so that one date tree stoode ouer
betwyxte twoe cherubins. One che-
rub had two faces, the face of a manne
D lokynge aslyde towarde the date tree,
and a lyons face on the other syde.
Thus was it made round about in al
the house. Yea the cherubins and date
trees wer made from the grounde vp
aboue the doze, and so stoode they also
vpon the wal of the temple. The hye
postes of the temple were foure squa-
red, and the fashion of the sanctuarye
was • euen as it appeared vnto me a- Eze.1.e.
foze in the vision. • The table was of • Exo.23
wood. iii cubites hye, and. ii. cubytes
long: his cozners, the length and the
walles were of wood. And hee sayde
vnto me: This is the table that shall
stande befoze the Lozde. The temple
and the holiest of all, hadde eyther of
them two dozes: and euery dooze had
two lytle wyckettes which wer fol-
den in one vppon another, on euerye
syde two. And vppon the dozes of the
temple, there were made cherubyns
and date trees, lyke as vpon the wal-
les: and a great thycke balke of wood
was befoze on the outside of the pozch
Upon both the sydes of the walles of
the pozche, there wer made depe win-
dowes and date trees, hauing beames
and balkes, lyke as the house had.

¶ The. xlii. Chapter.

THen caried hee me oute into the
foze courte towarde the nozth,
and bzoughte me into the cham-
ber that stode ouer agaynst the backe-
buylding nozthward, whiche had the
length of an hundzed cubytes, whose
doze turned toward the Nozth. The
wydenes contayned fyftye cubytes:
ouer agaynste the twentye cubites of
the innermer courte, and againste the
paued wozke that was in the courte,
besyde al these three, there stoode pyl-
lers, one ouer agaynste another. And
befoze thys chamber ther was a wal-
kinge place of ten cubites wyde, and
within was a way of one cubit wide
and their dozes toward the Nozthe.
Thus the hiest chambers wer alway

narrower then the lowest and myddlemooste of the buyldinge, for they bare chamber vpon chaumber, & stode three together one vpon another, not hauinge pyllers lyke the fore courte: therfore were they smaller then those benethe and in the middest, to reckon
B from the ground vpward. The wall wythout that stode by the chambers toward the vtmooste courts vpon the fore syde of the chambers, was fiftye cubytes long: for the length of the vtmoste chambers in the fore court was fyftie cubytes also: but the lengthe therof before the temple was an hundred cubytes. These chambers hadde vnder them an intraunce of the East syde, whereby a man myght goe into them out of the forcourt through the thicke wal of the fore court towarde the east, ryght ouer agaynst the separated building. Before the same building vpon this syde, there wer chambers also which had a way vnto them lyke as the chamber of the northside,
C of the same length and wydenesse.
Their intraunce, fashion, and doores wer also of the same maner. Yea, euen lyke as the other chamber dores wer: so were those also of the southsyde.
And before the way toward the syngers steppes on the easte syde, there stode a dore to go in at. Then sayd he vnto me: The chambers towarde the north and the south which stande before the backe building: those be holy habitations, wherin the priestes that do seruice before the Lord, muste eate the mooste holye offerynges: and there must they laye the moste holye offerynges, meatoffringes, sinne offerynges, and trespasse offringes: for it is an holy place. Whē the prestes come therin, they shal not go out into the forcourt: but seyng they be holy, they shal leaue the clothes of their ministration, and put on other garmentes, when they haue anye thinge to do wyth the people. Nowe when he had measured all
D the innermer house, he broughte mee forth through the east part, and measured the same round about. He measured the east syde wyth the metrod, wyche round aboute conteyned fyue hundred metroddes: And the Northsyde measured hee whiche contayned round about euen so much. The other two sydes also toward the south and the west, which he measured, conteyned eyther of them fyue hundred metroddes. So he measured all the foure sydes, where there went a wal round about. v. C. metroddes longe, and as brode also wyche separated the holye from the vnholy.

The. xliii. Chapter.

SO he broughte mee to the doore
I that tourneth towarde the east.
Behold, then came the glorye of the God of Israel from out of the east whose voyce was lyke a great noyse of waters, and the earth was lyghtened with his glory. His syght to loke Eze. 10
vpon, was lyke the first, that I sawe when I wente in, what tyme as the Eze. 1. 8
citie should haue ben destroyed: and lyke the vision that I sawe by the water of Cobar. Then fell I vppon my face: but the glory of the Lord cam into the house, through the east doore. So a wynd toke me vp, and brought me into the innermer courte, and behold, the house was full of the glorye of the Lorde. I heard one speakynge vnto me oute of the house: and there
B stoode one by me, that sayd vnto mee: Esay. 66
O thou sonne of man, this rowme Apo. 21
is my seate, and the place of my foote steppes where as I wil dwel among the children of Israel for euermore: so that the house of Israel shal nomore defyle my holy name, neither they nor their kinges through their whoredom through their hie places, and through the dead bodies of their kings: which haue builded their thresholds in maner harde vppon my thresholdes, and their postes almost at my postes, and a wall betwyxte me and them. Thus haue they defyled my holy name with their abhominations, that they haue committed. Wherfore I haue destroied them in my wrath. But nowe they shal put away their whoredome and the dead bodies of theyr kyngs out of my syght, that I may dwell amonge them

C theym for euermore. • Therefore,
Zach.2.a O thou sonne of man, shew thou the
houshold of Israel a temple that they
may be ashamed of their wickednes & me-
sure them selues an exãple therat.
And whẽ they be ashamed of al their
worckes, thẽ shew them the forme and
fashion of the tẽple, the cõming in, the
going out, al the maner & descryption
therof: yea, al the ples and ordinances
of it, that they may kepe & fulfil al the
fashions, and customes thereof. This
D is the description of ỹ house. Aboue
vpon the mount round aboute all the
corners, it shalbe the holiest of al. Be
hold, that is the description & fashion
of the house. This is the measure of ỹ
alter, after the true cubite: which is a
spã longer thẽ another cubit, his bot-
tom in the middest was a cubit longe
and wide, & the ledge that went roũd
about it, was a span brode. This is
the heigth of the alter. From ỹ groũd
to the lower steps, the length is. ii. cu
bits: and the bredth. i. cubit: and from
the lower steps to the hier, are foure
cubites, and the bredth but one cubit.
Exo.27.a • The aulter was. iiii. cubits hie, and
frõ the aulter vpward, stode. iiii. horn-
nes, and it was. xii. cubites long, and
xii. cubits brode, vpon the iiii. corners
the coueringe of the aulter was. xiiii.
cubites long and brode vpon the four
corners, and the ledge that went roũd
about, had halfe a cubyte, and the bot-
tome therof round about one cubyte:
E his steppes stode toward the east. And
he sayd vnto me: Thou sonne of man,
thus saith the Lord God: these are the
ordinaunces and lawes of the aulter:
in the daye, whan it is made to offer
burntofferinges, and to sprinkle blud
ther vpon. To the priestes, to the Le-
uytes, that be of the sede of • Sadock
Ezc.44.b and treade before me to do me seruice,
sayth the Lord God. Vnto these geue
thou a yong bullocke for a synoffring:
and take the blud of him, and sprinkle
his four hornes withal: and the foure
corners of the aulter couering, with
the ledge that goth round about, ther
with shalt thou clense it, and recõcile
Lcu.16.f it. • Thou shalt take the bullocke also
of the sinoffringe, and burne him in a
seuerał place without the sanctuarte
The next day, take a goatbucke, with
out blemish for a synoffring, to recon-
cile the aultar withal, lyke as it was
reconcyled with the bullock. Now
when thou haste made it cleane, then Leui.22.
offre a ponge bullocke • without ble-
myshe, and a ramme oute of the flocke
without blemish also. Offer thẽ be-
fore the Lorde: and let the priest caste
• salt therupon, and geue them so vnto Leui.2.b
the Lord for a burntoffringe. Seuen G
dayes shalt thou bring euerye daye a
goat bucke for syn. A ponge bullocke
and a ram of the flocke, both without
blemish, shal they offer. Seuen dayes
shall they reconcyle and clense the al-
tar, and offre vpõ it. When these daies
are expired, then vpon the eyghte day
and so forth, the priestes shal offer their
burntoffrings and healthoffrings vp-
on the aultar: so wil I be mercyfull
vnto you, sayth the Lord God.

C The. xliiii. Chapter.

AFter this he broughte me a- B
gayn to the outward dooze of
the sanctuarie on the east side
and that was shutte. Then sayde the
Lord vnto me: this dooze shalbe still
shutte, and not opened for any man to
go thorow it: but onely for the Lorde
God of Israell: yea, he shall go tho-
row it, els shall it be shutte still. The
prince him selfe shall come thorow it,
that hee maye eate breadde before the
Lord. At the porche shall he come in,
and there shall he go out again. Then
brought he me to the dooze vppon the
north syde of the house. And as I lo-
ked aboute me, beholde, • the glory of Exo.24.d
the Lorde fylled the house: and I felle and 60.e
downe vppon my face. So the Lorde Num.9.
spake vnto me: O thou sonne of man 4.re.8.b
fasten this to thyne hearte: Beholde, 2.pa.7.a
and take dyligente heede to all that
I wyll say vnto thee, concernyng all
the ordynaunces of the LORDE
and all hys lawes: ponder wel with
thyne hert the comyng in of the house
and the going forth of the sanctuary:
and telle that obstinate houshold.

of Israel. Thus saith the Lord God: O hous of Israel, ye haue now done ynough with all your abhominations, seynge that ye haue brought into my sanctuary straungers, hauing vncircumcised hertes and flesshe, where thorow my sanctuary is defiled, whē ye offer me bread, fat and blood. Thus with al your abhominations ye haue broken my couenaunte, and not kept the holy ordinances of my sanctuary: but set kepers of my sanctuarye, euen after your own mynd. Therfore thus
C saith the Lord God: of all the straungers that dwel among the childzen of Israell, no strangers whose hert and flesshe is not circumcised, shall come within my sanctuary: Nay, nor the Leuites that be gone backe fro me: and haue disceaued the people of Israell with all errours, going after their ydoles: therfore shall they beare their owne wickednes. Shold they be set and ordeyned to minister vnder the dores of the house of my sanctuarye: And to do seruice in the house: to slay burntofferinges and sacrifices for the people: to stand before them, & to serue them, seynge the seruice that they do them, is before their ydoles, and cause the house of Israell to stōble thorow
3 Reg. 2 f their wickednes: * For the which he
D cause I haue pluckt out myne hande ouer them, saith the lord God, so that nowe they must beare their own iniquitie, and not to come nie me to serue me with their priesthode, in my sanctuary, and most holyest of al: that they may beare their owne shame and abhominacions, which they haue done. Shold I vse them to be porters of the house, and to all the seruice that is done therin? But the priestes, the Le-
Eze. 44 b uites, the sōne of * Sadoch, that kept the holye ordinaunces of my sanctuarye, whenne the childzen of Israell were gone fro me, shall come to me to do me seruice, to stande before me, and to offer me the fat and the blood, saith
E the Lord God. They shall go into my sanctuary, and treade before my table: to do me seruice, and to wayte vppon myne ordinaunces. Now when they go in at the doores of the innermer court: they shall put on lynen clothes, so that no wollyn come vppon them, while they do seruice vnder the dores of the innermer courte, and within. They shall haue fayre lynnen bonets vpon their heades: and lynen breches vpon their loynes, which in their labour they shall not put aboute them. And when they go forth to the people into the outward court, they shal put of the clothes wherin they haue ministred, and laye them in the habitatiō of the sanctuary, and put on other apparell, lest they vnhalowe the people with their clothes, * They shall Leu. 19 f not shaue their heades, nor norysh the bushe of their heare, but rounde their heades only. * All the priestes that go Leu. 10. c into the inmost court shall drinke no wine. * They shal marry no widow, Leu. 21 b neyther one that is put from her hus- Osee. 1 a bande: but a mayde of the sede of the house of Israell, or a wydowe that hath had a priest before. * They shall deu. 17 c shew my people the differēce betwen the holy & vnholy, betwene the cleane and vncleane. If anye discorde aryse they shall discerne it: and geue sentēce after my iudgementes. My solempne G feastes, my lawes and ordinaunces shall they kepe, & halow my sabothes. * They shall come at no deade person Leu. 21 a to defyle them selues, excepte it be father or mother, sonne or daughter, bro- Num. 6 b ther or sister, that hath had yet no husband, in such may they be defiled. And when he is clensed, there shalbe rekened vnto him. vii. dayes: and if he go into the sanctuary agayn to do seruice he shall bryng a synoffering, saith the Lord God. * They shall haue an he- deu. 18. a ritage: yea, I my selfe wyll be their Nu. 18. c heritage: els shal ye geue them no pos- Jos. 13 b. session in Israell, for I am their possession. The meatoffering, sinoffring and trespaceoffering shal they eat, and euery dedicate thing in Israel shalbe theirs. The firstlinges of all the first frutes, & al their frewilofferings shal be the priestes. Ye shall geue vnto the priestes also all the first frute of your first bozne, all I saye, and all that is

separated vnto God, all your heaue-offerynge I say) shall be the prestes,
Exo. 21. and also the fyrstlyngs of your dough
Leui. 12. that God may prosper the residue. • But no deade carpon shall the priest eate, nor such as is deuoured of wyld beastes, fowles, or cattell.

¶ The. xlv. Chapter.

A When ye deuide the land by the
Ezr. 47. lot ye shal put aside one-part for the Lord, to be holy frome other landes: namely xxv. M. mette roddes long, and. x. M. broade. This shall bee holye, as wide as it is round about. Of this part there shal belong vnto the sanctuary. v. C. metroddes in all the foure corners, and. l. cubites wide rounde about to the suburbes. And from this mesure, namely of. xxv. M. met rods long, and ten M. brode, thou shalt measure wherin the sanctuarie & the holiest of all may stand. The residu of that holy grou̇nd shalbe the priests, which do seruice in the sanctuarie of the Lord, & go in before the Lorde to serue hym, that they
B maye haue roome to dwell in. As for the sanctuarie, it shall stand for it self: and to the Leuites, that serue in the house, there shalbe geuen. xx. habitations of the. xxv. M. length, & x. M. breadth: ye shall geue also vnto the citie a possession of. v. M. mette roddes broade, and. xxv. M. long, beside the part of the sanctuarie: that shalbe for
Ezr. 48. the whole house of Israel. • Uppon
C bothe ꝑ sydes of the sanctuaries part, and by the citie, there shalbe geuen vnto the prince, what soeuer lyeth ouer against the citie, as farre as reacheth westward and eastward: which shall be as long as one part, from the west vnto the east. This shall be his own land in Israel, that my princes be no more chargeable vnto my people. And suche as remaynethe yet ouer in the land, shalbe geuen to the house of Israell, accordyng to their tribes. Thus sayth the Lorde God: O ye princes, ye haue now oppressed and destroyed ynough: nowe leaue of, handle accordyng to the thynge that is equall and lawfull: and thruste out my people no more, sayth the Lorde God. • Ye shall Leui. 19.
haue a true weight, a true Epha, and deu. 15.c
a true bathe. The Epha and the bath Pro. 20.
shalbe lyke. One bathe shall conteyne the tenthe parte of an Homer, and so D
shall one Epha do: theyr measure shal Exo. 30.
be after the homer. • One sicle ma- Leui. 27.
keth. xx. gerras. So twentie sicles, Nu. 3. g
and. xxv. & xv. sicles maketh a pound. This is the heaue offerynge that yee shall geue to bee heaued: namely, the xvi. part of an Epha, out of an homer of wheate, and the. xvi. part of an Ephah, out of an homer of barley. The oyle shalbe measured with the bathe:
E euen the tenth part of one bath out of a Cor. Ten bathes make one homer, for one homer fylleth ten bathes. And one lambe from ii. C. shepe out of the pasture of Israel: for a meatoffering, burnt offeryng, and healthy offryng, to reconcile them, sayth the Lord God. All the people of the lande shall geue this heaue offering with a freewyl for the people of Israell. Agayn, it shall be the princes part to offer burnt offerynges, meate offeryngs and dryncke-offeryngs vnto the Lord, in the holy dayes, newe moones, sabbothes, and in all the hye feastes of the house of Israel. The syn offeryng, meat offering,
F burnt offeryng & health offering shall he geue to reconcile the house of Israel. Thus sayth the Lord God: The fyrst day of the fyrst month, thou shalt take a yong bullock without blemish & clense the sanctuarie. So the priest shall take of the blood of the synnofferyng, and sprynkle it vpon the postes of the house, and vpon the foure corners of the aultar, with the doore postes of the innermer court. And thus shalt thou do also the seuenth daye of Nu. 15.
the moneth • (for suche as haue synned of ignorance, or beyng deceiued) Exo. 12.8
to reconcile the house withall. • Up- Le. 23.8
pon the. xiiii. day of the fyrst moneth, Deu. 16.8
ye shall kepe Ester. Seuen days shal the feast continue, wherin there shall no soure nor leuened breade be eaten. Uppon the same daye shall the prince geue for hym selfe, and all the people

of the land, a bullocke for a sinoffring. And in the feast of the seuen dayes he shall offer euery day a bullocke and a ram, that are without blemyshe for a burntoffering vnto the Lorde: and an he goate dayly for a synoffering. For the meateofferinges he shal geue euer an ephah to a bullocke, an ephah to a ram, and an hin of oyle to an ephah. Upon the fifteenth daye of the seuenth moneth, he shall kepe the seuen dayes holy, one after another, euen as the other seuen dayes: with the synneoffernge, burnteoffernyg, meatoffernyg, and with the oyle.

¶ The .xlvi. Chapter.

A THus sayth the Lorde God: the doze of the innermer court toward the easte shalbe shut the syxe wozking dayes: but in the Sabboth, and in the day of the new mone, it shalbe opened. Then shal the prince come vnder the doze pozch, and stande still without by the dooze cheke. So the priestes shall offer vp his burnte and healthoffernges. And he shall wozshyp at the doze polte, and go hys waye forth agayne: but the doze shall B nomoze be shut tyll the euenyng. On the same maner shall the people of the land also do their wozshyp before the Lorde without this dooze vpon the Sabbothes and newe mones. This is nowe the burntoffernge, that the prince shall bryngе vnto the Lord vpon the sabboth, sixe lambes without blemysh, and a ram without blemysh, and an ephah for a meatoffering, with the ramme. As for the lambes, he may geue as many meatoffernygs to them as he will: and an hyn of oyle to an ephah. In the day of the newe moneth it shalbe a yong bullock without blemishe, sixe lambes & a ram also without blemyshe: With the bullocke he shal geue an ephah, and with the ram an ephah also for ỹ meateoffering, but to the lambes, what he may come by. And euer an hyn of oyle to an ephah. C When the prince commeth, he shal go vnder the doze pozch, and euen there depart forth agayne. But when the people of the lande come before the lord in the hie solemne feast, as many as come in by ỹ nozth doze to do wozshyp, shall go out agayne at the south dooze. And they that come in at the south doze shall go forth againe at the nozth doze. There shal none go out at the doze, where he came in, but shall go right forthe ouer on the other side, and the prince shall goo in and out among them. Upon the solemne & hye D feast days this shalbe ỹ meatoffring An ephah to a bullocke & an ephah to a ram, & to the lambs, as many as he wyl: but euer an hyn of oyle to an ephah. Now when ỹ prince bringeth a burntoffringe or an healthoffring to a free wyl vnto the Lord, the east doze shalbe opened vnto him, that he maye do with his burnt and healthofferinges, as he doth vpon the sabboth: and when he goth forth, the doze shall be shut after him agayne. He shall dayly bryng vnto the Lord a lambe of a yere olde without blemishe for a burntoffernge: this shall he do euerye mozнyng. And for a meatoffering he shall G geue the sixt part of an ephah, and the third part of an hin of oyle, to myngle with the cakes, euery mozning. Yea, this shalbe dayely meatofferinge vnto the Lord: for an euerlastyng ordenaunce: and thus shall the lambe the meatoffering and oyle be geuen euery mozнyng, for a dayly burntoffernyg. Moreouer, thus sayth the Lord God: Yf the prince geue a gyft vnto any of his sonnes, then shall it be his sonnes herytage perpetuall, that he may possesse it. But if he will gene one of his Leu. 25 a seruauntes, some of hys herytage, it shalbe his to the free yeare, and then Nu. 36. c to returne agayne vnto the prince: for his heritage shalbe his sonnes onely. F 3 Re. 21 b The prince also shall take none of the peoples enherytaunce, nor put the from their possession: but to his owne sonnes shall he geue hys possession, that my people be not scatered abrode, but that euerye man maye haue hys own. And he brought me thorow the entraunce at the side of the doze to the habitacion of the Sanctuary, that belongeth to the priestes and stode towarde

ſwarde the noꝛthe, and beholde, there
ſwas a place vpon the weſt ſyde, then
G ſayde he vnto me: This is the place
ſwhere the prieſtes ſhall dight the treſ
pace and ſinofferynges, and bake the
meateofferynges, that they neede not
beare them into the outwarde courte:
and ſo to vnhalow the people. So he
bꝛoughte me vnto the vtmoſte courte
round about al the foure cozners. Be
hold, in euery cozner of the court, ther
ſwas yet a lytle courte. Yea, in all the
foure cozners of the court, there ſwas
made a litle court of .xl. cubites longe,
and .xxx. cubites bꝛode: theſe foure ly-
tle courtes ſwere of one lyke meaſure:
and there ſwent a rydge ſwal round a-
bout them all foure, vnder the ſwhich
there ſwere harthes made rounde a-
bout. Then ſayd he vnto me: This is
the kechyn ſwher the miniſters of the
houſe ſhall dight the ſlayne offeringes
of the people.

¶ The .xlvii. Chapter.

AFter thys, he bꝛoughte me a-
gayne before the dooze of the
houſe: and behold, ther guſhed
A out water frome vnder the poſtes of
the houſe eaſt ward, foꝛ the houſe ſtode
toꝛward the eaſt, that ran doꝛwne vpon
the ryght ſyde of the houſe, which ly-
eth to the aulter ſouthward. Then ca
ried he me out to the noꝛth dooze, and
bꝛought me foꝛth there round aboute
by the vtmoſt doze that turneth eaſt-
ward. • Behaild, there came foꝛth the
water vppon the ryght ſyde. Nowe
Iac.13.a ſwhen the man that had the metrod in
his hand ſwent vnto the eaſte doze, he
meaſured a. M. cubites, and then he
bꝛought me thoꝛowe the water, euen
to the ancles: ſo he meaſured yet a
M. & bꝛought me thoꝛow ẏ water a-
gain vnto ẏ knees: yet meaſured he a
thouſande, and bꝛought me thoꝛowe
the water vnto the loynes. After this
he meaſured a thouſande agayne, then
ſwas it ſuch a ryuer, that I might not
B ſwade thoꝛowe it. The water ſwas ſo
deepe, that it ſwas nedefull to haue
ſwymmed, foꝛ it might not be ſwaded
ouer. And he ſayde vnto me: haſt thou
ſene this, O thou ſonne of man? and
ſwith that, he bꝛought me to the riuer
bancke agayne. Nowe when I came
there, there ſtode manye trees vppon
eyther ſyde of the ryuer banke. Then
ſayde he vnto me: This water that
floweth out toward the eaſt, and run
neth doꝛwn into the playne field, com-
meth into the ſea: and from the ſea, it
runneth out, and maketh the waters
ſwhole. Yea, all that lyue and moue,
ſwher vnto this ryuer commeth, ſhall
recouer. • And ſwher this water com-
meth, there ſhalbe much ſylhe. Foꝛ all
that • commeth to this water ſhall be
luſty and ſwhole. By thys ryuer ſhall
the ſylhers ſtand from Engaddi vnto
En Eglaim, and ther ſpꝛead out their
nettes: foꝛ there ſhalbe great heapes
of fyſhe, lyke as in the mayne ſea. As
foꝛ hys clay and pittes, they ſhall not
be ſwhole, foꝛ why? it ſhalbe occupyed
foꝛ ſalte. By thys ryuer vppon bothe
the ſydes of the ſhoꝛe, ther ſhall gꝛow
all maner of fruitefull trees, ſwhole
leaues ſhall not fall of, neyther ſhall
their frute peryſhe: but euer be rype at
their monethes: foꝛ theur water run-
neth out of the ſanctuarye. His fruite C
is good to eate, and hys leafe pꝛofy-
table foꝛ medicine. Thus ſayeth the
Loꝛde God. Lette thys bee the boꝛ-
der, wherin ye ſhall deuyde the lande
vnto the twelue trybes of Iſraell,
ſwyth the lyne. Parte it indifferently
vnto one as vnto another: • of the Gen.22c
ſwhyche lande I ſware vnto youre
fathers, that it ſhoulde fall to youre
enherytaunce. Thys is the boꝛder of
the lande vpon the Noꝛthſyde, frome
the mayne ſea, as men go to Hadada:
namely, Hemath, Berotha, Sabarim
from the boꝛders of Damaſcus and
Hemath vnto Hazar Tychon, and
that lyeth vpō the coſtes of Haueran.
Thus the boꝛders from the ſea foꝛth,
ſhall be Hazar Euan: the boꝛder of
Damaſcus, the noꝛth and the boꝛders
of Hemath, that is ẏ noꝛth part. The D
eaſt ſide ſhall ye meaſure from Haue-
ran and Damaſcus, from Galead and
the land of Iſraell by Iꝛꝛdan, and ſo
ſooꝛth, from the ſea coaſte, that lyeth
eaſtwarde: and this is the eaſte parte.

The south syde is, frome Thamar
Nu.29.b foorthe to the • Waters of stryfe vnto
Exo.17.b Cades the riuer of the mayne sea: and
that is the southe parte. The weste
parte: namely the greate sea from the
borders thereof, tyll a man come vnto
Hemath: thys is the weste parte. •
Nu.33.f Thys lande shall ye part among you,
accordynge to the trybes of Israell,
and deuyde it to bee an herytage for
you • and for the strangers that dwel
Leu.19.g amonge you, and beget chyldren. For
dan.10.d ye shall take theym amonge the chyl-
drenne of Israell, lyke as thoughe
they were of youre owne housholde
and countrey, and they shall haue he-
rytage with you amonge the children
of Israell. Loke in what tryde the
straunger dwelleth, in the same tribe
shall ye geue hym hys herytage, sayth
the Lorde God.

¶ The .xlviii. Chapter.

THese are the names of the tribes
that lye vppon the Northsyde,
by the way of Hetlon, tyll thou
commest vnto Hemath, and Hazar
Enam; the borders of Damascus, to-
ward the north, beside Hemath: Dan
shall haue his portion from the East
quarter vnto the weste. Upon the
borders of Dan from the east side vn-
to the west shall Asser haue his porci-
on. Upon the borders of Asser from
the Easte parte vnto the weste shall
Nephtali haue his portiō. Upon the
borders of Nephtali from the Easte
quarter vnto the west, shal Manasses
haue his portion. Upon the borders
of Manasses from the easte syde vnto
the west, shal Ephraim haue his por-
tion. Upon the borders of Ephraim
from the east part vpon the west, shal
Ruben haue his portion. Upon the
borders of Ruben from the east quar
ter vnto the weste, shall Juda haue
his portion. Upō the borders of Ju-
da from the easte parte vnto the west
ye shall set aside one portion of .xxv.
thousand metroddes long and brode:
lyke as another portion from the east
syde vnto the weste, wherin the sanc-
tuary shall stand. • As for the portion
that ye shal separate out for the Lord, Exe.45.a
it shalbe .xxv. thousand longe, and ten
M. brode: which separated holy por-
tion shall belong vnto these, namely,
to the priestes, toward the north .xxv.
M. and toward the west .x. M. brode,
and toward the east .x. M. brode also,
and towarde the south .xxv. M. longe
wherin the sanctuary of the Lord shal
stand. Yea, this same place shalbe the
priestes, that are of the chyldren of •
Sadoch and haue kept my holy ordi- Eze.43.a
naunce which went not astray in the C
erroure of the chyldren of Israell, like
as the Leuites are gone astraye: and
this separated pece that they haue of
lande, shall be the moste holye, harde
vpon the borders of the Leuites. And
nexte vnto the priestes shall the Le-
uites haue .xxv. M. long, and .x. M.
brode. This shalbe on euery syde .xxv
M. longe, and .x. M. brode. Of thys
portion they shall sell nothynge, nor
make any permutation therof, lest the
chiefe of the lande fall vnto other: for
it is halowed vnto the Lorde. The
other .v. M. after the bredth that ly-
eth by the .xxv. M. shalbe commen: it
shall belonge to the citye, and to the
suburbes for habitacions, and the ci-
tye shall stande in the myddest therof.
Let this be the measure: towarde the
north part .v. C. and .iiii. M. toward
the south parte, .v. C. and .iiii. M. to-
ward the easte part .v. C. and .iiii. M
toward the west part .v. C. and foure
M. The suburbes harde vpon the ci-
tye, shall haue towarde the north .i.
and .ii. C. toward the south .i. and .ii.
C. toward the east .i. C. .ii. C. toward
the west also .i. and .ii. C. As for the
residue of the length, that lyeth harde
vpō the separated holy ground: name
lye .x. M. towarde the east, and .x. M.
toward the west, next vnto the holye
portion: it and the increase therof shal
serue for their meate, that laboure in
the cytye. They that laboure for the
wealth of the citye, shall mayntayne
thys also, oute of what tryde soeuer C
they be in Israell. All that is separa-
ted of the .xxv. M. longe, and .xxv. M.
brode on the foure partes, that shal ye
gue:

put a syde for the separated porcion of the sanctuarye, and for the possession of the citye. The residue vpon both the sides of the sanctuarye and possession of the citye, shall belong to the prince, before the place of the .xxv. M. vnto the easte ende, and before the place of the .xxv. M. westwarde vnto the borders of the citye: this shalbe the princes porcion. This shall be the holye place, and the house of the sanctuarye shall stand in the middest. Moreouer, from the Leuites and the cityes possession, that lye in the myddest of the princes parte: loke what remayneth betwyxte the border of Juda and the border of Ben Jamin, it shall be the princes. Nowe of the other trybes. From the easte parte vnto the weste, shall Ben Jamin haue hys porcion. Vpon the borders of Ben Jamin frō the eastside vnto the weste, shall Simeon haue his porcion. Vpon the borders of Simeon from the easte parte vnto the west, shall Jssakar haue his porcion. Vpon the borders of Jssakar from the east syde vnto the west, shall Zabulon haue his porcion. Vpon the borders of zabulon from the east part vnto the weste, shall Gad haue hys
D porcion. Vppon the borders of Gad southward, the costes shall reache frō Thamar, forthe vnto the waters of strife to Cades, and to the floud, euen vnto the mayne sea. This is the land
Nu. 32. with his porcion, which ye shall di-
Josu. 13 stribute vnto the trybes of Jsraell, sayth the Lord God. Thus wide shal the citye reach vpon the northe parte b.C. and.iiii.M. measures. The portes of the citye, shall haue the names of the trybes of Jsraell. Thre portes of the northside: one Ruben, another Juda, the third Leui. Vpon the easte side. b.C. and.iiii. M measures, with three portes: the one Joseph, another Ben Jamin, the thirde Dan. Vpon the southside. b.C. and.iiii.M. measures, with the three portes: the one Simeon. another Jzachar, the thirde Zabulon. And the westside. b.C. and iiii. M. mesures, with. iii. portes also: the one Gad, another Asser, the third Nephtali. Thus shall it haue. xviii. M. measures round about. And from that tyme forthe the name of the citye shalbe, the Lord is there.

¶ The end of the prophecye of Ezechiell.

¶ The boke of the prophet Daniell.

¶ The firste Chapter.

IN the third yeare of the raygne of Jehoakim kyng of Juda, came Nabuchodonosor kyng of Babilon vnto Jerusalem, and besieged it: and the 4Re.24a
Lord delyuered Jehoakin the kynge of Juda into his hand, with certayne ornamentes of the house of GOD, which he caryed away vnto the lande of Semner, to the house of his God, and there he broughte them into hys gods treasurye. And the kynge spake vnto Asphanaz the chyefe chamberlayne, that he should bryngе him certayne of the chyldren of Jsraell, that were come of the kynges seede and of princes ponge sprygaldes without any blemyshe, but fayre and well fauoured, instructe in all wisdome, connyng and vnderstanding: which were able to stande in the kinges palace, to reade and to learne for to speake Caldeyshe. Vnto these the kyng appoynted a certayne porcion of hys owne meate and of the wyne, whiche he dranke hym selfe, so to norysshe them thre yere: that afterward they might stande before the kynge. Among these now were certayne of the children of Juda: namely Daniell, Jnanias, Misaell and Azarias. Vnto these, the chefe chamberlayn gaue other names, and called Daniell, Balthasar: Ananias, Sidrach: Misaell, Misach: and Jsarias, Abednago. But Daniell was at a poynt with him selfe, that he wolde not be defyled thorowe the Gen.42e Tabi.1b

C kynges meate, nor the wyne whyche he dronke. And this hee desyred of the chiefe chamberlayne, least hee should defyle hym selfe. So God gaue Daniel fauour and grace before the chefe chamberlaine, that he sayd vnto him: I am afrayde of my Lord the Kyng, which hath appointed you your meat and drynke: least he spye your faces to be worse lyking then the other sprigalds of your age, and so ye shal make me lose my head vnto the king. Then Daniel answered Melassar, whome the chiefe chamberlayne had set ouer Daniel, Ananias, Misael and Asarias, and sayde: O proue but ten dayes wyth thy seruauntes, and let vs haue potage to eate, and water to drynke then loke vppon our faces, and theyr that eate of the kynges meat. And as thou seest, so deale wyth thy seruauntes. So he consented to them in thys matter, and proued them. x. dais. And after the ten dayes, their faces were better lykynge and fatter, then al the young sprigingaldes, which dyd eat of
D the Kynges meate. Thus Melassar toke awaye theyr meat and wine, and gaue them potage therfore. God gaue nowe these four sprigingaldes cunning and learnyng in al scripture and wisdome: but vnto Daniel specially, hee gaue vnderstanding of al visions and dreames. Nowe when the time was expyred, that the kinge had appointed to bryng in these younge sprigingaldes vnto him, the cheyfe chaumberlayne brought them before Nabuchodonosor, and the king communed with thē But among them al wer found none such as Daniel, Ananias, Misael and Asarias. Therfore stode thei before ỹ king, which in al wisdom & matters of vnderstanding, that he enquired of them, foūd them. x. times better, then all the sothsayers and charmers that wer in al his realme. And Daniel abode still, vnto the fyrst yeare of king
A Cyrus.

Job. 7. b. C The. ii. Chapter.

IN the secande yeare of the reygne of Nabuchodonosor, had Nabuchodonosor a dreme, wherthrogh his spirite was vexed, and hys sleepe brake from him. Then the king commaunded to call together all the sothsayers, charmers, witches, and Chaldees, for to shewe the king his dreme. So they came, and stoode before the king. And the kyng sayd vnto theim: I haue dreamed a dreame, and my spirit was so troubled therwith, that I haue cleane forgotten what I dreamed. Vppon this the Chaldees answered the king in the Siriās speche: O kinge, God saue thy lyfe for euer. Shewe thy seruauntes thy dreame, and we shal shewe thee, what it meaneth. The kinge gaue the Chaldees their aunswere and sayde: It is gone fro me. Yf ye wil not make me vnderstande the dreame wyth the interpretation therof, yee shall dye, and your houses shalbe pyyled. But yf yee tell me the dreame and the meanyng ther- B of, ye shall haue of me gyftes, rewardes and great honour: onely shew me the dreame and ỹ signification of it. They aunswered agayne, and sayde: the king must shewe hys seruauntes the dreame, and so shall wee declare what it meaneth. Then the Kynge aunswered, sayinge: I perceaue of a trueth, that ye dooe but prolonge the tyme, for so muche as yee see that the thynge is gone fro mee. Therefore yf ye wyll not tell mee the dreame, yee shall haue all one iudgemente. But yee sayne and dyssemble wyth vayne woordes, whyche ye speake before mee, to putte of the tyme. Therefore tell mee the dreame, and so shall I knowe, yf ye canne shew mee what it meaneth. Vppon thys, the Chaldees gaue aunswere before the kynge, and sayd: there is no man vpon earth, that can tel the thinge, whiche the Kynge speaketh of: yea, there is neyther kyng prince ne lorde, that euer asketh suche thynges at a soothsayer, charmer or Chaldey: for it is a verye hard matter that the Kynge requyreth. Neyther is there anye, that canne certyfye the Kyng therof, except the gods, whose dwelling is not amōg the creatures. For the whyche cause the kinge was C
wroth

wroth with great indignation, and cõmaunded to destroye all the wise men at Babylon: and the proclamation went foorth, and the wyse men were slayne. They sought also to slea Daniell with his companions. Thenne Daniell enquired of Arioche the kinges steward, of the iudgement & sentence, that was gone foorthe alredy to kyll such as were wise at Babylon. He answered and sayde vnto Arioch, deyng then the kynges deputie: why hath the kyng proclaymed so cruell a sentence? So Arioch told Daniel the matter. Upon this, went Daniel vp, and desired the kinge, that he myghte haue leysure, to shewe the kyng the interpretation, and then came hee home agayn, and shewed the thyng to Ananias, Misael, and Azarias, his companyons: that they shoulde beseeche the GOD of heuen for grace in this secrete, that Daniel and his felowes with other such as were wise in Babylon, perished not. Thenne was the mysterye shewed vnto Daniell in a vision by nyght. And Daniell praysed the God of heuen. Daniell also cried loude, and said: O ẏ the name of God might be praised for euer and euer, for wisedom & strẽgth are his owne: He chãgeth ẏ times & ages. He putteth down kings: he setteth vp kings: he geueth wisedome vnto the wyse, and vnderstandynge to those that vnderstand, he openeth the depe secretes: he knoweth the thyng that lyeth in darknes, for the light dwelleth with him I thanke thee, and prayse thee (O thou God of my fathers, ẏ thou hast lent me wysedome and strength, and hast shewed me the thing, that we desyred of thee, for thou hast opened the kynges matter vnto me. Upon thys went Daniel vnto Arioch, whom the king had ordeyned to destroy the wise at Babylon, he went vnto hym, and sayd: Destroy not suche as be wyse in Babylon, but bryng me in vnto the kyng, and I shall shew the kyng the interpretation. Then Arioch brought Daniell into the kyng in all the hast, & sayd vnto hym: I haue founde a man amonge the prysoners of Juda, that shall shewe the kynge the interpretation. Then answered the kyng & said vnto Daniel, whose name was Balthasar. Art thou he, that canst shewe me the dreame, which I haue sene, & the interpretation therof? Daniel answered the kyng to his face, and said: As for this secrete, for the which the king maketh inquisition, it is neither the wise, the sorcerer, the charmer, nor the deuill coniurer that can certify the kynge of it. Onely God in heauen can open secretes, and he it is, that sheweth ẏ kyng Nabuchodonosor what is for to come in the latter days. Thy dreame, and that which thou hast sene in thyne head, vpon thy bed, is thys: O kynge, thou dyddeste caste in thy mynde, what should come hereafter. So he that is the opener of mysteries telleth thee, what is for to comme. As for mee, thys secrete is not shewed me, for anye wysedome that I haue, more then any other liuing, but onely that I myghte shewe the kynge the interpretation, and that he might knowe the thoughtes of hys owne heerte. Thou kynge sawest, and beholde, there stoode before thee a great Image, whose fygure was merueylous greate, and his visage grymme. The Images head was of fyne gold, hys breaste and armes of syluer, hys body and loynes were of copper, hys legges were of yron, hys feete were part of yron, & part of earth. Thys thou sawest till ẏ tyme, that without any hands, there was hewen a stone, which smote the image vpon the feet, that were both of yron and earth, and brake them to pouldre: then was the yron, the earth, the copper, the syluer, & gold brokẽ altogether in pieces: & became like ẏ chaffe of corne, ẏ the wind bloweth away from the sommer flowres, ẏ they can no more be found. But the stone ẏ smote the image, became a great mountain, which fylleth the whole earthe: This is the dreame. And nowe wyll we shewe before the kynge what it meaneth. O kynge thou art the kyng of kynges. For the God

D Dan. 7. d Luk. 1. c Job. 34 c Jer. 27 a Dan. 4. c Job. 32. 1 tim. 6 c

1. Joh. 1

Mat. 11.

E

Mat. 21 Luk. 20

F Dan. 3. 8

GOD of heauen hath geuen thee a kyngdome, ryches, strength and maiesty: and hath delyuered thee al thinges, that are among the childrē of mē: the beastes of the feld, and the fowles vnder the heauen, and geuen the dominion ouer them al. Thou arte that golden heade. After that there shall aryse another kingdome, which shalbe lesse then thine. The third kingdome shalbe lyke copper and haue domination in all landes. The fourth kyngdome, shalbe as stronge as yron. For lyke as yron bruseth and breaketh all thinges: Yea, euen as yron beateth euerye thinge downe, so shal it beate downe and destroye. Where as thou sawest the fete and toes, part of earth and parte of yron: that is a deuyded kingdome, whych neuertheless shall haue some of the yron grounde myxte wyth it, for so much as thou hast sene the yron myxte wyth the claye. The toes of the fete that were part of yron and parte of claye, sygnifyeth: that it shalbe a kingdome partly strong, and partlye weake. And where as thou sawest yron myxte wyth claye, they shall myngle theym selues wyth the sede of simple people, and yet not continue one wyth another, lyke as yron wil not be souldered with a potsherd:

G Esay.9.b In the dayes of these kynges, shall the God of heauen set vp an euerlasting kingedome which shall not perysh, and his kyngedome shal not bee geuen ouer to another people: yea, the same shal breake and destroye al these kingdomes, but it shall endure for euer. And where as thou sawest, that wythout any handes there was cutte oute of the mounte a stoane whiche Heb.12.c brake the yron, the copper, the earth, mat.21. the syluer and golde in pieces: by that hath the great God shewed the king, what wyl come after this. Thys is a Act.14.b true dreame and the interpretation of it is sure. Then the kinge Nabuchodonosor fell downe vpon his face, and bowed him selfe vnto Daniell, and commaunded that they shoulde offre meat offringes and swete odoures vn to him. The kyng answered Daniel, and sayde: yea, of a truth your God is a God aboue all goddes, a Lorde aboue al kynges, and an opener of Secretes: seyng thou canst dyscouer thys mistery. So the kinge made Daniell a great man, and gaue him many and great gyftes. Hee made him ruler of all the countries of Babilon, & Lorde of al the nobles that wer at Babilon. Now Daniel intreated the kinge for Sidrach, Misach, and Abednago: so that he made them rulers ouer all the officers in the land of Babilon: But Daniell him selfe remayned still in the court by the king.

The.iii. Chapter.

A Nabuchodonosor the king caused a golde ymage to be made, which was xl cubits hie, and vi. cubites thicke. This he made to be set vp in the feld of Dura in the land of Babilon, and sent out to gather together the dukes, lordes and nobles, the iudges and officers, the debitys, and shreues: with all the rulers of the land: that they myghte come to the dedication of the ymage, which Nabuchodonosor the king hadde set vp. So the dukes, lordes and nobles, the iudges and officers, debities and shreues with al the rulers of the land gathered them together, and came vnto the dedicating of the ymage, that Nabuchodonosor the king had set vp. Now B when they stoode before the Image, whyche Nabuchodonosor set vp, the bedle cryed out wyth all hys myghte: O ye people, kynreddes and tongues to you be it sayde: that when ye heare the noyse of the trompettes, whiche shalbe blowē, with the harpes shawmes, Psalteries, Simphonies, and al maner of Muslike: ye fall downe and woorshyppe that golden ymage that Nabuchodonosor the kyng hath sette vp. Who so then falleth not down and boweth him selfe, shall euen the same hour be cast into an hote burning ouē Therfore whē al the folke herd thys noise of the trompets that wer blowē with the harpes, shawmes, Psalteryes, Symphonies and all kynde of melodye, then all the people kinreds,

and

and nations fell downe, and bowed theym selues vnto the golden image, that Nabuchodonosor the kynge had set vp. Now were there certain men of the Chaldees, that went euen then and accused the Iewes, and said vnto the kyng Nabuchodonosor: O kyng, god saue thy life for euer. Thou being kyng haste geuen a commaundement, that all men, when they here the noise of the trompets, shaulmes, psalteries, symphonies, & all the other melodies, shall fall down and bow them selues, toward the goldē image: who so then fell not downe and worshipped not, ẏ he should be cast into an hote burning ouen. Now are ther certain Iewes, Dan. 2. g whom thou haste seruer the officers of the land of Babylon: namely, Syrach, Misach, and Abednago. These men (O kyng) regarde not thy commaundement, yea they will not serue thy goddes, nor bowe them selues to the golden Image, that thou haste set vp. Then Nabuchodonosor in a cruell wrath and displeasure, commaunded, that Sydrach, Misach, and Abednago should be brought vnto him. So these menne were brought before the kyng. Thenne Nabuchodonosor spake vnto them, and said: What? O Sydrach, Misach, & Abednago, will not you serue my goddes? nor bowe your selues to the golden Image that I haue set vp? Welt, be ready hereafter. Whenne ye heare the noise of the trompets blow with the harpe, shaumes, psalteries, symphonies, and all the other melodies: that ye fal downe, and worshipp the Image whyche I D haue made. But if ye worshipp it not, ye shal be cast immediatly into an hot burnyng Ouen. Lette se, what God is there, that may delyuer you out of my handes. Sidrach, Misach, and Abednago answered the kyng, & sayde: O Nabuchodonosor, we oughte not to consent vnto the in this matter, for Da. 16 g why? our God, whom we serue, • is able to kepe vs from the hot burnyng ouen (O kinge) and can right well delyuer vs oute of thy handes. And thoughe he wille not, yet shalte thou knowe (O kynge) that we wyll not serue thy goddes, nor do reuerence to that Image, whiche thou haste set vp. Then was Nabuchodonosor full of indignation, so that the countenaunce of his face chaunged vpon Sydrach, Misach, and Abednago. Therfore he charged and commaunded, that the ouen should be made. vii. tymes hotter than it was wont to be: and spake vnto the strongest woorthies that were in his hoste, for to bynd Misach, and Sydrach, and Abednago, and to caste them into the hote burnyng Ouen. So these men were bounde in theyr cotes, hosen, shoes, wyth their other garmentes, and cast into an hote burnyng ouen: for the kynges commaun- E dement was so straite, and the Ouen was excedynge hotte. As for the men that put in Sydrach, Misach, and Abednago, ẏ flame of the fyre destroyed them. And these thre men Sydrach, and Misach and Abednago fel down in the hote burnyng ouen, beyng faste bounde. Then Nabuchodonosor the kyng meruailed, and stoode vp in all haste: he spake vnto his counceil and sayd: Did not you cast these thre men bound into the fire? They answered and said vnto the king: Yea, O kyng. He answered and said: Lo, for all that yet doo I see fower men goyng loose in the mydst of the fyre, and nothinge corrupte, and the fourthe is lyke the F sonne of God to looke vpon. Upon this, went Nabuchodonosor vnto the mouthe of the hotte burnyng Ouen, he spake also, and sayd: O Sydrach, Misach, and Abednago, ye seruantes of the hie God, go forth, and come hyther. And so Sidrach, Misach, and Abednago went oute of the fire. Then the dukes, iorges, and nobles, and the kynges counceil came together to see Esa. 44 a these men, • vpon whom the fire had no maner of power in theyr bodyes. In soo muche that the very heare of theyr head was not burnt, and theyr cloathes vnchaunged, yea there was no smel of fyre felt vpon them? Then spake Nabuchodonosor, and sayde: Blessed bee the GOD of Sydrach,

Misach

Dan.3.e Misach and Abed nago: • which hath
Acts.12.e sent his aungel, and defended his ser-
uauntes, that put their truste in him,
that hathe altered the kynges com-
maundemente: and ieopard their bo-
dies therupon, rather then they wold
serue or worshyp anye other God, ex-
G cept their owne God only. Therfore
I will and commaund, that al people,
kynredes and tonges, which speake
any blasphemye agaynste the God of
Sidrach, Misach, and Abednago,
shall dye, and their houses shalbe pri-
Esa.51.c sed: because • ther is no God that may
Dan.13.b saue, as this. So the kyng promoted
Sidrach, Misach, and Abednago, in
the lande of Babylon.

¶ The.iiii. Chapter.

A
Dani.6.c • Nabuchodonosor king vnto
all people: kinredes and ton
gues that dwell vpon the
whole earth: peace be mul-
tiplied among you. I thought it good
to shewe the tokens and marueilous
workes, ỳ the hye God hath wroght
vpon me. O, howe greate are his to-
kens, and how myghty are his won-
Psa.45.b ders: • Hys kyngdome is an euerla-
Dan.7.d stynge kyngdome, and his power la-
Luke.1.c steth for euer and euer. I Nabucho-
donosor beyng at reste in myne house,
and florysshynge in my palace, sawe a
dreame, whiche made me afrayed: and
the thoughtes that I hadde vpon my
bed, with the visions of myne heade,
Dani.2.a troubled me. • Then sente I oute a
commission, that all they which were
of wisdome at Babylon shoulde bee
brought before me, to tell me the inter
pretacion of the dreame. So there
came the sothsayers, charmers, Chal
dees & conturers of deuils: to whō I
told ỳ dreame, but what it betokened
they coulde not shewe me: tyll at the
laste there came one Daniell (other-
wyse called Balthazar, accordyng to
the name of my God) which hath the
spirite of the holye goddes in hym, to
B whom I tolde the dreame saying: O
Balthazar, thou prynce of South-
sayers: For so much as I know that
thou haste the spirite of the holye gods
and no secrete is hydde from thee: tell
me therefore, what the vision of my
dreame (that I haue sene) maye sygni-
fye. I sawe a vision in my head vp-
pon my bed: and beholde, there stode
a tree vpon the grounde, which was
very hie, greate and mighty: the heigth
reached vnto the heuē, and the bredth
extended to all the endes of the earth:
hys leaues were fayre, he had verye
much frute, so that euery man had y-
nough to eate therin. The beastes of
the fielde had shadowes vnder it, and
the foules of the ayre dwelt in the bo-
wes therof. Shortly, al creatures fed
of it. I sawe in my head a vision vpon
my bed: and beholde, a watcher and a
holy one cam down from heauen, and
cryed mightely, saying: Hewe down
the tree, breake of hys braunches,
shake of hys leaues, and scatter hys
frutte abrode: that all the beastes may
get them away from vnder him, and
the foules from his braunches. Neu-
ertheles, leaue the grounde of hys
rote styll in the earth, and bynde hym
vpon the playne fielde, with cheynes
of yron and steele. With the dewe of
heuen shall he be wette, and shal haue
hys parte in the herbes of the ground
with other wild beastes. C That mans C
herte of his shall be taken from hym,
and a beastes herte shall be geuen him
till seuen yeres be come and gone vp-
pon him. This errand of the watcher,
is a commaundemente grounded and
sought out in the counsel of him, that
is most holy, to learne men for to vn-
derstande, that the hyest hath power
ouer the kyngdomes of men, and ge-
ueth them, to whome it lyketh hym,
and bryngeth the verye outcastes of
men ouer them. Thys is the dreame,
that I kynge Nabuchodonosor haue
sene. Therfore O Balthazar, tel thou
me what it signifyeth: for so much as
all the wise men of my kingdome are
not able to shewe mee, what it mea-
neth. But thou canst do it, for ỳ spirite
of the holy gods is in the. Then Da-
niell (whose name was Balthazar)
held hys peace by the space of one
houre, & his thoughtes troubled him.

So

So the king spake, and said: O Balthasar, let neither the dreame nor the interpretation therof feare thee. Balthasar answered, saying: O my lorde, D this dreame happen to thyne enemies and the interpretation to thyn aduersaries. As for ỹ tree that thou sawest which was so great & mighty, whose heighte reached vnto the heauen, and his breadth into all the world: whose leaues wer fayre, and the frute much, vnder the whyche the beastes of the fielde had their habitation, and vpon whose branches the fowles of the aire dyd syt. Euen thou (O kyng) art the tree, great and strong. Thy greatnes increaseth, and reacheth vnto the heauen, so dothe thy power to the endes of the earthe. But where as the king sawe a watcher euen an holye angell, that came down from heauen, & saide: Hewe downe the tree, and destroy it, yet leaue the grounde of the roote of the earth: & bynd hym vpon the plaine field with chaines of yron and steele. He shalbe wet with the dewe of heauen, and his part shalbe with the beastes E of the field tyll .vii. yeres become and gone vpon hym. This (O king) is the interpretation, yea, it is the very deuice of hym, that is hyest of all, and it toucheth my Lorde the kynge. Thou shalt be cast out from men, and thy dwelling shalbe with the beastes of the field, with grasse shalt thou be fed like an oxe. Thou muste be wette wyth the dewe of heauen: yea seuen yeares shall come and go vppon thee, till thou know, • that the hiest hathe Dan. 3. a power vpon the kyngdomes of men, Ier. 27. c and geueth theim to whome he liste. Moreouer, where as it was said, that the roote of the tree should be left still in the ground, it betokeneth, that thy kyngdome shall remayne whole vnto thee, after thou hast learned to know, that the power cometh from heauen. Wherfore, O kyng, be content with Ecc. 19 a my councell, that thou mayst redeeme thy synnes with almesse, • and thyne offences with mercy to poore people, for this shalbe an healyng of thyn errour. All these thyngs touch ỹ kynge Nabuchodonosor. So after xii. mo- F nethes, the kyng walked vp & downe in the palace of ỹ kingdom of Babylon, and said: This is the great citie of Babylon, which I my self (with my power and strength) haue made a kinges court, for the honor of my maiestie. While these wordes were yet in the kynges mouthe, there fell a voice from heauen, saying: O kyng Nabuchodonosor, to thee be it spoken: Thy kyngdome shal depart from the, thou shalt be cast out of mennes company, thy dwellyng shalbe with the beastes of the fielde, soo that thou shalte eate grasse lyke an Oxe, till seuen yeares be come and gone ouer thee: euen vntill thou knowest, that the hyest hath power ouer the kyngdomes of men, and that he may geue them vnto who it pleaseth him. The very same houre was this matter fulfilled vpon Nabuchodonosor: so that he was cast out of mens company, and did eate grasse lyke an oxe. His body was wet with the dewe of heauen, tyll his heares were as great as Egles fethers, and his nayles lyke byrdes clawes. When G this tyme was past: I Nabuchodonosor lift vp myne eies vnto heauen, and myne vnderstandyng was restored vnto me agayne. Thenne gaue I thankes vnto the highest. I magnified and praised hym that liueth for euermore, • whose power endureth al Dan. 3. c way, and his kingdom from one generation to an other: in comparyson of whome all they that dwell vpon the erth, ar to be reputed as nothing. • He Ps. 135. handled according to his wil, among the powers of heauen, and among the inhabiters of the earthe: and there is none that may resist his hande, or say: Iob. 42 b What doest thou? • At the same tyme was myne vnderstandyng geuen me agayn, and I was restored to the honour of my kingdom, to my dignity, & to myne own shape agayn. My great estates and princes sought vnto me, & I was sette in my kyngdom agayne, so that I had yet greater worshyppe. Then dyd I Nabuchodonosor loue, magnifie and mayse the king of heuen for

for all hys woorkes are true, and hys wayes ryght. As for those that go on prondelye, he is able to bryng theym downe.

¶ The .v. Chapter.

A KYng Balthazar made a gret bancket to hys thousand lordes: with al these thousande hee made greate cheere, and when hee was dronken wyth wyne, he commaunded to bryng him the gol-
1 Pa. 36 c den and siluer vessels • which his father Nabuchodonosor had taken out of the temple at Jerusalem: that the kyng and hys lordes with hys quene and concubines myght drynke therout. So they brought the golden vessel that was taken oute of the temple of the Lordes house at Jerusalem.
Then the kinge and his lordes wyth his quene and concubines dronke out of them. They dronk wyne, and praysed their ydols of gold, syluer, copper,
B yron, woodde and stone. In the verye same houre there appered fyngers, as it had bene of a mans hande writyng, right ouer against the candelstick vpō the playne wall in the kynges palace, and the kynge sawe the palme of the
Jer. 50. a hand that wrote. • Then changed the king hys coūtenance, and his thoughtes troubled him, so that the ioyntes of hys bodye shooke, and hys knees
Dan. 2. a smote one against the other. • Wherefore the kynge cryed myghtelye, that they should bryng him the charmers, Chaldees and coniurers of deuyls.
The kyng spake also to the wise men of Babilon, and sayd: who so canne rede thys wryting, and shewe me the plaine meaning therof: shalbe clothed wyth purple, haue a cheyne of golde aboute hys necke, and rule the thyrde parte of my kyngedome. Upon thys came al the kinges wise men: but thei could neyther read the wrytynge, nor shewe the kynge what it signifyed.
Then was the kinge sore afrayde, in so much that his colour changed, and his lordes were sore vexed. So by reason of thys matter, that had happened
C to the kyng and hys lordes, the quene went vp her selfe into the banckette house, and spake vnto the kinge, saynge: O kynge, God saue thy lyfe for euer. Lette not the thoughtes trouble thee, and let not thy countenaunce be changed. For why? there is a man in thy kingdome, that hath the spirite of the holye goddes wythin him, • as it Dan. 2. f
was seene in thy fathers dayes. Hee hath vnderstandinge and wisedome lyke the goddes. Ye the king Nabuchodonosor thy father made this man chyefe of the southsayers, charmers, Chaldees, and readers of destenies because that such an abundant spyrite knowledge and wisdome to expound dreames, to open secrettes, and to declare harde doubtes was in him: yea, euen in Daniel, whom the kyng named Balthasar. Let thys same Daniel be sent for, and he shall tell what it meneth. Thē was Daniel brought before the king. So the kynge spake vnto Daniel, and sayd. Art thou that Daniel one of the prisoners of Juda, whom my father the kinge brought out of Jewrye? I haue heard speake of the, that thou hast the spyrite of the holye goddes, experience, and vnderstandinge, and that there hath beene greate wysedome founde in thee.
D Nowe haue there bene brought me wyse and cunning charmers to reade this wrytynge, and to shewe me the meanyng therof: But they could not telle me what thys matter sygnified. Then heard I say, that thou canst expound darke things, and declare hard doubtes. Well then, if thou canst rede this writing, and shewe me the meanyng thereof, thou shalte be cloathed with purple, haue a cheyn of golde about thy neck, and rule the third part of my kyngdome. Daniell answered E 4. reg. 5 b
and sayd before the kyng: As for thy Mat. 10.
rewards, keepe theym to thy selfe, or geue thy ryche gyftes to an other: yet not the lesse, I wyll rede the writing vnto the kyng, and shew hym the interpretation therof. • O kyng heare: Dan. 2. f
GOD the hyest gaue vnto Nabuchodonosor thy father, the dignitie of a kyng, with worshyp and honour, so

that

that al people kinredes and tonges stode in awe and feare of him, by reason of the hye estate, that he had ī the ī him. For whye, he slewe whome hee would: he smote whom it pleased him Agayne, whom he would, he sette vp: and whom he list he put downe. But
Dan. 4.d • because his heart was so proud, and his stomacke set so faste vnto wilfulnes: he was deposed from his kingly throne, and hys Maiestie was taken from him. He was shutte out from among men, his heart was lyke a beastes hearte, and his dwellynge was
F wyth the wild asses: he was fayne to eate grasse lyke an oxe, and his bodye was wet wyth the dewe of the heauē till he knew, that the hiest hath power vpon the kingedomes of men, and setteth ouer them whom he lyst. And thou hys sonne (O Balthazar) for al this, thou hast not submitted thin hert thoughe thou knewest al these thynges: but hast magnified thy self aboue the Lorde of heauen, so that the vessels of hys house were brought before thee, that thou, and thy Lordes, with thy quene and concubins might drynke wyne therout. And hast praysed the ydols of syluer and golde copper and yron, and woodde and stoane, which neither see, heare nor vnderstande. As for the G O D • in whose
Act. 17.d hand consysteth thy breath and all thy waies, thou hast not loued him. Ther
G fore is the palme of thys hand sent hither from him, to token vp thys writing. And this is the scripture, that is written vp: Mane, Thetel, Phares. Now the interpretation of the thing is this: Mane, G O D hath numbred the kingedome, and broughte it to an end: Thetel, thou art weyed in the balaunce, and art found to lyght: Phares, thy kyngdome is dealt in partes, and giuen to the Medes and Perses. Then commaunded Balthazar, to cloth Daniel wyth purple, to hange a cheyne of golde about hys necke, and to make a proclamation concernynge
Esa. 47.b hym: that he should be the ruler of the thirde parte of hys kyngdome. • The very same nyght was Balthazar the king of the Chaldees slaine, and Darius out of Medea toke in the kingdome, beyng. lxii. yeare of age.

The. vi. Chapter.

IT pleased Darius to set ouer his kingdome an hundred and twēty
I lordes which should be in all hys kyngdome aboute. Aboue these he set three princes (of whom Daniel was one) that the lordes might geue accomptes vnto them, and the kinge to be vndiseased. But Daniell exceaded all these princes and Lordes, for the spirit of God was plenteous in him: so that the king was mynded to sette him ouer the whole realme. Wherefore the princes and Lordes soughte to pycke out in Daniell some quarell agaynst the kingdome: yet could they fynde none occasion nor faulte vppon him. For whye, he was so faythfull, that there was no blame nor dyshonestie founde in him. Then sayd these
B men: we canne get no quarel againste this Daniel, excepte it be in the lawe of hys God. Vppon this, twente the princes and Lordes together vnto the kyng, and sayd thus vnto him: kynge Darius, God saue thy lyfe for euer. All the great estates of the realme: as the Prynces, Dukes, Senatoures, and iudges, ar determined to put out a commaundemente of the kynge, and to make a sure statute: namelye, that whoso desyreth any petition, either of any God or man (wythin this thirty dayes) excepte it be onelye of thee, O kyng: the same person may be cast into the Lyons den. Wherfore, O kyng confirme thou this statute, & make a wrytyng: that the thing whyche the Medes and Perses haue ordeined, be not altered nor broken. So Darius
C made the wrytyng: and confyrmed it. Now when Daniel vnderstode that the wrytinge was made, he went into his house: and the wyndowes of hys wall towarde Jerusalem stoode open. There kneled he downe vppon hys knees, three tymes a daye: there he made his petition, and praysed hys God, lyke as hys maner was to do afore time. Then these men made serch

and found Daniel makinge his petition, and praying vnto his God. So they came to the kinge, and spake before him concerning his commaundement, saying: O kinge, haste thou not subscrybed the statute, that within xxx. dayes, whoso requireth his petition of any God or man but onelye of thy selfe, O king: he shalbe caste into the den of the Lions? The kynge answered, and sayde: yea, it is true. It must be as a lawe of the Medes and
D Perses, that may not be broken. Then answered they, and sayde vnto the kyng: Daniel one of the preseuers of Juda, O kyng, regardeth nether the, nor thy statute, that thou haste made: but maketh his petition three times a daye. When the kinge hearde these wordes, he was sore greued, & wolde haue excused Daniel, to delyuer him, and put of the matter, vntill the Sun went downe, to the intente that hee myght saue him. These men perceauinge the kinges mynde, sayde vnto him: knowe this (O kinge) that the lawe of the Medes and Perses is, that the commaundement and statute which the king maketh, maye not bee
Bel. 1. altered. * Then the kyng badde them bryng Daniel, and they cast him into the Lyons den. The kinge also spake vnto Daniel, and sayd: thy God, whō thou alway seruest, euen hee shall defende thee. And there was broughte a stone, and layed vpon the hole of the denne, thys the kyng sealed with his owne ryng, and with the sygnet of hys pryaces: that the kynges commaundemente concernynge Daniell, shuld not be brokē. So the king wēt into hys palace, & eate no meate that nyght, neyther was there anye mynstrelsye brought in before him, nether could he take any slepe. But betymes in the morninge, at the breake of the day, the kynge arose, and wente in all haste vnto the denne of the Lions.

Nowe as hee came nye vnto the den, hee cryed with a piteous voyce vnto Daniel: yea, the kyng spake, and saide vnto Daniel: O Daniel, thou seruaunte of the liuinge God, is not thy god (whom thou alway seruest) able to delyuer the from the lions? Daniel sayd vnto the king: O kynge, God saue thy life for euer. * My God hath F
sent hys aungel, which hath shut the Dan. 3.f
lyons mouthes, so that they myghte Jud. 14.e
not hurte me. For why? myne vnrighteousnes is founde out before hym. And Heb. 11.f
as for thee, O king, I neuer offended thee. Then was the kyng exceadinge glad, and commaunded to take Daniel oute of the denne. So Daniel was brought out of the denne, and no maner of hurte was founde vppon hym. For he put hys trust in his G O D. And as for those men, which had accused Daniel, the kyng commaunded to bring them, and to cast them in the Lions denne: them, their children, and
Da. 14.g their wyues. * So the Lyons badde the maistrye of them, and brake all their bones a sonder, or euer they came at the grounde. * After thys, wrote Dan. 3.f
kyng Darius vnto al people kinreds and tongues, that dwelt in al landes: peace bee multiplyed with you. My commaundement is, in all my dominion and kingdome, that menne feare and stande in awe of Daniels God.
Dan. 14.f * For he is the lyuinge God, whyche abydeth euer: hys kyngdome shal not faple, and hys power is euerlastynge.
Esa. 14.h * It is he that deliuereth, and saueth, Dan. 3.g
he doeth woonders and marueylous woorkes, in heauen and in earthe, hee hath preserued Daniel from the power of the Lions. This Danyel prospered in the reygne of Darius and Cyrus of Persia.

The. vii. Chapter.

IN the fyrst yeare of Balthazar kynge of Babilon, sawe Daniell a dreame, and a vision was in hys heade vppon hys bed. Whyche dreame hee wrote, and the summe of the matter is thys: Daniel spake and sayde: I sawe in my vision by nyght, and beholde the four wyndes of the heauen stroue vppon the Sea, and foure greate beastes came vp from the Sea, one vnlike another.
A

The

The first was as a lion, and yet had
Jer.4.a b he • Eagles wynges. I sawe that his
Eze.17.a wynges were pluckt from him, and
he taken away from the earth: that he
stode vpon hys fete as a man, and that
there was geuen him a mans hearte.
B Behold, the seconde beast was like a
Apo.18 c • beare, and stode vppon the one syde.
Amonge hys teeth in hys mouth, he
had thre great long teeth, and it was
sayde vnto him: Aryse, eate vp muche
flesh. Then I loked, and behold there
was another like vnto a leopard, this
Dan.8.b had wynges as a foule, • euen four v-
Apo.13.a pon the backe. This beaste had foure
heades, and there was power geuen
him After thys I sawe in a vision by
nyghte, and beholde, the fourth beaste
was grimme and horrible, and mar-
uelous strong. It had great yron teeth
it deuoured and destroyed, and stam-
ped the residue vnder hys fete. It
was farre vnlyke the other beastes,
C that wer before it: for it had • ten hor-
Apo.1.c. nes, wherof I tooke good heede. And
beholde, there came vp among theym
another lytle horne, before whō there
was three of the fyrst hornes pluckte
awaye. Beholde thys horne had eyes
lyke a man, and a mouth speaking pre
Da.10.a sumptuous thynges. • I looked tyll
the seates were prepared, and tyll the
old aged sat him downe. His clothing
was as whyte as snow, and the hea-
res of his heade lyke the pure wool.
His throne was lyke the fyrye flame,
and hys wheles as the burnyng fyre.
There drewe foorth a fyerie streame,
Apo.5.d and went out from him. • I thousand
times, a thousande serued him. x. M.
times ten thousand stode before hym.
The iudgement was set, and the bo-
kes opened. Then toke I hede there
vnto, because of the voice of the proud
wordes, which the horne spake. I be-
D helde tyl the beast was slaine, and his
mat.25.d bodye destroyed, • geuen ouer to bee
brent in the fyre. As for the power of
the other beastes also it was taken a-
way, but their lyues were prolonged
for a tyme and season. I sawe in a vy-
Mat.13 sion by night, and behold, • there came
Acte.1.b one in the cloudes of heauen lyke the
sonne of man, which wente vnto the
olde aged, before whom they brought
him. Then gaue he him • power and Phil.2.a
dignitie regal, that al people, trybes,
and tunges shoulde serue him. • Hys mat.28.e
power is an euerlastynge power, Joh.12.b
which shall neuer be put downe: and
his kingdom endured vncorrupt. My
heart was vexed, and I • Daniel had Dan.14
a troubled spirite wythin me, and the
visions of my head made me afrayde:
till I gat me vnto • one of them that Den.9.b
stode by, to knowe the trueth concer-
nynge all these thinges. So he tolde
me, and made me vnderstande the in-
terpretation of these thynges. These E
foure greate beastes, are foure kinges
whych shall aryse oute of the earthe.
These shall take in the kyngedome of
the sayntes of the most hyest, and pos-
sesse it still more and more for a longe
seson. After this I requyred diligent-
lye to knowe the trueth, concerninge
the fourth beaste, which was so farre
vnlyke the other beastes, and so hor-
rible: whose teeth were of yron, and
his nailes of brasse: whiche deuoured
& destroied, & slāyed the residue vnder
his fete. I desyred also to knowe the
truth as touching the • ten horns that Apo.15.a
he had vpon his head, and this other, and.17.c
whiche came vppe afterwarde, before
whose face there fel down thre, which
horn had eies and a mouth, that spake
presumptuous thynges, and looked
with a grymmer visage then his fel-
lowes. I beheld, and the same horne F
made battaile against the saincts: yea
and gate the victorie of theym, vntyll
the tyme that the olde aged came, that
the iudgement was geuē to the chie-
fest Sainctes: and tyll the tyme that
the sainctes had the kyngdom in pos-
session. He gaue mee this answere.
That fourthe beast shalbe the fourth
kyngdome vppon earthe: it shall bee
more thenne all other kyngedomes, it
shall deuoure, treade downe, and de-
stroye all other landes. • The tenne G
hornes, are tenne kynges, that shall Zach.1.c
aryse oute of the kyngedome, after
whom there shall stande vp another,
whiche shalbe greater then the fyrste.

he shal subdue three kinges, and shal speake wordes agaynst the hyest of al: he shal destroy the sayntes of the most
Dan. 2,c hyest, * and thynke, that he maye chaunge times and lawes. They shal
Apo. 12d be geuen vnder his power, * vntyll a tyme, two tymes, and halfe a tyme. But ỹ iudgement shalbe kept, so that his power shalbe taken from him, for he shalbe destroyed, and perishe at the last. As for the kingdome power and all might that is vnder the heauen: it shalbe geuen to the holy people of the
Luke. 1.c most hyest, * whose kingdome is euer
Dan. 14f lasting: yea, all powers shal serue and obey him. Thus farre extend the wordes. Neuertheles, I Daniel was so
Luke. 2,c vexed in my thoughtes, that my countenaunce chaunged, * but the wordes I kept styll in my herte.

¶ The. viii. Chapter.

A IN the third yeare of the reygne of kyng Balthasar, there appeared a vision vnto me Daniell af-
Dani. 7 a ter that I had sene the * firste. I sawe in a vision (and when I sawe it, I was at Susis in the chefe citye, whi-
Jer. 49.f che lieth in the land of * Elam) and in
Eze. 32 d the vision, me thought I was by the ryuer of Ulai. Then I loked vp and sawe: and beholde, there stode before the ryuer, a ramme, which hadde two hornes: and these two hornes were hye, but one was hyer then another, and the hyest came vp behynd. I sawe that thys ramme pushed with hys hornes, agaynst the west, agaynst the north, and agaynste the south: so that no beastes mighte stande before hym, nor defend them from his power: but he did as him lysted, and waxed gret-
B ye. I toke hede vnto thys, and then came there an he goate from the west ouer the whole earth and touched not the ground. This goate had a maruelous wrethen horne betwixt his eies and came vnto the rãme, that had the two hornes (whom I had sene afore by the ryuer syde) and ranne fearcely vpon him with hys mighte. I sawe him draw nye vnto the ramme, beyng very fierce vpon him: ye, he gaue him such a stroke, that he brake hys two hornes. Neyther hadde the ramme so muche strengthe as to stande beefore him: but he cast him down, trode him vnder his fete: and no man was able to delyuer the ramme oute of his power. The goate waxed exceadynge great, and when he was at the strongest, his great horne was broken also
* Then grewe there other foure such Dan. 7. 8
lyke in the steade, towarde the foure 1 Esa. 11
windes of the heauen. Yea, out of one C
of the least of these hornes, there came vp yet another horne, whiche waxed maruelous great, towarde the southe, toward the east, and toward the fayre pleasant land. It grew vp to the host of heauen, whereof it dyd caste some downe to the ground, and of the starres also, and trode them vnder fete. Yea, it grewe vppe vnto the prince of the host, from whom the dayly offerynge was taken, and the place of his Sanctuary casten downe. And a certayne season was geuen vnto it, agaynst the dayly offerynge (because of wickednes) that it might cast downe the veritye to the grounde, and so to prosper in all thinges, that it wente aboute.
D Upon this I herd one of the sayntes speakyng, whiche sayncte sayde vnto one that asked this question. Howe long shall this vysyon of the dayly sacrifice and of the wasting abhomination endure: that the Sanctuarye and the power shall so be troden vnder fote: And he answered him: Vnto the euening and the morneyng, euen two thousand and three hundreth dayes: then shall the Sanctuarye be clensed agayne. Nowe when I Daniell had sene this vision, and soughte for the vnderstandynge of it: beholde, there stode before me a thinge lyke vnto a man. And I herd a mans voyce in the ryuer of Ulai, which cryed, and sayd:
O Gabriell, make this man vnderstande the vision. So he came, and stode by me. But I was afrayed at his commynge, and fell downe vpon my face. Then sayde he vnto mee: O
E thou sonne of man, marke well, for in the last tyme shall this vysyon be ful-

fylled.

filled. Now as he was speaking vnto me, I waxed faint, so that I sanke downe to the grounde. But he tooke holde vpon me, and sette me vp again, saying: Beholde, I will shewe thee what shall happen in the last wrathe: for in the tyme appoynted, it shall bee fulfylled. The ramme whyche thou sawest with the twoo hornes, is the kyng of the Medes and Perses: but the goate is the kyng of Grekelande: the greate horne that stoode betwixte his eyes, that is the principall kyng. But where as it brake, and foure other rose vp in the stede: it signifieth, 1. Maca. 1. 8 that out of this people shall stande vp F foure kyngdoms, but not so mighty as it. After these kyngdomes (while vngodlynesse is a growynge) there shall arise a Kynge of an vnshamefast face, whiche shalbe wyse in darke speakynges. He shall bee mighty and stronge, but not in his own strength. He shal destroy aboue measure, and al that he goeth about, shall prosper: he shall slea the strong and holy people. And throwe his craftynes, falshode shall prospere in his hande, his herte shalbe proude, and many one shall bee put to deathe in his welthinesse. He 2. Ma. 9. shall stande vp agaynst the Prynce of 2. Tes. 2. Princes, * but he shall bee destroyed without hande. And this vision that Esa. 8. d is shewed vnto thee, is as sure as the euening and the morning. * Therfore write thou vp this sight, for it wil be long or it come to passe. Vppon thys, was I Daniell very fainte, so that I lay sicke certayne dayes: but when I rose vp, I went about the kyngs businesse, and merualled at the vision, neuertheles no man knewe of it.

The. ix. Chapter.

A Dan. 5. c IN the fyrst yeare of Darius, the sonne of Ahasuerus, which was of the sede of the Medes, and was made kyng ouer the realme of the Chaldees: yea, euen in the fyrst yeare of his reigne, I Daniell desyred to knowe the yearely numbre out of the bokes, Jer. 25 b and. 29. b wherof the Lord spake vnto * Jeremie the Prophet: that Jerusalem should lye waste. lxx. yeares: I tourned me vnto God the Lorde, for to praye and make myne intercession, with fasting sackcloth and ashes, I prayed before the Lorde my God, and knowledged, 2. Es. 1. 8 saying: * O LORDE, thou great and. 9. c and fearefull God, thou that keepest couenaunte and mercye wyth theym whyche loue thee, and doo thy commandementes. * We haue synned, we Baru. 1. haue offended, we haue beene disobedient, and gone back: yea, we haue departed from all thy precepts and iudgementes. We wolde neuer folowe B thy seruauntes the Prophetes, that spake in thy name to our kynges and Princes, to our forfathers, and to all Tren. 1. the people of the land. * O LORD ryghteousnesse belongeth vnto thee, vnto vs pertayneth nothynge but open shame: as it is come to passe thys daye vnto euery man of Juda, and to them that dwelle at Jerusalem. Yea, vnto all Israell, whether they be far or nye, throughout all landes: wherin thou hast strawed them, because of the offences, that they hadde done agaynst thee. Yea, O Lorde, vnto vs, to our kynges and princes, to our for- Ps. 106. C fathers, euen to vs all, * that haue offended thee, belongeth open shame. But vnto thee, O Lorde oure God, pertayneth mercye and forgeuenesse. As for vs, wee are gone backe frome hym, and haue not obeyed the voyce of the Lord our GOD, to walke in 2. Pe. 1 d hys lawes, * whyche he layde before Zach. 7. b vs by hys seruantes, the Prophetes: yea, all Israell haue transgressed, and gone backe from thy law, so that they haue not hearkened vnto thy voyce. Deu. 27. Wherfore, the curse and othe * that is and. 28. Leui. 26. wrytten in the lawe of Moyses, the seruaunt of GOD (against whome * Bar. 28 wee haue offended) is poured vppon vs. * And he hathe performed hys wordes, whiche he spake against vs, and agaynst our Iudges, that iudged vs, to bryng vppon vs, suche a greate plague, as neuer was vnder heauen, lyke as nowe it is comme to passe in Jerusalem. Yea, all thys plague, as it is wrytten in the lawe of Moy-

ces, is come vppon vs. Yet made we
not our prayer before the Lorde oure
God, that wee myghte turne agayne
from oure wickednes, and to be learned in the veritye. Therfore hath the
D Lorde made hast, to bring this plague
vppon vs, for the Lorde oure God is
ryghteous, in all his workes whiche
he doeth: for why? we wolde not herken vnto his voyce. * And nowe, O
Baru.2b *Exo.12 13.&14b lord our God * thou that with a mighty hand hast brought thy people out
of Egypt, to get thy self a name whiche remayneth this day: we haue sinned, O Lorde, and done wickedlye agaynst all thy ryghteousnes: yet lette
thy wrathfull displeasure be turned
away (I beseech the) from thy citye of
Jerusalem, thy holy hyll. And why?
for our synnes sake, and for the wyckednesse of our forefathers, is Jerusalem and thy people abhorred, of all
them that are about vs: Nowe therfore, O our God, heare the prayer of
thy seruaunt, and his intercession. O
let thy face shine ouer thy Sanctuary
that lyeth waste: for the Lordes sake.
O my God, enclyne thyne eare, and
E herken (at the leaste for thyne owne
sake) open thyne eyes: behold howe
we be desolated, yea and the citie also,
whiche is called after thy name: for
we do not cast our prayers before the
in oure owne ryghteousnesse, no, but
onely in thy great mercyes. O Lord
heare: O forgeue Lord, O Lord consider, tary not ouer long: but for thine
owne sake do it, O my God: for thy
citie, and thy people is called after thy
name. As I was yet speakyng at my
prayers, knowledgynge myne owne
sinnes, and the sinnes of my people,
makynge so myne intercession before
the Lord my God, for the holye hylles
sake of my God: yea, whyle I was
yet speakyng in my prayer: beholde,
Dani.7c and.8.a the man Gabriell, (* whome I had
sene afore in the vision) came flyinge
to me, and touched me about the offeryng tyme in the euening. He informed me, and spake vnto me: O Daniell sayd he: I am nowe come to make
the vnderstand it. For as sone as thou
beganneste to make thy prayer, it was
so deuised, and therfore am I come to
F shewe thee. And why? * For thou art Dan.10c
a man greatly beloued. Wherfore, ponder the matter well, that thou mayest
learne to vnderstande the vision. Lxx.
weekes are determined ouer thy people, and ouer the holye citye: that the
wickednes may be consumed, that the
synne may haue an ende, that the offence maye be reconcyled, to bryng in
euerlastyng ryghteousnes, to fulfyll
the visions, and the prophetes, and to
annoynte the most holy one. Vnder-
G stand this the, and marke it well: that
from the tyme it shalbe concluded * to 1par.36b
go and repayre Jerusalem agayne, 1Esd.18
vnto Chryst (or the anoynted) prince:
there shalbe seuen weekes. Then shall
the stretes and walles be buylded agayne. lxii. weekes, but with harde
troublous time. After these. lxii. weekes, shall Chryste be slayne, and they
shall haue no pleasure in him. Then
shall there come a people with the
Prince, and destroye the citie, and the
Sanctuary: and his end shal come as
the water floode. But the desolation
shall continue till the ende of the battell. He shall make a stronge bonde
with many for ỹ space of a weke: and
when the weke is halfe gone, he shall
put downe the slayne and meatofferyng. * And in the temple there shal mat.24.b
be an abhominable desolation, tyll it mar.13.b
haue destroied al. And it is concluded,
that thys wasting shall continue vnto the ende.

¶ The.x. Chapter.

IN the thirde yere of kyng Cirus A
of Persia, ther was shewed vnto
Danyell (otherwyse called Balthazar) a matter, yea: a true mater, but
it is yet a longe tyme vnto it. He vnderstode the matter well, and perceaued what ỹ vision was. At the same
tyme, I Daniell mourned for the
space of three weekes, so that I had no
lust to eate breade: as for flesshe and
wyne, there came none wythin my
mouth: Nor, I dyd not once anoynte
my

my selfe, tyll the whole three weekes were out. Upon the .xxiiii. day of the first moneth, I was by the grete flood
Dan.7.b Apoc.1.c called Tigris, ✱ I lyft vp myne eyes, and loked: and beholde, a man clothed in lynnen, whose loynes were gyrded vp with fyne golde of Araby: his body was lyke the Chrisolyte stone, his face (to loke vpon) was lyke lyghtening, his eies as the flame of fyre, his armes and fete were lyke fayre glysteryng metall, but the voyce of hys wordes was lyke the voyce of a multitude. ✱ I Daniell alone sawe thys
B Dani.3.c ✱Act.9.a vision, ✱ the men that were with me, sawe it not: but a great fearefulnes fell vpon them, so that they fled away and hid them selues. I was left there my selfe alone, and sawe this great vision, so long tyl ther remayned no more strength within me: yea, I loste my colour clene, I wasted away, and my strength was gone. Yet hearde I the voice of his wordes: and as sone as I heard it, sayntnes came vpon me, and I fell downe flat to the grounde, vpon my face. And beholde, an hande touched me, which set me vp vpō my knees, and vppon the palmes of my
Dan.9.b handes, saying vnto me: ✱ O Daniel, thou welbeloued man: take good hede of the wordes, that I shall saye vnto thee, and stand ryght vp, for vnto the
C am I nowe sente. And when he had sayde these wordes, I stode vp, tremblyng. Thē sayd he vnto me: feare not Daniell: for why? sence the first daye that thou set thin hert to vnderstand, and diddest chasten thy selfe before thi God: thy wordes haue ben herd. And I had come vnto thee, when thou begannest to speake, had not the prince ouer the kingdom of the Perses with
Iosu.3.d Dan.13.a stand me .xxi. dayes. But lo ✱ Michael one of the chefe princes, came to helpe me, and I was left to continue there with the kynges of Persia, and am come to shewe the, what shall happen vnto the people in the latter dayes. For it wilbe long yet or the vision be fulfylled. Now when he had spoken these wordes vnto me. I cast downe my head to the ground, and held my tonge. Behold, ther touched my lyps one very lyke vnto a man. Then opened I my mouth, and sayde vnto him that stode before me: O my Lorde, my joyntes are loosed in the vision, & there is nomore strength within me. How D may me my Lordes seruaunt then talke with my Lorde? seynge there is no strength in me, so that I can not take my breth? Upon this there touched me agayne, one much lyke a man, and Dani.9.d comforted me, saying: O thou man so welbeloued, feare not, be content, take a good hert vnto thee, and be strong. So when he had spoken vnto me, I recouered, and sayde: Speake on my Lord, for thou hast refreshed me. Thē sayd he, knowest thou wherfore I am come vnto the? now wil I go again to fight with the kyng & prince of the Perses. As sone as I go forth, lo, the prince of Grekeland shall come. Neuertheles I will shew the that thing that is faste noted in the scripture of truthe. And as for all ponder matters, there is none that helpeth me in them, but Michaell your prince.

The .xi. Chapter.

A And in the firste yeare of Darius of Media, I stode by hym to comforte hym, and to strength him, and nowe will I shew thee the trueth. Beholde: there shall stand vp yet thre kings of Persia, but the fourth shalbe far rycher then they all. And when he is in the chefest power of his ryches, he shal prouoke euery man against the realm of Greke lande. ✱ Then shall there aryse yet a Dani.7.a mightye kynge, that shall rule with great dominiō, and do what him list.
1 Mac 1.a ✱ And as sone as hys kyngdome cometh vppe, it shall be destroyed, and deuyded towarde the foure wyndes of the heauen. They that come after hym, shalle not haue suche power and dominion as hee, but hys kyngedome shallbe scatred, yea, euen among other then those. And the kynge of the south shalbe myghtyer, then hys other princes. And one shalbe strōger then he, and shall rule his dominion

B with great power. And in the ende of
yeares, they shall be ioyned together,
and the kynges daughter of the south
shall come to the kynge of the north,
for to make frendshyppe, but she shall
not obtayne the power of that arme,
neyther shall shee be able to endure
thorowe his might, but she and suche
as brought her (yee, and he that begat
her, and conforted her for hys tyme)
shalbe delyuered vp. Out of the braū-
ches of her rote, there shall one stande
vp in his stead which with power of
armes shal go thorow the kynges land
of the north, and hādle him accordyng
to hys strength. As for their Idoles
and princes, with their costlye Je-
wels of gold and siluer, he shall carye
them away captines into Egipt, and
he shall reygne more yeares then the
kynge of the north. And when he is
come into the kynges realme of the
south, he shalbe fayne to turne agayne
into his owne land. Wherfore his sons
shalbe displeased, and shall gather to-
gether a mighty great host of people:
and one of theym shall come, and goo
thorowe lyke a water flood: then shal
he turne, and go forth with defyynge
and boastynge vnto his owne lande.

C Then the kyng of the south shalbe an
gry, & shal come forth to fight against
the kynge of the North: yea, he shall
bryng a great multitude of people to-
gether, and a great heape shalbe geuen
into his hand: these shall he carye a-
way with great pryde, for so much as
he hath cast downe so many thousan-
des, neuertheles, he shal not preuayle.
For the kyng of the north shall gather
(of the newe) a greater heape of peo-
ple then afore, and come forth (after a
certaine time and yeres) with a migh
tye hoste, and exceadyng greate good.
At ỹ same time there shal many stand
vp agaynst the kyng of the southe, so
that the wicked childrē of thy people
also shall exalt them selues (to fulfyll
the vision) and then fall. So the kyng
of the north shal come to lay sege, and
to take the stronge fensed cityes. And
the power of them of the south shall
not be able to abyde him, and the beste
men of the people shal not be so strōg,
as to resist him. Shortly, whē he cō-
meth, he shall handle him as he lyste,
and no mā shalbe so hardy as to stand
agaynste him. He shall stande in the
pleasaunt countrey, whiche thorowe
hym shalbe destroyed: he shall set his
face with al his power to obtayne his
kyngdome, and to be lyke it. Yea, that
shall he doo, and geue hym vnto the
daughters among wemen, to destroy
him. But he shall fayle, neyther shall
he obtayne his purpose. After thys
shall he set his face vnto the Iles and
take many of them. A prince shal stop
him, to do him a shame: besyde the con
fusion that els shall come vnto hym.
Thus shall he turne agayne to hys D
owne lande, stomble and fall, and be
nomore found: so he that came vppon
him and did him violence, shall stand
in his place, & haue a pleasaunt king-
dome: and after a fewe days he shalbe
destroyed, and that neyther in wrath,
nor in battell. In his steade ther shall
aryse a vyle person, not holdē worthy
of a kynges dignitye: this shall come
in peaceably, and obtayn the kingdom
with fayre wordes: he shall fyght a-
gaynst the armes of the mightye (and
destroye them) yea, and agaynste the
prynce of the couenaūt. So after that
he hath taken truce with him, he shall
handle disceatfully: that he maye get
vp, and ouercome hym with a small
flocke: and so with craftynesse to get
him to ỹ fattest place of the lande, and
to deale other wyse, then ether his fa-
thers or graundfathers dyd. For he
shall destroy the thyng, that they had
robbed and spoyled, yea, and all theyr
substaunce, ymagenyng thoughtes a-
gaynst the strong holdes, and that for
a tyme. His power and harte shall be E
stered vp with a great armie agaynst
the kyng of the south, where thorow
the kynge of the south shalbe moued
then vnto battell, with a greate and
mighty host also. Neuertheless, he
shall not be able to stand, for they shal
cōspire against him. Yea, thei that eat
of his meat shall hurt him: so that his
hoost shall fall, and manye be slayne
downe.

downe. These two kynges shall be mynded to do mischefe, and talk of discrete at one table: but they shall not prosper, for whye? the ende shall not come yet, vnto the tyme appoynted.

2 mac. 5. a • Then shall he go home agayne into his owne lande with great good, and set his herte agaynste the holye couenaunt, he shalbe bulye agaynst it, and then returne home. At the same tyme appoynted he shal come again, and go toward the south. So shall it happen otherwyse then at the firste, yet ones

Nu. 24. d agayne. And whye? • the shippes with Italians shal come vpon him, that he may be smytten and turne agayn: that he may take indignation agaynst the couenaunt of holines, to medle against it. Yea, he shall turne him, and drawe such vnto him, as leaue the holy couenaunt. F He shall sette myghtye men to bahalowe the sanctuary of strength, to put downe the dayly offeryng, and to set vp the abhominable desolation. And such as breake the couenant shal he flatter with fayre wordes. But the people that wyll knowe their God, shall haue the ouerhand and prosper. Those also that haue vnderstandyng among the people shall enfourme the multitude: and for a long season, they shalbe persecuted with sweard, with fire, with captiuitie, and with the takyng awaye of their goodes. Nowe whē they fall, they shalbe set vp with a lytle helpe: but many shall cleue vnto them faynedly. Yea, some of those which haue vnderstanding shalbe persecuted also, that they maye be tryed, purifyed and clensed, tyll the tyme be out: for there is yet another tyme appoynted. The kynge shall do what

2 Thes. 2. a him lyst, • he shal exalt and magnifye him self against al, that is God. Yea, he shall speake maruelous thinges a-

Apo. 15. a gainst the God of all goddes, wherin he shal prosper so long tyl the • wrath be fulfylled, for the conclusion is decreed alreadye. He shall not regarde the God of his fathers, but his lust shall be vpon wemen. Yea, he shal not care for any God, for he shall magnify him self aboue all. In his place shall hee worship the mighty stoute God: and the God whō his fathers knew not, shall he honour with gold and siluer, with precious stones and pleasaunte Jewels. Thus shall he do, thorowe his strong fensed places, settynge vp G his strange god, whom he confesseth, and encreasyng his glorye. Suche as will receaue hym, and take hym for God, he shall geue thē great worship and power: yea, and make them lordes of the multitude, and geue theym the lande wyth rewardes. In the latter tyme shall the kinge of the southe stryue with him: and the kyng of the north in like maner shal come against him with charets, horsmen and with a great naupe of shyps. He shall com into the landes, destroy & go thorow: he shall enter also into the fayre pleasaunt land. Many cityes & countreys shall decay • except Edom, Moab, and the beste of the chyldren of Ammon, Apo. 12. a which shall escape from his hand. He shall stretch forth his hands vpon the countreys, and the land of Egypt shal not escape him. For thorowe his goynge in, he shall haue dominion ouer the treasures of syluer and golde, and ouer all the precious Jewels of Egypt, Libia, and Ethiopia. • Neuertheles, the tydynges oute of the easte Apo. 11 a and the Northe shall trouble him, for the which cause he shall go forth to destroye and rote out a great multitude. The tentes of his palace shalbe pytched betwyxt the two seas, vpon the hill of the noble sanctuary, for he shall come to his death, • and then shall no Apo. 19 d man helpe hym.

¶ The. xii. Chapter.

THe tyme will come also, that I the gret prince • Michael, which Apo. 5. c shall aryse vp, for • there shall come a Mat. 24. tyme of trouble, suche as neuer was, sens ther began to be any people vnto that same tyme. Then shal thy people be delyuered, yea, all those that be found wrytten in the boke. • Manye Job. 15. c of theym that slepe in the dust of the 2 Co. 13. a earthe shall awake: some to the euer-

lastyng lyfe, some to perpetual shame
mat.13c. and reproofe. ✠ The wyse (suche as
B haue taught other) shal glyster as the
shyning of heuen: and those that haue
instruct the multitude vnto godlines
shalbe as the starres, world wythout
ende. And thou O Daniel, shutte vp
these wordes, and seale the booke tyll
the laste tyme. Many shall go aboute
here and there, and then shall knowe-
ledge increase. So I Daniel looked,
and beholde, there stoode as it were o-
ther two: one vppon thys shore of the
water, the other vpō yonder side. And
one of theym sayde vnto him whiche
C was clothed in lynen and stode aboue
vppon the waters of the flud. Howe
long shal it be to the end of these wō-
derous workes? ✠ Then heard I the
Apo.10 a man wyth the lynnen clothes which
stode aboue vppon the waters of the
flud: when he helde vp hys ryght and
lefte hand vnto heauen, and sware by
Apo.11.c him whiche liueth for euer, ✠ that it
shal tarye for a tyme, twoe times and
halfe a tyme: and when the power of
the holye people is cleane scatered a-
D brode, then shal al these thinges be ful
filled. I hearde it wel, but I vnder-
stode it not. Then said I: O my Lord
what shal happen after that? He an-
swered: Go thy wai Daniel, for these
wordes shalbe closed vp and sealed, til
the laste time: and many shalbe puri-
fyed, clensed and tryed, (as it were
mat.13 b with fyre) But the vngodly shal liue
wyckedly ✠ and those wycked (as ma
nye of theym as they be) shal haue no
vnderstandynge. As for such as haue
vnderstandinge, they shall regarde it.
And from the tyme forth that the dai-
lye offring shalbe put downe, and the
abhominable desolation set vp, there
mat.10.c shalbe a. M.ccxc. dayes. ✠ O well is
hym that waiteth and commeth to
the. M.iii. C. & xxxv. days. Go thou
thy way now til it be ended: take thy
rest, and abyde thy lotte, til the days
haue an end.

☞ The end of the prophe-cie of Daniel.

☞ The boke of the Pro-phecy of Oseas.

☞ The.i. Chapter.

THis is the worde of A
the Lorde, that came
vnto Oseas, the son
of Beery ✠ in ỹ dayes 4Re.15.
of Oseas, Joathan,
Ahaz and Jezekias
kinges of Juda: and
in the tyme of Jeroboam the sonne of
Joas kinge of Israell. Fyrste, when
the Lorde spake vnto Oseas, he sayd
vnto him: ✠ Go thy way, take an har- Leu.21 b
lot to thy wyfe, and gette children by
her: for the lande hath committed gret .
whordome against the Lorde. So he
went, and toke Gomer the daughter
of Deblaim: whiche conceaued and
brought forth a sonne. And the Lorde
sayde vnto him: call hys name Jesra-
ell, for ✠ I wyll shortelye auenge the 4Re.15c
blud of ✠ Jesraell vppon the house of ✠Re.21
Jehu, and wyll bringe the kingdome
of the house of Israell to an end. The
wyll I breake the bowe of Israel, in
the valley of Jesrael. She conceaued
yet agayne, and bare a daughter. And B
he sayde vnto him: Cal her name Lo-
ruhamah (that is, not obtaining mer-
cye) for I wil haue no pitie vpon the 4Re.19c
house of Israel, but forget theym, and C
put them cleane out of remembraunce.
✠ Neuertheles, I wyl haue mercy v- Ge.49.c
pon the house of Juda, and wyll saue
theym, euen through the Lorde theyr
God. But I wyl not deliuer theym
thrugh any bow, sweard, battel, hor-
ses or horsemen. Now when she had D
weyned Loruhamah, she conceaued a-
gayne, and bare a son. Then sayde he:
cal hys name Loany. For wyfe-lyce
are not my people, therefore wyll not
I be your God. And though the nū-
bre of the children of Israel be as the
sande of the sea, which can neyther be
measured nor tolde: yet in the place
where it is sayd vnto thē, ✠ ye be not Rom.9.c
my people: euen there shal it bee thus ✠Joh.10
reported of theym, ✠ they be the chyl-

dren

dren of the liuyng God. ✠ Then shall the children of Iuda and the children of Israel be gathered together again, and chose themselues one head, & then depart out of the land: for great shalbe the day of Israell.

¶ The. ii. Chapter.

A TEll your brethren, that they ar my people, & your systers, that they haue obteined mercye. As for youre mother, ye shall chyde with her, & reproue her: ✠ for she is not my wife, neither am I her husband, onelesse she put away her whordom oute of my syght, and her aduoutrie frome her breastes. If no, I shall strip her naked, and sett her ✠ euen as she came into the worlde: yea, I shall laye her wast, and make her like a wyldernes, and slea her for thirst. I shal haue no pitie also vpon her children, ✠ for they be the children of fornication. Their mother hath broken her wedlock, and she that bare them ✠ is come to confusion. For she sayd: I wyl go after my louers, that geue me my water & my bread, my wolt and flaxe, my oyle and my drynke. But I wyll hedge the way with thornes, and stoppe it, that she shall not fynd her foote steps: and though she runne after her louers, yet shall she not get them: she shall seeke them, but not fynd them. ✠ Then shal she say: Wel, I will go turne again to my first husband, for at that time was I better at ease, then nowe. But this wold she not know, where as I yet gaue her corne, wyne, oyle, syluer, and gold, ✠ whiche she hath hanged vpon Baal. Wherfore, now wil I go take my corne and wyne again in their season, and fet agayne my wooll and my flaxe, which I gaue her, to couer her shame. ✠ And nowe will I discouer foolyshnes, euen in the syght of her louers, and no man shall deliuer her out of my handes. Moreouer, I wylle take away all her mirthe, ✠ her holye dayes, her newe moones, her Sabbothes, and all her solemne feastes. I will destroy her vineyardes, and fygtrees, though she saythe: Lo, here are my rewardes, that my louers haue geuen me. I wil make it a wood, and wyld beastes shall eate it vp. I wyll punishe her also for the dais of Baal, ✠ wherin she censed him, decking him with her care rynges and cheyns whe she folowed her louers, & forgate me, saith ✠ Lord. Wherfore behold, I wil call her agayn, bring her into a wyldernes, and speake frendly vnto her: there wyl I geue her her vineyardes agayn, yea, and the ✠ valley of Achor also, to shewe her hope and comforte. Then shall she syng there, ✠ as in the tyme of her youthe, and ✠ lyke as the day when she came out of the land of Egypt. Then (saythe the Lorde, she shall saye vnto me (O my husbande, and shall call me no more Baal: for I wyl take away those names of Baal from her mouthe, yea, she shall neuer remember theyr names any more. ✠ Then wil I make a couenant with them, with the wyld beasts, with the foules of the ayre, & with euery thing that crepeth vpon the earth. ✠ As for bowe, sweard, and battell, I will destroy suche out of the lande, and wyll make theym to sleape safely. ✠ Thus will I marrye thee vnto myne owne selfe for euermore: yea, euen to my self wil I mary thee in righteousnes, in equitie, in louyng kindnes and mercy In faithe also wyl I mary thee vnto my self, and thou shalt know ✠ Lord. At the same time wil I shew my self frendely & gracious vnto the heauēs, saith the lord: & the heuēs shal help ✠ earth, and the earth shall help ✠ corne, wine, and oile, & they shal help Israel ✠ I will sow them vpon earthe, for a sede to myne owne self, and wyl haue mercy vpon her, ✠ was without mercy. And to them whiche were not my people, I wyl say: Thou art my people, and he shal say: Thou art my god.

¶ The. iii. Chapter.

THen sayd the Lord to me: ✠ Go yet thy way, and wowe an aduouterous woman, whom thy neighbour loueth, as the Lorde doothe the children of Israell: howe bee it, they haue respecte to straunge Gods, ✠ and loue the wyne cannes.

So

Jere. 3. a
Eze. 16 a
Joh. 8. d
Leui. 15.
Eze. 16 b
Jere. 13.
Gen. 16. c
Jud. 2. b and. 10. b
Ose. 7. d
Jud. 5. a
Eze. 15 a
Leui. 26
Esai. 2. a
Eze. 16
1. pet. 2. a
Ro. 9. c
Eze. 62 a
Esa. 28 a
Amos. 6.

So I gather for .xv. syluerlings, and for an homer and an half of barly, and sayd vnto her: Thou shalt abide with mee a longe season, but see that thou playest not the harlot, and looke thou
2Pa.15c medle with none other man, and then will I kepe my self for thee. • Thus the children of Israell shal sit a great while without king and prince, with oute offerynge and aulter, withoute priest and reuelation. But afterward shal the childrē of Israel conuert and seke the Lord their GOD, and • Da
Exe.34d uid their kynge: & in the latter dayes they shall worshyp the Lord, and hys louyng kindenes.

¶ The .iiii. Chapter.

A HEare the word of the Lorde, O ye children of Israell. For the Lorde must punysh them, that dwelle in the lande. And why? there is no trueth, there is no mercy, there is no knowledge of God in the land: but swearing, lying, manslaughter, theft and aduoutry, haue gotten the ouerhand, and one bloudgyltines foloweth another. Therfore shall the lande bee in a miserable case, and all they that dwel therein, shalbe rooted out. The beasts in the feld, the foules in ỹ ayre, & the fishes in ỹ sea, shal die Yet is there none, that wyll chasten
Mala.1b nor reproue another. • For thy people rebuketh the priestes, whyche should reforme other men. Therfore stumblest thou in the day time, and the pro
B phet with thee in the nyght. I wyll bringe thy mother to scilence, and why? • my people perish because they
Bar.3.b haue no knowledge. Seyng thē that thou hast refused vnderstandynge, therefore wyll I refuse thee also, so that thou shalt nomore be my priest: and for so much as thou hast forgottē the lawe of thy God, I wil also forgette thy children. The more they increased in the multitude, the more thei synned agaynst me, therefore wyll I change theyr honor into shame. They eate vp the synnes of my people, and
Esa.24a corage thē in theyr wickednes: • thus the priest is become lyke the people.
C Wherfore ỹ wil punysh thē for their wycked wayes, and reward them according to their owne ymaginations.
• They shal eat, and not haue inough Lem.6.a
They haue vsed whordome, therfore Jg.1.a.
shal they not prosper: and whye? they haue forsaken the Lorde, and not regarded him. Whordome, wyne & drynkennes taketh the heart away. • Thy 4Re.1.a
people aske councel at their stockes, their staffe must tel thē. For an whorysh mynde hath dysceaued them, so that they commyt fornication against
4Re.17 their God. • They make sacrifices vpon the hie mountaynes, & burne their incense vppon the hilles: yea, amonge the okes, groues and bushes, for there are good shadowes. Therefore youre D
daughters are becomme harlots, and your spouses haue broken their wedlocke: I wyl not punish your daughters for beyng defyled, and your bryNu.25d
des that became whoores: • seinge the fathers thē selues haue medled with harlottes, and offered with vnthryftes: but the people that wil not vnderstand must be punyshed. Though thou Israel art dysposed to playe the harlot: yet shouldest not thou haue offended, O Juda, thou shouldest not haue 3Re.12d
runne vnto Gilgal • nor haue gon vp to Bethauen, nor haue sworne, the Lord liueth. For Israel is gone backe lyke a wanton cowe. The Lord therfore shall make her feede, as the lambe that goeth astraye. And where as Ephraim is become partaker of Idols: wel, let him go, their dronkēnes hath put them backe, and brought theim to whordome. Their rulers loue rewardes, bringe (saye they) to their owne shame. A wynd shal take hold of their fethers, and they shalbe confounded in theyr offrynges.

¶ The .v. Chapter.

A OYe priestes here this, take hede O thou houshold of Israell: geue eare O thou kingly hous, for it were your part to se iudgement done, but you are become a snare vnto Mizphah, & a spred net vnto ỹ mount of Thabor: they kil sacrifices by heapes, and turne far from the Lord, and I haue beene a rebuker of theym all.

I

I know Ephraim well ynough, and Israell is not hyd fro me: for Ephraim is now become an harlot: and Israell is defiled. They are not mynded to turne vnto their God, for they haue
B an whorishe heart, so that they canne
Osee. 7 d not knowe the LORDE. * But the pryde of Israel will be rewarded hym in his face, yea both Israell and Ephraim shall fall for their wicked-
Jer. 3. d * deu. 4. c nesse, & Juda with them also. * They
Eze. 14 a shall come with their sheepe and bullockes * to seke the lord, but they shal
C not fynde hym, for he is gone from them. As for the Lord, they haue refused hym, and brought vp bastard children: a moneth therfore shall deuoure theym with their portions. Blowe with the shaulmes at Gibea, & with the trompet in Ramah, cry out at Bethauen vpon the one side of Ben Jamin. In the tyme of the plague shall Ephraim be layd wast, therfore did I faithfully warn the tribes of Israel.
Dan. 19. and. 27. c Yet are the princes of Juda become lyke them. * that remoue the land markes, therefore will I poure oute my wrath vpon them like water. Ephraim is oppressed, and can haue no right of the lawe: for why? they folow the doctrines of ỹ vngodly mē. Therfore will I be vnto Ephraim as a mothe,
D and to the house of Juda as a cater-
4. re. 16 b piller. When * Ephraim saw his sikenes, and Juda his disease, * Ephraim went vnto Assur, and sent vnto kyng Jareb: yet could not he helpe you, nor ease you of your payn. I am vnto Ephraim as a lyon, & as a lions whelpe to the house of Juda. Euen, I will spoyle them, and go my way. I will take them with me, and no man shall rescue them. I will go, and returne to my place, tyll they knowledge that they haue synned, and seke me.

The. vi. Chapter.

A
Job. 5. a In their aduersitie they shall early seke me, and saye: Come, lette vs turne agayne to the Lorde: for he hath smitten vs, and he shal heale vs: He hathe wounded vs, and he shall bynd vs vp agayne: after two dayes shall he quicken vs, in the third daye he shall raise vs vp, so ỹ we shall liue in his syght. Then shal we haue vnderstanding, and endeuour our selues to knowe the LORDE. He shall B
Pro. 16 a go forth as the spring of the day, and comme vnto vs, * as the euenyng and morning rayne vppon the earth. O Ephraim, what shal I do vnto thee? O Juda, how shall I intreate thee? seeyng your loue is lyke a morynge cloude, and lyke a dew that goeth early away. Therfore haue I cut downe the Prophetes, and let them be slaine for my woordes sake: so that thy pu-
C nishement shall come to lyght. * For
Mat. 9. b and. 12. a Jere. 7. c I haue pleasure in louyng kindnesse, and not in offeryng: yea, in the knowledge of God, more then in burnte sacrifice. But euen like as * Adam did,
Gen. 3. c so haue they broken my couenant, and set me at naught. Gilead is a Citie of wycked doers, of malicious people, and blodsheaders. And as theues armed, wayte for hym that passeth by ỹ way: suche is the councell of the priestes, which with one agreed councell, murther cruelly such as kepe the way yea, they dare do all vnspeakable mischief. * Horrible thyngs haue I sene
Jere. 8. b in the house of Israell, there playeth Ephraim the harlot, and Israel is defyled: yea, and thou Juda keepest an harlotte for thy selfe, when I returne the captiuitie of my people.

The. vii. Chapter.

W
When I vndertake to make Israell wholle, then the vngraciousnes of Ephraim, and the wickednes of Samaria commeth to light: then go they about with lies ther for the theefe robbeth within: and without the spoiler destroyeth. They consider not in their herts, that I remembre all their wickednesse. Nowe
Rom. 1 d. their owne inuētions haue beset them, which I se wel inough. * They make the king and the princes, to haue pleasure in theyr wickednes and lies. All these burne in aduoutrie, as it wer an ouen that the baker heateth, when he hath left kneading, tyll the dowgh be leuened. Euē so goth it this day with our kings & princis, for they begyn to
bee:

be wod dronken thorowe wyne: they vse familiaritie with such as disceaue them. They with the ymaginacion of their hert are like an ouen, their slepe is all the night lyke the slepe of a baker, in the morning is he as hot as the flame of fire: they are altogether as
C hote as an ouē. They haue deuoured their owne iudges, all their kynges are fallen: yet is there none of thē that calleth vpon me. Therfore muste Ephraim be myxt among the Heathen: Ephraim is become lyke a cake, that no man turneth, straungers haue deuoured his strength, yea he regardeth it not: he waxeth full of gray heares,
Osee.5 a yet will he not know it, and the pride of Israell is cast downe before theyr face, yet will they not turne to the Lorde their God, nor seke him for all this: Ephraim is lyke a doue, that is
4.re.16 b begiled, and hath no hert: • Now call they vpon the Egiptians, nowe goo they to the Assirians: but whyle they be going here and there, I wyll spred my net ouer them, and drawe theym
D downe as the foules of the ayre: and
Esay.1.a according as they haue bene warned, so wyll I punyshe them. • Wo be vnto them, for they haue forsaken me. They must be destroied, for they haue
2Pet.2 a set me at naught. • I am he that haue redemed them, and yet they dissemble
Mtt.15 a with me. • They call not vppon me
Esa.10.c with their hertes, but lye howlynge vpon their beddes. Wheras they come together, it is but for meate & drinke, and me will they not obey. I haue taught them, and defended their arme yet do thei imagin mischef against me They turne theym selues, but not to the mooste hyest, and are become as a broken bowe. Their princes shall be slayne with the sweard, for the malice of their tunges, suche scorners shall they haue in the land of Egypt.

C The.viii. Chapter.

A SEt the horne to thy mouth, and blowe: swiftlye (as an Egle) shall the enemye come agaynste
deu.31.d the house of the Lorde: for they haue broken my • couenaunt, and transgressed my lawe. Israell should haue said vnto me: thou art my God: we know the: but he hath refused the thing that
3Re.22c is good, therfore shall the enemye folowe vp pon him. • They haue ordeyned kynges, but not thorow me: they
Exec.7.d haue made princes, and I muste not knowe of it. • Of their syluer and golde haue they made them Images, to bryng them selues to destruction.
3.re.12.d • Thy calfe, O Samaria, shalbe taken away, for my wrathfull indignation is gone forth agaynst thee. How long will it be, or they can be clensed. For the calfe came frome Israell, the workeman made it, therfore can it be no God, but euen in peces shall the calfe of Samaria be broken. They haue sowne wind, therfore shall they reape a storme. Their sede shall beare no corne, there shall no meale be made of theyr increase: though they reape, yet shall straungers deuour it vp. Israell shall perysshe, the Gentiles shall intreate him as a foule vessell. Hence they wente vp to the Assirians, they
4Re.17c are becom lyke a wildernesse in the de
Eze.16.b sert. • Ephraim geueth rewardes to get louers, and though they hyre them
C among the Heathen, yet nowe wil I gather them vp. They shall begyn to be wery with the burthen of kings and princes. Ephraim hath made many aulters to do wyckednes, his aulters (I saye) he hadde to his synne. Though I shewe them my lawe neuer so much, they count it but strange
D doctrine. Where as they do sacrifyce, offeryng the flesshe and eatynge it: the Lord wil haue no pleasure therin: but
deu.19.d will remember their wickednes, and punyshe their sinnes. • Israell tur-
4.re.17.a neth agayne into Egypte, they haue forgotten him that made theym, they buyld fayre palaces, and Juda maketh many stronge citees: • therefore will I sende a fire into their citees, and it shal consume their palaces.

C The.ix. Chapter.

DO not thou tryumph, O Israell, make no boastynge ouer
I ioyous things as do the Heathen, for thou hast committed aduoutry agaynst thy God, whorishe rewards hast

haſt thou loued moze then all the corn floores. ✠ Therfore ſhall they nomore
Iudg. 2. c enioy the cornefloores, and wyne preſſes, and their ſweete wine ſhall fayle them. They will not dwell in the lord-
Eze. 4. c des lande, ✠ but Ephraim tourneth a-gayn into Egypt, and eateth vnclean thynges among the Aſſirians. They poure out no wine for a drynkoffrynge vnto the Lord, neither geue they hym theyr ſlain offerings, but they be vnto them as mourners meates, wherin all they that eate them, ar defiled. For the bread that they haue ſuch luſt vnto, ſhall not come into the houſe of the Lord. What will ye do then in the ſolemne days, & in the feaſt of the lord?
Lo, they ſhall get theym away for the
B deſtruction. Egypt ſhal receiue them Moph ſhall burie theym. The nettles ſhal ouergrowe their pleaſant goods, burres ſhall bee in their tabernacles. Be ye ſure (O Iſrael) the time of viſitation is come, the days of recompēſynge ar at hand. And then ſhal Iſrael knowe, that they were deceiued by a prophet foolithe, mad, and in a frenēſy, for the multitude of thyne iniquitie, god ſhal multiply enemies againſt thee. Ephraim hathe made hymſelfe a watchman of my God, a prophet, that is become a ſnare to doo hurt in every ſtrete, and abhomination in the houſe of his God. They bee gone to farre, and haue deſtroyed theim ſelues, lyke
Iud. 19. as they dydde afore tyme, at ✠ Gaboa,
1. re. 10. c therfore their wickednes ſhall be re-
4. reg. 9. c membred, and their ſynnes puniſhed.
C I found Iſrael like grapes in the wil-
Ier. 24. a dernes, and ſawe their fathers as the
Pſal. 25 b fyrſte ✠ fygges in the top of the fygge tree. ✠ But they ar gon to Baal Peor and turne away fro me to that ſhamfull Idol, and are become as abhominable as their louers, Ephraim fleeth like a byrde, ſo ſhall their glorie alſo. In ſo muche, that they ſhall neyther begette, conceaue, nor beare children. And thoughe they bringe vp any, yet will I make them childleſſe among men. Yea, woe ſhall comme to theym,
Ge. 47. a when I depart from them. ✠ Ephraim (as me thynke) is planted in welthines, like as Tyrus, but now muſt ſhe bryng her owne children forthe to the manſleer. O Lorde, thou ſhalte geue them: what ſhalt thou geue the?
D geue them an vnfruitfull wombe and dry breſtes. All their wickednelles is done at ✠ Gilgall, there do I abhorre
Iosu. 4. d them. For the vngraciouſnes of their owne inuentions, I will driue them out of my houſe. I will loue them no more, for al their princes are vnfaithfull. Ephraim is hewen downe, their roote is dried vp, ſo ỳ they ſhall bryng no more fruite, yea, and though they bryng forth any, yet will I ſlea euen the beſt beloued fruite of their bodye. My God ſhall caſte them awaye, for they haue not ben obedient vnto him: therfore ſhall they go aſtraye amonge the Heathen.

¶ The. x. Chapter.

ISrael was a goodly ✠ vine, but he
Iſai. 5. c hath brought forth vnprofitable
E fruite: yea, the more fruit he had, the mo aulters he made: the more good I did to their land, the more frēdſhip ſhewed they to their images. Their hearts is deuided, therfore will they be deſtroyed. The Lorde ſhall breake downe their ymages, he ſhall deſtroye their aulters. Then ſhal they ſay: We haue no kyng, for why? we haue not feared the lord. And what ſhal then ỳ kyng do vnto vs. Thei cōmē together & ſweare vain othes: they be confederate together, therfore groweth their
B puniſhement, as the wedes in the forowes of the lande. They that dwell in Samaria haue worſhypped ỳ calf of Bethauen: therfore ſhall ỳ people mourne ouer them. Yea, and the prieſtes alſo, that in their welthynes reioyſed with theym: and why? it ſhall paſſe away frō them. I ſhalbe brought to the Aſſirian: for a preſēt vnto kyng Iareb. Ephraim ſhalbe receaue full puniſhement. Iſrael ſhalbe confounded for his owne imaginations. Samaria with his kig ſhal baniſh away as the ſcumme in the water. The hie palaces of Auen, where Iſraell doo ſyn, ſhalbe caſte downe: thiſtles and thorns ſhal growe vpon their aulters.

✠ The

Luk.23c C Jud.19a

*Then ſhall they ſaye to the mountaynes: couer vs, and to the hilles: fal vpon vs. O Iſrael, thou haſte ſinned as *Gabaa did afore time, where they remayned: ſhoulde not the battel then come vpon the wycked children, as well as vpon the Gabaonytes? I wyl chaſten theym, euen after myne owne deſyre, the people ſhalbe gathered together ouer them, when I punyſh them for their great wickednes. Ephraim was vnto mee, as a kowe that is vſed to go to plowe, therefore I loued him, and fell vpon hys fayre necke. I droue Ephraim, Iuda plowed, and Iacob played the huſbande manne: Sowe vnto ryghteouſes, and reape the fruites of weldoyng: plowe vp youre freſhe lande, for it is time to ſeke the Lorde tyl he come, and rayne ryghteouſnes vppon you. But you haue plowed vngodlynes: ye haue reped iniquitie, you haue eaten the fruit of lyes. Seyng thou putteſt thy confidence in thyne owne wayes, and leaneſt to the multitude of thy woorthyes: there ſhall growe a ſedition amonge thy people; All thy ſtronge Cityes ſhall be layed waſte, euen as Salmana was deſtroyed wyth his familiers thorough hym that was auenged of Arbell, in the daye of battell, where the mother perylhed wich her children. Euen ſo ſhal it go with you (O Bethel) becauſe of your malicious wyckednes. Lyke as the mornyng goeth away, ſo ſhal the kinge of Iſraell paſſe.

C The.xi. Chapter.

A Exo.3.b. Mat.2.c. 2Re.12c

When Iſrael was younge, I loued hym: *& called my ſon out of the land of Egypt. But the more they were called, the more they went back, *offring vnto ydols of Baal, and cenſyng ymages. I lerned Ephraim to go, and bare them in myne armes, but they regarded not me, that would haue helped theym. I led theim wyth coardes of frendſhip, and wyth bandes of loue. I was euē hee, that layed the yoke vppon theyr neckes. *I gaue them fodder my ſelf

Exo.26. c that they ſhoulde not go agayne into Egypte. And nowe is Aſſur their kynge. For they would not turne vn to mee. Therefore ſhall the ſwearde beginne in their Cities, the more that they haue layed vp, ſhalbe deſtroyed and eaten: and that becauſe of theyr owne ymaginations. And my people B ſhall ſtande in a doubte whither to turne theym, for when the prophetes called them to the moſte hyeſt, not one yet would geue him hys glory. What greate thynges haue I geuen thee, O Ephraim? Howe faythfull ye haue I defended thee, O Iſraell? haue I dealt wyth thee as wyth *Adama? Ge.19.d or haue I entreated thee lyke Sebo- deu.29.a im? No, my heart is other wyle minded. Yea, my mercy is ſo feruent: therfore haue I not turned me to deſtroye Ephraim in my wrothful diſpleſure. For I am God, and no man. I am euen that holy one, in the myddeſt of thee, thoughe I came not within the C Citie. The Lorde roareth lyke a lion, Apo.5.a that they may folowe him: yea, *as a lyon roareth he, that they maye bee afrayd lyke the children of the ſea, that they maye be ſcattred awaye from Egypt, as menne ſcatter byrdes: and afraide away (as doues vſe to dee) frō the Aſſirians land: and that becauſe I would haue them tary at home, ſayth the Lord. But Ephraim goeth about me wyth lyes, and the houſe of Iſrael diſſembleth. Onelye Iuda holdeth him wyth God and wyth the true holye thynges.

C The.xii. Chapter.

A Ephraim is fed wyth ayre, & foloweth after & eaſt wynd: he is euer increaſynge lyes and deſtruction. They be confederate wyth 4.re.16d the Aſſyrians, *theyr oyle is caryed Eſa.57b into Egypt. The Lord hath a courte to hold with Iuda, and will punilhe Iacob. After theyr owne wayes, and accordyng to their owne inuentions, ſhal he recōpence them. *He toke his Ge.25.c brother by the hele, when he was yet in hys mothers wombe, and in hys ſtrength he wraſtled with God: *He Ge.32.d ſtroue with the angel, and gat the victorie, ſo that he prayed & deſired hym.

*He

he found him at Bethel, and there he talked with vs. Yea, the Lorde God of hostes, euen the Lorde hym self remembred him. The turne to thy God kepe mercye and equity, and hope still in thy God. But thou arte like the marchant that hath a false weyght in hys hande, he hath a pleasure to occupy extoxtion. Ephraim thinketh thus Apo.3.c. * Tushe, I am riche, I haue good ynough: in all my worckes shall not one faute be founde that I haue offended. Yet am I the Lord thy God, euen as when I brought thee out of the land of Egipt, and sette thee in thy tentes, and as in the hye feaste dayes. I haue spoken throughe the Prophetes, and C shewed dyuers visions and declared my self by the ministration of the prophetes. But at Galaad is the abhominacion, they are fallen to vanitie. At Gilgal they haue slayne oxen: as manye heapes of stones as they hadde in theyr lande forowes, so many aulters Ge.28.b haue they made. * Jacob fled into the lande of Siria, and Israell serued for a wyfe, and for a wyfe he kepte shepe. By a prophete the Lorde brought thē out of Egipt, and by a prophet he preserued them. But Ephraim hath prouoked hym to displeasure through his abhominatiōs, therfore shal his blud be poured vpon him self, and the Lord his God shal reward him of his blasphemies.

C The.xiii. Chapter.

A When Ephraim spake, the he then trembled: & he was exalted among the Israelites, but he is gone backe to Baal. Therefore must hee die: And nowe they sin more and more: * of their syluer they make Esa.46.a Eze.16.d them molten ymages, after the ymaginations of their own braines, that is verye vdols, and yet al is nothynge but the worcke of the craftesmā. Not withstanding they preach of the same to such as there sacrifyeth: whoso wil kisse the calues, offereth perfectlye. Therfore they shalbe as the morning clowde, and as the dewe that earely passeth away, and like as dust that the whyrle wind taketh awaye from the flooze, and as smoke that goeth out of Exo.20.a the chimney. I am the Lorde GOD B which brought thee out of the land of Egipt: that thou shouldest kno we no God but me only, and that thou shouldest haue no sauiour, but onely me. I Esa.43.b toke diligent hede of thee in the wylderneſſe that dry land. But whē they were wel fedde and had ynough, they waxed proude, and forgat me, * therefore wyll I be vnto theym as a lyon and as a leoparde in the wayes, to the Assirians. I wyl come vpon them as a she beare, that is robbed of her whelpes, and I will breake the stubberne heart of theyrs. There will I deuour them as a lyon: yea, the wilde beastes shal teare them. * O Israel, thine iniquitie hath destroyed thee, but in mee Job.22.a onely is thy helpe. Where are thy kinges nowe, that should helpe thee in al thy Cities? Yea, and thy Judges, of whom thou saydest * geue me a kynge 1Re.8.a and prynces (wel) I gaue the a king in my wrathe, and in my displeasure will I take him from the again. The wyckednes of Ephraim is bound together, and his synne lyeth hyd. Therefore shall sorowes come vpon him, as vppon a woman that trauayleth. An vndiscrete son is he, for he considreth not, that he should not haue bene able to haue endured in the tyme of hys byrth, had not I defended him frō the graue, and deliuered him from death. D * O death: I wilbe thy death: O hel, 2Cor.15 I wyll be thy stynge, yet can I see no comfort, for whē he is now the goodliest among the brethrē, the east wind (euen the wynde of the Lorde) shall come downe from the wyldernes: and drye vp hys conduites, and drinke vp hys welles: he shal spoile the treasure of al pleasant vessels. As for Samaria, they shalbe made waste, and why? thei are disobedient vnto their God. They shal perish with the sword, their children shalbe slaine, and their wemen great with child shalbe ript vp.

C The.xiiii. Chapter.

O Israel, * turne thee nowe vn- A to ỹ Lord thy God, * for thou Jer.18.a hast taken a great fal through Eze.18.c

thy wyckednes. Take these woordes wyth you, when ye turne to the Lord and saye vnto him: O forgeue vs all our synnes, & receaue vs graciously,
Psa.92.a Heb.3,c, * and then wyll wee offer the bullockes of oure lyppes vnto thee: Assur shalbe nomore our helper, nether wyl we ryde vppon horses anye more. Ys for the workes of our handes, we wil nomore cal vpon them: For it is thou that arte oure God, thou shewest euer mercy vnto the fatherlesse. O (if they would do this) I shoulde heale theyr sores: yea, with al my heart would I loue theym: so that my wrath shoulde cleane be turned away from thē: Yea, I would be vnto Israel as the dewe and he should growe as the lilye, and hys roote should breake out as Libanus. His branches should spread oute abroade, and be as fayre as the Oliue tree, and smel as Libanus. They that dwel vnder hys shadowe, shuld come againe, and growe vp as the corne, and florysshe as the vyne. He shoulde haue as good a name as the wyne of Lybanus. O Ephraim what haue I to do wyth ydols any more? I wyll graciouslye heare him, and leade him forth. I wyll be vnto thee as a greene figge tree: vpon me shalt thou find thy fruit
Jere.9.b * Who so is wyse, shal vnderstande thys: and he that is right instruct wil
Psa.18.c regard it. * For the waies of the Lord are ryghteous, such as be godly wyll walcke in theym. As for the wicked, they wyll stumble therin.

The end of the prophecie of Oseas.

The booke of Joel the prophet.

The.i. Chapter.

THys is the woord of the Lord, that came vnto Joel the sonne of Phatuel. Heare, O ye elders: ponder thys wel, all ye that dwell in the lande: yf euer there happened such a thing in youre dayes, or in the daies of your fathers. Tel your childzen of it, and let theym shewe it vnto their childzen, and so they to certifie their posteritie thereof. Looke what the caterpiller hath lefte, that hath the grashopper eaten vppe: what the grashopper left, that hath the locust eatē vp: and what the locust hath left, that hath ỹ blasting wind consumed. Wake vp ye dronkards, & wepe: mourne all ye wyne suppers, because of your swete wyne, for it shalbe taken awaye from youre mouth. Yea, a myghtye and an innumerable people shal come vp into my land: these haue teeth like ỹ teeth of lions, & chawbones lyke the Lionesses. * They shall make my vyneyarde waste, they shall pyll of the barckes of my fyggetrees, stryppe them bare, calle theim awaye, and make the branches whyte. Make thy mone as a virgin doeth, that girdeth her selfe wyth sacke, because of her brydegroome. For the meate and drinkeoffring: shalbe taken away frō the house of the Lord, and the preests the Lordes ministers shal mourne. The feld shalbe wasted, the land shalbe in a miserable case: for the corn shal be destroyed, the swete wyne shall come to confusion, and the oyle vtterly desolate. The husbandmen and the wyne gardeners, shall loke pitcously and make lamentation, for the wheat wine & barly, and because the harnest vpō the feld is so clene destroied. The grape gatherers shal make gret mone when the vineyard and figtrees be so vtterly wasted. Yea, al the pōgranats palme trees, appletrees, and the other trees of the field shal wither awaye, Thus the mery cheare of the childzen of men, shal come to confusion. Girde you, and make your mone, O ye preestes, mourne ye ministers of the aulter: go your way in, and slepe in sacke cloth, O yee officers of my God: for the meat and drinkeoffring shalbe takē away from the house of your God
Deu.32.b
Proclayme a fasting, call the congregation, gather the elders * and all the
Joel.2.b
inhabi-

inhabitours of the land together into the house of the Lorde your God, and crye vnto the Lord: alas, alas for thys day. And why? the daye of the Lorde is at hande, and commeth as a destroier from the almyghtye. Shal not the meates bee taken awaye before oure eyes, the mirth also and ioye from the house of our God? The sede shall perysshe in the grounde, the Garners shall lye waste, the floores shalbe brokē downe, for the corne shalbe destroied. O what a sighing make the kine? the bullockes are in very euil lyking, because they haue no pasture: and the shepe are kampished away. O Lord, to thee wyll I cry: for the fire hath consumed the goodly pastures of the wildernes, and the flame hath brent vp al the trees of the fyeld. Yea, the wylde beastes crye also vnto thee, for the water ryuers are dryed vp, and the fyre hath consumed the pastures of the wyldernes.

¶ The.ii. Chapter.

A

Hoph.1.c Zmo.5.c

BLowe out the trompet in Sion, and crye vpon my holy hil that all suche as dwell in the lande, may tremble at it: for the daye of the Lord commeth, and is harde at hande: a darke day, a glooming daye, a cloudy daye, yea a stormy daye, lyke as the mornyng spreadeth out vpon the hylles. Namely, a greate and myghtye people, such as haue not ben sence the beginning, neither shall bee after them for euermore. Before him shalbe a consuming fyre, and behynde hym a burning flame. The lande shal be as a garden of pleasure before him, but behynd him shal it be a very wast wyldernesse, and there is no man that shal escape him: They are to loke vpon lyke barbed horses, and run lyke horsemen. They skyppe vp vpon the hilles as it were the sound of charettes: as the flame of fyre that cōsumeth the strawe, and as a myghtye people

B

ready to the battaile. The folke shall be afrayed of hym, all faces shalbe as blacke as a pot; These shal runne like gyauntes, and leape ouer the walles lyke men of warre. Euery manne in his going shal kepe his aray, and not go oute of hys path. There shall not one dryue another, but eche shal kepe hys owne waye. They shal breake in at the windowes, and not bee hurte: They shal come into the citie, and run vpon the walles. They shall clymbe vp vpon the houses, and styppe in at the windowes like a theefe. The erth shal quake before hym, yea the heuēs

C

shalbe moued. * The Sunne and the Moone shalbe darkened, and the starres shal wythdrawe their shine. The Lorde shal shewe hys voice before his hoste, for his host is great, strong and myghtye to fulfil his commaundemēt This is that greate and maruaylous fearefull day of the Lorde. * And who is able to abyde it? Now therfore sayeth the Lorde. * Turne you vnto mee wyth all your heartes, wyth fastinge weppynge and mourning, rente youre heartes and not your clothes. Turne you vnto the lord your god, * for he is gracious and merciful, long suffring, and of great compassion: and ready to pardon wyckednes. Then (no dout) he also shal turne, and forgeue, and after his chastening, he shal let your increase remayne, for meat and drynke offrynges vnto the Lorde your God. * Blowe oute wyth the trompette in Sion, proclayme a fasting, cal the con

D

gregation, and gather the people together, warne the congregation, gather the elders, bring the children and sukelynges together. Let the brydegrome go forth of hys chambre, and the bride out of her closet. Let the preestes serue the Lord betwyxte the porche and the aulter, weping and saying, be fauourable, O Lord, be fauorable vnto thy people, lette not thyne heritage bee brought to suche confusion, leaste the Heathen be lorded thereof. * where-

E

fore should they saye among the Heathen: where is now theyr God? Then shal the Lord be gelous ouer his land, & spare his people: yea the Lorde shal answer and say vnto his people, Beehold, I wil sēd you corne, wine & oile,

Deu.4.c Pla.86.a Joel.1.c Pla.79.b

so that ye shall haue plentye of them: and I will no more geue you ouer to be a reproke among the Heathen. Agayne, as for him of the north, I shall dryue him farre from you: and shutte him out into a drie and wast land, his face toward the east sea, and his hynder partes towarde the vtmoste sea. The stinke of him shal go vp, and his filthy corruption shall fall vpon hym selfe, because he hath dealt so proudly. Feare not (O land) but be glad, and reioyce, for the Lorde wyll do greate things. Be not ye afraied, nether (O ye beasts of the field) for the pastures shalbe grene, and the trees shall beare their frute: the fygtrees and vyneyardes shall geue their increase. Be glad then (O ye children of Sion) and reioyce in the Lorde youre God, for he hath geuen you a teacher of righteousnesse: * and he it is that shal sende you downe shoures of rayne, early & late in the firste moneth: so that the garners shalbe full of corne, and the presses plenteous in wyne and oyle. And as for the eares that the greshoper, locust blasting, and caterpiller (my great host, which I sent among you) haue eaten vp, I shall restore them to you agayne, so that ye shall haue ynough to eate, and be satisfyed: and prayse the name of the Lorde your God, that so marueilously hath dealte with you. And my people shall neuer be confoũded any more. Ye shall well knowe, that I am in the myddest of Israell, and that I am the Lorde your God, yea, and that there is none other, and my people shall nomore be brought to confusion. * After this, wyll I poure out my spyrete vpon all flesh: and your sonnes and your daughters shall prophesye: youre olde men shall dreame dreames, and youre yonge men shal se vysyons, yea, in those dayes I wyll poure out my spyrete vpon seruauntes and maydens. I will shew wonders in heauen aboue and tokens in the earth beneth, blood and fyre, and the vapoure of smoke. The sunne shal be turned into darknes, and the moone into bloode, before the greate and notable daye of the Lorde come. And the tyme shal come, that * whosoeuer calleth on the name of the Lord shall be saued, for vpon the mount Syon and at Jerusalem, ther shalbe a saluacion, lyke as the Lord hath promysed: yea, and among the other remnaunt, who the Lorde shall cal.

Leu.26 a
De.12.b
Mu.11.f
Esa.44 a
Eze.36 d
Acts.2.b
Re.19.b

The.iii. Chapter.

FOr take heede: in those dayes and at the same tyme, when I turne agayne the captiuitye of Juda and Jerusalem: I shall gather all the people together, & bryng them in the valley of Josaphat: and there wyll I reason with them, because of my people and herytage of Israell, whom they haue scatered about in the nations, and parted my land: yea, they haue caste lottes for my people, the yong men haue they set in the bordell house, and solde the damseis for wine, that they might haue to drink. * Thou Tyrus and Sidon and all ye borders of the Philystines: what haue ye to do with me? Will ye defye me? well, if ye wyll nedes defye me. I wyll recompence you, euen vpon your heade, and that ryght worthelye: for ye haue taken away my syluer and golde, my fayre & goodly Jewels, and brought them into your goddes houses. The children also of Juda and Jerusalem haue ye sold vnto the Grekes, that ye myght bryng them farre from the borders of theyr owne countreys. Behold therfore, I wyll rayse them oute of the place, where ye haue sold them, * and wyl reward you euẽ vpon your heade. Your sonnes and your daughters wyll I sell thorowe the handes of the chyldren of Juda, and so they shall geue them forth to sell, vnto the of Saba, a people of a farre countrey: for the Lorde him selfe hath sayde it. Crye out these thynges amonge the Gentils, proclayme warre, wake vp the gyaunres, let them drawe nye, let them come vp all the iustye warryoures of them. * Make you swordes of youre plowshares, and speares of youre

Ioel.3 a
Ezech.26 a
Amos.1 b
Jere.1.f
Abdi.5.d
Esay.2.d

your sicles and sithes. Let the weake man say: I am stronge. Muster you, and come al ye heathen round about: gather you together, there shall the Lord laie al thy giantes to ꝑ ground. Let the people aryse, and get theym to
Apo.14b the valley of Josaphat, for there wyll I sit, and iudge al heathen rounde aboute. ℣ Laye to youre sythes, for the harvest is rype: come get you downe: the wynepresse is ful, yea, the wynepresses runne ouer, for their wyckednes is waxen great. In the valey appointed, there shalbe many people: for the day of the Lord is nye in the val-
Joel.2.b ley apointed. ✱ The sunne and moone
℣ shalbe darkened, and the starres shall
Jer.25b wythdrawe their ygght. ✱ The Lorde shal roare out of Sion, and crye oute of Jerusalem, that the heauens and the earth shal quake wythal. But the Lorde shalbe a defence vnto his owne people, and a refuge for the children of Israel. Thus shal yee knowe that I the Lorde your God dwel vppon my holy mount of Sion: Then shall Jerusalem bee holye, and there shall no
Amos.9 straungers go through her any more. ✱ Then shal the mountaynes droppe swete wyne, and the hylles shal flow wyth mylcke. All the ryuers of Juda shal haue water ynough, and oute of
Jer.46a the Lordes house there shall flowe a
✱Jer.49. spring, to water the broke of ✱ Sittim but Egypte shalbe layed waste, ✱ and Edom shalbe desolate: because they haue dealte so cruelly wyth the children of Juda, and shed innocent blud in their lande. Agayne, Juda shalbe inhabited for euermore, and Jerusalem from generation to generation: for I wyll not leaue their blud vnauenged. And the Lord shal dwel in Sion.

¶ The end of the prophecie of Joel.

(∴)

¶ The boke of the prophet Amos.

¶ The.i. Chapter.

THese are the Sermons that wer shewed vnto Amos, ℣ (which was one of the shepeheardes at Thecua) vpon Israel, in the tyme of ✱ Osiah kynge of
4Re.15a Juda, and in the tyme of ✱ Jeroboam the sonne of Joah kynge of Israell, two yere before the earth quake. And
3Re.14c he sayde: ✱ The Lorde shal roare oute
Jer.25b of Sion, and shewe hys voyce from Jerusalem: so that the pastures of the shepherdes shalbe in a miserable case, and the toppe of Charmel dryed vp. Thus sayeth the Lord: For three and
Esa.17.a four wickednesses of ✱ Damascus, I wyll not spare her, because they haue threshed Galaad wyth yron flayles. But I wil send a fyre into the house of Hazael, the same shall consume the ℣
palaces of Benadab. Thus will I breake the barres of Damascus, and roote out the inhabiter from the field of Auen: And him that holdeth the scepter, oute of the pleasaunt house: so that the people shalbe dryuen oute of fayre Siria, sayeth the Lorde. Thus sayth the Lorde: For three and foure
Zach.9.a wyckednesses of Gaza, ✱ I will not spare her: because they make the presoners yet more captiue, and haue dryuen theym into the lande of Edom. Therefore wyl I send a fyre into the walles of Gaza, whiche shal deuoure her houses. I wyll roote oute theym that dwel at Asdod, and him that holdeth the scepter of Ascalon, & stretche out mine hand ouer Accaron, that the remnant of the Philistines shall perysshe, sayeth the Lorde. Thus sayeth the Lord: For thre and four wicked- ℣
Joel.3.a nesses of the Cytye of ✱ Tyre, I wyl not spare her, because they haue encreased the captiuitie of the Edomytes, and haue not remembred the ✱ bro
3Re.5.a therlye couenant. Therfore wyll I

sende a fyre into the walles of Tyre, that shal consume her palaces. Thus sayth the Lorde: For three and foure wyckednesses of Edom, I wyll not spare him, because he persecuted hys brother wyth the swearde, destroyed hys mothers wombe, bare hatred perye longe, and so kept indignation alway by hym. Therefore wyl I sende a fyre into Theman, whiche shall deuoure the palaces of Bozra. Thus sayeth the Lorde: for three and foure wyckednesses of the children of Ammon, I wyll not spare them: because they rypte vp the women great wyth chyld in Galaad, to make the borders of their lands the wider. Therfore, I wyll kyndle a fyre in the walles of Rabbath, that shal consume her palaces: wyth a greate crye, in the daye of battayle, in tempest and in the daye of storme: so that theyr king shal go into captiuitie, hee and hys princes together, sayth the Lord.

Abdi. 1. a
Jer. 49 b

Jer. 49. a
Eze. 21 d

The. ii. Chapter.

Thus sayth the Lord: For three and foure of the wyckednesses of Moab, I wil not spare him because he brent the bones of the king of Edom to ashes. Therefore, wyll I send a fyre into Moab, which shal consume the palaces of Carioth, so that Moab shall perysshe wyth noyse, and the sounde of a shawme. I wyl roote out the iudge from among them, and slea all his princes wyth him, sayeth the LORD. Thus sayth the Lorde: For three and foure wickednesses of Juda, I wil not spare hym: because he hath cast asyde the lawe of the Lord, and not kept hys commaundementes: for whyle they would needes bee dysceaued wyth the lyes that their forefathers folowed. Therefore wyl I sende a fyre into Juda, which shal consume the palaces of Jerusalē.

Amos. 1. a
Jer. 49. c
Eze. 25 a

Micah. 1. c

Jer. 44. e
Eze. 20 c

Thus sayth the Lord: For three and four wyckednesses of Israell, I wyll not spare him, because he hath sold the ryghteous for money, and the poore for shoes. They treade vppon poore mens heades in the dust of the earth, and croobe the wayes of the meeke.

The soonne and the father goe to the harlot, to dyshonoure my holy name, they lye beside euery alter vpon clothes taken to pledge, and in the house of their goddes, they drinke the wine of the oppressed. Yet destroyed I the Amorites before them, that was as hye as the Cedre trees, and as strong as the okes: notwithstandinge I destroyed hys fruit from aboue, and his roote from vnder. Again, I brought you out of the lande of Egypt, and led you forty yeares through the wyldernes, that ye myght haue the Amorytes landes in possession. I raised vp prophetes amonge your chyldren, and abstayners from among youre yonge men. Is it not so, O ye children of Israel sayeth the Lorde? But ye gaue the abstayners wine to drinke: yea, ye commaunded the prophetes, sayinge: Prophecye not. Beholde I wil crash you in sonder, lyke as a wayne crasheth, that is ful of sheaues, so that the swyfte shall not escape, neyther the stronge be able to doe enye thinge: no the gyant shal not saue his owne life. The archer shall not abyde, and the swyfte of foote shall not escape. The horseman shall not saue hys lyfe, and he that is as manly of stomake as a giant, shal in that day be fayne to runne hys way naked, sayth the Lord.

Num. 13. d
Deu. 1. a
Exo. 14. c
D Num. 6. a
Jer. 11

The. iii. Chapter.

Heare, what the Lorde speaketh vnto you (O ye children of Israel) namely, vnto al the tribes, whom I brought oute of Egypte, and sayde: you onelye haue I accepted from all the generations of the earth: therfore, wil I visit you in all youre wickednesses. May twayn walke together, excepte they bee agreed amonge theim selues? Dooth a Lyon roare in the woodde, excepte he haue a praye? Dyd eyther a Lyons whelpe oute of hys denne, excepte he haue gotten some thing? Dooth a birde fall in a snare vppon the earthe where no fouler is? Taketh a man his snare vp from the ground, afore hee catch somwhat. Cry they out Alarū, wyth the trompet in the Citye, and the

Deu. 4. c
Job. 6. d

the people not afraide? Cōmeth there any plage in the cytye without it bee the Lordes doynge? Nowe doeth the Lorde God no maner of thing, but he telleth hys secrete before vnto his seruauntes the prophetes. When a Lion roreth, who wil not be afrayde? Seeing then that the Lorde God him self speaketh, whoe will not prophecye? Preache in the palaces of Asdod, and in the palaces of ℣ land of Egipt, and ℭ saye: gather you together vpp in the mountaynes of Samaria, so shall ye see great murther and violent oppression amonge them: for why? they regarde not the thing that is right sayeth the Lord: they gather together euil gotten goodes, and lay vp robbe- D rye in theyr houses. Therefore, thus sayth the Lord: God: This land shal be troubled and beseged round about, thy strength shalbe pluckt from thee, and thy palaces robbed. Thus saith the Lord, lyke as an heardman taketh two legges or a pece of an eare out of the lions mouth: Euen so the childrē of Israel (that dwel in Samaria) ha uing their couches in the corner, their beds at Damascus, shalbe pluckt awaye. Heare and beare record in the 4Re. 16. house of Iacob (sayth the Lorde God of hosts) that when I beginne to visit the wickednes of Israell, I wyll visit the alters at Bethel also: so that the hornes of the aulter shalbe broken of, and fall to the grounde. As for the winter house, and sommer house, I wyl smyte them downe: and the houses of yuory, yea and many other houses shal perish, and be destroyed, sayth the Lord.

ℭ The. iiii. Chapter.

HEare thys word ye fat kyne, that be vppon the hill of Samaria: ye that do poore menne wrong, and oppresse the nedy: ye that saye to your lordes: bringe hither, let vs drynke. Therfore, the Lorde hath sworne by hys holinesse: The dayes shal come vpon you, that the enemyes shal carye you awaye in shyppes, and your posteritie shalbe caried away vpon fyshers hookes. Yee shal get you oute at the gappes one after another, euen the kinges palace shal you ouerthrowe, to make a way to escape, sayeth the Lorde. Ye came to • Bethel for Ios. 16.a to worke vngratiousnes, and haue in 3Re. 12. creased youre sinnes at • Gylgall: yee Ose. 9.c. brought your sacrifyces in the mor- B ning, and youre tythes vnto the third day. Ye made a thankoffring of leuen, ye promised frewil offringes, and pro claymed them. Such luste had ye, O ye children of Israel, sayth the Lorde God. Therfore haue I geuen you ydle teeth in al your cities, and scarsenes of breade in all youre places: yet wyl ye not turne vnto me, sayeth the Lord. When there were but three monethes vnto the harueste, I withheld deu. 11. b the rayne from you: yea: I rayned vpon one citie, and not vppon another: Ier. 14.a one piece of grounde was moystured ℭ wyth rayne, and the grounde that I rayned not vpon, was dry. Wherefore two, yea, three cities cam vnto one to dryncke water, but they were not satisfyed, yet wil ye not turne vnto me, sayeth the Lorde. I haue smitten you wyth drouth and blastinge: and looke howe manye orchardes, vineyardes, fygtrees and olyuetrees ye hadde, the caterpyller hath eaten them vp: But yet wyl ye not tourne vnto me, sayeth the Lorde. Pestilence haue I sente among you, • as I dyd in Egypt: your Exo. 9 b, younge men haue I slayne wyth the sweard, and caused your horses to bee taken captiue: I made the stinckynge sauour of your tentes to come vp into your nostrels. Yet wyll ye not tourne vnto me sayeth the Lorde. Some of you haue I ouerthrowen, • as I o- Gen. 19, uerthrew Sodome and Gomorra, so D that ye were as the brand pluckt out of the fyre: Yet wil ye not turne vnto me, sayeth the Lorde. Therfore, thus will I handle thee agayne, O Israell, yea euen thus wil I handle thee. Make thee readye then to meete thy GOD, O Israell. For loe, hee maketh the mountaynes, he ordeyneth ℣ wind, he sheweth man what hee is about to do, he maketh ℣ morning ℭ the darknes he tredeth vpō the hie places

of the earth: the Lord God of hostes is his name.

The. v. Chapter.

A HEare this word, O ye hous of Israel, and why? I must make this mone for you.

The virgin Israell shal fal, and neuer rise vp agayn: she shall bee caste downe vpon her owne ground, and no man shall healpe her vp. For this sayth the Lorde God: Where as there dwelt a. M. in one Citie, there shalbe left scarse an hundred therein: and where there dwelte an hundrede, there shall scarce ten be left in ỹ house
B of Israel. Neuertheles thus saith the Lord vnto the house of Israell: Seke after me, and ye shal liue, but seke not after Bethell. Come not at Gilgal, and goe not to Berseba: for Gilgal shalbe caried away captiue, and Bethel shall come to naught. Seke the Lord, that ye may lyue, lest the house of Joseph be brent with fyre, and consumed, & lest there be none to quenche Bethel. Ye turne the law to wormwood, and cast downe ryghteousnes
Job. 9.a vnto the ground. • Ye forsake the lord,
C that maketh the. vii. starres and the Oxions, that turneth the nighte into day, and of the day he maketh darke-
Amo. 9.a nes. • He calleth the waters of the sea and poureth them out vpon the playn ground: the LORD is his name. He raiseth destruction vpon ỹ mighty people, and bryngethe downe the strong hold. But they owe hym euyl wyll, that reproueth theim openly: & who so telleth them the playn truthe, they abhorre him. For so muche then as ye oppresse the poore, and rob hym of his best sustenance: therfore wher
Deu. 28.c • as ye haue builded houses of square
Soph. 1c stone, ye shal not dwell in them. Wer nailous pleasant vineyardes shall ye plant, but the wyne of them shall ye not drynke: and why? as for the multitude of your wickednesses, & youre stoute synnes, I knowe them rycht
D well. Enemies are ye of the righte-
Exo. 23b ous, • ye take rewards, ye oppresse the
Mic. 3.c poore in iudgemẽt. Therfore the wyse must now be sayne to hold his tunges,

so wicked a tyme is it. Seke after the thynge that is good, and not euill, so shal ye lyue: yea, the Lord God of hostes shall be with you, accordynge to your owne desire. • Hate the euyll, & Ps. 97.b
loue the good: • syt vpryght agayn in Ro. 12.b
the yorte (and no doubt) the lord god deu. 17.d
of hostes shall be mercyfull vnto the
E remnant of Joseph. If no (sayth the Lord God, the God of hostes) there shalbe mourning in al stretes, yea thei shall say in euery streete, Alas, alas. They shal cal the husbandman to lamentation, and suche as can mourn, to mournyng. In all vineyardes there shalbe heuines, for I will com amõg you, saieth the Lord. Woo be vnto the that desire the day of the Lord. Wher fore would ye haue it? As for the day of the Lord, it shalbe dark & not clere. Yea, like as when a man runneth frõ a lyon, and a beare meteth with hym: or when he commeth into the house, and leaneth hys hand vpon the wall, a serpent byteth hym. Shall not the
F day of the Lord be dark, • & not clere? Joel. 2.b
shall it not be cloudy, and no shyne in Soph. 1c
it? • I hate & abhorre your holy dais, Esay. 1.d
and where as ye cense me whenne ye and. 58.a
come together, I wyll not accept it. Mich. 6.
And thoughe ye offre me burnte offe- Mala. 1i
rynges and meate offerynges, yet haue I no pleasure therein. As for youre faste thanke offerynges, I wyll not looke vpon them. Away wyth that noyse of thy songs. I wyll not heare thy playes of Mulyke: but see that
G Equyte flowe as the water, and Jere. 7.i
ryghteousnesse as a myghty streame. Acts. 7.i
O ye house of Israell, • gaue ye me offerynges and sacrifyces those forrye yeares long in the wildernesse? yet Leui. 20.
haue yee sette vppe Tabernacles to 3. re. 11.
your • Moloch, and Images of youre Idoles, yea, and the starre of youre God Rempha, fygures, whyche ye made to woorshyppe theym. Therfore wyll I cause you to bee caryed awaye beyonde Damascus, sayth the LORDE, whose name is, The God of hostes.

The. vi. Chapter.

Luk. 6. c

WOe be to ye proude welthy in Sion, to such as thinke the so sure vpon ye mout of Samaria, which hold the selues for the best of the world, & rule the house of Israel euen as they lyst. Go vnto Caine, and see: and from thens gette you to Hemath the great citie, and so go downe to Gath of the Philistins: be they better at ease then these kingdomes, or the border of theyr land wider then yours? Ye are taken out for the euyll daye, euen ye that syt in the stoole of wylfulnesse. Ye that lye vpon beddes of yuorye, and vse youre wantonnesse vpon youre couches: ye that eate the best lambes of the flock, and the fattest calues of the droue: ye that syng to the lute, and in playinge of instrumentes compare your selues vnto Dauid: ye that drink wine out of gobblets, and annoynt your selues with the best oyle: but no man is sory for Josephs hurt. Therfor, now shal ye be the fyrst of them, that shalbe led away captiue, and the lusty cheere of the wylful shall com to an end. The Lord God hath sworne euen by hym selfe (saith the Lord God of Hostes) I hate the pride of Jacob, and I abhorre his palaces: and I wyll geue ouer the citie, with all that is therin: so that though there remayn ten men in one house, they shall dye. So their next kinsfolkes & ye dead buriers, shal take them, & carye away theyr bones, and say vnto hym, that is in the inner mer house: Is there yet anye moo by thee? And he shall answere: they are all gone: hold thy tung (shall he say) for they wolde not remember the name of the Lord. Behold, the Lord is mynded to smyte the great houses, so that they shall decay: and the lyttel houses, that they shal cleaue asunder. Who can runne with horses, or plow with oxen vpon the harde rockes of stone. For why? ye haue turned true iudgemente vnto bytternes, and the fruite of rightousnesse into woormewoode: Yea, euen ye that reioyce in thynges: ye that say, Haue not we obtayned hornes in oure owne strength? Well, take hede O ye house of Israell, sayth the Lord God of hostes: I wil bryng a people vpon you which shall trouble you, from ye waye that goeth toward Hemath, vnto the brooke in the medowe.

Jere. 2. c
Amos. 8.
Deu. 8. d

The. vii. Chapter.

THe Lord God shewed me such a vysion: Behold, there stoode one that made gresshoppers, euen when the corne was shootynge foorth, after the kyng had clypte hys shepe. Now when they vndertoke to eate vp the grene thinges in the land, I sayd: O Lord God, be mercyfull, I beseche thee, who should els helpe vp Jacob, that is broght so low. So the Lord was gracious therin, & the Lord sayd: Well, it shall not be. Agayne, the Lord shewed me this vision, behold, ye Lord God called the fyre to punysh withall, and it deuoured the greate depe, yea, it consumed apart all ready. Then sayd I, O lord god, hold thyne hād, for who shold els help vp Jacob ye is broght so low? So the lord was mercifull therin, and the Lorde God sayd: Wel, it shal not be. Moreouer, he shewed mee this vision: beholde, the Lorde stode vppon a plastered wall, and a masons trowell in hys hande. And the Lorde sayde vnto me: Amos what seest thou? I answered: a masons trowell. Then sayde the Lorde: Beholde, I wyll laye the trowell amonge my people of Israell, and wyl nomore ouersee them; but the hie hil-chappels of Isaac must be layd wast, and the churches of Israel made desolate, and as for the house of Jeroboam, I wyll stande vp agaynste it wyth the swearde. Vppon this sente Amasiah the prieste of Bethell vnto Jeroboam the kynge of Israell, saying: Amos maketh the house of Israell to rebell agaynste thee: the lande canne not awaye wyth hys wordes. For Amos sayeth, Jeroboam shall dye wyth the swearde, and Israel shal be ledde awaye captyue oute of theyr owne lande. And Amasiah sayd vnto

3. reg. 12. a
3. reg. 8. b

E Esa.30 b Amos: get thehence, (thou that canst see so well) and flee into the lande of Iuda, get thee there thy liuyng, and prophesie there: and prophesy nomore at Bethel, for it is the kinges chapel, D and the kinges court. Amos answe-
Iac.13.a red, and sayd to Amasiah: a As for me I am nether prophet, nor prophetesse sonne, but a keper of catell. Howe as I was breakyng downe mulberyes, and goyng after the cattell, the Lorde toke me, and sayde vnto me: Go thy waye, and prophesye vnto my people of Israell. And therefore heare thou now the worde of the Lorde: Thou sayest: Prophesy not agaynst Israel, and speake nothyng againſt the house of Isaac: wherefore thus sayeth the Lord: Thy wyfe shalbe defiled in the citye, thy sonnes and daughters shall be slayne with the swearde, and thy land shall be measured oute with the lyne. Thou thy selfe shalte dye in an
4 Re.17.c vncleane land. and Israel shalbe driuen out of his owne countrey.

¶ The.viii. Chapter.

THe Lorde God shewed me this vision: and beholde, there was a maunde with sommer fruite. And he sayd: Amos, what seest thou? I answered: A maunde with somer fruite. Then sayd the Lorde vnto me: The ende cometh vpon my people of Israell. I will nomore oversee them. In that daye shall the songes of the temple be turned into sorowe, sayeth the Lord God: many dead bodyes shal lye in euery place, and be caste foorthe
Esay.5.a secretly. a Heare this, O ye that oppresse the poore, and destroy the nedye
B in the lande, sayinge: when will the newe moneth be gone, that we maye sell vitaile, and the Sabboth, that we maye haue scarcenes of corne to make the bushel lesse, and the sicle greater? we shall set vp false waygh tes, that we may get the poore vnder vs, with their moneye, and the nedye also for shoes: yea, let vs sell the chaffe for
Amo.6.d corne. a The Lord hath swoorn againſt
C the pryde of Iacob, these woorkes of theyrs will I neuer forget. Shal not the land tremble, & all they that dwell therin, mourne for this? Shall not their destruction com vpon them like a water streame, and flowe ouer them as the floude of Egypt? a At the same Tobi.2.c tyme (sayth the Lorde God) I shall cause the sunne to go downe at none, and the lande to be darke in the cleare day. a Your hye feastes will I turne to sorowe, and your songes to mournyng: I will bryngе sackecloth vpon all backes, and baldnesse vppon euery heade: yea, suche a mourninge will I sende them, a as is made vpon an only Ier.15. begotten sonne, and they shall haue a miserable end. Behold, the time commeth (sayeth the Lorde God) that I shall sende an hunger into the earth, not the hunger of bread, nor the thirst of water: but an honger to heare the worde of the Lord: so that they shall go from the one sea to the other, yea from the northe vnto the east, runnynge about to seke the worde of the Lord, and shall not fynde it. In that tyme shall the fayre virgins, and the yong men perysh for thirste: yea, euen they that sweare in the execrable calfe of Samaria: and say, as truely as thy God liueth at Dan: and as truelye as thy God liueth at Bersaba. These shall fall, and neuer ryse vp agayne.

¶ The.ix. Chapter.

I Sawe the Lord standynge vpon J the aulter, and he sayde: smyte the doore cheke, that the postes maye shake withall. For their couetousnes shall fall vppon all their heades, and their posterity shalbe slayne with the sweard. a They shall not flee awaye, psa.139 there shall not one of them escape, nor bee delyuered. a Though they were Abd.1.d buried in the hell, my hand shall fetch them from thence: though they clyme vp to heauen, yet shall I caste theym downe: though they hide them selues vpon the toppe of Carmell, yet shall I seke them oute, and bryngе theym from thence: though they crepe down from my syghte into the depe of the sea.

I shall

I shall commaunde the serpent, euen there to byte them. If they goe away before their enemies into captiuitie, then shall I commaunde the swearde there to slea theim. Thus wyll I set myne eies vpon them, for their harme and not for their wealthe. For when the Lorde God of hostes touchethe a land, it consumeth away, and all they that dwel therin, must nedes mourn. And why? their destruction shall arise as euery streame, and runne ouer them, as the floud in Egipt. • He that hathe hys dwellynge in heauen, and groundeth hys tabernacle in earthe. • He that calleth the waters as the sea, and poureth them out vpon the playn ground: his name is the Lorde. O ye children of Israel, are ye not vn to me, euen as the Mozians, saith the Lorde? haue not I brought Israell out of the land of Egipt? • The Philistines from Capthor, and the Syrians from Cyr? Behold, the eyes of the Lord are vpon the realme that sinneth, to root it cleane out of the earth. Neuertheless, I wyll not vtterlye destroye the house of Jacob, saith the Lord. For lo, this I promise, though I syft the house of Israell among all nations (lyke as they vse to syft in a sieue) yet shall not the smallest grauell stone fall vpon the earth. But all the wicked doers of my people, that say: Tushe, the plague is not so nye to come so hastily vpon vs: those shall perishe with the swearde. • At that tyme will I buyld agayne the tabernacle of Dauid, that is fallen downe, and hedge vp hys gappes, and looke what is broken, I shall repayre it: yea, I shall buyld it vp agayne, as it was afore tyme, that they maye possesse the remmaunt of Edom: yea, and all suche people as cal vpon my name with them, sayth the Lorde, whyche dooth these thynges. Behold, the time commeth (sayth the Lorde) that the plowman shall ouertake the mower, and treader of grapes, hym that soweth seede. • The mountaynes shall droppe sweete wyne, and the hylles shalbe fruitfull, and I wyl turne the Captyuitie of my people of Israell: they shall repayre the waste Cities, and haue them in possession: they shal plant vineyards, and drinke the wine therof, they shall make gardeins, and enioye the fruites of theym. And I will plant theym vpon their owne grounde, so that I wyll neuer roote theym out agayne frome their lande, which I haue geuen them sayeth the Lord GOD.

¶ The ende of the Prophecie of Amos.

¶ The Boke of the Prophete Abdi.

THIS is the vyson that was shewed vnto Abdye. Thus hath the lord God spoken vpon • Edō. We haue herd of the Lorde ẏ there is an embassage sēte among the Heathen: Vp, let vs arise, and fyght against them. Behold, • I wyll make thee small among the Heathen, so that thou shalt be vtterly despised. The pryde of thyne heart hath lyft thee vp, thou that dwellest in the strong holdes of stone, and hast made thee an hye seat. Thou saiest in thyne heart, who shal cast me downe to the ground? • But though thou wentest vp as hie as the Egle, and madest thy nest • aboue amonge thy starres: yet wold I plucke thee downe frō thens saith ẏ Lord. If the theues & robbers cam to thee by night, thou taking thy rest, shold they not steale, tyl they had inough? If the grape gatherers came vpon thee, would they not leaue thee som grapes? But how shal thei reape Esau, & seke out his treasure. Yea, ẏ mē ẏ wer swoorn vnto thee, shal driue thee out of the borders of thyne owne land. They that be now at one with the, shal disceiue the: & ouercome thee,

Euen

Ezech. 28 b and. 35. a Amos. 1 c

Jer. 49 c

Amos. 1 c

Abac. 2. b

Euen they that eate thy breade, shall betraye thee, or euer thou perceaue it.
Esa.29.e • Shall not I at the same tyme de-
1 Cor,1.c stroy the wise mē of Edom, and those
C that haue vnderstandynge frome the mounte of Esau? Thy giauntes (O Theman) shalbe afrayde: for thorow the slaughter they shalbe all cuerthrowen vpō the mount of Esau. Shame shall come vpon thee: for the malyce
Gen.27 f that thou shewedst to thy • brother Jacob: yea for euermore shalt thou perysshe, and that because of the tyme, when thou diddest set thy self against him, euen when the enemyes caryed away his host, and when the aleauntes came in at his portes, and cast lots
D vppon Jerusalem, and thou thy selfe wast as one of them. Thou shalt nomore see the day of thy brother, thou shalt nomore beholde the tyme of hys captiuitye: thou shalt nomore reioyce ouer the childzen of Juda, in the daye of their destructiō, thou shalt triumph nomore in the tyme of their trouble.
E Thou shalte nomore come in at the gates of my peple, in the tyme of their decay: thou shalt not see their misery in the daye of their fall. Thou shalte send out no man agaynst their hooste, in the day of their aduersitye: neyther shalt thou stand waytyng any more at the corners of the stretes, to murther such as are fled, or to take them presoners, that remayne in the day of their trouble. For the daye of the Lorde is
Jer.50.c hard by vpon all the Heathen. • Lyke
Joel.3.b as thou haste done, so shalte thou bee dealt withal. yea, thou shalt be rewarded euen vpon thyne heade. For lyke wyse as ye haue dronken vpon myne holy hyll, so shall all Heathen drynke continually: yea, drinke shall they, and swalowe vppe, so that ye shall bee, as
F though ye had neuer bene. But vpon the mounte Sion shall the saluation be an holynes, these shalbe holy and the house of Jacob shall possesse euen
Zach.3.b those, • that had them selues afore in possession. Moreouer, the house of Jacob shalbe a fire, the house of Jo-
Jere.5.c seph a flame, and the • house of Esau shalbe the strawe: whiche they shall kyndle and consume, so that nothyng shall be lefe of the house of Esau, the Lord him selfe hath sayde it. They of the south shall haue the mountaine of G
Esau in possession: and loke what lyeth vppon the grounde, that shall the Philistines haue: the playne fyeldes shal Ephraim and Samaria possesse: and the mountaynes of Galaad shall Ben Jamin haue: And this host shal be the childzen of Israels presoners. Nowe what so lyeth frome Canaan vnto zareptah, and in Sepharad, that shalbe vnder the subiection of Jerusalem, and the cities of the south shall enheryte in it. Thus they that escape vpon the hill of Sion, shall go vp to punyshe the mount of Esau, • and the Zach.4.b kyngdome shalbe the Lordes.

The end of the boke of the prophecye of Abdi.

The booke of the prophete Jonas.

The firste Chapter.

THE woorde of the A
Lord came vnto • Jo 4.Reg.14.b
nas the sonne of Amithai, saying: • Jonas.1.d
Aryse, and get thee to
Niniue ỹ • great ci- Gen.10.b
ty, & preach vnto thē
how that • their wickednes is come Gene.18
vp before me. And Jonas made hym ready to flee vnto Tharsis from the presence of the Lorde, and gatte hym downe to Joppa: where he founde a shyppe ready for to go vnto Tharsis. So he payed his fare, and went aboord, that he might go with them vn to Tharsis, from the presence of the Lord. But the Lorde hurled a greate winde into the sea: and there was a mighty tempest in the sea: so that the shippe was in ieopardy of goynge in peces. Then the mariners wer afraid and cryed euerye man vnto hys God: and the goodes that were in the shyp, they

they cast into the sea, to lyghten it of
B them. But Jonas gat him vnder the
hatches, where hee layed him downe
and slombred. So the mayster of the
shyp came to him and sayd vnto hym:
why slombrest thou? Vp, call vppon
thy God: yͤ God happely wil thinke
vpō vs that we perysh not. And they
sayde one to another: come let vs caste
lottes, that we may know, for whose
Josu.7.c cause wee are thus troubled. ✱ And so
they cast lottes, and the lot fell vppon
Jonas. Then sayd they vnto him: tell
vs for whose cause are we thus trou-
bled? what is thine occupatiō? whēce
cōmest thou, and whether goest thou?
what countrye man arte thou, and of
what nation? He answered them: I
C am an Ebrue, and I feare the Lorde
God of heauen, which made both the
sea, and dry e land. Then were the mē
exceadingly e afrayde, and sayde vnto
him: whye dyddest thou so? for (they
knewe, that he was fled from the pre
sence of the Lorde, because he had told
them) and sayde moreouer vnto him:
what shall we do vnto thee, that the
sea may ceasse from troubling vs? for
the sea wrought and was troublous,
he answered theym: take me, and caste
me into the sea, so shal it let you be in
rest: for I wote, it is for my sake, that
D thys great tempest is come vppon you.
Neuertheless, the men assayed wyth
rowing, to bryng the shyp to land: but
it wold not be, because ẏ sea wrought
so: and was so troublous against thē.
Wherfore they cryed vnto the Lorde,
Gen.21.d and sayd: ✱ O Lord, let vs not perysh
for thys mans death, nether laye thou
innocent bludde vnto oure charge: for
thou, O lord, hast don euē as thy ple-
sure was. So they tooke Jonas, and
caste him into the sea, and the sea lefte
ragyng. And the men feared the Lorde
exceedingly, doinge sacrifices, and ma-
king bowes vnto the Lord.

¶The.ii.Chapter.

A
Jon.17.a BUt the Lord prepared a great
fyshe to sialow vp Jonas. So
✱ was Jonas in the bely of the
fyshe, three dayes and three nightes.
And Jonas prayed vnto the Lord his
God, out of the fyshes bealy, and said:
✱ In my trouble I called vnto the Ps.130.c
Lorde, and he heard me, out of the be-
ly of hell I cried, and thou herdest my
voyce. Thou haddest caste me downe
in the myddest of the sea, and the flud Ps.62.d.
compalled me about: yea, al ✱ thy wa- B
wes and roules of water wente ouer
me, I thought that I had bene cast a-
way out of thy syght. But I wil yet
agayne loke toward thy holy temple.
The waters compalled me, euē to the
very soule: the depe laye about me, and
the wedes were wrapte aboute myne
heade. I went downe to the bottome
of the hylles, and was barred in with
earth for euer. But thou, O Lord my
God, haste brought vp my life againe C
out of corruption. When my soul fain
ted wythin me, I thought vppon the
Lord: and my prayer cam in vnto thee
euen into thy holy temple. They that
holde of vayne vanities, will forsake D
hys mercy. But I will do thee sacri-
fyce wyth the voyce of thanckesge-
tyng, and wyl pay that I haue vow-
ed: for why? saluation commeth of the
Lorde. And the Lorde spake vnto the
fyshe, and it cast out Jonas againe v-
pon the dry land.

¶The.iii.Chapter.

THen cam the word of the Lord I
vnto Jonas agayne, sayinge: Jona.1.b
✱ vp, and gette thee to Ninive
that great Citie, and preach vnto thē
the preaching which I bad thee. So
Jonas arose, and went to Ninive at
the Lordes commandement. Ninive
was a great Citie vnto God, namely,
of three dayes iourney. And Jonas
went to, and entred into the citie: e- B
uen a daies iourney, and cried, saying:
There are yet fortye dayes, and then
shal Ninive be ouerthrowē. And the Esd.3.7.a
people of Ninive beleued God, and
proclaymed fastynge, and arayed them
selues in sackecloth, as well the great
as the small of them. And the tydyn-
ges came vnto the kynge of Ninive,
whyche

which arose out of his seate, and dyd
hys apparell of, and put on sackecloth
C and sat him downe in asshes. And it
was cryed and commanded in Nini-
ue, by the auctoritye of the kyng and
mat.12 d his Lordes, saying: • see that neyther
Luk.11.c man nor beast, oxe or shepe tast ought
at all: and that they neyther feede nor
drink water: but put on sackcloth both
man and beast: and crye mightely vn-
Jer.11.a to God • Yea, se that euery man turne
from his euil way, and from the wic-
D kednes, that he hath in hand. Who can
tell? God maye turne, and repent and
cease from his fearce wrath, that we
perysshe not. And when God sawe
their workes how they turned from
Esa.21 b their wicked wayes • he repented on
the euyll, which he sayd he would do
vnto them, and dyd it not.

¶ The.iiii. Chapter.

A THerfore Jonas was sore dys-
content and angry. And he pray-
ed vnto the Lord: and sayd: O
Lorde, was not thys my sayinge (I
praye thee) when I was yet in my
countrey? therfore I hasted rather to
Psa:86 a flee vnto Tharsis, • for I know wel
ynough that thou art a merciful God,
full of compassion, long suffering, and
of great kindnes, and repentest when
3 Re.10 a thou sholdest take punishment. • And
nowe O Lorde, take my lyfe from me
(I beseche thee) for I had rather dye
then lyue. Then sayd the Lorde: arte
thou so angrye? And Jonas gat hym
out of the citye, and sat downe on the
eastlyde therof: and there made him a
booth, and sat vnder it in the shadow,
B tyll he myght se, what should chaunce
vnto the citye. And the Lorde God
prepared a wyld vyne: which sprange
vp ouer Jonas, that he myghte haue
shadowe aboue hys heade, to delyuer
him out of his payne. And Jonas
was exceading glad of the wild vine.
But vppn the next morowe agaynste
C the sprying of the day. The Lord ordey
ned a wourme, which smote the wylde
vyne, so that it withered awaye: And
when the Sunne was vp, God pre-
pared a feruente easte wynd: and the
Sunne bet ouer the heade of Jonas,
that he faynted agayne, and wyshed
vnto his soule, that he might dye, and
sayde: It is better for me to dye, then
to lyue. And God sayde vnto Jonas:
Art thou so angry for the wyld vyne?
And he sayd: yea, verye angrye am I,
euen vnto the deathe. And the Lorde D
sayde: thou haste compassion vppon a
wyld vyne, wheron thou bestowedst
no labour: nor madest it growe, which
sprang vp in one nighte, and perysshed
in another: And shoulde not I then
haue compassion vppon Nynine that
great citie, wherin there are about an
hundred and twenty thousand persõs
that knowe not their right hand from
the left, besydes much catell?

¶ The ende of the Pro-phecye of Jonas.

¶ The booke of the Pro-phete Micheas.

¶ The firste Chapter.

THis is the worde of the A
Lorde, that came vnto
Micheas the Morasthite in ỹ dais of • Jo- 4.re.15 i
than • Ahas and • Ehe 2.pa.27 i
zekiah kings of Juda • 3 re.16 i
which was shewed him vpõ Sama • 4 re.19 i
ria and Jerusalem. • Heare al ye peo- • de.32.i
ple, marke this well, O earth, and all Esay.1 i
that therin is. Yea, the Lord God him
selfe be witnesse among you, euen the
lord from his holy temple. For lo
• beholde, the Lord shall go out of hys Esa.26 i
place, and come downe, and tread vp-
pon the hye thinges of the earth. The
mountaynes shal consume vnder him
and the valleys shall cleue a sunder:
lyke as waxe consumeth at the fire,
and as the waters runne downward
And all this shalbe for the wickednes
of Jacob, and the synnes of the house
of

B of Israell. But what is the wicked-
3Re.12c nesse of Iacob? Is not • Samaria?
which are the hie places of Iuda? Is
3.re.11.c not • Ierusalem? Therefore I shall
4.re.16a make Samaria an heape of stones in
the feelde, to laye about the vineyard:
her stones shal I cast into the valley,
and discouer her foundations. All her
Images shal be broken downe and al
her garmētes shalbe brent in the fire:
yea, all her Idols will I destroy: for
Deu.33e whye? • they are gathered oute of the
hyre of an whore, and into an whores
hyre shal they be turned againe. Wher
fore I will mourne and make lamen-
tacion, bare and naked will I go: I
must mourne lyke the dragons, and
take sorow as the Estriches: for their
wound is past remedy: And why? it
is com into Iuda, & hath touched the
port of my people at Ierusalem alre-
2Reg.1c dy. • Wepe not, least they at Geth per
C ceaue it. Thou at Bataphra, welter
thy selfe in the dust and asshes. Thou
that dwellest at Saphir, get the hēce
with shame. The proude shall boaste
nomore for very sorow: and why? her
neyghboure shall take from her what
she hath. The rebellious city hopeth
that it shall not be so euyll, but for all
that, the plague shall come frome the
Lord, euen into the porte of Ieruса-
lem. The great noyse of the charettes
4Re.17c shal feare them, that dwel at • Lachis,
D whiche is an occasion of the synne of
the daughter of Sion, for in thee cam
vp the wickednes of Israel. Yea, she
sente her coursers into the lande of
Geth. The houses of lyes will dys-
ceaue the kynges of Israell. And as
for the (O thou that dwellest at Mo
rasta) I shall bring a possessioner vp-
pon thee, and the plage of Israel shall
reache vnto Odolla. Make the bald,
and shaue thee, because of thy tender
chyldren: Make thee cleane balde as
an Egle, for they shalbe caryed away
captiue from thee.

C The.ii. Chapter.

3 O Wo vnto them, that ymagine
to do harme, and deuise vngra
cious nes vpon theyr beds, to
perfourme it in the cleare day: for ther
power is agaynst God. When they
come to haue lande, • they take it by 3Re.21a
violence, they robbe men of theyr hou
ses. Thus they oppresse a man for his
howse, and enery manne for hys he-
rytage. Therefore thus sayeth the
Lord: Behold • against this houshold Amos.5b
haue I deuised a plague, whereunte ye
shall not plucke your neckes: Ye shall
nomore go so proudly: for it will be a
perilous tyme. In that day shal this
terme be sed, and a mournyng shalbe
made ouer you on thys maner: We be
vtterlye desolate, the portion of my
people is translated. When wyll he B
parte vnto vs the lande, that he hath Nu.33.f
taken from vs? Neuertheles • there
shalbe no man to deuyde the thy por-
tion in the congregation of the Lord.
Tushe, holde your tonge (saye they)
It shall not fall vpon this people, we
shall not come so to confusion, sayeth
the house of Iacob. Is the spyrte of
the Lorde so cleane away? or is he so
myaded? Truth it is, my woordes
are frendly vnto them that liue right:
but my people doeth the contrarye,
therfore muste I take parte agaynste
them: for they take awaye bothe cote C
and cloke frome the symple. Ye haue
turned youre selues to fight, the we-
men of my people haue ye shutte oute
from their good houses, and taken a-
way my excellent gyftes from theyr
chyldren. Vp, get you hence, for here
shall ye haue no rest. Because of their
Idolatrye they are corrupte, and shal
miserablye perysshe. Yf I were a
fleshelye felowe, and a preacher of
lyes, and tould them that they might
sytte bybbynge and bollynge, and be
droncken, O that were a Prophete
for thys people. But I wyll gather
thee in deede, O Iacob, and dryue the
remnaunte of Israell all together.
I wyll carye theym one wyth ano-
ther, as a flocke in the foulde, and as
the cattelle in theyr stalles, that they
maye bee disquieted of other menne.
Whoo soo breaketh the gappe, hee
shall goo before. They shall breake
vp the porte, and go in and oute at it.

The

The kyng shall go before theym, and the Lord shalbe vpon ỹ head of them.

A ¶ The. iii. Chapter.

Deu. 17.d
Iere. 5.a
* Psa. 82
Esai. 5.c

AND I sayd: Heare, O ye heades of the house of Jacob, and ye leaders of the house of Israell. * Should not ye know what were lawfull and righte? But ye hate the good, and loue the euill: ye pluck of mens skinnes, and ỹ flesh from their bones: ye eate the flesh of my people, and flay of their skynne: ye breake their bones, ye chop theym in pieces, as it were into a cauldron, and as flesh into a potte. Now the tyme

Esai. 1.b
Ezec. 8.c
1. Pe. 3 b

shall come, * that when they call vnto the Lord, he shall not heare them, but hyde his face from them, because that

B

thorowe their owne imagynations, they haue dealte so wyckedly. And as concernyng the prophets that deceyue my people, thus the lord saith against

Eze. 13 d

them. * When they haue any thyng to byte vpon, then they preache that all shall be well: but if a manne put not some thyng into their mouthes, they

Deu. 28. c

preache of war agaynst hym. * Therfore your visiõ shalbe turned to night, and your prophecieuge to darkenesse.

C

The sunne shall go down ouer those prophetes, and the day shall be darke vnto them. Then shall the vision seers be ashamed, and the soothsayers confounded: Yea, they shalbe fayne, all the packe of them, to stoppe their mouthes, for they haue not Goddes

Iere. 1.c
Eze. 13 d

word. * As for me, I am ful of strẽgth and of the spyrete of the Lord, full of iudgement and boldnesse, to shew the house of Jacob their wickednes, and the house of Israell their synne. O heare this, yee rulers of the house of Jacob, and ye iudges of the house of Israel, ye that abhorre the thyng that is lawfull, and wrest aside the thyng

Habac. 2.b

ỹ is streight. * Ye that buyld vp Syon with blood, and Jerusalem with

Eze. 22 b
* Je. 6. b

dooyng wrong. * O ye Judges, ye geue sentence for giftes: O ye priests ye teache for lucre. * O ye prophets, ye prophecie for money. Yet will they be taken as those that hold vpon god, and say: Is not the Lord among vs? Vnlyke, ther can no misfortune happen vs. * Therfore shal Syon (for your sakes) be plowed like a field. * Jerusalem shall become an heape of stones, and the hill of the temple shalbe turned to an hie wodde.

Jere. 9.b
3. Re. 9.b
and. 21.b
Luk. 23 b

¶ The. iiii. Chapter.

A

Leui. 16.
Esd. 2.d

BVt * in the latter dayes it will come to passe, that the hyll of the Lordes house shalbe sette vp hyer then any mountains or hilles: Yea, the people shall preasse vnto it, and the multitude of the Gentiles shall haste thither, saying: Come

Esa. 2.d

* let vs go vp to the hyll of the Lord,

Ps. 112.

and to the house of the God of Jacob that he may teache vs his waies, that we may walke in his pathes. * For

Ps. 49.c
Esay. 2.d
Luk. 24b

the lawe shall come out of Sion, and the woorde of God from Jerusalem, and shall geue sentence amonge the multitude of the Hethen, and reforme the people of farre countreyes: so that of their swoardes, they shall make

B

ploughe shares, and sythes of their speares. * One people shall not lyfte

Esa. 11 b
and. 65.d

vp a sword against another: yea, thei shall no more learne to fight, but euery man shall syt vnder his vineyarde, and vnder his fygge tree, and no man to fray hym away: for the mouthe of the Lorde of Hoostes hath spoken it. Therfore wher as al the people haue walked euery manne in the name of his owne God, we will walk in the name of oure God for euer and euer.

Soph. 3

* At the same tyme saythe the Lorde, will I gather vp the lame, & the outcastes, and suche as I haue chastened, and wyll geue issue to the lame, and make of the outcastes a great people:

Luke. 1.d

* and the Lord hym selfe shalbe theyr kyng vpon the mounte Syon, from this tyme foorthe for euermore. And

C

Gen. 35.

vnto thee, (O thou tower of * Eder, thou strong hold of the daughter Sion) vnto thee shall it come, euen the lordshyp and kyngdom of the daughter Jerusalem. Why then arte thou nowe so heauy? Is there no kyng in thee? Are thy counsailers away, that thou

thou art so payned, as a woma in her
trauell? And nowe (O thou daugh-
ter Sion) be sory, let it greue thee as
a wyfe labouryng with chyld: for now
must thou get the out of the cityе, and
dwell vpon the playne field. Yea, vn-
to Babylon shalt thou go, there shalt
Mich.5b thou be deliuered, and ther the Lord
shall loose the from the hand of thyne
enemyes. Nowe, also there are many
people gathered together against the,
saying: what, Sion is cursed, we shal
see our lust vpō her. But they know
Esa.14d not the thoughtes of the Lord, they
vnderstand not his councel, that shall
gather them together as the sheues in
the barne. Therfore get thee vp, O
thou daughter Sion, and threshe out
the corne: For I wil make thy horne
yron, and thy clawes brasse, that thou
mayest grynde manye people: their
goods shalt thou appropriate vnto the
Lorde, and their substaunce vnto the
ruler of the whole worlde.

¶ The.v. Chapter.

A AFter that shalte thou be rob-
bed thy selfe, O thou robbers
daughter: they shall laye siege
against vs, and smite the iudge of Is-
Mat.2.a racil with a rodde vppon the cheke.
Joha.7d And thou Bethleem Ephrata, arte
lytle among the thousandes of Juda.
Out of the shall come vnto me which
shalbe the gouernour in Israel: whose
outgoyng hath bene from the begyn-
nyng, and from euerlastynge. In the
meane whyle he plageth them for a
season, vntil the time that she (which
shall beare) hath borne: then shal the
remnaunt of his brethrē be conuerted
Eze.34d vnto the children of Israell. He shall
Joh.10a stande faste, and geue foode in the
Ro.1.b strength of the Lord, and in the victo-
rye of the name of the Lord his God:
and when they bee conuerted, he shall
B be magnified vnto the farthest partes
of the world. Then shal ther be peace,
so that the Assirian maye come into
your land, and treade in your houses.
We shall dryng vp seuen shepherdes,
and eyghte princes vppon them: these
shall subdue the lande of Assur with Gen.10b
the sweard, and the land of Nymrod mich.4c
with their naked weapons. Thus
shall he deliuer vs from the Assirian,
when he commeth within our lande,
and setteth his fote within oure bor-
ders. And the remnaunt of Jacob shal C
be among the multitude of people, as
the dew of the Lord, and as the drops
vpon the grasse, that tarieth for no man Gen.49b
and wayteth of no body. Yea the re-
sidue of Jacob shall be amonge the
Gentils and the multitude of people,
as the lyon amonge the beastes of the
wod, and as the lions whelpe among
a flocke of shepe: which when he go-
eth thorowe (treadeth downe, teareth
in peces, and there is no man that can
help. Thyne hand shalbe lift vp vpon
thyne enemies, and all thine aduersa- D
ryes shall perysh. The time shall com
also sayth the Lorde, that I will take
thine horses from the, and destroy thy
charettes. I will breake downe the
cityes of the lande, and ouerthrow all Deu.18.b
thy strong holdes. All witchcrafts
will I rote out of thyne hande, there
shall no mo south sayinges be within Naum.1
thee. Thine Idols and thine Ima-
ges, will I destroy out of the, so that
thou shalt nomore bowe thy selfe vn-
to the workes of thine owne handes.
Thy groues wyl I plucke vp by the
rotes, and breake downe the cityes.
Thus will I be auenged also, vpon
all the heathen that will not heare.

¶ The.vi. Chapter.

A HErken nowe what the Lorde Esa.58a
sayth: Vp, reproue the moun
taynes, and let the hilles hear
thy voyce. O heare the punyshmente
of the Lorde, ye mountaynes, and ye
mightye foundacions of the earth: for
the Lorde wyll reproue hys people,
and reason with Israell. O my peo-
ple what haue I done vnto thee? or
wherein haue I hurte thee? geue me
answere. Because I brought thee
from the lande of Egypte, and deliy- B
uered the out of the house of bōdage? Exo.14c
Because I made Moyses, Aaron,

Mar.1. and

and Myriam to lead the? Remember
Nu.22. (O my people) * what Balach the
23.24. kyng of Moab had ymagined against
25. thee, and what answere that Balaam
the sone of Beor gaue him, from Se-
thim vnto Gilgal, that ye may know
the louynge kyndnesses of the Lord.
What acceptable thynge shall I offer
vnto the Lord? shal I bowe my knee
to the hye God? Shal I come before
hym with brent offeringes, and with
calues of a yere olde? Hath the Lorde
a pleasure in manye thousande rams?
or innumerable streames of oyle? Or
shall I geue my firste borne for myne
offences, and the fruite of my body for
the synne of my soule? I will shewe
thee, O man, what is good, and what
the Lord requireth of thee. Namely,
to do right, to haue pleasure in louing
kyndnes, to be lowely, and to walke
Micay.1d with thy God. * The Lordes voyce
cryeth vnto the citie, and the man that
shalbe saued considreth thy name (O
Lord.) Herken what is your rod, and
Leui.19g here him that warneth you? * Shold
Deu.25c I not be displeased, for the vnrygh-
Pro.20b teous good in the houses of the wyc-
Eze.45b ked, and because the measure is myn-
nyshed? Or shoulde I iustifye the
false balaunces, and the bagge of dys-
ceytefull weyghtes, amonge those
that bee full of ryches vnrygh teously
gotten: where the cytesens with fals-
hode, speake lyes, and haue disceptfull
tonges in their mouthes? Therfore I
will take in hand to punyshe the, and
to make thee desolate, because of thy
Leu.26.d sinnes. * Thou shalt eat, and not haue
Osee.4b ynough: yea thou shalt bring thy self
Agge.1a downe. Thou shalt fle, but not escape,
Deu.21c and those that thou woldest saue, wil
I deliuer to the * sweard. Thou shalt
sowe, but not reape: thou shalte presse
oute oyues, but oyle shalte thou not
haue to anoynt thy selfe withall: thou
shalt treade out swete must, but shalt
3Re.16e drinke no wine. Ye kepe the ordinau-
ces of * Amri, and all the customes of
the house of Ahab: ye folowe their ple
sures, therfore will I make the wast,
and cause thy inhabiters to be abhor-
red O my people; and thus shalt thou
beare thyne owne shame

The.vii. Chapter.

VVo is mee: I am become as I
one, that goeth a gleanyng in
the haruest. There are no mo
grapes to eate, yet wonlde I fayne
(with all my herte (haue of the beste
frute. * There is not a godlye vppon Rom.3
earthe, there is not one ryghteous a-
mong men. They labour all to shede
blood, and euery man hunteth his bro
ther to deth: yet they say they do wel,
when they doo euyll. As the prynce
will, so saith the iudge, that he may do
him a pleasure agayne. The great mā
speaketh what his herte desireth: and
the hearers allowe him. The beste of
them is but as a thistle, and the moste
righteous of them is but as a breer in
the hedge. But when the daye of thy
preacher commeth, that thou shalte be
visyted, then shall they be wasted a-
way. * Let no man beleue hys frende, Jere.9
nor put hys confydence in a brother. B
Kepe the port of thy mouth from her
that lyeth in thy bosome, * for the sone mat.10
shall putte hys father to dyshonoure, den.1
the daughter shall ryse agaynste her Psa.37
mother, the daughter in lawe against
her mother in lawe: and a mans foes
shalbe euen they of his own housholde
Neuertheles, I will loke vp vnto
the Lord, I will patiently abide God
my sauyour, my God shall heare mee.
* O thou enemy of myne reioyce not Pro.17
at my fall, for I shall get vp agayne:
and though I sytte in darkenesse, yet
the Lorde is my lyghte. I will beare
the punyshemente of the Lorde (for
why? I haue offended him) till he syt
iudgement vpon my cause, and se that
I haue ryghte. Hee will bringe mee
forth to the lyght, and I shall see hys
ryghteousnes. She that is mine ene- C
mye shall loke vpon it and be confoun
ded, whiche nowe sayeth: * where is 4Re.19
ỹ Lord thy God? Myne eies shal be-
holde her, when shee shall be troden
downe as the clape in the streetes.
* The time will come that the gappes Amos.8
shalbe made vp, and the lawe shall go
abrode; and at that tyme shal they com

vnto

vnto thee from Assur vnto the strong
cityes, and from the strong cities vp-
pon the ryuer: from the one sea to the
other, from the one mountayne to the
other: Notwithstandynge, the lande
must be wasted, because of them that
dwell therein, and for the fruites of
their owne ymaginacions. Therfore
fede thy people with the rod, the flock
of thyne heritage which dwell dese-
late in the wod: that they maye be fed
vpon the mount of Carmell, Basan,
and Gylead, as afore tyme. Marue-
Exo.13a lous thinges will I shew them, ✱ like
D as when they came oute of Egypte.
This shall the Heathen see, and be a-
Iob.39d shamed for all their power, ✱ so that
they shall laye their hande vpon their
Gene.3c mouth, and stop theyr eares. ✱ They
shall lycke the dust lyke a serpent, and
as the wormes of the earth, that trem
ble in their holes. They shalbe afrayd
of the Lorde our God, and they shall
feare the. Where is there suche a God
as thou? that pardonest wickednesse,
and forgeuest the offences of the rem-
naunt of thyne herytage? he kepeth
not his wrath for euer: and why? his
Mich.7.d delyte is to haue compassion: ✱ he shal
turne agayne, and be mercifull to vs:
he shall put downe our wickednesses
and caste all our synnes into the bot-
tome of the sea. Thou shalte kepe thy
trueth with Jacob, and thy mercy for
Abraham, lyke as thou haste sworne
vnto our fathers long agoe.

¶ The ende of the pro-phecye of Micheas.

¶ The booke of the pro-phete Nahum.

¶ The firste Chapter.

THis is the heauy bur-
then of Niniue, which
Nahum of Elchos did
wryte as he sawe it.
Deu.5.b ✱ The Lorde is a ge-
lous God, and a taker
of vengeaunce is the Lord, & wrath-
full. ✱ The Lorde taketh vengeaunce Rom.2a
of hys enemyes, and reserueth dys-
pleasure for hys aduersaryes. ✱ The Rom.2a
Lord suffreth longe, he is of great po- Exo.18a
wer, and so innocent ✱ that he leaueth ✱ Je.10b
no manne fautlesse before him. The
Lord goth forth in ỹ tempest and stor
mye wether, the cloudes are the duste
of his feete. When he reproueth the B
sea, he dryeth it vp, and turneth all the
floudes to drye land: Basan is dese-
late, Carmell and the pleasure of Li-
banus wasteth awaye. The moun-
taynes tremble for hym, the hylles
consume. At the syghte of hym, the
earth quaketh: yea, the whole worlde,
and all that dwell therin. ✱ Who may Jer.10.b
endure before his wrath? Or who is Esa.34a
able to abyde hys grym displeasure? Abac.3.a
Hys angre taketh on lyke fyre: and Sop.3.b
the harde rockes are clouen a sunder C
before him. Ful gracious is the Lord,
and a strong holde in the time of trou-
ble, he knoweth them that putte their
trust in hym: when the flond rumeth
ouer, and destroieth the place: & when
the darkenes foloweth still vpon his
enemyes. What do ye ymagine then
agaynste the Lorde on thys maner?
(Cushe when he hath once made an
ende, ther shal come nomore trouble.)
For lyke as the thornes that stryke
together, and as the drye strawe, so
shal the dronkardes be consumed toge
ther, euen when they be full. There D
come out of thee such as imagine mis-
chefe: and geue vngracious councell
agaynste the Lorde. Therefore thus
sayth the Lorde: Let them be as well
prepared: yea, and as manye as they
can, yet shall they be hewen downe,
and passe away. And as for the, I wyl
dere thee, but not vtterly destroy the.
And nowe wyll I breake hys rodde
from thy backe, and burste thy bonds
in sundre. But the Lord hath geuen a
cõmaundement concerning thee: that
there shall come nomore seede of thy
name. ✱ The carued & casten ymages Mich.5c
will I roote oute of the house of thy
god. Thy graue shall I prepare for
thee, and thou shalt be confounded.

¶ The.ii. Chapter.

A Esa. 52 a Ro. 10. a

BEhold, * vpon the mountaines come the feete of him, that bringeth good tydinges: and preacheth peace. O Juda, kepe thy holye dayes, performe thy promises: for Belial shal come nomore in the, he is vtterlye rooted oute. The scatterer shal come vp agaynste thee, and laye siege to the castell. Loke thou well to the streetes, make thy loynes stronge, arme thy selfe wyth al thy myght: for the Lorde shal restore agayne the glorye of Jacob, lyke as the glory of Israel. The destroyers haue broke̅ them downe, and marred the vine branches The shield of his gyantes glistereth, his men of warre are clothed in purple. His charettes are as fyre, when hee maketh hym fore warde, and hys speare shaftes are soked in venyme.

B The Charettes roll vppon the stretes, and welter in the hie wayes.

They are to loke vpon lyke cressettes of fyre, and go swyftlye as the lyghtninge. Whē he doeth but warne his gyauntes, they fal in their araye, and hastely they clyme vp the walles, yea the engyns of the warre are prepared already. The water portes shalbe opened, and the Kynges palace shall fal. The quene her selfe shall be led away captiue, and her gentle wemen shal mourne as the doues, and grone wythin their hertes. * Niniue is like a poole ful of water, but thē shal they be fayne to flee. Stand, stande, (shall they cry) and there shal not one turne backe. Away wyth the syluer, away wyth the golde, for here is no ende of treasure. There shall bee a multitude of all maner of costly ornamentes. Thus must she be spoiled, emptied, and cleane stripped out: that theyr hartes maye bee melted awaye, theyr knees tremble, all their loynes bee weake, and their faces black as a pot. Where is nowe the dwellynge of the lions, and the pastures of the lyons whelpes: where the lion and the lionesse wente wyth the whelpes, and no man fraid them away: But the lion spoyled ynough for hys yong ones and deuoured for hys lioneſſe: hee fylled hys dennes wyth his praye, and hys dwellyng place, with that he had rauished. Behold, I wyl vpon thee, sayth the Lorde of hostes, and wil set fyre vpon thy charetts, that they shal smoke withal, and the sweard shal deuoure the yonge lions. I wyll make an ende of thy spoyling, from oute of the earth, and the voice of the messangers shal nomore be heard.

Tob. 14b Soph. 2a

C

¶ The.iii. Chapter.

A

VVo * to the bloudthirstie Citye which is al ful of lyes and robberye and wyl not leaue of frō rauyshynge. There a man may heare scourginge, rushynge, the noyse of the wheles, the crying of the horses, and the rollynge of the charettes. There the horsemenne gette vp wyth naked swerdes, and glysteryng speres, there lyeth a multitude slayne, and a greate heape of dead bodyes, there is no ende of dead coarses: yea, menne fall vpon their bodies. And that for the greate and manyfold whoredome, of the faire and beutiful harlot, which is a maystresse of witchcrafte: yea, and selleth the people through her whoredome, and the nations through her wytchcrafte. * Beholde, I wyl vppon thee, (saith the lord of hostes) and wil pul thy clothes ouer thy head: that I may shewe thy nakednes amonge the heathen, and thy shame among the kingdomes. I wyl cast dyrte vpon thee, to make thee be abhorred, and a gasinge stocke: Yea, al they that looke vppon thee, shall start backe, & say: Niniue is destroyd. who wil haue pitie vpon thee: where shal I seke one to conforte thee: Arte thou better then the greate Citye of * Alexandria: that laye in the waters, and hadde the waters round aboute it: whyche was strongelye fenced and walled wyth the sea: Ethiopia and Egypt were her strength and that exceadynge great, aboue mesure. Aphrica and Libia were her healpers, yet was shee dryuen awaye, and broughte into captyuitye, her younge chyldrenne were smitten downe at the head of euery streete, the

B Esa. 47 a Eze. 16 d

Eze. 30 c

lotte-

Eze. 14 a Abac. 2. b

lottes were caste for the mooste auncient menne in her, and all her myghtye menne were bounde in chaynes.
C Euen so shalt thou also be dronckē, and hyde thy self, and seke some helpe agaynst thyne enemy. All thy stronge cities shalbe lyke sygtrees with rype sygges: whiche when a man shaketh, they shal fal into the mouth of the eater. Beholde, thy people wythin thee are but wemen, the portes of thy land shalbe opened vnto thine ennemyes, and the fyre shal deuoure thy barres. Drawe water nowe against thou be besieged, make vp thy stronge holdes, goe into the claye, temper the morter, make stronge brycke: * yet the fyre shall consume thee, the swearde shall destroye thee: yea, as the locust doeth, so shal it eate thee vp. It shal fal heauelye vppon thee as the locustes: yea, ryght heauely shall it fal vpon thee, euen as the grasshoppers. Thy marchauntes haue beene numbred wyth the starres of heauen, but nowe shall they spreade abroade as the locustes, and flee their waye. Thy Lordes are as the grasshoppers, and thy captaynes as the multitude of grasshoppers which when they be cold, remayne in the hedges: but whan the Sunne is vp, they flee away, and no man canne telle where they are becomme. Thy shepeheardes are aslepe (O kinge of Assur) thy worthies are laid downe, thy people is scattred abroade vppon the mountaynes, and no manne gathereth theym together agayne. Thy wounde cannot be hyd, thy plague is so sore. All they that heare thys of thee, shal clappe theyr hādes ouer the. For what is he, to whom thou haste not alwaye beene doynge hurt?

Esa.10.a
Iac.po.b

The end of the prophecie of Nahum.

The booke of the Prophete Abacuc.

The fyrste Chapter.

THis is the heauye burthen whiche the prophet Abacuc did see. O Lord, * howe long shal I crie, and thou wilt not hear? * howe long shal I complaine vnto thee, suffring wrong, and thou wilte not helpe? whye letteste thou me see swerynes and labour? * Tyranny and violence are before mee, power ouergoeth ryghte: for the lawe is torne in pieces, and there cannot ryght iudgement go forth. And why? the vngodlye is more set by then the ryghteous: thys is the cause, that wronge iudgement proceadeth. * Beholde, amonge the heathen, and loke well, wondre at it, and bee abashed: for I will doo a thinge in your tyme, which thoughe it be tolde you, yee shall not beleue.
* For lo, I wyl rayse vp the Caldees that bitter and swyft people: whyche shal go as wyde as the land is, to take possession of dwelling places, that be not their owne. A grymme and bolsterous people is it, these shall syt in iudgement and punysh. Their horses are swifter then the cattes of the mountayne, and byte theym sorer then * the wolues in the euening. Their horsemen come by great heapes from farre, they flee hastely to deuour as the Egle. They come al to spoyle, out of the commeth an east wind, which blowe-eth, and gathereth their captaynes, lyke as the sande. They shall mocke the kynges, and laugh the prynces to scorne. They shal not set by any strōg holde, for they shal laye ordinaunce agaynst it, and take it. Then shall they take a freshe corage vnto theym: to go forth and to do more euyll, and to ascrybe the power vnto * their GOD. But thou O Lorde my God * my holie one, thou arte from the beginning, therefore shall we not dye. O Lorde,

A
Psa.22.a
Iob.21.a
B
Eccl.4.a.
Act.13.b
C
deu.28.c
Soph.3.
Esa.46.a
Psa.89.c

thou hast ordeyned them for a punish
mente, and sette theym to reproue the
myghty. Thyne eyes are cleane, thou
mayest not se evil, thou canste not be-
D holde the thing that is wicked. * Wher
Jer.12.a fore then doest thou loke vpon the vn
godlye, and holdest thy tongue, when
the wicked deuoureth the man that
is better then him self? Thou makest
men as the fysh of the sea, and lyke as
the creping beastes, that haue no gyde
they take vp al with their angle, they
catche it in their net, and gather it in
their yearne, wherof they reioyce and
are glad. Therefore offre they vnto
their net, and doe sacrifice vnto theyr
yearne, because that through it, theyr
portion is become so fatte, and theyr
meate so plenteous. Wherefore, they
cast out theyr nette agayne, and neuer
cease to slay the people.

¶ The.ii Chapter.

A I Stode vppon my watch, and
set me vpon my bulwarke, to
loke and se what hee woulde
saye vnto me, and what answere I
should geue him that reproued me.
But the Lord answered me, and said:
Wryte the vision playnely vppon thy
tables, that whoso commeth by, maye
rede it: * for the vision is yet far of for
Dan.9.d a tyme, but at the last it shal come to
Heb.10b passe and not fayle. * And thoughe he
tarye, yet wayte thou for hym, for in
verye deede he will come, and not bee
slacke. Behold the vnryghteous thin
Gala.3.b keth him selfe in sauegarde, as in a
Heb.10d stronge holde: * but the iust shall lyue
B by hys fayth. Lyke as the wynde dys-
ceaueth the dronkard, euē so the proud
Pro.30b shal fayle and not endure. He openeth
hys desyre wyde vp as the hell, * and
is as vnsatiable as death. All heathen
gathereth he to him, and heapeth vnto
him al people. But shall not all these
take vp a prouerbe agaynste hym, and
mocke ym with a dye word, and saye:
Wo vnto him that heapeth vp other
mennes goodes: How longe wyll he
lode hym selfe wyth thicke claye: O
howe sodenly wyl they stand vp, that
shal byte, and awake, that shal teare
thee in pieces: yea, thou shalt be their
praye: * Seing thou hast spoiled ma- Ibdi.11
ny heathen, therfore shal the remnant
of the people spoyle thee: because of
mens blud, and for the wrong done in
the lande, and in the citie, and vnto al
theym that dwel therein. * Woe vnto Esay.5b
him that couetouslye gathereth euyll
gotten goodes into his house, that hee
may set hys nest on hye, to escape from
the power of myslfortune. Thou haste C
deuided the shame of thine own hous
for thou haste slayne to much people,
and haste wylfullye offended, so that
the very * stones of the wal shall crye Luk.19b
out of it, and the tymber that lyeth be-
twixt the iointes of the buylding shal
answer. * Wo vnto him that buildeth Ezr.28d
the towne with bloud, and mayntay- Num.31
neth the citie wyth vnryghteousnes.
Shal not the Lorde of hostes bryng
thys to passe, that the labourers of the
people shalbe brent with a great fire:
and that the thinge where vpp on the
people haue wered them selues, shal- Exo.9.c.
be loste: For the earth shalbe ful of Nu.14c
knowledge of the Lordes honor, lyke
as the waters that couer the sea. Woe
vnto hym that geueth his neyghbour
dryncke, putting in gall, and makynge
him dronken, * that hee maye see hys Gen.9.d.
priuities. Therfore with shame shalt
thou be fylled, in steade of honoure.
Drincke thou also, tyll thou stombre
withal: for the cuppe of the Lordes
ryght hand shal compasse thee about,
and shamefull spewing in steade of thy Jer.50.f
worshyp. * For the wronge that thou
hast don in Libanus, shal ouerwhelm
thee, and the wyld beastes shal make
thee afrayd, because of mēs blud, and
for the wrong done in the land, in the
citie, and vnto al such as dwel therin.
What helpe then wyl the ymage do,
whom the workman hath fashioned:
Or the dayne caste ymage, wherein
because the craftesman putteth hys
trust, therefore maketh he domme Ido-
les: Woe vnto him that sayeth to a
piece of wood: aryse, and to a domme
stone: stand vp. For what instruction
may such one geue: Behold, it is layd
ouer wyth golde and siluer, and there

is no breath in it. But the Lorde in his holye temple is he, whome all the worlde should feare.

¶ The.iii. Chapter.

A O Lorde, when I heard speake of thee, I was afrayde. The worke that thou hast taken in hande, shalte thou perfourme in hys tyme. O Lorde: and when thy tyme commeth, thou shalt declare it. In thy very wrath thou thinkest vpon mercy. God commeth from Theman, and the holy one from the mount of Pharan. Selah. Hys glorye couereth the heauens, and the earth is ful of hys prayse. Hys shine is as the sunne, and beames of lyght go out of hys hands, there is hys power hyd. Destruction
B goeth before hym, and a pestilent sickAmos.9a nes goeth from hys feete. He standeth, and measureth the earth. He looketh, and the people consume awaye, the mountaynes of the worlde fall downe to poulder, and the hilles are faine to bowe themselues, for his goinges are euerlasting and sure. I saw that the pauilions of the Mozians, and the tentes of the land of Madian were vexed for werines. Waste thou not angrye, O Lorde, in the waters? was not thy wrath in the flouddes, and thy displeasure in the Sea? Yea, when thou sattest vpon thyne horse, and when thy charettes had the victorye. Thou shewedst thy bowe openly, lyke as thou haddest promised
Ge.66.c with an oth vnto the tribes. Selah. Thou dyddest deuyde the waters of the earth. When the mountaynes saw thee, they were afrayde, the water
C streame went away: the depe made a
Ios.10.c noyse at the lyfting vp of thyne hand. The Sunne and Moone remained still in their habitation. Thine arrowes went out glysteringe, and thy speares as the shyne of the lightning.
Ios.11.a Thou troadest downe the lande in thine anger, and diddest threshe the hethen in thy displeasure. Thou camest forth to helpe thy people, to helpe thin annoynted. Thou smotest downe the head of the house of the vngodly, and discouereddest hys foundations, euen vnto the necke of him. Selah. Thou dyddest stryke through wyth his scepter the heades of hys playne people: which come as a stormy wind to scatter me abrode, and are glad when they may eate vp the poore secretly. Thou makest a way for thyne horses in the sea, euen in the myddes of great waters. When I heare thys, my body is vexed, my lippes tremble at the voice therof, my bones corrupt. I am afraid where I stand. O that I myght rest in the daye of trouble, that I myghte go vp vnto our people, which are already prepared. For the fygtrees shal not be grene: and the vines shal beare no fruite. The labour of the Olyue shalbe but lost, and the land shal bring no corne: the shepe shalbe taken out of the folde, and there shalbe no cattell in the stalles. But as for me, I wyll be glad in the Lord, and wyl reioyce in Psa.18b God my Sauiour. The Lord God is my strength, he shal make my feete as the feete of hartes, and hee whiche geueth the victorye, shal bring me to my hye places, syngynge vppon my Psalmes.

¶ The end of the prophecie of Abacuc.

☞ The booke of the Prophete Sophony.

¶ The.first Chapter.

THis is the worde of the Lorde, whyche came vnto Sophony the son of Chusi the sonne of Gedoliah, the son of Amariah, the soonne of Hezekiah in the tyme of Iosiah the sonne of Amon 4Re.21. kynge of Iuda. I wyll gather vp all 4Re.12 things in the land, saith the Lorde. I

will gather by man and beast: I will gather vp the foules in the ayre, and the fyshe in the sea) to the great decay of the wycked) and will vtterlye destroy the men out of the land, saith the Lord. I will stretch out myne hande vpon Juda, and vpon al such as dwel
B at Jerusalem. Thus will I rote out the remnaūt of Baal from this place,
2.Re. 23 and the names of the • Remutins and
• de. 17. b priestes: yea, and • such as vpon their
Jere. 5.d house toppes worshipp and bow them selues vnto the host of heauen: which sweare by the Lorde, and by theyr Malchom also, whiche starte abacke from the Lord, and neyther seke after
Zach. 1,0 the Lord nor regard him. • Be still at the presence of the Lorde God, for the day of the Lorde is at hande: yea, the Lord hath prepared a slayne offeryng, and called his gestes therto. And thus shall it happen in the day of the Lords slayne offerynge. I will visyte the
2.re. 27 b princes, • the kinges chyldren, and all
Jer. 29 b such as weare straunge clothyng. In the same day also will I visit al those that tread ouer the threshold so proudly, which fill their Lords house with
C robbery and falshoode. At the same time (sayth the Lord) ther shalbe herd
3 Esd. 3 a a great crye from the • fisshe porte, and an howlyng from the other port, and a greate murther frome the hylles. Howle ye that dwell in the myll, for al the marchaunt people are gone, and all they that were laden with syluer, are roted out. At the same tyme will I seke thorow Jerusalem with lanternes, and visite them that continue
Jere. 5. c in their dregs, and say in their hertes:
Deu. 29 c • Tush, the Lord will do nether good
• Amo. 5 c nor euill. Their goodes shalbe spoyled, and their houses layd wast: • they
D shall buylde houses, and not dwell in them, they shall plant vineyardes, but
Joel. 1. a not drinke the wyne thereof. For the great • day of the Lord is at hand, it is hard by, and cometh on a pace. Horrible is the tydynges of the Lords day, then shall the gyaunt crie out: for that daye is a daye of wrath, a day of trouble and heauynesse, a daye of vtter destruction and mysery, a darke and glo-
mynge day, a cloudy and stormy daye, a daye of the noyse of trompettes and shawmes, agaynst the stronge cityes and hye towers. I will bringe the people into suche vexation, that they shall go about like blynd men, because they haue synned agaynste the Lorde. Their blood shalbe shed as the duste, Ezec. 7. d
and their bodyes as the mire. • Neyther their syluer nor their gold shalbe Sop. 1. b
able to delyuer them in that wrathfull day of the Lorde, but the • whole lande shall be consumed thorowe the fyre of hys geloufye: for he shall sone make cleane ryddaunce of all theym that dwell in the land.

¶ The. ii. Chapter.

EXamine your selues, and searche A
O thou nacion, that hast no desire to the lawe, or the thyng go forth that God hath concluded, and or the tyme come. wherein man shall passe away as the duste: or the fearefull wrath of the Lorde come vppon you: yea, or the day of the Lordes sore displeasure come vpon you. Seke the Lorde all ye meke herted vpon earth; ye that worke after hys iudgement, seke ryghteousnes, • seke lowlynesse: 4 Re. 20 b
that ye may be defended in the wroth Jona. 3 a
full day of the Lord: • For Gaza shal • Esa. 24
be destroyed, and Ascalon shalbe laied Jer. 46 b
wast. They shall caste oute Asdod at Eze. 25 b
the none day, & Accaron shalbe pluckt
B vp by the rootes. Woo vnto you that dwell vpon the sea coaste ye murtherous people: the worde of the Lorde shal come vpon you. O Canaan thou lande of the Philistines, I will destroye thee, so that there shall no man dwell in thee anie more: and as for the sea coaste, it shalbe herdemennes cotages and shepefoldes, yea, it shall be a portion for suche as remayne of the house of Juda, to fede therevpon. In the houses of Ascalon shall they reste towarde nyghte: for the Lorde their God shal visit them, and turne away their captiuitye. • I haue hearde the Esay. 15
despite of Moab, & the blasphemyes Jer. 48 b
of the chyldren of Ammon, howe they Eze. 25
haue shamefully intreated my people,
and

and magnifyed theim selues wythin the bozders of their lande. Therefoze as truely as I lyue (saieth the Lozde of hostes, the God of Israel) Moab shalbe as Sodome, and Ammon as Gomozra, euen dzye thozne hedges, salte pittes, and a perpetuall wildernes. The residue of my folcke shall spoile them, the remnant of my people
Zach. 2 b shal haue theym in possession. • Thys shal happen vnto them foz their pzide
because they haue deait so shamefully wyth the Lozde of hostes people, and magnifyed them selues among them.
Esay. 2. c The Lozd shalbe grimme vpon them, and destroy al the goddes in the land.
D And all the Iles of the heathen shall wozshyp him, euery man in his place. Ye Mozias also shal perysh with my sweard: Yea, he shal stretche oute hys hand ouer the nozth, and destroye As-
Tob. 14 f sur. • As foz Niniue, hee shal make it desolate, dzye and waste. The flockes and all the beastes of the people shall lye in the middest of it: pellicanes and stozkes shal abide in the vpper postes of it, foules shal sing in ŷ windowes and rauens shal sit vpon the balckes, foz the boozdes of Cedze shalbe ryuen downe. Thys is the pzoud and careless citie, that sayd in her hert, I am, and there is els none. O howe is she made so waste, that the beastes lye therin? Whoso goeth by, mocketh her and pointeth at her wyth hys fynger.

I

The. iii. Chapter.

WO to that abhominable, fylthye, and cruel citie: whiche wyl not heare, noz be refourmed. Her truste is not in the Lozde, neyther wyll shee holde her to her God. Her rulers wythin her are as roaringe • lions: her iudges are as
Eze. 22. c • wolues in the euening, which leaue
Hab. 1. b nothing behinde them til the mozow. Her pzophetes are lyght persons and vnfaythful menne, her pziestes vnhalow the sanctuary, and do wzong vnder the pzetence of the lawe. But the iust Lozd that doth no vnright, was among them, euerye mozninge shewyng them hys lawe clearely, and ceased not. But the vngodlye wyll not learne to be ashamed. Therefoze wyll I roote out thys people, and destroye their towzes: yea, and make their stretes so voide, that no man shal go therin. Their cities shalbe bzoken downe so that no bodye shalbe left, noz dwel B
there any moze. I sayd vnto them, O feare me, and be content to be refourmed. That their dwellyng should not bee destroyed, and that there shoulde happen vnto them none of these thinges, wherewith I shal viset theym. But neuertheless, they stand vp earlye, to folowe the fyithynes of theyz owne ymaginations. Therefoze, yee shal wait vpon me (sayeth the Lozde) vntyl the tyme that I stand vp: foz I am determined, to gather the people, and to bzyng the kingdomes together that I may poure out myne anger, ye
Nah. 1 a al my wzathful • displeasure vpon the
• So. 1. c • Foz al the wozlde shalbe consumed wyth the fyze of my gelousie. And then wyll I clense the lyppes of the people, that they may euerychone call vpon the name of the Lozd, and serue him wyth one shoulder. Suche as I haue subdued, and my chyldzen also, whome I haue scattered abzode, shall bzinge me pzesentes beyonde the waters of Ethiopia. In that tyme shalte thou nomoze bee confounded, because of al thy ymaginations, wherthzough
Iere. 1. a thou haddest offended me: foz • I wyl take away the pzoud bosters of thyne honour from thee, so that thou shalte nomoze triumph because of my holye hyll. In thee also wyl I leaue a smal pooze simple people, which shal truste in the name of the Lozde. The remnant of Israel shal do no wickednes, noz speake lyes, neyther shal ther any disceatful tongue bee founde in theyz mouthes. Foz they shalbe fedde, and take their rest, and no man shall make them afraid. Geue thankes, O daughter Sion, be ioyful, O Israel: reioice and be glad from thy whole heart, O daughter Ierusalē, foz the Lozd hath takē away thy punishment, & turned backe thine enemies. The king of Israel, euen the Lozde him self is wyth thee:

thee: so that thou nedest nomore to feare any misfortune. In that tyme it shall be sayd to Jerusalem: feare not, and to Sion: let not thyne handes be slacke, for the Lorde thy God is with thee, it is he that hath power to saue: he hath a speciall pleasure in thee, and a maruelous loue toward thee: yea, he reioyseth ouer thee with gladnesse. Such as haue bene in heauynes, wil I gather together, and take out of thy congregacion: as for the shame and re proue that hath bene layed vpon the, it shalbe farre from thee. And lo, in that tyme will I destroye all those that
Mic.4.b vexe thee: • I wil helpe the lame, and gather vp the castaway: yea, I wyll gette them prayse and honoure in all landes, where they haue bene put to shame. At the same time wil I bring you in, and at the same tyme wyll I gather you. I will gette you a name, and a good report among all people of the earth, when I turne backe youre captiuitye before youre eyes (sayeth the Lord.)

¶ The ende of the prophecye of Sophony.

¶ The booke of the prophete Aggeus.

¶ The firste Chapter.

A
1 Esd.2 c
Dani.5 c
IN the second yeare of kynge • Darius in the syxte moneth the firste daye of the moneth, came the worde of the Lorde (by the prophet Aggeus) vnto • Zorobabell the sonne of
1 Es.2,3 and,4.b Salathiell the prince of Juda, and to Jesua the sonne of Josedech the hye priest, saying: Thus speaketh the Lorde of hostes, and sayth. This people doeth saye: The tyme is not yet come to buylde vp the Lordes house.
B Then spake the Lorde by the prophet
Jer.22 a Aggeus, and sayde, • Ye youre selues can fynd tyme to dwell in sieled houses, and shall thys house lye waste? Consider nowe youre owne wayes in youre heartes (sayeth the Lorde of hostes) • ye sowe much, but ye bringe Leu.26b little in, ye eat, but ye haue not ynough Mich.6b ye drinke but ye are not filled, ye decke Ose.4.b youre selues, but ye are not warme: Mala.3b and he that earneth anye wages, putteth it in a broken purse. Thus sayth the Lord of hostes. Consider youre owne wayes in your hertes: get you vp to the mountayne, fetche wodde, and buylde vp the house • that it may 3 Re.8.c be acceptable vnto me, & that I maye C shewe myne honour, sayth the Lord. Ye loked for much, and lo, it is come to lytle, and though ye bryng it home, yet do I blowe it away. And why so sayth the Lord of hostes? • Euen be- 1 Cor.3 b cause that my house lyeth so waste, and 2 Cor.6.c ye ronne euerye man vnto hys owne house. Wherfore, the heauen is forbid den to geue you anye dewe, and the earth is forbiddē to geue you increase • I haue called for a drought, both vp Deu.28.b pon the land and vpon the mountaynes, vpon corne, vpon wyne, and vpon oyle, vpon euerye thynge that the ground bringeth forth, vpon men and vpon cattell, yea, and vpon all handye laboure. Nowe when Zorobabel the sonne of Salathiel, and Jesua the son of Josedech the hye priest, with the D remnaūt of the people, herd the voyce of the Lord their God, and the wordes of the prophet Aggeus (lyke as the Lord their God had sent him) the people dyd feare the Lorde. Then Aggeus the Lordes Aungell, sayde the Lordes message vnto the people: I am with you, sayeth the Lorde. • Deu.7.d So the Lorde waked vp the spyrete of Jer.44.f zorobabel the prince of Juda, and the Agge.5 spyrete of Jesua the sonne of Josedech the hye priest, and the spyrete of the remnaunt of all the people: that they came and laboured, in the house of the Lord of hostes, their God.

¶ The.ii. Chapter.

Upon

A Upon the. xxiiii. daye of the sixt moneth, in the seconde yeare of Kyng Darius, the xxi. day of the seuenthe moneth, came the woꝛde of the Lord by the pꝛophet Aggeus, saying: Speke to Zoꝛobabel, the sonne of Salathiel Pꝛynce of Juda, and to Jesua, the sonne of Josedech the hye Pꝛiest, and to the residue of the people, and say:

1.Es.3.c • Who is left amonge you, that sawe this house in her fyꝛst beautie? But what thynke ye now by it? Is it not in your eyes, euen as though it were nothynge? Neuertheless, be of good chere, O Zoꝛobabel (sayth the Lord)

deu.31.b • bee of good comfoꝛt, O Jesua, thou Josue.1. soonne of Josedech, the hye Pꝛieste: Take good heartes vnto you also, all ye people of the lande, sayth the Lorde of Hostes, and doo accoꝛdyng to the

Agge.1.b woꝛde: (• foꝛ I Am with you, sayth the Lorde of Hoostes) iyke as I agreed wyth you, whenne ye came out of the lande of Egypte: and my spi-

B rite shall be amonge you, feare ye not. Foꝛ thus sayth the Lorde of Hostes:

Heb.12.b • Yet ones moꝛe wyll I shake heauen and earthe, the sea, and the dꝛye

Esa.40.a land, yea, • I wyl mouc all Heathen, and the comfoꝛte of all Heathen shall come, and soo wyll I fylle this house wyth honour, sayth the Lord of Ho-

Deu.8.b stes. • The syluer is myne, and the gold is myne, sayth the LORDE of Hoostes. Thus the gloꝛye of the laste house shall bee greatter thanne

C the fyꝛst, sayth the Lorde of Hostes: and in thys place wyll I geue peace, saith the Lord of hostes. The. xxiiii. daye of the nynthe moneth, in the seconde yeare of kyng Darius, camme the woꝛde of the Lord vnto the Pꝛophete Aggeus, saying: Thus sayth the Lorde God of hoostes: Aske the

Jer.11.c Pꝛiestes concernynge the lawe, and say: • If one beare holye flesthe in hys coate lappe, and wyth his lappe doo touche the bread, potage, wyne, oyle, oꝛ any other meate, shall he bee holye also? The pꝛiestes answered, & sayd: No. Then sayde Aggeus: Nowe yf aue beyng defyled wyth a dead carkas touche any of these, shal it nat be vnclean? The pꝛiests gaue answer, and

Leui. 5.b said: • Yea, it shalbe vnclean. The Ag Nu.19.b geus answered & said: Euē so is this people, & this nation befoꝛe me, saithe the Lord: and so are all the woꝛkes of their handes: yea, & all that they offer, is vnclean. And nowe (I pꝛay you) consider from this day toꝛth, & howe it hathe gone with you afoꝛe, oꝛ euer there was layde one stone vpon another in the Temple of the Lorde: that when ye came to a coꝛne heape of. xx.

Agge. 1. bushels, there were scarce ten: • & that when ye cam to the wine pꝛesse foꝛ to poure out. l. pottes of wine, ther wer scarce. xx. Foꝛ I smote you with heat blasting, and haile stones in all the labours of your handes: yet was there none of you that wold turne vnto me,

D sayeth the Lord. Consider then from this day foꝛth, and afoꝛe: namely, frō the xxiiii. day of the ninth moneth, vn to the daye that the foundation of the Lordes Temple was layd. Marke it

Zach.8.b wel, • is not the seed yet in the barne? haue not the vynes, the fygge trees, the pomegranates, and Olyue trees, ben yet vnfruitful? but from this day foꝛth, I shall make them to pꝛosper. Moꝛeouer, the. xxiiii. daye of the moneth, came the woꝛd of the LORD vnto Aggeus agayn, saying: Speke to Zoꝛobabell the pꝛince of Juda, and saye: I wyll shake bothe heauen and earth, and ouerthꝛowe the seate of the Kyngedomes, yea, and destroye the myghtye kyngdome of the Heathen. I wylle ouerthꝛowe the Charettes, and those that syttе vppon theim, so that bothe hoꝛse and manne shall fall downe, euery manne thoꝛoughe hys neyghbours sweard: And as foꝛ thee O Zoꝛobabell (sayeth the LORD of Hostes) thou sonne of Salathiel, my seruaunt: I wyll take thee (sayth the Lorde) at the same tyme, and make thee as a seale, foꝛ I haue chosen thee, sayeth the Lorde of Hoastes.

¶ The end of the Pꝛophecie of Aggeus.

The

The Boke of the Prophete Zacharie.

The fyrst Chapter.

A IN the eight moneth of the second yere of kyng Darius, came the worde of the Lord vnto * zacharye, the sonne of Barachias, the son of Addo, the prophete, sayinge: The Lorde hathe ben sore displeased at youre forefathers. And say thou vnto them: Thus
Mat. 23
Jer. 30. c Mala. 3. b sayth the Lord of Hosts: * Turne you vnto me (sayth the Lord of Hostes) and I will turne me vnto you, sayth
Jer. 44. a Psal 78. a the Lord of hoostes. * Be ye not lyke your forefathers, vnto whom the prophets cryed afore tyme, saying: Thus
Osee. 14 Tob. 13. Je. 44. a sayth the lord God of hostes: * Turn you from your euill ways, and frome youre wicked imaginations. * But they would not heare nor regard me, sayth the Lord. What is now become of your forefathers, and the prophets: are they styll alyue? But dyd not my wordes and statutes which I cōmanded by my seruantes, the Prophets) touche your forefathers? Upon thys, they gaue answer, and said: Like as ꝑ Lorde of hostes deuised to do vnto vs, acordyng to our own ways and imaginations, euen so hath he delt wyth vs. Upon the. xxiiii. day of the. xi. moneth, which is the moneth Sebat, in the second yeare of Darius, came the worde of the Lord vnto zacharye, the sonne of Barachias, the sonne of Addo, ꝑ prophet, saying: I saw by night,
B
zacha. 6. a Apoc. 6. a and lo, there sat one vpon a red horse and stode styll among the myrre trees that were benethe vpon the grounde, and behynd hym wer there red speckled and whyte horses. Then sayd I, O my Lord, what are these? And the angell that talked wyth me, sayd vnto me: I wyll shewe thee, what these bee. And the manne that stoode amonge the Myrre trees, answered, and sayde: These are they, whome the LORDE hathe sent to go thorough the worlde. And they answered the angell of the Lorde, that stode amonge the Myrre trees, and sayde: We haue gone thorow the world: and behold, al the world dwelleth at ease, C and are careles. Thenne the Lordes aungell gaue answere, and sayde: O Lorde of Hoostes, howe longe wylte thou bee vnmercyfull to Jerusalem, Jer. 20. and to the Cytyes of Juda? wyth and. 29. b whome thou haste beene displeased 1. Esd. 1. nowe these three score and tenne yeares. So the LORDE gaue a louyng and a comfortable answere vnto the Aungell, that talked with me. And the angell that commened with me, sayde vnto mee: Crye thou, and speake: Thus sayth the LORDE of Hostes: I am exceadynge iealous ouer Jerusalem and Syon, and sore displeased at the careles Heythen: For where as I was but a lyttell angrye, they dydde theyr beste that I myghte destroye theym. Therefore thus sayeth the Lord: * I wyl turne zacha. 3. D me agayne in mercy toward Jerusalem, so that my house shalbe buylded in it, sayth the Lorde of Hostes, yea, and the plommet shalbe layde abraode in Jerusalem, sayethe the LORD of Hoostes. Crye also, and speake: Thus sayethe the Lorde of Hoostes: My Cityes shall bee in good prosperitie agayne, the Lorde shall yet comforte Syon, and choose Jerusalem. Thenne lyfte I vppe myne eyes, and sawe, and behold fower hornes. And I sayd vnto the aungell, that talked wyth me: What bee these? He answered me: * These are the hornes, Dan. 7. which haue scattered Juda, Israel, and Jerusalem abroade. And the Lord shewed me fower carpenters. Then said I: what will these do? He answered, & said: Those ar the horns, which haue so strawed Juda abrode, that no man durst lift vp his head. But these are come to fray them away, & to caste out the hornes of the Gentils: which lift vp their horn ouer the land of Juda, to scatter it abroade.

The. ii. Chapter.

I lift

A I lyft vp myne eyes agayn, and loked: and beholde, • a man with a measure lyne in his hande. Then sayd I: whether goest thou? and he sayd vnto me: To measure Ierusalem, that I may see, howe longe and how brode it is. And behold, the angell that talked with me, wente hys way forth. Then went there out an other angell to mete him, and said vnto him: Runne, speake to this yonge man, and say: Ierusalem shalbe inhabited without any wall, for the very multitude of people and catteile that shalbe therin. • Yea, I my self (sayth the Lord) wyll be vnto her a wall of fyre round about me, and will be honoured in her. O get you forthe, O flee from the land of the north, sayethe the Lord, yee • whom I haue scatred into the foure wyndes vnder heauen, sayeth the LORD. Saue thy selfe, O Syon, thou that dwelleste wyth the daughter of Babylon. For thus sayeth the LORD of Hostes. After that glorious power hath he sent me out to the Heathen, which spoiled you: • for who so toucheth you, shall touche the apple of his owne eie. Behold, I wyll lyft vp myne hand ouer them: • so that they shall bee spoyled of those which afore serued them: and ye shall know, that the Lorde of Hostes hath sent me. Be gladde, and reioyce, O daughter of Syon, for lo, • I am come to dwell in the mydst of thee, sayth the lord. At the same time there shall manye Heathen cleaue to the Lorde, & shalbe my people. Thus wyll I dwell in the myddest of thee, and thou shalt know that the Lord of hostes hathe sent me vnto thee. The Lord shal haue Iuda in possession for his part in the holy ground, and shall chose Ierusalem yet agayne. • Let all fleshe be still before the Lorde, for he is rysen out of his holy place.

Exe. 43 a
Apoc. 21.

Deu. 4.d
Zach. 9.a

B

Jer. 23.d

Jere. 1.a
22.d & 30
Psa. 7. b
Act. 11.a
Esai. 11.
12. a

C

Exo. 33 a
mat. 23.e

A

Psal. 109.
Mat. 4.a
Iud. 1.b

¶ The. iii. Chapter.

AND he shewed me Iesua the hye Prieste, standynge before the angell of the Lorde, • and Sathan stode at his right hand to resyst hym. And the lord said vnto Sathan: The Lorde reproue thee (thou Sathan) yea, the Lord that hath chosen Ierusalem, reproue thee. Is not this a brande taken out of the fyre? Now Iesua was clothed in vncleen rayment, and stode before the aungell, which answered and sayd vnto those that stoode before hym: Take awaye the foule clothes from hym. And vnto hym he sayde: Beholde, I haue taken awaye thy synne frome thee, and will decke thee with chaunge of raiment. He sayd moreouer, sette a fayre myter vpon his heade. So they set a fayre myter vpon his head, and put on cloathes vpon hym, and the angell of the Lord stode there. Then the angel of the Lord testified vnto Iesua, and spake: Thus sayth the Lord of hostes If thou wylt walke in my wayes, & kepe my watche, thou shalte rule my house, and kepe my courtes, & I wyll geue thee place among these that stād here. Heare (O Iesua) thou hyghe Prieste, thou and thy frendes, that dwel before thee, for they are wonderous people. Beholde, I wyll bring forth • the branches of my seruants: For lo, the stone that I haue layde before Iesua: Vppon one • stoone shall be seuen eyes. Beholde I wyll hewe hym out (sayth the LORD of Hostes) and take away the sinne of the lande in one daye. Then shall euery man call for hys neighbour vnder the vine, and vnder the figge tree, sayth the Lorde of Hostes.

B

C

D

Esai. 4. a
Jer. 23. a
and. 24. c
Zach. 6. d
Esa. 28 a
1. Pe. 2 a

¶ The. iiii. Chapter.

A AND the Angell that talked with me, camme agayne, and waked me vppe, as a manne that is rayse d onte of his sleape, and sayde vnto me: What seest thou? And I sayd, I haue loked, and beholde: A Candelsticke all of gold, with a bolle vppon it, and hys seuen lampes therin, and vppon euery lampe seuen stalkes. And • two Olyne trees ther by, one vppon the ryght syde of the bolle, and the other vppon the lefte syde. So I answered and spake to the angell

gel that talked wyth me, sayinge, O
B my Lorde what are these? the angell
that talked with mee aunswered and
sayde vnto mee: knowest thou not
what these be? And I sayde: No my
Lorde. He aunswered, and sayd vnto
me: This is the worde of the Lorde
Esa.11.a vnto Zorobabel, saying: Neither tho
rough an hoste of menne, nor through
strength, but through my spirit sayth
the Lorde of hooستes. What art thou,
thou greate mountayne, before Zoro-
babel? thou must be made euen. And
C he shal bringe vp the fyrste stoane, so
Esa.28.c that men shal cry vnto him, good luck
good lucke. Moreouer, the woorde of
Phi.1.a. the Lord came vnto me, saying: The
handes of Zorobabel haue layed the
foundation of this house: his handes
Deu.18.d shal also finish it, that ye may know
howe that the Lorde of hooستes hath
sent me vnto you. For he that hath bē
despysed a little season, shall reioyce,
when he seeth the tynne weyghte in
D Zorobabels hand. The seuen eyes are
the Lordes whiche go throughe the
whole worlde. Then aunswered I
and sayde vnto hym, what are these
two olyue trees vppon the ryght and
lefte syde of the candlestickes? I spake
moreouer, and sayde vnto hym: what
be these two olyue braunches (which
through the two golden pypes) emp-
tye them selues into the gold? He an-
swered me, and sayde: knowest thou
Apo.1.a not what these be? And I said, no my
Lorde. Then sayd he: These are the
two Olyue braunches, that stand be
fore the ruler of the whole earth.

The.v. Chapter.

A SO I turned me, lifting vp mine
eyes, and loked, and behold, a fly-
ying booke. And he sayd vnto me
what seest thou? I answered: I see a
flying booke of twentye cubites long
and ten cubites brode. Then sayde he
vnto me: This is the curse, that go-
eth forth ouer the whole earth: for all
B theues shalbe iudged after thys boke,
and al swearers shalbe iudged accor-
ding to the same, and I wyl bryng it
forth saith the Lorde of hostes, so that
it shal come to the house of the thefe,
and to the house of him, that falsely
sweareth by my name: and shall re-
mayne in hys house, and consume it,
wyth the timbre and stones thereof.
Then the angel that talked with me,
wente foorth and sayde vnto me, lyft
vp thine eyes and see, what is thys,
ꝑ goth forth. And I sayd: What is it?
He answered, this is a measure goyng
out. He said moreouer: Euen thus are
they that dwel vpon the whole earth,
to looke vpon. And behold, ther was
lyfte vp a talent of lead: and lo, a wo-
man sat in the middest of that measure C
And he sayde, this is vngodlynesse.
So hee caste her into the myddest of
the measure, and threwe the lumpe of
leade into the mouth of the measure.
Then lift I vp myne eyes, and loked
and behold, there came oute two wo-
menne, and the wynde was in theyr
wynges (for they had wynges lyke
the wynges of a storke) and they lyft
D vp the measure betwyxt the earth and
the heauen. Then spake I to the an-
gel that talked with me: whither wil
these beare the measure? And he saide
Ge.15 vnto me, into the lande of Sinear, to
build them an house, which when it
is prepared, the measure shalbe sette
there in his place.

The.vi. Chapter.

I

MOreouer, I turned me, lyf-
tyng vp myne eyes, and lo-
ked, and beholde, there came
foure charettes out from betwixt.ii.
hylles, whych hylles were of brasse.
In the fyrste charet were red horses, Zach.6
in the seconde charet blacke horses, in
the thirde charet were whyte horses,
in the fourth charet wer horses of dy-
uerse colours, and strong. Then spake
I, and sayd vnto the aungell that tal-
ked with me, O lord, what are these?
The aungel aunswered and said vnto Jer.4.b
me. These are the foure windes of B
heauen, whych be come forth to stand
before the ruler of al the earth. That
wyth the blacke horse went into the
land of the north, and the whyte fol-
lowed theym, and the speckled horses
wente foorth towarde the South.
These horses were verye stronge
and

and went out, and sought to go & take their iourney ouer the whole earthe. And he sayde: Get you hence, and goe thorowghe the worlde. Thenne cryed thei vnto me, & spake vnto me, saying: Behold, these that go toward ỳ northe shall stylle my wrathe in the Northe countrey. And the word of the Lorde came vnto me, saying: Take of the prisoners that are come from Babylon: namely, Heldai, Tobiath, and Idaia and come thou the same day, and go in to the house of Iosiah, the son of Sophonye. Then take golde and syluer, and make crownes thereof, and sette them vpon the hed of Iesua, the son of Iosedech, the hye priest, and speake vnto hym: Thus saieth the Lorde of hosts: Behold, the man, whose name is • the branch: and he that shal spring vp after hym, • shal buyld vp the temple of the Lord, yea, euen he shal build vp the Temple of the Lord. • He shal beare the praise, he shall syt vppon the Lordes throne, and haue the dominyon. • A priest shall be also vppon hys throne, and a peaceable councell shall be betwixt them both. And the crownes shalbe in the temple of the Lord, for a remembrance vnto Helem, Tobiah, Idaiah, and Hen the soonne of Sophonie, & suche as be farre of, shal come and buyld the temple of the lord, that ye maye knowe, howe that the Lorde of hostes hathe sente me vnto you. And this shall come to passe, yf ye wyll hearken diligentely vnto the voyce of the Lorde your God.

Zach.3.b Psal.127a Apo.4.b Ind.5.a Psal.110b Hebre. 1.6.7.

¶ The.vij. Chapter.

A IT hapned also in the fourth yere of kyng Darius, that the worde of the Lord came vnto Zachary in the fourth day of the nynthe moneth, whiche is called Casleu: What tyme as Sarasar and Rogomelech, and the men that were wyth them, sent vnto Bethel, for to pray before the Lorde: and that they shold say vnto the priestes, whiche were in the house of the Lorde of hostes, and to the prophets. Shold I wepe in the • fyfthmoneth, & absteyn as I haue don now certain yeres? Then came the word of ỳ lord of hostes vnto me, sayinge: Speake vnto all the people of the lande, and to the Priests, and say: when ye fasted, and mourned in the fyfthe • and seuenth moneth (now this .lxx. yeres) dyd ye faste vnto me? when ye didde eate also and drynke, dydde ye not eate and drynk for your owne selues? Are not these the wordes, whiche the Lorde spake by hys Prophetes afore tyme, when Ierusalem was yet inhabited and welthy, she and the cities rounde about her: when there dwelt men, bothe towarde the southe, and in the playn countreys? And the worde of the Lord came vnto Zacharie, saying: Thus saith the Lord of hostes: • Execute true iudgemēt: shew mercy and louyng kyndnesse, euery mā to his brother: Do the wydow, the fatherles, the stranger & pooze no wrōg and let no man imagine euyll agaynst his brother in his hert. Neuertheles, they would not take hede, but turned their backes, and stopped theyr eares, that they shoulde not heare: yea, they made theyr heartes as an Adamante stone, leaste they should heare the lawe and woordes, • whiche the Lorde of hostes sent in his holy spirite by the Prophetes afore tyme. Wherfore the Lorde of hostes was very wrothe at them. And thus is it comme to passe: • that like as he spake, and they wold not heare: euen soo they cried, and I would not heare (sayth the Lorde of hostes) but scattered them amonge all Gentiles, whom they knew not: Thus the lande was made so desolate, that there trauayled no manne in it, neyther too, nor fro, for that pleasant lande was vtterly layd waste.

Jer.41.a 3.re.25.a C Jach.8.c Exo.22. Leui.21. Iob.24.a Jere.7.a Jere.7.c 1.Pe.1.b D Jer.11.a

¶ The.viij. Chapter.

AGAYN the worde of the LORDE came vnto me, sayenge: Thus saythe the LORDE of hostes: I was in a greate iealousye ouer Syon, Yea, I haue ben verye gealous ouer her in a greatte displeasure: Thus sayth the LORD of hoostes. I wylle tourne me agayne vnto Syon, and wylle dwelle

B

in

Esdr. 1.d in the middest of Jerusalem: • so that Jerusalem shall be called a faythfull and a true citie, the hyll of the Lord of hostes, yea & the holy hill. Thus saith the Lorde of Hostes: There shall yet olde men and wemen dwell againe in the stretes of Jerusalem: Yea, and suche as go with staues in their handes for very age. The streetes of the citye also shalbe full of yonge boyes and damselles, playing vpon the stretes. B Thus sayth the Lorde of hostes: if the residue of this people think it to mat. 19.d be vnpossible in these dayes: • shoulde it therfore be vnpossible in my sight, sayth the Lord of hostes? Thus sayth the Lord of hostes: Behold, I will deliuer my people from the lande of the east and west, and will bring them agayne: that they maye dwel at Jerusalem. Jere. 3.f • They shalbe my people, and Apo. 21.d I will be their God in trueth & righteousnes. Thus sayeth the Lorde of Hebr. 8.f hostes: let your handes be strong, ye that nowe heare these wordes by the mouth of the prophetes, whiche be in these dayes, that the foundacion is layed, vpon the Lorde of hostes house that the temple may be buylded. For Agge. 1.a whyle • • before these dayes, neyther men nor catteli could wyn any thing, neyther might anye man come in and out in rest, for trouble: but I let euery man go agaynst his neyghbour. Neuertheles I will nowe intreate the residue of this people nomore as afore Agge. 1.a tyme, sayth the Lorde of hostes, • but they shalbe a sede of peace. The vineyard shall geue her frute, the grounde shall geue her increase, & the heauens shall geue their dewe: and I shall cause the remnaunt of this people, to haue all these in possession. And it shall C come to passe, that lyke as ye were a curse among the Gethen (O ye house of Juda, and ye house of Israel:) Euen so will I deliuer you, that ye shal be a blessyng: feare not, but let youre handes be strong. For thus sayth the Lord of hostes: lyke as I deuysed to punyshe you, what tyme as your fathers prouoked me vnto wrath, saith the Lord of hosts, & spared not; Euē so am I determined nowe in these dayes, for to do well vnto ỹ house of Juda & Jerusalē, therfore feare ye not. Now the thinges that ye shall do, are these: Ephe. 5.c • Speake euery man the trueth vnto Malac. 2.a his neyghboure: execute iudgemente truely, and peaceablye within youre yoztes, none of you imagine euyll in his herte agaynst his neighboure, and loue no false othes: for al these are the thinges that I hate, sayth the Lorde. And the worde of the Lord of hostes, came vnto me, saying: thus sayth the Lord of hostes: The fast of the fourth moneth, the fast of the fyfte, the fast of the seuenth, and the faste of the tenth, shalbe ioy & gladnes, and prosperous hye feastes vnto the house of Juda: Onelye, loue the trueth and peace. Thus sayth the Lord of hostes. There D shall yet come people, and the inhabytoures of manye cityes, and they that dwel in one citye shall go to another, saying. • Up let vs go, and praye before the Lorde, let vs seke the Lord of Esay. 2.a hostes, I will go with you, yea, much Psa. 121.a people and mightye heathen shal com Jer. 31.b and seke the Lord of hostes at Jerusalem, and to praye before the Lorde. Thus sayth the Lorde of hoostes: In that time shal ten men (out of all maner of language of the Gentils) take one Jew by the hem of his garment, and say: we will go with you, for we haue herd, that God is among you.

¶ The. ix. Chapter.

THe worde of the Lorde shalbe I receaued at Adrach, & Damascus shalbe his offeryng: for the eyes of all men, and of the trybes of Israell shall loke vp vnto the Lorde. The borders of Hemath shalbe herde therby. Tyrus also and Sydon, for Jyel. 4.d they are verye wyse. • Tyrus shall make her selfe strong, heape vp syluer as the sande, and golde as the claye of the stretes. Beholde, the Lorde shall Ezec. 14.f take her in, and haue her in possessiō: • he shall smyte down her power into the sea, and shee shall be consumed with fire. Thus shall Ascalon se, and Jer. 47.a be afrayde, • Gaza shalbe very sorye, Amm. 1.b so shall Accaron also, because her hope

is come to cõfusion. For the kynge of Gaza shall perysshe, and at Ascalon shall no man dwell. Straungers shal dwell at Asdod, and as for the pride of the Philistines, I shall roote it oute.

Act.15.d • Their blood wyll I take away frõ their mouth, and their abhominatiõs from amonge their teeth. Thus they shalbe left for our God, yea, they shall be as a prince in Juda, and Accaron like as a Jebusite. And so will I compasse my house rounde aboute wyth men of warre goynge to and fro: that no oppressoure come vpon them anye moze. for that haue I sene now with myne eyes. • Reioyce thou greatlye,

Esa.62.c mat.21.a Joh.12d O daughter Sion, be glad, O daughter Jerusalem. For lo thy kyng commeth vnto thee, euen the ryghteous, and Sauiour. Lowely and simple is he, he rydeth vpon an Asse, and vpon the foole of an Asse. I will rote oute

C the charettes from Ephraim, and the horse frõ Jerusalem, the battel bowes shalbe destroyed. He shal geue the doctryne of peace vnto the Heathen, and his dominion shalbe from the one sea to the other, and from the floudes to the ende of the worlde. Thou also thorowe the bloode of thy couenaunt

Esa.62.a Apoc.9.a • Ro.8.c shalte lette • thy prisoners out of the • pytte wherein is no water. Turne you nowe to the strong holde, ye that be in prison, and longe sore to be deliuered. And this day I bring the worde that I will reward the double again. For Juda haue I bent out as a bow for me, & Ephraim haue I filled. Thy sonnes: O Syon, will I rayse vp agaynst the Grekes, and make thee as a gyauntes swearde, the Lorde God shalbe sene aboue them, and his dartes shall go forth as the lyghtnyng. The

D Lord God shall blowe the trompet, and shall come forth as a stormе out of the south. The Lorde of hostes shall defend them, they shall consume and

Zach.2.a Re.17.f deuour, and subdue them with • sling stones. They shal drinke and rage, as it were thorowe wyne. They shalbe fylled lyke the basens, and as the hornes of the aulter. The Lord their god shall delyuer them in the daye, as the flocke of hys people: For as precious stones of a diademe they shalbe set vp ouer his lande. O howe prosperous and goodly a thyng shal that be? The corne shall make the yong men cheresull, and the new wyne the maydens.

¶ The.x. Chapter.

PRaye the Lorde then betymes to geue the latter raine, • so shal the Lord make bryghte cloudes, A deu.38.b and geue you rayne ynough for all the increase of the fielde. For vaine is the answere of Idols. The southsayers saye lyes, and tell but vayne dreames, the comfort that they geue, is nothyng worth. Therfore, go they a stray lyke a flocke of shepe, and are troubled because they haue no • shepeherde. My Eze.13.a B wrothful displeasure is moued at the shepherdes, and I wyl visit the goates. For the Lord of hostes will graciously visite hys flocke, the house of Juda, and holde theym as a goodlye fayre horse in the battel. Out of • Juda shal come the helmet • the naile, the Gen.49b • Esa.22 batelbowe, and all the princes together. They shall be as the gyauntes, which in the battell tread downe the myre vppon the stretes. They shall fight, for the Lorde shalbe with them, so that the horsemen shalbe confounded. I will comforte the house of Juda, and preserue the house of Joseph. I will turne theym also, for I pytye

C. thẽ: and they shalbe like as they were when I had not cast them of. For I the Lord am their God, and will here them. Ephraim shall be as a gyaunt, and their hert shalbe cheresull as thorowe wyne: yea, their chyldren shall see it, and be glad, and their herte shall reioyce in the Lord. I will blowe for them, and gather them together, for I wil redeme them. They shal increase, as they increased afore. I will sowe them amõg the people, that they may thinke vppon me in farre countryes, they shal liue with their children, and turne agayne. I will bryng them agayne also from the lande of Egypte, and gather thẽ out of Assiria. I wyll

cary them into the land of Gilead and to Libanus, and they shall wante nothynge. He shall goo vppon the sea of trouble, and smyte the sea waues, so that all the depe floudes shal be dryed vp. The proud boastyng of Assur shal Esa.13 a be cast down, and the scepture of Egipt shalbe taken awaye. Ezec.39 a I will conforte them in the Lord, that they maye walke in his name, sayth the Lord.

¶ The.xi. Chapter.

OPen thy dores, O Libanus, that the fyre may consume thy Cedre trees. Howle ye fyre trees for the Cedre is fallen: yea, all the proude are wasted awaye. Howle (O ye oke trees of Basan) for ẏ migh tye strong wodde is cut downe. Wen may here the shepherdes mourne, for their glorye is destroyed. Wen maye here the Lions whelpes roare, for the pryde of Jordan is wasted awaye. Thus sayth the Lord my God: Fede the shepe of the slaughter, which shal be slayne of those that possesse theym: yet they take it for no synne, but they that sell them, say: The Lord be thanked, I am rych: yea, their owne shepeherdes spare them not. Therfore wyl B I nomore spare those that dwell in the lande, (sayth the Lorde) but lo, I will deliuer the people, euery man into his neyghbours hand, and into the hand of his kyng: that they may smyte the lande, and out of their handes I will not deliuer them. I my selfe fede the slaughter shepe (a pore flocke verely) and toke vnto me two staues, the one is called louyng kyndnes, the other is called destroyer, and so kepte the sheepe. Three shepherdes I put oute of office in one moneth, for I might not awaye with them, neyther had they any delyte in me. Then sayd Ipo.22.c I: I wil fede you nomore • the thing that dieth, let it dye: and that that wil perysshe, let it perisshe, and let the remnaunt eate, euery one the flesshe of his neyghboure. I toke also my louynge mekestaffe, and brake it, that I might disanull the couenaūt, which I made with all people. And so it was broken C in that daye. Then the poore symple shepe, that hadde a respecte vnto me, knewe therby that it was the worde of the Lorde. And I sayd vnto them: yf ye thinke it good, bryng hyther my price: if no, thē leaue. • So they weyed Mat.27c downe.xxx. siluer pence, the value that I was prised at. And the Lorde sayd vnto me: cast it vnto thi potter (a good lye price for me to be valued at of thē) and I toke the.xxx. syluer pence, and cast them to the potter in the house of the Lorde. Then brake I my other D staffe also (namely destroyer) that I might lowse the brotherhead betwixt Juda and Israell. And the Lord said vnto me: Take thee also the staffe of a folysshe shepherde, for lo, I will rayse vp a shepherd in the land, which shall not seke after the things that be lost, nor care for such as go astray, he shall not heale the wounded, he shall not norysshe the thyng that is whole, but he shall eate the flesh of such as be fat, and teare their clawes in peces. O Idolles shepherde, that leaueth the flocke. The swearde shall come vpon his arme and vpon his right eye. His arme shalbe cleane dryed vp, and hys ryght eye shalbe fore blynded.

¶ The.xii. Chapter.

THe heauye burthen whyche the B Lorde hath deuised for Israell. Thus sayth the Lorde • whych Esa.10a spredde the heauens abrode, layde the Mat.17c foundacions of the erth • and geueth • Ge.2.b man the breath of life. Behold, I wil make Jerusalem a cup of surfet, vnto all the people that are rounde aboute her. • Yea, Juda him selfe also shalbe Zac.14.c in the seege agaynste Jerusalem. At the same tyme will I make Jerusalem an heauye stone for all people, so that all such as lyft it vp, shalbe torne and rente, and all the people of the earthe shall be gathered together agaynste it. • In that daye, sayeth the B Lord, I will make al horses abashed, Abdi.1.c and those that ryde vpon theym, to be Amo.1.a oute of their wyttes. I wyll open myne eyes vppon the house of Juda,

and

and smyte all the hoꝛses of the people
with biyndnesse. And the pꝛynces of
Juda shall saye in their hertes: The
inhabyters of Ierusalem shall geue
me consolation in the Loꝛde of hostes
their God. In that time wyl I make
ꝥ pꝛinces of Juda, like as an hot bur-
ning ouē with wod, & like a cressel of
fire amōg ꝥ straw: so ꝥ they shal con
sume al the people round about them,
both bpō the ryght hand and the left.
Ierusalē also shalbe inhabited again:
namely, in the same place where Je-
C rusalem standeth. The Loꝛd shal pꝛe-
serue the tentes of Juda, like as afoꝛe
tyme, so that the glozy of the house of
Dauid, and the glozy of the citisens of
Ierusalem, shalbe but lytle regarded,
in comparison of the glozye of Juda.
In that daye shall the Loꝛde defende
the citesens of Ierusalem, so that the
weakest then among them shall be as
1Re.17f * Dauyd: and the house of Dauyd
shalbe like as Gods house, and as the
Angel of the Loꝛd befoꝛe them. At the
same tyme will I go about to destroy
all suche people as come agaynst Je-
rusalem. Moꝛeouer, bpon the house
of Dauyd, and bpon the citisens of
Exo.36c Ierusalem * will I poure oute the
Joel.2.f spꝛete of grace and compassion, so that
Acts.2.b they shall loke bpon me, whom they
Joh.19d haue pearsed, and they shall beswepe
him as men mourne foꝛ their onelye
begotten sonne: yea, and be sozye foꝛ
hym, as men are sozye foꝛ their firste
Luk.23c chylde. * Then shall there be a greate
D mournyng at Ierusalem, * like as the
2.pa.35c lamentacion of Adzemnō in the field
of Maggadon. And the land shall be-
waple euery kynred by them selues.
The kynrede of the house of Dauyd
2Re.21a them selues alone, and their wiues by
thē selues. The kinred of the house of
* Nathanthem selues alone, and their
wynes by them selues. The kynred
of the house of Leui, themselues alone
and their wiues by them selues. The
kyndred of the house of Semei them
selues alone, and their wiues by them
selues: In lyke maner, all the other
generations euerychone by them sel
ues alone, & their wiues by thē selues.

¶ The.xiii. Chapter.

IN that tyme shall the house of
Dauid and the citisens of Ierusa-
lem haue an open * well, to washe
of synne and vnclennesse. And then
(sayth the Loꝛde of hoostes) * I wyll
destroy the names of the Idoles out
of the lande, so that they shall nomoꝛe
be put in remembꝛaunce. * As foꝛ the
false pꝛophetes also, and the vncleane
spꝛetes, I shall take them oute of the
land: So that if any of them pꝛophecy
any moꝛe, * his owne father and mo-
ther that begatte him, shall saye vnto
him: Thou shalt die, foꝛ thou speakest
lyes vnder the name of the Loꝛde: yea,
his owne father and mother that be-
gate him shall wounde him, when he
pꝛophecyeth. And then shal those pꝛo-
phetes be confounded, euerye one of
his vision when he pꝛophecieth: ney-
ther shall they weare sackclothes any
moꝛe, to deceyue men withall. But
he shal be sayne to say. * I am no pꝛo-
phet: I am an husbandman, foꝛ so am
I taught by * Adam from my youthe
bp. And if it be sayd vnto him: howe
comme these woundes then in thyn
handes? He shall answere: Thus am
I wounded in the house of myn owne
frendes. Aryse, O thou swerde, bpon
my shepherde, and bpon the pꝛince of
my people, sayth the Loꝛde of hostes.
* Smyte the shepherde, and the shepe
shalbe scatred abꝛode, & so will I turn
myne hande to the lytle ones. And it
shall come to passe (sayeth the Loꝛde)
that in all the land two partes shalbe
roted oute, * but the thirde parte shall
remayne therein. * And the same third
parte will I bꝛing thoꝛowe the fire,
and will clense them, as the syluer is
clensed, yea, and tꝛye them lyke as
golde is tryed. Then shall they call
bpon my name, and I will heare thē:
I will say: it is my people. And they
shall saye: Loꝛd my God.

¶ The.xiiii. Chapter.

BEhold, the day of the Loꝛd cō-
meth that thou shalte be spoy-
led and robbed, foꝛ I will ga-
ther together all the Heathen to fight
agaynst Ierusalē, so ꝥ the city shalbe

swonne, ỹ houses spoiled, & the womē defyled. The halfe of the citye shal go awey into captiuitee, and the residue of the people shall not be caryed out of the citye. After that shall the Lord go forth to fight agaynst those Heathen, as men vse to fighte in the day of battell. Then shall his fete stande vppon the mount Oliuet, that lieth vpon the
B east syde of Jerusalem. And the mount Oliuet shall cleue in two, eastwarde and westward, so that there shall be a great valley, and the halfe mount shal remoue towarde the north, and the other towarde the southe. And ye shall flee vnto the valley of my hylles, for the valley of the hylles shall reache
Amos.1. vnto Asal. Yea, flee shall ye lyke as ye fled for the earthquake in the dayes of Osiah king of Juda. And the Lord my God shall come, and all sayncte with hym. In that day shall it not be
Mat.24e lyght, other cleare or dymme. This shalbe ỹ special day, which is knowē vnto ỹ lord, nether day nor night, but
zach.12.e about the euening time it shalbe light
Apo.22a And in that tyme shall there waters of lyfe runne oute from Jerusalem: the halfe parte of them toward the Easte sea, and the other halfe towarde the
Abdi.1.d vttermost sea, and shall continue both somer and wynter. And the Lorde hym selfe shall be kynge ouer all the
C earth. At ỹ time shal there be one lord onely, and hys name shall be but one. Men shall go about the whole earth, as vpon a fielde from Gibea to Rennon, and frome the southe to Jerusalem. She shall be set vp, and inhabited in her place: from Ben Jamyns
2Esd.1a porte, vnto the place of the firste porte,
Jer.31.f and vnto the corner porte: and frome the power of Hanancell, vnto the kynges wyne presses. There shall men dwell, and there shall be nomore cursynge, but Jerusalem shalbe safelye inhabited. This shal be the plage, wherwith the Lorde will smyte all people, that haue fought agaynst Jerusalem. Namely, their flesshe shalbe consumed awaye, though they stande vpon theyr fete, theyr eyes shalbe corrupte in theyr holes, and their tonge shall consume in their mouthe. In that daye shall the LORDE make a greate sedityon amonge theym, soo that one manne shall take another by zach.12a
the hande, and laye hys handes vpon the handes of hys neyghboure. Juda shall fyghte also agaynste Jerusalem, and the goodes of all the Heathen shall be gathered together round aboute: golde and syluer, and a verye greate multitude of clothes. And soo shal thys plague go ouer horses, mules, camels, Asses, and all the beastes that shall bee in the hooste, lyke as yonder plague was. Euerye one that remaynethe thenne of all the people, whyche camme agaynste Jerusalem, shall goo vppe yeareiye, to worshippe Leu.23.f
the kynge (euen the LORDE of Num.29d
Hooste) and to keepe the feaste of 3Esd.5f
tabernacles. And looke what gene- 2Ma.1d
ration vppon the earthe goeth not to Jerusalem, for to woorshyppe the kynge (euen the LORDE of Hooste,) vppon the same shall come no rayne. If the kyndrede of Egipte D
goo not vppe, and come not, it shall not rayne vppon them neyther. This shall be the plague wherewith the LORDE wyll smyte all the Heathen, that come not vppe to keepe the feaste of tabernacles: yea, thys shall be the synne plague of Egypte, and the synne plague of all people, that goo not vppe to keepe the feaste of tabernacles. At that tyme shall the rydyng geare of the horses be holye vnto the LORDE, and the ketteles in the LORDES house, shall be lyke the basyns before the auitare: yea, all the ketteles in Jerusalem and Juda, shall be holye vnto the LORD of Hooste: and all they that sica offerynges, shal come and take of them, and dyghte them therein. And at that tyme there shall be no mo Cananites in the house of the Lorde of hoste.

The ende of the prophesye of Zachary.

The

The boke of the Prophet Malachy.

The fyrst Chapter.

THe heauy burtheyn which the Lord shewed against Israel by Malachy. I haue loued you, saieth the LORD: and yet ye say: Wherin haste thou loued vs? Was not Esau Jacobs brother, saith the Lord: yet haue I loued Jacob, and hated Esau, yea I haue made his hilles wast, and his heritage a wyldernesse for dragons. And though Edom sayde: Well, wee are destroyed, we wyll go buylde vp agayne the places that be wasted, yet (sayth the Lorde of Hostes) what they buylded, that brake I downe: so that it was called, a cursed land, and a people, whome the Lord hathe euer been angrye withall. Your eyes haue sene it, and ye your selues muste confesse, that the Lorde hath brought the land of Israell to gret honor. An honest son honoreth his father, & a seruant his maister: If I be now a father, where is myne honour? If I be the Lord, where am I feared? sayth the Lorde of Hostes. Nowe to you preistes, that despise my name. And yf ye saye: Wherein haue wee despised thy name? In this, that ye offer vncleane breade vppon myne aultar. And yf ye will say: Wherin haue we offered any vncleane thynge vnto thee? In thys that ye say: The aulter of the Lord is not to be regarded: If ye offre the blind is not that euyll? And yf ye offre the lame and sick, is not that euill? Yea offer it vnto thy prince, shall he be content with thee, or accepte thy persone, sayth the Lord of hostes? And nowe make your prayer before God, that he maye haue mercy vppon vs: for suche thinges haue ye done. Shall he regard your persons, thinke ye, sayth the lord of hostes? Yea, what is he among you that will do so muche as to shutte the doores, or to kyndle the fyre vppon myne aultar for naught? I haue no pleasure in you, sayth the LORD of hostes: And as for the meatoffe-rynge, I wyll not accepte it at youre hande. For from the rysyng vp of the Sunne, vnto the goyng down of the same, my name is greate amonge the Gentils: yea, in euery place shal there sacrifice be done, and a cleane meatofsryng offered vp vnto my name: For my name is great among the Hethen, sayeth the Lorde of Hoostes. But ye haue vnhalowed it, in that ye say, the aulter of the Lord is not to be regarded, and the thyng that is set therupon not worthy to be eaten. Now say yee: It is but labour and trauayle. And thus haue ye thoughte scorne at it (sayeth the Lorde of Hostes) offerynge robberye, yea, the lame and the sycke. Ye haue brought me in a meatofferyng, shoulde I accept it of youre hande, sayth the Lord? Cursed be the dissembler, which hath in hys flocke one that is a male, and when he maketh a bowe, offreth a spotted one vnto the Lorde. For I am a great kyng (sayeth the Lorde of Hostes) and my name is feareful among the Heathen.

Ge. 25. c
Rom. 9 d
Iosi. 13 a
Abdi. 1. a
Exo. 20 a
Leui. 32. a
Leui. 22 c
Eze. 43 e
Gen. 4. a
D
Esai. 1. b
Psl. 113 a

The. ii. Chapter.

AND nowe (O ye Preists) thys commaundemente toucheth you: If ye wil not here it, nor regard it, to geue the glory vnto my name, sayth the Lord of hostes, I wyll send a curse vpon you, & will curse your blessynges: yea, curse them wyll I, yf ye doo not take hede. Behold, I shall corrupte your seede, and caste dounge in youre faces, euen the donge of your solemne feastes, and it shall cleaue faste vppon you. And ye shall knowe, that I haue sente thys Commaundement vnto you, that my couenaunte whyche I made wyth Leui, myght stande, sayth the Lorde of Hoostes. My couenaunte of lyfe and peace wyth hym: This I gaue hym, that he myght stande in awe of me: and so he dydde feare me,

deu. 28. e
Mal. 25.

and had my name in reuerence. The lawe of truth was in hys mouth, and there was no wyckednes founde in hys lyppes. He walked wyth mee in peace and equitie, and dyd turne ma-
Osee.4 b ny one away from their sinnes. For in the prieستes lyppes shoulde be sure knowledge that menne maye seke the lawe at his mouth, for he is a messanger of the Lorde of hostes. But as for you, ye are gon cleane out of the way, and haue caused the multitude to bee
deu. 33 b offended at the lawe: ye haue broken the couenant of Leui, sayth the Lord of hostes. Therfore wyl I also make you to be despysed, and to be of no reputation among al the people: because ye haue not kept my wayes, but haue bene parcial in the lawe. Haue wee
Ephe.4 a not al one father? hath not one God
C made vs? why doth euery one of vs
Zach.7 b then despyse hys owne brother, and so breake the couenant of our fathers. Nowe hath Juda offended, yea, the abhomination is done in Israel, and
Esdr.9.a. in Jerusalem, for Juda hath defiled the Sanctuary of the Lord which he loued, and hath kepte the daughter of a straunge God. But the Lorde shall destroye the man that doth thys: (yea both the master and the scoler) out of the Tabernacle of Jacob, wyth hym that offereth meatofferinge vnto the Lord of hostes. Now haue ye brought it to thys poynt again, that the auiter of the Lorde is couered wyth tearcs, weping and mourning: so that I wil nomore regard the meatoffering, neyther wyll I receaue or accepte anye thyng at your handes. And yet ye say wherfore? Euen because that where as the Lord made a couenant betwixt
Gen.2. d thee, and the wyfe of thy youth, thou hast despysed. Yet is she thine owne companion and maryed wyfe. So dyde not the one, & yet had he an excellent spirit. What dyd then the one? He sought the seede promised of GOD. Therefore loke well to youre spirite,
D and let no manne despyse the wyfe of hys youth. If thou hatest her, putte her away sayeth the Lorde of Israell and geue her clothinge for the scorne sayth the Lord of hostes. Looke well then to youre spirite, and despise her not. Ye greue the Lorde wyth youre wordes, and yet ye say: wherewith al haue we greued hym? In this that ye say. All that dooe euil are good in the syght of God, and such as please him. Or els where is the God that punysheth.

The.iii. Chapter.

I
Behold. I wil send my messan mat.11
ger, which shal prepare the way Luk.7
before me: and the Lord whom Ge.4
ye would haue: shall sone come to hys Esa.40
temple, yea, euen the messanger of the couenaunte whom ye longe for. Behold, he commeth, sayth the Lorde of hostes. But who may abide the daye of hys commyng? who shalbe able to endure, when he appereth? For he is
B lyke a golde smythes fyre, and lyke washers sope. He shal set him downe to crye and to clense the siluer, he shal pourge the children of Leui, and purifie theym lyke as golde and siluer, that they maye bring meatofferinges vnto the Lord in all ryghtcousnesse. Then shall the offering of Juda and Jerusalem bee acceptable vnto the Lorde lyke as from the beginninge and in the yeares afore time. I wyll comme, and punyshe you, and I my selfe wyll be a swyfte wytnesse a-
gaynst the wytches agaynste the adu-
outrers, agaynst false swearers: yea C
and agaynste those that wrongfully keepe backe the hyrelynges dewtye: whych were the wyddowes and the fatherlesse, and oppresse the straunger and feare not me sayeth the Lorde of Hoostes. For I am the Lorde that change not: and ye (O ye chyldren of Jacob) wil not leaue of, ye are gone away fro myne ordinances, and sence deu.31
the tyme of youre fore fathers haue I Jac.4
not kepte them. Tourne you nowe C
vnto me, and I wil tourne mee vnto you, sayth the Lord of hostes: ye saye: wherein shall we tourne? Shoulde a manne vse falshed and dysceyte wyth God, as yee vse falshed and dysceyte wyth me, yet ye say, wherein vse wee

dysceat,

Leui.27d dysceate wyth thee: * In tythes and
Ag.1.a heaueofferinges. * Therfore are ye cur
sed wyth penurye, because ye dyssem-
Mat.3.b ble wyth mee, all the sorte of you.
* Bryng euerye tythe into my barne,
that there may be meate in my house,
and proue me wythal (sayth the Lord
of hostes) if I wyl not open the win
dowes of heauen vnto you, and poure
you out a blessing wyth plenteousnes
Yea, I shal reproue the consumer for
your sakes, so that he shal not eate vp
the fruit of your ground, neither shal
the vyneyarde be barreyn in the felde,
sayth the Lorde of hostes: In so much
that al people shal say, that ye be bles-
sed: for ye shalbe a pleasaut land, sayth
the Lorde of hoostes. Ye speake harde
wordes agaynste me, sayeth the Lord
And yet ye say: What haue we spoken
D agaynst the? Ye haue said, It is but a
Iob.21.a lost labour to serue God. * What pro-
Psa.73.b fit haue we for keeping hys commaun-
dementes, and for walkinge humbiye
Iob.21.a before the Lord of hostes? * Therfore
maye we say: that the proude are hap-
pye, and that they which deale wyth
vngodlynes, are set vp: for they tempt
God, and yet escape. But they that
feare God, saye thus one to another:
The Lorde considereth and heareth
it. Yea, it is before hym a memoriall
booke wrytten for suche as feare the
Lorde, and remembre hys name. And
in the daye that I wyll make (sayeth
the Lorde of hostes) they shalbe myne
owne possession: and I will fauoure
them, lyke as a manne fauoureth hys
owne sonne, that doeth hym seruice.
Tourne you therefore, and consider
what difference is betwixte the righ-
teous and vngodly, betwixt him that
serueth God, and him that serueth
hym not.

The fourth Chapter.

FOr marke, the daye commeth
that shall bourne as an ouen: I
and all the proude, yea, and all Psa.18 b
such as do wickednes, shalbe strawe,
and the daye that is for to come, shall
burne theym vp (sayeth the Lorde of
hostes) so that it shal leaue them nei-
ther roote nor branche. But vnto you
that feare my name, shal that sonne of
ryghteousnes aryse, and health shalbe
vnder hys wynges: ye shal go forth,
and multiplye as the fatte calues, yee
shal treade downe the vngodlye: * for Psal.1.b
they shalbe lyke the ashes vnder the
soles of youre feete, in the day that I
shal make, sayeth the Lorde of hostes.
Remembre the lawe of Moyses my
seruaunt, * which I committed vnto Deu.4.a.
him in Oreb for all Israel, wyth the
statutes and ordinances. Beholde, I
wyl send you * Elias the prophet: be- mat.11.b
fore the commynge of the daye of the * Luk.1.a
greate and fearefull Lorde. * Hee shal
tourne the heartes of the fathers to
their children, and the heartes of their
children to theyr fathers, that I
come not and smyte the
earth wyth cur-
singe.

The end of the prophecie of Malachy: and consequently of al the prophetes.

¶ The volume of the Bokes called Hagiographa.

The third Booke of Esdras.
The fourth boke of Esdras.
The Booke of Tobiah.
The Boke of Judith.
The reste of the boke of Esther.
The Boke of wysedom.
Ecclesiasticus.
Baruch, the Prophete.
The songe of the three Chyldren in the Oven.
The storye of Sulanna.
The storye of Bell, and of the Dragon.
The prayer of Manalleh.
The first boke of the Machabees.
The second boke of the Machabees.

¶ To the Reader.

IN consideration ỳ the bokes before ar found in ỳ Hebrue tong, receiued of all mē: and ỳ the other folowing, which ar called Hagiographa (because they wer wont to be red, not opēly, & in cōmon, but as it wer in secrete, & apart) are neither found in the Hebrue nor in ỳ Calder: in whiche tunges they haue not of long time ben writtē (oncelesse then it were haply the boke of Sapience) wherupon it were now very hard to repaire & amend thē: And that also they are not receiued nor takē as legitimate & lefull, aswel of the Hebrues of ỳ whole church, as S. Jerom sheweth: we haue separate them, & set thē a side, ỳ they may the better be knowē: to thintent ỳ men may know of whiche bokes witnes ought to be receiued, & of whiche not. For the said S. Hierom speaking of the boke of Judith (which is Hagiographa) saith, that the auctoritie therof is not esteemed worthy & sufficient to confirme & stablishe the things that light in disputation. And generally of al the bokes called Hagiographa: he saith, that men may rede them to the edifying of the people: but not to confirme & strengthen the doctrine of ỳ church. I leaue out here ỳ law as they cal it of Canō. c. Sācta Romana. xb. dist. wher he sheweth his iudgement. Likewise the Glose of. c Canones. xbi. distinct. which saith, ỳ men rede them, but not in generall: as though he should say, that generally & thoroughly they are not allowed. And not without a cause. For that they haue bene corrupted & falsified in many places, it appereth sufficiently by Eusebius in his boke called Historia Ecclesiastica, which thing is easy to be knowē euē now a days in certain pointes, namely in the bookes of the Machabees, whose second boke S. Jerom confesseth, that he found not in the Hebrue, by the meanes wherof, it is become vnto vs ỳ more suspect, & the lesse receiued. In like maner is it of the third & fourth boke of Esdras, which S. Hierom protesteth that he wold not haue translated, esteming them for dreames: where as Josephus yet in his boke of his antiquities declareth ỳ summe of the matter after the maner of a story, aswel of the boke of Machabees, as of the. iii. of Esdras: although he esteme the bokes compiled from ỳ reigne of kyng Artaxerxes vnto his time, to be Hagiographa wherfore then, whē thou wilt mainteyn any thing for certein, rendring a reason of thy faith, take hede to procede therin by ỳ liuing & pithy Scriptures, folowing S. Peter, which saith: He ỳ speaketh, let hym speake as though he spake the word of God. He saith, the word of God, as a thing most true and certein, opened by the Prophets & Apostles, inspired with the holy ghost: of whom we haue witnesse more clere then the day. Lawyers hauing great desire to confirme and stablish their opinions by the law of man, say: that they shame to speake without law. How much more feare & dreade then ought he to haue, that saith, he is a Christian, the whiche holdeth not him self, or resteth not in the lawes of the liuing God, but in mēs inuentions: Judging of all things according to them, and leaning to an vncertain imagination & fantasy? Let vs therfore, that are buylded on the foundation of the holy Prophetes, and Apostles, and on the head corner stone (on which they them selues were founded, & whych they preached, that is, Jesus Christ, the sure stone) leaue the thinges that are vncerten to folowe the certain: holding vs, and resting vs in them, and fastening our anker there, as in a sure place. For our Christen faith consisteth not in doubtfull thynges, but in playn and most certayn assurance, and in moste true persuasion, taken and confyrmed by infallible veritie. In which GOD graunt vs to walke perpetually, to thintent that according to it, fulfyllyng his holy wyl in vs, and setting aside all inuentions contrary vnto hym) wee maye lyue to hys honour, and to the edifyeng of hys Churche. So bee it.

In ỳ prologue to ỳ prouerbs

In ỳ prologue before Judith.

In ỳ prologue to ỳ prouerbs

In ỳ iiii. boke the 22. chap.

In ỳ prologue of Esdras.

In ỳ prologue vpō the bokes of ỳ kinges.

In ỳ. II 12. & 13. of the antiquities

In the 4. booke against Appion.

1. pet. 4. c

1. pet. 1 b

1. pet. 1 d

Erubescimus sine lege loqui.

1. To. 3 c

Eph. 2. d

¶ The thyrde booke of Eſdras.

¶ The fyrſt Chapter.

AND * Joſias helde the feaſte of Eaſter in Jeruſalē vnto the Lorde, and ſlewe the Paſſeouer the fourtenth day of the firſt moneth. He ſette the Prieſtes alſo in order (accordinge to their dayelye courſes) beynge arayed in longe garmentes in the temple of the Lorde. And he ſpake vnto the Leuytes the holye miniſters of Iſraell, that they ſhoulde halow them ſelues vnto the Lord, to ſet the holy Arke of the Lorde, in the houſe that kinge Salomō the ſonne of Dauid had builded, and ſayd: Ye ſhal nomore bear the ark vppon youre ſhoulders. Nowe ſerue your Lord, and take the charge of hys people of Iſrael, after your vyllages and your trybes: accordynge as kyng Dauid the king of Iſrael hath ordeined, and accordyng as Salomon hys ſonne hath honorablye prepared: yea, loke that ye al do ſeruyce in the temple, accordinge to the ordrynge and diſtribution of the principal mē whiche are appoynted out of the trybes, to do ſeruyce for the childzen of Iſrael. Kil the Paſſeouer, and prepare offrynges for your brethren, and do accordinge to the commaundemente of the Lorde which was geuen vnto Moſes. And vnto the people that was founde, Joſias gaue thirtie thouſande of ſheepe, lambes, kyddes and goates, and three thouſande oxen. Theſe the kinge (of hys kingly lyberalitie) gaue vnto the people, accordyng as he had promiſed: and to the prieſtes for the Paſſeouer, he gaue two. M. ſheepe, and an hundred oxen. Moreouer Iechonias and Semeiah, and Nathaniel hys brethren, and Hazabias, Jehiel, and Joſabab gaue them to the Paſſeouer. v. thouſand ſheepe and fyue hundred bullockes. And whan theſe thynges were brought to paſſe, the prieſtes and the Leuytes ſtoode goodly in their order, and had the vnleuened bread throughout the trybes. And after the ordrynge of the principal men in the tribes, thei offred vnto the Lorde in the ſyghte of the people, accordyng * as it is wrytten in the booke of Moyſes, and ſo they rolled the Eaſter lambe, as accordyng was. As for the thankoffringes and the other, they dyght them in ketels and pottes, and ſette them before the people wyth good wil, and afterward before them ſelues, and the prieſtes. For the prieſtes offered the fat, vntil the tyme was expyred, but the Leuytes prepared for them ſelues and for their brethren the childzen of Aaron. The holy ſingers alſo the childrē of Aſaph ſtoode in their order, accordinge as Dauid deuyſed. So dyd Aſaph, Zacharye and Iduthum, which were appoynted by the king. Moreouer the porters and dore kepers ſtode by the doores, and that diligentlye, ſo that none went out of hys ſtandinge and ſeruyce: for their brethren, the Leuits, prepared for them. Thus wer al thynges perfourmed, that belonged to the offring of the Lord. In that day they helde the Paſſeouer, and offered thankeoffringe beſyde the ſacrifice of the Lord, accordyng to the commaundement of kinge Joſias. So the childzen of Iſrael which were then preſente, helde an honorable Paſſeouer, and the feaſt of ſwete bread. vii. daies long. Yea ſuche a Paſſeouer was not kepte in Iſrael, from the tyme of the prophete Samuel. And al the kynges of Iſrael held not ſuch an Eaſter, as this which king Joſias held, and the Prieſtes, the Leuytes, the Iewes, and al Iſraell, of all theym that were at Jeruſalem. And in the Eyghtenthe yeare of the reygne of Joſyas, was thys Paſſeouer kept. And wyth a perfecte hearte dydde kynge Joſyas order all hys workes, before the LORDE, and the thynges that were wrytten of hym in tymes paſte, concernynge thoſe that ſyn-

2Pa.25. 4Re.23.

Exo.12

Exo.12 d

B

C

synned,and wer vngodly agaynst the
Lord before all ỹ people,& that sought
4.re.23.f not the word of the Lord vpon Isra=
2.pa.35d ell. * After al these actes of king Jo=
sias, Pharao, the kynge of Egypte
went vp, and came towarde Carmis
by Euphrates, and Josias wente to
mete hym. Then sent the king of E=
gypt vnto Josias, sayeng: What haue
D I to do with thee, O kyng of Juda?
I am not sent of the Lord to fyght a=
gainst thee, for my warre is vpon Eu
phrates, go thou thy way home again
in all the haste. And Josias woulde
not turne agayne vpon his charet, but
vndertoke to fyght agaynst hym, and
hearkned not vnto the woorde of the
Prophete, which he told hym out of
the mouth of God, but pitched a bat=
taile against hym in the field of Ma=
geddo. And the Prynces prealled to
kyng Josias. Then said the kyng vn
to hys seruantes: Cary me away out
of the battaile, for I am sore wounded.
And immediatly his seruantes tooke
hym away out of the front of the bat=
taile. Then sat he vp vpon the second
charet, came to Jerusalem, dyed, and
was buried in his fathers sepulchre.
And in al Jury they mourned for Jo
sias, yea, the rulers also with theyr
wyues made lamentation for hym vn
to this day. And this was doone euer
styl in Israel. These things ar writ=
ten in the Booke of the stories of the
Kynge of Juda: namely, all the Actes
and workes of king Josias, his kingly
power and maiesty, his vnderstāding
in the law of God, & what he dyd: yea
things, whiche are not written in the
boke of the kynge of Israel and Ju=
3.re.23.f da. * And the people toke Jechonias
2.pa.26a the soonne of Josias, and made hym
E kynge in steede of Josias his father,
whan he was.xxiii.yere olde. And he
raigned ouer Israell three monethes.
And the king of Egipt put him doun
that he should not reigne in Jerusa=
lem, and raised vp a taxe of the people:
namely, an C. talentes of syluer & one
talent of gold. The kyng of Egypte
also made Joachim hys brother kyng
of Juda and Jerusalē. As for them
of the kynges councell, with the kyng
hymselfe, and Zaraceles his brother,
he toke them, and caried theim awaye
prisoners into Egypt. Fiue & twen=
tie yeare old was Joachim, when he
was made kyng in the lande of Juda
and Jerusalem, and he dyd euil before
the Lord. After this, * Nabuchodo= 4.re.24
nosor, the kyng of Babylon, came vp,
and bound him wyth bandes of yron,
and caried him vnto Babylon. Nabu
chodonosor also tooke all the vesselles
that were halowed in the Temple of
the Lord: and all the Jewels, & caried
them vnto Babilō, and brought them Jer.3
into his own temple at Babylon. Of
his vnclennes and vngodlynes, it is F
written in the boke of the acts of the
kynges. And Joachim his son reigned
in his stede. He was made kyng, be=
yng.xviii.yere olde, and reigned but
iii. moneths and.x.days in Jerusalē,
and did euil before the Lord. So after
a yeare, Nabuchodonosor sent & caus=
ed hym to be brought vnto Babylon
with the holy vessels of the Lord, and Jer.2
made Zedechias his brother kyng of
Juda and Jerusalem, when he was
xxi. yeare old: and he reigned.xi. yere.
And he dyd euyl also in ỹ sight of the
Lord, & cared not for the woordes that Jer.26
were spoken vnto hym * by the pro=
phet Jeremy at ỹ mouth of the lord. 1.pa.3
And where he had made an othe vnto
kynge Nabuchodonosor, he forswore
hym self, and fell from him, hauyng a
styffe necke & a hert, and transgressed
all the statutes and ordinances of the
Lord GOD of Israel. The rulers
also, and the headdes of the people
of the LORDE dyd muche euyll,
and became vngodlye, more then the
Heathen, beyng defyled in all maner
of abhominations: Yea, and defiled
the holy temple of the Lorde at Je=
rusalem. And the god of their fathers
sente hys messangers vnto theym, to
turne them backe, and to calle theym
agayn from theyr synnes: for he would G
fayn haue spared them for his holy ta
bernacles sake. Neuerthelelle, they
had his messangers in derision: & toke
what God spake vnto them by hys
pro=

prophetes, they made but a ſporte of it. Thys dwewe on ſo longe tyll the Lorde was wroth wyth hys people for their vngodlynes, and til hee cauſed the kinges of the Caldees to com vp, which ſlewe their yonge mē with the ſweard, yea, euen in the compaſſe of their holy temple, and ſpared no bo dye, neyther younge nor olde, neyther mayden nor yonge man: but they wer al deliuered into the power of the kin ges of the Chaldees, and al the holye veſſels of the Lorde, and the kynges treaſures toke they, and caryed theym Jer.39.b vnto Babilon. * As for the houſe of the Lord, they went vp into it, & brent it, and brake downe the walles of Je ruſalem, ſet fyre vpon her towres, de ſtroied al her noble buildinges, and brought them to nought: and the peo ple that wer not ſlayne with ỳ ſword they caried vnto Babilon. Thus be came they priſoners and bondemen of the king of Babilon, til they wer de liuered, and reigned for theym ſelues, Jer.25.e * when the wordes of the Lorde were fulfylled, which he promiſed them by the mouth of the prophet Jeremye, & tyl the land had her reſt: namely, al the time that it laye waſte, had it reſt and quietnes. lxx. vii. yeares.

A 1.pa.36b

¶ The ii. Chapter.

NOw whan king Cyrus reigned ouer the Perſians, and when the Lorde wonlde per fourme the word that he had promyſed by the mouth of the prophete Je remy, the Lord raiſed vp the ſpyrite of Cyrus, the king of the Perſians, ſo ỳ he cauſed hys wryting to be proclai med throughoute hys whole realme, ſaying: Thus ſaith the king of Per ſians: The Lorde of Iſraell, that hye Lord hath made me kyng of the land, and commaunded me to build him an houſe at Jeruſalem in Jewrye. If there be any nowe of your people, the Lorde be wyth him, and go vp wyth him to Jeruſalem. And al they that dwel round about that place ſhal help thē, whether it be wyth gold, with ſil uer, with giftes, wyth horſes and ne ceſſarye catteil, and al other thinges that are brought with a freewyll to the houſe of the Lord beat Jeruſalem. Then the principal men out of ỳ tri bes & villages of Juda and Beniamin ſtode vp: ſo dyd the prieſts alſo & the Leuites (whome ỳ Lord had mo ued) to go vp, & to buyld the houſe of the Lorde at Jeruſalem. And they that were about them, helped theym with all maner of gold and ſyluer, & cattell alſo, and with manye ryberall giftes: and this dyd many one, whoſe B mynd was ſtirred vp therto. * Kyng 1.Eſ.1.c Cyrus alſo brought forth the veſſels and ornaments, that wer halowed vn to the Lord (which Nabuchodonoſor the king had caried away from Jeru ſalem, and conſecrated them to his y doll and ymage) and deliuered thē to Mithridatus his treaſurer, & by him they were deliuered to Salmanaſar, the debitie in Jewrye. And this was the numbre of them: Two thouſande and. iiii. C. ſyluer bolles. xxx. ſyluer baſyns. xxx baſons of golde. ii. M. & iii. C. veſſels of ſyluer, and a. M. be ſide. All the veſſels of gold and ſyluer were. v. M. viii. C. and. ix. Theſe wer numbred vnto Salmanaſar, and to them that were come agayne with him to Jeruſalem out of the captiui tie of Babylon. * Now in ỳ tyme of kyng Artaxerſes the kyng of Perſia 1.Eſ.4.b theſe men: Belemus and Mithridatus, Sabbellius, Rathimus, Balthe mus, Semelius the Scribe, & other that dwelt in Samaria, and in other places vnder the dompnion thereof, wrote a letter vnto kyng Artaxerxes, wherein they complained vnto the kyng of them in Jewry and Jeruſa lem. The letter was made after this maner: Syr, thy ſeruants Rathimus the ſtorye wryter, Sabbellius, the ſcribe, and other iudges of the court in Celoſiria and Phenices. Bee it knowen and manyfeſt to oure Lorde the Kynge, that the Jewes which are comme vp frome you vnto vs in to the rebellious and wicked Citie, begynne to buylde it agayne, and the walles about it, and to ſette vppe the Temple a newe. Nowe yt thys Ci

tie and the walles thereof be sette vp agayne, they shall not only refuse to geue tributes and taxes, but also rebell vtterly agaynst the king. And for soo muche as they take this in hande now about the temple, we thought it reason, to thinke no scorne of it, but to shewe it vnto our Lord the kyng, and to certifie him therof: to thintent that if it please the kynge, he maye cause it to be sought in the bokes of olde: and thou shalt fynd such warnyng wrytten, and shalte vnderstande, that thys Citye hathe alwaye bene rebellyous and dysobedient, that it hath subdued kyngs and cities: and that the Iewes which dwell therin, haue euer bene a rebellious, obstinate, vnfaythful, and fightyng people, for the whiche cause thys citye is wasted. Wherfore nowe we certifye our Lord the kyng, that if this citye be buylded and occupyed agayne, and the walles therof set vp a newe, thou canst haue no passage into
D Celosiria and Phenices. Then wrote the kyng to Rathimus the storye writen, to Balthemus, to Sabellius the Scrybe, and to the other officers and dwellers in Syria and Phenices, after this maner: I haue red the Epistle which thou sentest vnto me, and haue commaunded to make diligente search, and haue found, that the cytye hath euer resisted kings, that the same people are disobedient, and haue caused muche warre, and that mightye kinges haue reygned in Ierusalem, which also haue rayled dyuerse taxes in Syria and Phenices. Wherefore, I haue commaunded those people, that they shall not buylde the Cytie, that they make nomore in it, and that they proceade no further with the buyldyng: for so much as it myghte be the cause of warre, and dyspleasure vnto kynges. Now when Rathimus and Sabellius the Scrybe, and the rulers in the land had red the wrytynge of kyng Artaxerses, they gat them together, and came in all the hast to Ierusalem with an hoolste of horsemen, and with muchpeople of fote, and forbad them to build. And so they lefte of from building of the temple, vnto the second yere of kyng Darius.

¶ The .iii. Chapter.

KYnge Darius made a greate A feast vnto his seruantes, vnto all his court, and to all the officers of Media and Persia, yea, to all the debities and rulers that were vnder him, from India vnto Ethiopia, an hundreth and. xxvii. countreys. So when they had eaten and dronken, beyng satisfied, and wer gone home agayne, Darius the kyng wente into his chamber, layed him downe to slepe, and so awaked. Then the three yonge menne, that kepte the kynges person, and watched hys bodye, commoned amonge them selues, and spake one to another: let euery one of vs say some thyng, and loke whose B sentence is wiser and more excellente then the other, vnto hym shall kynge Darius geue great gyftes, and clothe him with purple. He shall geue hym vessels of golde to drink in, clothes of golde and couerynges: he shall make hym a costlye charette and a brydle of golde, he shall geue hym a bonette of whyte silcke, and a cheyne of golde aboute hys necke: yea, he shalbe the second and principall nexte vnto kynge Darius, and that because of his wysdome, and shall bee called the kynges kinseman. So, euery one wrote his meaning, sealed it, and laied it vnder the kynges pelowe, and sayd: whē the kynge aryseth, we will geue hym our writings, and loke whose worde the kyng and hys chefe Lordes iudge to be the most wisely spoken, the same shall haue the victorye. One wrote: C Wine is a stronge thing. The seconde wrote: The kynge is stronger. The thirde wrote: Wemen haue yet more strength, but aboue all thynges, the trueth beareth awaye the victorye. Now when the kyng was rysen vp, they toke their wrytynges and deliuered them vnto him, and so he redde theym. Then sente he forth to call all hys chefe Lordes, all the debityes and rulers of the countrees of Media and Persia. And when they were set

downe.

downe in the counceil, the writinges were red red before them. And he commaunded to cal for the yong men, that they might declare their meanynges themselues by mouth. So when they were sente for, and came in, the kyng sayde vnto them: shewe vs and make vs to vnderstande what the thynges
D are that ye haue written. Then began the firste (whiche had spoken of the strengthe of wyne) and sayde: O ye
Psa.100 men, wine is maruelous strong, and ouercommeth them that drinke it: it disceaueth the mynde, and bryngeth both the poore man, and the kynge to dotage and vanitie. Thus doeth it also with the bondeman and with the free, with the poore and ryche: it taketh away their vnderstandynge, and maketh them careiesse and merye, so that none of them remembreth any heauynes, or det or dewty. It causeth a man to thinke also that the thing which he doth, is honest and good: and remembreth not that he is a king, nor that he is in auctoritie, and that hee ought not to dooe suche thynges. Moreouer, when men are drynkynge, they forget all frendshyp, al brotherly faythfulnes and loue: but as soone as they are dronken, they draw out the sword and will fyghte: and when they are layed downe from the wyne, and so risen vp agayne, they can not tell what they did: iudge ye nowe, is not wyne the strongest? For who wold els take in hand to do such things? And when he had spoken this, he held his tonge.

¶ The.iiii. Chapter.

A Then the secõd (which had sayd) that the kyng was stronger began to speake saying: O ye men are not they the strongest and mooste excellent, that conquere the lande and the sea, and al that is in the sea, and in the earth? Nowe is the kynge lorde of all these thynges, and hath dominyon of theym all, and looke what he commaundeth, it is done. If he sende hys men forth a warfare, they go and breake downe hyls, walles & towres. They are slaine, and slay (other men) them selues, and ouerpasse not the kinges woord. If they get the victorye, they brynge the kynge all the spoyle. Lykewyse, the other, that meddle not with warres and fyghting, but tylle the grounde: when they reape, they bryng tribute vnto the kyng. And if the kyng alone do but commaunde to kyll: they kill: if he commande to forgeue, they forgeue: if he cõmaunde to smyte, they smyte: if he bydde driue away, they driue away: if he cõmaunde to build, they build: if he commaunde to breake downe, they breake downe: if he commande to plant, they plante. The common people and the rulers C are obedient vnto him. And the kynge in the mean season sitteth hym down, eateth and drinketh, & taketh his rest: then kepe they watche round aboute the king, and not one of them dare get out of the way to do hys owne busynes, but muste be obediente vnto the kyng at a woorde. Iudge ye now, O ye men, how should not he go farre aboue, vnto whom men are thus obedient? And when he had spoken thus he held his tongue. The third whose name was Zorobabell, whiche hadde spoken of women, and of truthe, beganne to saye after this maner: O ye men, it is not the great kyng, it is not the multitude of menne, neither is it wyne that excellethe. Who is it then, that hath the lordshyp ouer the? Haue not women borne the king, and al the people that rule those thynges? Haue not women borne them, and brought them vp, that plant the vynes, wherout the wyne commeth? They make garmentes for all men, they gene honour vnto all men, and without women can not men lyue. If they gather gold and syluer, and all precious thinges, and see a fayre wel fauoured woman, they leaue al together, and turne their eyes only vnto the woman, and gape vpon her, and haue more desyre vnto her, thenne vnto the syluer and gold, or any maner of precious thing. Gen. 2.d
A manne leaueth hys father that Mat. 19.
brought hym vp, leaueth hys owne 1.Cor.6.b
naturall countrey, and cleaueth vnto Eph.5.g

the woman, yea he ieopardeth his life with the woman, and remembreth neyther father nor mother, nor countrey. By thys then ye muſt nedes knowe, that wemen haue the dominion ouer you. Doeth it not greue you? A man taketh his ſweard, and goth his way to ſteale, to kyll, to murther, to ſayle vpon the ſea, and ſeeth a lion, & goeth in the darkenes: and when he hath ſtollen, diſceaued and robbed, he bringeth it vnto his loue. Agayne, a man loueth hys wyfe better then father or mother: yea, manye one there be that renne out of their wittes, and become bondmen for their wyues ſakes: manye one alſo haue peryſhed, haue bene ſlaine, and haue ſinned becauſe of wemen. And nowe beleue me, I knowe a kyng which is greate in his power, and all landes ſtande in awe of hym, and no man dare laye hand vpon him: yet did I ſee, that Apame (the daughter of the great kynge Barracus) the kynges concubine, ſat beſide the kyng vpon the ryght hand, and toke of hys crowne from his heade, and ſet it vpon her owne heade, and ſmote the
D kyng with her lefte hand. Moreouer, the kynge loked vpon her with open mouth: if ſhe laughed vpon hym, hee laughed alſo: but if ſhe toke anye diſpleaſure with hym, the kynge was fayne to flatter her, and to geue her good woordes, tyll he had gotten her fauour againe. O ye men, are not wemen then ſtrōger? Great is the earth and hye is the heauen. Who doth theſe thinges? Then the kyng and the princes loked one vpon another. So he beganne to ſpeake of the trueth. O ye men, are not wemen ſtronger? Great is the earth, hye is the heauen, ſwifte
Eccl. 1.a is the courſe of the ſunne: he compaſſeth the heauen round about, and fetcheth his courſe agayne to his owne place in one daye. Is hee not excellent that doeth this? Yea, great is the trueth, and ſtronger then all thinges. All the earth calleth vpon the trueth, the heauen prayſeth it, all woorkes ſhake and tremble at it, and with it is no vnryghteous thyng. Wyne is vnryghteous, the kyng is vnrighteous, wemen are vnrighteous, all the children of men are vnryghteous, yea, all their woorkes are vnryghteous, and there is no truth in them, in their vnryghteouſneſſe alſo ſhall they be deſtroyed and peryſhe. As for the truth, E
* it endureth, and is alway ſtrong: it Esd.10a
lyueth and conquereth for euermore, pſa.117a
woorld without ende. The trueth accepteth no perſons, it putteth no difference betwyxte the ryche or poore, betwyxte the myghtye or ſymple, but doth right vnto euery man, whether they be euyll or good, and al men are loupnglye dealte withall in the woorkes of it. In the iudgement of it there is no vnryghteous thynge, but ſtrength, kyngdome, and power and maieſtie for euermore. Bleſſed be the God of trueth. And with that he held his tonge, and all the people cried, and ſayd: Greate is the trueth, and aboue all. Then ſayde the kynge vnto hym: Aſke what thou wylte, more then is appoynted in the wryting, and I ſhal geue it the: for thou art founde wyſer then thy companyons, thou ſhalte ſyt next me, and be my kynſemen. Then ſaid he vnto the king: Remember thy promiſe and bowe, which thou haſte bowed & promiſed (in the daye when thou cameſt to the kingdome) to build vp Jeruſalem, and to ſend agayne all the veſſels and Jewels, that wer taken away out of Jeruſalem: whiche Cyrus ſeparated, when he offered in Babylon, and would ſende theym agayne. And thy mynd was to buyld F
vp the temple, whiche the Edomites brent, when Jeruſalem was deſtroyed by the Caldees. This onely (O kyng) is ỹ thyng that I require, this is the maieſtye: whiche I deſire and aſke of thee, that thou perfourme the bowe, which thou with thyne owne mouthe haſte made vnto the kynge of heauen. Then Darius the king ſtode vp, and kyſſed him, * and wrote a let- 2 Esd.2b
ter vnto al the debities and ſhreues, to 3 Esd.6b
all the Lordes and nobles, that they ſhould conuey him forth, and all them that wold go vp with him. He wrote a letter vnto all the Shreues that

Eccl. 1.

ſhere-

were in Celosyria and Phenices, and vnto Libanus, that they should draw Cedre trees from Libanus vnto Jerusalem, to buylde the citye withall. Moreouer, he wrot vnto al ꝑ Jewes that were gone out of his realme into Jewry because of the fredome, that no officer, no ruler, nor Shreue shold come to their dores, and that all theyr land which they had conquered, shold be free and not tributary. And that the Edomites sholde geue ouer the cities and vyllages of the Jewes, whiche they had taken in: yea, and that they sholde yerely geue .xx. talentes to the buyldynge of the temple, vntyll the time that it were finished, and to the dayly halowing of the brentoffringes (as it is commaunded) ten talentes yerely also: And that all they whyche come from Babilon to buylde the cytye, shoulde haue free lybertye, they and their children, and al the prestes. He wrote the greatnes also, and commaunded that the holy garment shold be geuē to thē, wherin thei ministred: and wrote that commaundementes shold be geuen to the Leuites, vntyll the day, that the house were finished, and Jerusalem buylded vp: and commaunded that all they that watched the citie shold haue their porcions and
G wages. He gaue ouer also all the vessels that Cyrus had separated frome Babilon: and all that Cyrus had geuen in commaundemente, the same charged he also, that it shold be done, and sent vnto Jerusalem. Now whē this ponge man was gone forthe, hee turned his face towarde Jerusalem, and prayed the kynge of heauen, and sayd: Of thee commeth the victorye,
Eccl.1.a. of thee commeth wisdome and clearenesse, and I am thy seruaunt. Blessed arte thou, which hast geuen me wysdome: thee will I prayse, O Lorde, thou God of oure fathers. And so he tooke the letters, and wente vnto Babylon. And when hee came there, he tolde this vnto all hys brethren that were at Babylon, and they prayed the GOD of their fathers, that he had geuen theym refreshynge and lybertye to go vp, and to buylde Jerusalem and the temple (wherein the name of the Lorde is called vpon) and they reioyced with instrumentes and gladnes seuen dayes longe.

¶ The.v. Chapter.

AFter this were the prynepall A
men of all the villages chosen in the trybes and kynredes, that they should go with their wiues and children, with their seruauntes and maidens, with all their catell and substaunce. And Darius the kynge sent with them a thousand horsemen, to conuey thē safely vnto Jerusalem: and their brethren were glad, playing vpon instrumentes and singing. And these are the names of the men, which went vp out of the villages, according to the trybes. Of the prestes, the son of Phinehes, the sonne of Aaron: Jesua the sonne of Josedec, Joachim, the sonne of Zorobabel, the sonne of Matt.1b
Salathiell (of the kynred of Dauid, oute of the kyndred of Phares of the tribe of Juda) which spake wonder full thinges vnder Darius the kyng of Persia, in the seconde yeare of hys raygne, in the firste moneth of Nisan. These also are they of Jewry, which came vp, and turned agayne vnto Jerusalem, out of the captiuity that Nabuchodonosor the kynge of Babylon had brought vnto Babilon. And euerye man sought his porcion agayne in Jewry, his citie, they that came with Zorobabell, and with Jesua, Nehemias, Saraias, Raelaias, Elimus, Emmanius, Mardocheus, Beelserus, Nechpha, Rochor, Oliozus, Esmonias, one of their prynces. And B
the nnmbre of them according to their kynredes and rulers were: The children of Phares, two thousande, an hundreth and lxxii. The chyldren of Ares, three thousand, an hundred and lvii. The chyldren of Femo, an hundred, and .xlii. The sonnes of Jesua and Joabes, a. M. iii. C. & two. The sonnes of Benin .ii. M. iiii. C. and lxx. The sones of Chorora. ii. C. and v. The sonnes of Banica, an. C. and lxvii. The sonnes of Rebech, iiii. C.

and thre. The sons of Archad. iiii. C. and. xxvii. The sons of Cham. xxxvii The sons of Zozsar. ii. M. and. lxvii. The sonnes of Adinu. iiii. C. and. lxi. The sonnes of Adarectis an. C. and. viii. The sonnes of Ciaso, and Zelas an. C. and seuen. The sons of Azozec, iiii. C. xxxix. The sons of Zedarbone an. C. xxxii. The sonnes of Hanamas an. C. and. xxx. The sons of Asoni xc. The sons of Marsar. iiii. C. and. xxii The sons of Zabarus. xcv. The sons of Hepholemon an. C. and. xxiii.

The sons of Nepopas. lv. The sons of Hechanatus an. C. and. lviii. The sons of Zebethanus an. C. and. xxxii. The sons of Crearpatros (whiche is called also Enohadies and Modias) iiii. C. and. xxiii. Of thē of Gramos, and Eabea an. C. and. xxi. Of theim of Belleion & Teagge. lxv. Of them of Bastarus an C. and. xxii. Of them of Beche nobles. lv. Of the sonnes of Lyptis, there were an. C. and. lv. Of the sonnes of Labonus iii. C lvii. Of the sonnes of Sichem. iii. C, and. lxx. Of the sonnes of Suadon and Elimon. iii. C. and. lxxviii. Of the sons of Ericus. ii. M. an. C. and. xlv. The sonnes of Snaas. iii. C. and. lxx. The
C Priestes: The sons of Jeddus. The sonnes of Euther: the soonnes of El Jasib. iii. C. and lxxii. The sonnes of Emerus. ii. C. and. lii. The sons of Falurius. iii. C. and. lvii. The sons of Carea. ii. C. and. xxvii. The Leuytes. The sonnes of Jesus in Cadubel and Banus, & Serebias, and Edeas, seuentye and foure. The whole nunber of these from. xii. yeares was. iii. M. iiii. C. and. lxii. Of the sonnes, daughters and wiues, the whole summe was. iiii. M. ii. C. and. xlii. The sonnes of the priestes that praised God in the temple: The sonnes of Asaph, of whom there wer an. C. and xxviii. But the dooze keepers were, The childzen of Esuenus: the chyldzen of Aser: the childzē of Amon: the childzen of Cuba, Topa: the childzen of Tobi. an hundzed and. xxxix. in all. The priestes that serued in the temple: The sonnes of Sei, the sonnes of Galpha, the sonnes of Tobioch, the sonnes of Caria, the sonnes of Sud, the sonnes of Helin, the sonnes of Sabana, the sons of Armacha, the sons of Acad, the sonnes of Utha, the sons of Cetha, the sons of Aggab, the sons of Obay, the sons of Anani, & sonnes of Canna, the sons of Geddu, the sons of Ani, the sonnes of Radin, the sons of Desanon, the sonnes of Mechoba, the sonnes of Caseba, the sonnes of Goza, the sonnes of Ozul, the sonnes of Sisona, the sons of Atra, the sons of Hasten, the soonnes of Asiana, the sons of Manei, the sons of Masisin, the sonnes of Accua, the sonnes of Agitta, the soonnes of Azui, the sons of Fauon, the sonnes of Phazaion, the soonnes of Meeda, the sons of Susa, the sonnes of Cared, the sons of Barcus, the sonnes of Sarea, the sonnes of Coeli, the sonnes of Masi, the sonnes of Agitta, the sons of Pedon: Salomon hys sonnes, the sonnes of Alophot, the soonnes of Phazida, the sonnes of Celi, the sonnes of Dedon, the sonnes of Gadahel, the sonnes of Zepheus, the soonnes of Aggia, the soonnes of Hacharet, the soonnes of Sabathen, the sonnes of Saroneth, the sonnes of Walsyt, the soonnes of Anis, the sonnes of Salsus, the sonnes of Addus, the sons of Suba, the sonnes of Enra, the soonnes of Rabotis the sonnes of Phasphat, the sonnes of Walmon. All these ministred in the Sanctuary, and were seruauntes of Salomon: euen foure hundzed and foure scoze and two. These folowing
D are they, that went vp from Thelmei at Thelarsa (whose Pzynces were Carmelam and Careth) and myghte not shewe fozth their cyties and kinredes, howe they were of Israell: The sonnes of Dalarus, the sonnes of Tubin, the sonns of Mechodatus. Of the Pzyestes that executed the office of Priesthoode, and were not founde. The soonnes of Obia, the sonnes of Achyros, the sonnes of Addin, whych maried one of the daughters of Phargelen, and were named after hym. The wzytynge of the same

kyndzed

kindred was sought in the regyster of their generation, but it was not found: and therefore were they forbidden to execute the office of the preesthoode. Unto theim sayde Nehemyas and Athsharas, that they shoulde haue no portion in the sanctuarye, til there rose vp an hye preeste, that were well instructe in the playne clearenes and trueth. Of all Israel (beside seruantes and maydens) there were .xlii. M. two hundred and forty. Nowe were there of seruantes and maydens, seuē thousand three hundred thirty and six. Of syngyng men and synging womē ther wer two hundred and .lxv. Four hundred and .xxxv. Camelles. Seuen thousand and .xxxvi. horses. Two. C. M. and .xlv. Mules. Fyue. M. and .xxv. asses. Their heades also and the rulers in the trybes, when they came to Jerusalem, and wolde builde and sette vp the temple of God agayne in hys place, they gaue (after their abylitie) vnto the temple, to the treasure, and to the seruyce of the sanctuarye, .xii. thousande poundes of golde, fyue thousande of syluer, and an hundreth preestes garmentes. And so dwelt the preestes and the Leuites, and the people that went oute to Jerusalem, and in the countrye there aboute, the syngers also and the porters, every one of
1.Es.3.a Israel in hys owne land. * So when the seuenth moneth came, and whan the childrenne of Israel were euerye manne at hys busynes, they came all wyth one consent into the court whiche was before the Easte dooze. And there stoode Jesua the sonne of Josedech and hys brethren the preestes, and Zorobabel the sonne of Salathiel and hys brethren, setting vp an alter, to offer burnt sacrifyces vppon it, as it is written in the law of Moses. There came people also of other countreys, and the Heathen out of all landes to sette vp an auiter in hys place, and offered sacrifyces and brente offerynges vnto the Lorde in the morninge. And so they helde the feaste of
Leui.23 Nu.29b tabernacles, * as it is commaunded in the lawe. And dayelye offered they as accordynge was, and made the sacrifyces appointed, the offerynges also of the Sabbothes and the newe mones, and all holye feastes. And al they 1 Esd.3.
that vowed offerynges vnto the Lord begaune at the newe Moone of the seuenth moneth to offer vnto GOD, for the temple of the LORDE was not yet buylded. And they gaue vnto the Masons and Carpenters, F
money, meate and drinke wyth therefulnes. Unto theym of Sydon also, and Tyre they gaue carres, that they shoulde carye Cedre trees from Libanus to be ioystes and beames, and that they shoulde make shyppes in the hauen of Joppe, accordynge, as it was appoynted, and ordeyned by Cirus kynge of the Persians. And in the seconde yeare they came into the Ezr.3.a
temple of GOD at Jerusalem. * In the seconde moneth beganne Zorobabel the sonne of Salathiel, and Jesua the sonne of Josedech and theyr brethren the preestes and Leuites, and all they that were comme vnto Jerusalem oute of the captyuitie of Babylon, and layed the foundation of the Temple, in the newe moone of the seconde moneth in the seconde yeare that they were come into Jewry and Jerusalem. And they appointed the Leuites, that wer aboue twēty yere old, vnto the seruice of the Lorde: so Jesua and hys sonnes and hys brethren, & al the Leuytes stode together, and performed the lawe and ordeynaunce in the house of the Lorde. And the preestes stode, and hadde their garmentes and trompettes, and the Leuytes, the sonnes of Asaph had Cymbals, geuynge thankes and prayses vnto the 2.pa.16b
Lord, according * as Dauid the kyng of Israel had ordeyned. And the song Psa.135
that they dydde sing vnto the Lorde, was after thys maner: * O synge vnto the Lorde, for hee is gracious, and his goodnes vppon Israel endureth for euer. And al the people blewe out with trompets, and sang wyth loude voyce, praysyng the Lord together in the rering vp of the hous of the Lord. * There cam also frō amōg the preests,

and

and Leuytes, the rulers and elders, accoꝛding to the tꝛybes and kynreddes, (such as had seene the house afoꝛe) to the buildinge of thys Temple wyth great cꝛye and great mournyng, many also with trompettes and great ioye. In so much, that the trompets might not wel be heard foꝛ the weping and mournyng. Foꝛ the common people blewe goodly vppon the trompettes.

1 Es. 4. a. * Then came the enemyes of the tꝛibes of Juda and Beniamin, to knowe what that trompettinge and noyse of shawmes myghte bee. And they perceaued that it was they, wyych were come agayne oute of captiuitie, and wouldе builde the temple vnto a newe vnto the Loꝛde God of Israell. So they wente to Zoꝛobabel and Jesua, and to the rulers of the villages, and sayde vnto theym: Shal wee buylde wyth you also? Foꝛ wee lykewyse haue heard youꝛ Loꝛd, and we walke after the same maner, from the dayes of Asbazareth the kynge of Assiria, wyych bꝛought vs hyther. Then Zoꝛobabel and Jesua, and the rulers of the villages of Israell sayd vnto thē It is not mete that ye shoulde builde the temple of our God wyth vs: wee our selues alone wyll buyld vnto the

1 Es. 1. a. Loꝛde, lyke as * Cyꝛus the kynge of the Persians hath commaunded vs. But the Heathen in the lande layed them selues agaynst those that were in Jewry, held vp the buyldinge frō them, layed wayte vpon them pꝛincipye, stopped suche as bꝛoughte anye thyng to them, foꝛbad them to builde, and hyndꝛed those that made thē passage, that the buylding should not be kynyshed, and thys continued so long as king Cyꝛus liued, and so they put of the buyldynge foꝛ the space of two yeares, vntyl the raygne of king Darius.

¶ The .vi. Chapter.

IN wythstandinge in the seconde yeare of the reygne of Darius. * Aggeus and Zacharye the sonne of Addo pꝛophecied vnto them in Jewry and Jerusalem in the name of the God of Israell.

1 Es. 5. a.

Agg. 1. c.

* Then Zoꝛobabel the son of Salathiel, & Jesua, the son of Josedech, stode vp, and began to build the house of the Loꝛd at Jerusalē, whan the pꝛophets of the Loꝛd helped them. At the same tyme cam Sisennes the vnder shꝛeue in Siria and Phenyces, wyth the landlꝛoꝛdes and hys companions, and sayde vnto them: Who hath bydde and commaunded you to build the house, to make the rouse, and al other thynges agayne? And who are the wꝛokmen that buylde them? Neuertheles the elders of the Jewes hadde suche grace of the Loꝛde, that they wouldе not be let (thoughe they were pꝛouoked thereto) but builded on stil, vntil the tyme that kyng Darius wer certifyed thereof, and an aunswer receaued from hym. The letter that these men sent vnto kyng Darius, was after thys manner. Sisennes the vnder shꝛeue in Siria and Phenices, and the landlꝛoꝛdes wyth their companyons, which are head rulers in Syria and Phenyces, sende their salutation vnto Darius the kynge. We certyfye the Loꝛde the kynge, that we came into the lande of Jewry, and wente to Jerusalem: where we founde theym building the greate house of God and the temple, wyth greate costlye free stone, and with goodly timber foꝛ the walles: yea, they make greate haste wyth the wꝛoꝛke, and helpe one another, and it goeth foꝛth pꝛosperously in theyꝛ handes, and wyth greate diligence and wꝛoꝛshyp is it made. Then asked we the elders, who hadde commaunded them to make vp the house and the building, and thys we dyd, to the intent that we myght certify thee perfectlye, and wꝛyte vnto thee, the names of those that wer the rulers of the wꝛoꝛke. So they gaue vs this answere: wee are the seruauntes of the Loꝛde, which made heuē & earth, & as foꝛ this house, * it hath beene builded & set vp afoꝛe time by the greate and mighty king of Israel. But whēour fathers pꝛouoked God vnto wꝛathe, and synned agaynste the GOD of Israel, * he gaue theym ouer into the

3 Re. 6. a

Jer. 39.

power

power of Nabuchodonoſor kynge of Babylon, the kyng of the Chaldees, whiche brake downe the houſe, and brente it, and caryed awaye the people
1 Eſd.5.c priſoners vnto Babylon. * Neuertheles, in the firſt yere that kyng Cirus reygned at Babylon, Cirus the kyng wrote, and commanded to build vp this houſe agayne: and al the ornamentes that Nabuchodonoſor caried away from Jeruſalem vnto Babilō, and appropriated vnto his owen temple: theſe brought Cyrus forth agayn, and deliuered them to Zorobabel, and to Salmanaſar the vnder ſhreue, commaundynge theym that they ſhoulde bryng thoſe ſame ornamentes agayne to Jeruſalem into the temple, and to begyn from that tyme forth, to buylde the temple agayne in his owne place. Then Salmanaſar layed the foundacion of the Lordes houſe at Jeruſalem, and euer ſence haue they builded, and yet is it not ended. ¶ And therefore, O kyng, if thou thinkeſt it good, let it be ſoughte in the Libraries and rolles of kynge Cyrus, if it be founde then, that it is done with the counceil and conſent of kyng Cirus, and if our Lord the kynge be ſo minded, let hym
2 Eſd.6.a wryte vnto vs thereof. * Then com-
3 Eſd.4.e maunded kyng Darius to ſeke in the Libraries: & ſo at Egbathanis in a lit tel city of Medea ther was fōūd ſuch a wrytynge. In the firſte yeare of the reygne of Cyrus, the ſame kyng Cyrus commaunded, that the houſe of the Lorde at Jeruſalem, ſhoulde bee buylded agayne (& odours to be made there continually vnto the Lorde) whoſe heyghth ſhalbe .x. cubites, and the bredth, threeſcore cubites, & foure ſquare with thre hewen ſtones, with a lofte of timber of the ſame countrey, yea, with a newe lofte, and the expenſes therof to be geuen of the houſe of kyng Cyrus. And the ornamentes of golde and ſiluer, that Nabuchodonoſor toke out of the houſe of the Lord at Jeruſalem, ſhall be ſet agayne in the temple at Jeruſalē, where they were afore. Sitſennes alſo the vnder ſhreue in Syria and Phenices, the princes and their companions and the other that be heade rulers in Syria and Phenices, ſhall not medle nor haue D
aūye thynge to do with that place. I Cyrus haue commaunded alſo, that they ſhall buyld the houſe of the Lord whole vp, and haue ordeyned them, to helpe thoſe that be come out of captiuitye: tyll the houſe of the Lord be finiſhed: and out of the tribute and taxyng that is yerely rayſed vp in Syria and Phenices, diligently to geue them a certayn ſumme to the offering of the Lord: and the ſame to be deliuered vnto Zorobabel the officer, that he therwithall may ordeyne oxen, rams, lambes, and corne, ſalt, wine and oyle,
and that continually euery yere: after 1 Eſd.6.d
the expences which the prieſtes that be at Jeruſalem, ſhewe to be made daylye: this ſhalbe geuen vnto theym without delay, that they may offer ſacrifices daily to the hieſt God, for the kyng and for hys ſeruauntes, and to pray for their lyues. Let it be proclaymed alſo on euery ſyde, that whoſoeuer breaketh or deſpiſeth this commaundement of the kyng, ſhalbe hanged vpō a galowes (made of hys owen good) and all hys goodes ſhalbe ſeaſoned vnto the kyng. The Lord therfore (whoſe name is ther called vpō) roote out and deſtroye all the kynges and people, that vndertake by violence to hynder the ſame, or to deale vncurteouſlye with the houſe of the Lord at Jeruſalē. I Darius the kyng haue ordeyned, that theſe thynge ſhal be done with all diligence.

¶ The .vii. Chapter.

THē Sitſennes the vnder ſhreue I
in Celoſiria, and Phenices, and the other landlordes with their companions, obeyed the thynges that kyng Darius had ordeyned, and were diligent in the holy workes, and were felow helpers with the old rulers of the Jewes. And ſo the worke of the Sanctuarye went forthe, and proſpered, when Aggeus and Zacharye prophecied. And they perfourmed all thynges thorowe the com-

maunde-

maundement of the Lord God of Israell, and after the deuyse of Cyrus, Darius, and Artaxerses, kynges of
B Persia. And thus was our house fynyshed vnto the .xxiii. daye of the monethe Ader in the .vi. yeare of kynge Darius. And the chyldren of Israell, the Pryestes and the Leuytes, and the other that were comme oute of captiuitie, and suche as were ioyned vnto theym, didde accordyng as it is wrytten in the booke of Moyses. And in the dedication of the temple: they offred an hundred oxen, two hundred rammes, foure hundred lambes, and twelue goates for the sinnes of al
C the people of Israel, after the number of the trybes of Israell. The pryestes also and the Leuites stode arayed in the pryestly garmentes, after the trybes, ouer all the workes of the Lorde God of Israel, accordyng to the boke of Moses, & the porters by al ꝯ dores. And the chyldren of Israell (wyth those that were come oute of captiuitye) helde the Passeouer the fourtēth day of the firste moneth, whenne the pryestes and the Leuites were sanctifyed. They that came out of captiuitye, were not all sanctifyed together: but the Leuites wer all sanctifyed together, and so all they that came out of captiuitie, killed the Easter lambe for their brethren, for the pryestes, and for
D them selues. And the chyldren of Israell that came out of captiuitye, and escaped from all the abhominacions of the Heathen, sought the Lorde, and kept the feast of the vnleuened breade seuen daies long, eating and drinking and were mery before the Lorde: that the Lord had turned the deuice of the kyng of Assiria, and confirmed their handes to the workes of the Lorde God of Israell.

¶ The. viii. Chapter.

A
1 Esd. 7 D AND after him, when Artaxerses the kyng of the Persians reigned, ther went vnto him Esdras the sonne of Sarayas, the sonne of Azarias, the sonne of Helchiach, the sonne of Sallum, the sonne of Sadoch, the sonne of Achitob, the sonne of Amarias, the sonne of Azarias, the sonne of Boccus, the sonne of Abisu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron the firste Priest. This Esdras went vp from Babilon (for he had good vnderstandyng in the lawe of Moses, that was geuen of the Lord God of Israell, to be taught and done in dede.) And the kyng fauored him, and dyd him great worshippe and honoure after all hys desires. There went vp with him also certayne of the chyldren of Israell, of the pryestes, of the Leuites, of the syngers, porters and ministres of the temple at Jerusalem. In the seuenth yere of the reigne of kyng Artaxerses, in the fiueth moneth, that is in the seuenth yere of the raygne, they went from Babylon in the newe moone of the .v. moneth, and came the hye waye to Jerusalem after hys commaundement, lyke as the Lorde had prospered their iourney. For in these Esdras gat great instruction, that he shoulde leaue none of the things behind, whiche are in the lawe and commaundementes of God. And he taught whol Israell all ryghteousnes and iudgement. Then came the Secretaries of kyng Artaxerses, and delyuered the wrytinges (that were come from Artaxerses the kyng (to Esdras ꝯ pryest and reader of the lawe of the Lorde. And this is the coppe of the letter: King Artaxerses sendeth his greting vnto Esdras the pryeste and reader of the lawe of the Lord. Of frendshipe & good wil, I haue ordeined & charged, if ther be any of the Jewes, of ꝯ pryestes and Leuites in my realm, which desireth and is contēt to go with thee vnto Jerusalem, that he maye doo it.
B Therfor, if any man be minded to bear thee company, let them come together and go with thee (lyke as I am content, and my seuen frendes, my counselers) to see what they do at Jerusalem and in Jewry, and keepe the thynges accordyng as thou hast in the lawe of the Lorde: and to bryng the gyftes vnto God the Lorde of Israel,

that

that I and my frendes haue promised to Jerusalem, and all the syluer and golde that is in the countrie of Babilon, vnto the Lorde to Jerusalē, with the thyng that is geuen for the people in the Lordes temple at Jerusalem. Yea, that the same syluer and golde may be gathered: and oxen, rammes, sheepe and goates and other that belonge to these thynges: and that they offer sacrifyces vnto the Lorde, vpon the aulter of their Lorde, whiche is at Jerusalem. And what soeuer thou and thy brethren will do with the siluer and golde, that do after thy mynd, accordyng to the commaundemente of the Lord thy God: and likewise, with the holy vessels that are geuen the, for the seruice of the house of the Lorde thy God: and other thynges whatsoeuer is necessary for the to the worke of the temple, that shalbe geuen thee of the kynges treasure, and loke what thou with thy brethren will do with the golde and syluer, that do after the will of the Lorde. And I kynge Artaxerses haue cōmaunded the kepers of the treasures in Siria and Phenices, that whatsoeuer Esdras ỹ priest and reader of the lawe of the Lorde doeth wryte, it shalbe geuen him: till an hundred talentes of syluer, and of gold in lyke maner. Of corne also an hundred measures, and tyll an hundred vessels of wyne, and other plenteous thynges wythoute number. Lette all thynges be doone after the lawe of the hyest G O D, that the wroth of God aryse not in the realme of the kynge, and of hys soonnes. I commaunde you also, that ye requite no tare nor trybute of the Priestes, Leuytes, Syngers, and mynysters of the temple, nor of the writers and that no man haue authorytye to medle anye thynge agaynste theym. As for thee (O Esdras) set thou iudges and arbitrers in the whole lande of Siria and Phenices, after the wisdom of God: and learne all such as are ignorant in the law of God thy lord, and let al them that offend against the law be punished: whether it be wyth death, with payne to be condemned in money, or to be banyshed. Then sayde Esdras the writer. * Blessed bee the God of our fathers, that hath geuen so good a mynde & will into the heart of the Kynge, to magnifye his house that is at Jerusalem, and hath made me to be accepted in the syghte of the kyng, of his councell, of his frendes, & of his nobles. And so I was stedfast in my mynde, accordyng as ỹ Lord my God helped me, and I chose oute mē of Israel to go vp with me. * And these are the heades (after their kynredes & houses of their fathers) that went vp with me from Babylon, out of the kyngdome of Artaxerses: Of the soonnes of Phares, Gersonius: Of the soonnes of Siemarith, Amenus. Of the sonnes of Dauid, Accus, the sonne of Cecilia. Of the sonnes of Phares, Zacharye: and wyth hym there turned agayne an hundred and fifty menne. Of the sonnes of the captain of Moabilon, Zaraei, & with hym. ii. C. and. l. men. Of the sonnes of Zachnes, Jechonias, Zecholy, and with hym two hundred and fifty mē. Of the soonnes of Salamathias, Gotholy, and. lxx. with him. Of the sonnes of Zaphatia, zarias. Miheli, and with hym foure score. Of the sonnes of Job, Abdias, Jehely, & with hym two hundred and twelue men. Of ỹ sonnes of Bania, Salimoth the sonnes of Josaphia, and wyth hym an hundred and three score men. Of the sonnes of Beer, zacharie Behei, and with hym two hundred and. viii. mē. Of the sonnes of Esead, Johannes Ezechā, and with hym an hundred and ten men. Of the sonnes of Adonicam those that were the last, & these are theyr names. Eliphatā the sonne of Gebel and Semeias, & with hym lxx. men. All these called I together by the water of Thia, where we pitched our tentes thre dais, and there I mustered them. As for the sons of the Priestes and Leuites, I found none there. Then sente I vnto Eleazar, and Ecelom, and Maimam, and Malabam, and Enathan, and Sames, and

I. Esd. 7.

I. Es. 8. b

and Jozibimathan, Eunagan, Zacharie, Mosollamun, these were the Elders and menne of experience: and I sente them wooꝛde, that they shoulde come vnto Loddeus, whiche was by the place of the treasurye, and commaunded them that they shuld speake vnto Loddeus and to his bꝛethꝛē, and to those that were in the treasurye, to sende vs such men, as myghte execute the pꝛiestes office in the house of the Lozd our God. And wyth the mightye hande of oure Lozde God, they bꝛought vnto vs men of good experience, from amonge the sons of Mooslins, the sonne of Leui, the son of Israell, Sebeiam, and the sonnes, and his bꝛethꝛen Asbin and Anin, of whō there were eyghtene. From amonge the childꝛen of the sonnes of Chananeus, and their sonnes were .xx. menne. And of theym that serued in the tēple, whom Dauid had ozdeyned, and the pꝛincipal men that ministred foꝛ the wozke vnto the Leuytes in the temple two hundꝛed and twenty menne, whose names are al tokened vppe in wꝛytinge. * Than commaunded I a fasting vnto the ponge men befoꝛe the Lozde, that I myghte desyꝛe of hym a pꝛosperous iourney, and a good waye foꝛ vs, yee, foꝛ vs, foꝛ our chyldꝛen and foꝛ the cattel, because of the layinges awapte, and I durste not requyꝛe of the kinge men of hoꝛse and of foote, to conueye vs safely agaynst oure ennemyes: foꝛ we had sayde vnto the king that the power of the Lozd our God should be wyth them that seeke hym wyth their whole hearte. And therefoꝛe, we besought God our Lozd earnestly because of these thinges, and he was merciful vnto vs, and heard our pꝛayer. And I separated from among the rulers of the people, and from the pꝛiestes of the temple twelue men, and Hebeia and Asania, and ten menne of their bꝛethꝛen wyth theym. And I weyed them the golde and the syluer and al the pꝛiestlye oꝛnamentes of the house of our God, which the kynge, and hys councel, and his pꝛinces, and whole Israel had geuen. And when I had weyed it, I gaue them an hundꝛed and fiftie talentes in syluer and an hundꝛed Talentes of syluer vessel, an hundꝛed talentes of golde, and of golden vessel seuen tymes twenty, and vessels of other metal (ye, of good metal) twelue glistering as the gold, and sayde vnto them: ye are holye vnto the Lozde, and the vessels are holy, and the golde and the siluer is pꝛomised vnto the Lozd God of our fathers. Be diligent nowe and kepe it, vntyll the tyme that ye deliuer it to the rulers of the people, to the pꝛyestes, to the Leuytes, and to the pꝛincipal men of the cities of Israel in Ierusalem, and in the chamber of the house of our God. * So the Pꝛyestes and the Leuytes, which receaued of me the gold the syluer and the vessel, bꝛoughte it vnto Ierusalem, into the temple of the Lozd. And from the riuer of Thia we bꝛake vp the twelueth daye of the fyꝛst moneth, til wee came to Ierusalem. And when the thyꝛde daye was paste, the weyed gold, and syluer was delyuered in the house of the Lozd the fourth daye, vnto Marimoth, the son of Joz the pꝛyeste, and with him was Eleazar the soonne of Phineas, and wyth theim were Josabdus the sonnes of Jasnet, Medias and the sonne of Banus, and certayne of the Leuytes to the number and to the wayght: and the waight of them was wꝛitten vppe the same time. As foꝛ those that were come out of captiuitie, they offered sacrifyce vnto the Lozde the God of Israel: euen twelue oxen foꝛ al Israel. lxxxvi. rammes. lxxii. sheepe. xii. goates foꝛ sinne, twelue kyne foꝛ a thankeoffering, al to the sacrysyce of the Lozde. And the kinges commissiō delyuered they vnto the stewardes and debities of the kynge, and to the vndershꝛeues in Celosiria and Phenices. * Nowe, when these thynges were done, the rulers came vnto me, and sayde: The generation of Israel, the pꝛinces, the pꝛiestes, and Leuites, the strange people, and indwellers of the land, haue not put away their vncleennes, from ϸ Cananites, Hethites

Pheres-

2 Esd. 1 a

1 Esd. 8

1 Esd. 9

Pherelites, from the Moabites, Egiptians, & Edomites. For both they and their sonnes haue myngled them selues with the daughters of thē, and the holye sede is mixte with the oute landysh Heathen, and sens the beginning of their reygne haue the rulers and heades bene partakers of theyr wickednes. ✠ As sone as I had herde these thynges, immediately I rent my holye garmentes, and pulled out the heare of my head and my berd, and sat me downe sorowfull and heauy. So all they that were moued thorow the word of the God of Israell, came vnto me: and I sat still, full of heauines, vntyll the euenynge sacrifyce. Then stode I vp from fastyng, hauyng rent clothes and the holy garment, kneled downe vppon myknees, held vp my handes vnto the Lorde, and sayde: O Lorde, I am confounded and ashamed before thy face, for our synnes are become many vpon our heades, and our wickednesses are exalted vnto the heauen, for sens the tyme of our fathers, we are in great synne vnto thys day. And for the synnes of vs and our fathers, we with our brethrē and with our priestes haue bene delyuered vnto the kynges of the earthe, into the swerd, and into captiuitie, and became a spoyle, with confusion and shame vnto this day. And nowe, O Lorde god, how great is thy mercy that we haue gotten of thee: in that thou haste lefte vs a rote & a name in the place of thy sanctuary, to discouer our light in the house of ✠ lord our god, & hast geuē vs meat at all tymes of oure ministration. And whē we were in captiuity we were not forsakē of ✠ Lord our god: but he made ✠ kings of Persia gracious and fauourable vnto vs, so that they gaue vs byttayles and meate, yea, and leaue to buylde vp the temple of our Lord God againe, to repayre the wasted places of Sion, and to dwell in Iewry and Ierusalem. And now, O Lord, what shal we say, hauyng all these thinges in possessiō? For we haue brokē thy cōmandemēts which thou gauest vnto vs by the handes of thy seruantes ✠ prophets, sayinge: The lande that ye go vnto and that is geuen you for an herytage to haue in possession, is defyled with the vnclennesse and fylthines of the Heathen, and with their abhominacion haue they poluted it altogether. Ther fore, shal ye not ioyne your daughters vnto their sonnes, nor marye youre sonnes vnto their daughters. Moreouer, ye shall not seeke to make peace with them, that ye maye increase and eate the beste in the lande, and that ye may deuyde the inherytaunce of the land vnto your children for euermore. As for the thynge that nowe happeth vnto vs, it commeth all for our wycked workes and great sinnes, yet hast thou geuen vs such a rote, that we are come agayne into our owne land, and we are so wicked, that we haue broken thy statuees and commaundementes agayne, and myngled oure selues with the vnclennes of the outlandish Hethen. O Lord, art thou angry with vs: wilt thou rote vs cleane out: that our rote and name remayne nomore? O Lord god of Israell thou art true, for our roote endureth yet vnto thys present daye. And beholde, nowe are we before thee in our sinnes, now can we not stand before thee in thē. ✠ And when Esdras with thys prayer had knowledged the synne, weppynge, and lying flat vpon the ground before the temple, there gathered vnto him from Ierusalem a great multitude of men and wemen, of yonge men and maydens, for there was a very great weppyng and mourning in the congregation. So when Iechonias the sonne of Jeheli one of the chyldren of Israell cryed, he sayde vnto Esdras: we haue synned agaynste the Lorde, because wee haue maryed outelandyshe wemen of the Heathen. Nowe arte thou ouer all Israel. We will sweare an othe therfore vnto the Lorde, that we shall put awaye all oure wyues, which we haue taken of the Hethen, with their rhyldren: lyke as it is appointed thee by our forelders. Stand vp then, open thou it, and declare it

playnelye vnto vs, accordynge to the
law of the Lord: for the matter belon-
geth vnto thee, and we will helpe the,
quite thy selfe manly. So Esdras a-
rose, and toke an othe of the rulers, of
the Priestes, and of the Leuites, and
of Israell, to do after these thynges:
and they sware.

¶ The. ix. Chapter.

A
1 Es. 10b
THen Esdras stode vp from the
court of the temple without,
and wente into the chamber of
Jonathas, the soonne of Nasabus,
and remayned there, and dyd eate no
meate, nor dronke drinke, for the mul-
titude of the wyckednesse of the peo-
ple. And there was made a proclama-
tion in all Jewry and at Jerusalem,
for all such as wer gathered at Jeru-
salem out of captiuitye, that whosoe-
uer came not to Jerusalē within two
or three days (according to the iudge-
ment of the old lordes of the councel)
his goodes should be taken from him,
and be excluded from the congregatiō
of the captiuitye. And in three dayes
were all they of the trybe of Juda
and Beniamin gathered together at
Jerusalem, the twentieth daye of the
ninth moneth. And the whole multi-
tude sat tremblyng in the court of the
temple, for it was wynter. So Es-
dras arose vp, and sayde vnto them: ye
haue done vnryghteouslye, in that ye
haue taken outlandisshe wiues in ma-
riage, and so to increase the synnes of
Israell. And nowe knowledge the
same, and geue prayse vnto the Lorde
god of our fathers, and perfourme his
B will, departyng from the Heathen of
the lande, and from the outlandyshe
wiues. Then cryed the whole multi-
tude with a loude voyce, and said: like
as thou hast spoken, so wil we do: but
for so much as the people are manye,
and the wynter here, we maye not
stand without the house: agayne, this
worke is not a thynge, that can be fyn-
yshed in a day or two, for we be ma-
ny that haue synned in these thynges.
Ordeyne therefore that the rulers of
the multytude, and they that dwell
with vs, and as manye as haue out-
landysh wyues, that the priests also &
iudges of euery place may stand in the
tyme appoynted, tyll they swage the
wrath of the Lorde in this busynes.
Then Jonathas the sonne of Ezely,
and Ozias and Thecan receiued the
charge of this mater, and Bozozamus
and Leius, and Sabatheus helpeth
them therto. After thys all they stode
vp that were come oute of captiui-
tye. And Esdras the priest chose vnto
him the principall men from amonge
the fathers, according to their names,
and the newe mone of the tenthe mo-
neth they sat together, to examin this C
matter. And so the matter was a de-
termining (concernynge the men that
had outlandyshe wyues) vntyll the
newe mone of the firste moneth. And
of the priestes that had myxte theym 1 Es. 10
selues with outlandyshe wyues, ther
were found: Of the sons of Jesus,
the sons of Josedec and his brethren,
Mazeas, Eleazar, Jozibus and Joa-
deus, which offred them selues to put
away their wiues, and to offer a ram
for their ignorannce. And of the sons
of Semmeri, Masseas, and Elles,
and Jeelech, Azarias. Of the sonnes
of Fosera, Limesias, Hismaen, Ma-
thanea, Jussio, Jeddus, and Ualsas.
And of the Leuites, Josabdus, Se-
meis, and Colnis, Caletas, Facteas,
Colnas, and Elionas. Of the singers
of the sanctuary, Eliarib, Zacharus.
Of the porters, Sallumus and Tol
banes. And of Israel, of the children
of Foro, Ofi, and Remias, and Ged-
dias, and Melchias, Michelus, Elea
zarus, Jemmebias, & Bannas. And
the chyldren of Jolaman, Thanias,
zachari, Jeizrelus, Jodius, Erimoth
and Elias. And of the soonnes of Ja-
thoim, Eliadas, Liasamus, and Zo- D
chias, Larimoth, Sabdis, and Ze-
bedias. And of the sonnes of Zebes,
Joannes, Amanias, Zabdias, and
Emmenis. And of the soonnes of
Bannus, Olammus, Malachus,
Jeddus, Jasub, Asabus, & Jerimoth
And of the sonnes of Joden, Naatus

and

and Mooslas, and Caleus, and Raanas, Maalias, Mathathias, Beseli, Bannus, and Manasses. And of the sonnes of Naue, Nones, Aras, Melchias, Sameas, Simon, Beniamin, Malchus, and Marras. And of the sonnes of Asom, Cartaneus, Mathathias, Bamus, Eliphalach, Manasses, Semei. Of the sonnes of Bannus, Jeremie, Moodias, Abzamas, Joheil, Baneas, Delias, Jona, Marimoth, Eliasib, Mathaneus, Eliasis
E Ozias, Dielus, Semedius, Zambzis, and Joseph. Of the sonnes of Nobeius, Idelus, Mathathias, Sabadus, Zecheda, Sedmi, Jesseus, and Baneas. All these had taken outlandish women to mariage, and they put them away with theyr childzen. The Pzieftes and Leuytes, and all they that were of Jsraell, dwelte at Jerusalem, and thozowout all the land, in the new moone of the seuenth moneth, and the childzen of Jsrael were in theyr dwellynges: And the whole multitude came together, vppon the flooze at the Easte syde of the holye Pozt of the Temple. And they spake vnto Esdzas, the hye Pzieft and reader, that he would bzyng the lawe of Moyses, whyche was geuen of the LORD GOD of Jsraell. So Esdzas the hye Pzieste bzoughte the lawe vnto the whole multitude, to man and woman, and to all the pzieftes, that they myght heare the lawe,
2.Es.3.a * in the newe Moone of the seuenthe
1.Es.3.a monethe. And he redde in the flooze that is before the holy pozt of the temple, from the mozning earely vnto the euenyng, before men and womenne.
f And they applyed theyr mynd all vnto the lawe. And Esdzas the Pzieste and reader of the lawe stoode vp vpon a pulpyt of wodde, whyche was made therefoze: and vppon hys right hande there stode by hym Mathathias, Samus, Ananias, Azarias, Urias, Dzechias, and Balsamus. Upon hys lefte hande stoode Faldeus, Misaell, Malachias, Abuschas, Sadus, Nabadias, and zacharye. Then tooke Esdzas the Booke beefoze the whole multitude: foz he was the pzincipall, and hadde in moste honoure of theym all. And when he hadde redde out the lawe, they stoode all streight vppon theyr feete. So Esdzas pzayfed the LORDE, the mooste hye GOD, the Almyghtye GOD of Hooftes. And all the people aunswered, Amen: and healde vp theyr handes, fell downe flatte vppon the earthe, and pzayfed the LORDE. And Jesus, Beneas, Sarebias, Jaddimus, Accubus, Sabbatheus, 5
Calithes, Azarias, Jozadus, Ananias, and Philias, the Leuites, lyfte theyr handes vpwarde, and bowed theyr faces to the grounde, and pzaised the LORD. Those were they whyche taught the lawe of the Lozd: and redde the lawe of the LORD in the congregation: and euery man fette theym before, that vnderstoode the lawe. Thenne spake Atharates vnto Esdzas, the hye Pzieft and reader, and to the Leuytes, that taughte the multitude, sayenge: Thys daye is holye vnto the Lozde, and all they 2.Esd.8.
that hearde the lawe wept. So Esdzas sayd: * Departe your way then, and eate the beste, and dzynke the sweeteft, and sende gyftes vnto them that haue nothynge: foz thys daye is holye vnto the Lozde, and bee not ye sozy: foz the LORDE wyll bzyng you vnto honour. Then wente they theyr waye euerychone, and dyd eate and dzynke, and were mery, and sente rewardes vnto theym that hadde nothynge, that they also myght eate wyth gladneffe: foz they were excedyng retoyced, thozowe the woozdes that were redde vnto theym in the law. And so they were al gathered together at Jerusalem, to hold the feaft, accozding to the couenaunte of the Lozde GOD of Jsrael.

¶ The ende of the thirde Booke of Edzas.

¶ The.iiii. Booke of Esdras.

¶ The fyrst Chapter.

A 1.Es.7.a 3.Es.8.a

THe seconde Boke of the Prophete • Esdras, the son of Saraias, the soonne of Azarias, the sonne of Helchia, the sonne of Salium, the son of Sadoc, the soonne of Achitob, the son of Achia, the soonne of Phinees, ℔ sonne of Hely Amerias, the sonne of Azarias, the sonne of Marimoth, the sonne of Sarahias, the sonne of Uzi, the sonne of Bocchus, the son of Abisu, the sonne of Phineas, the sonne of Eleazar, the soonne of Aaron (of the tribe of Leui) which was prisoner in Esa.58.a the lande of Medes, in the raigne of Artaxerses kyng of Persia. • And the word of the Lord came vnto me, sayeng: Go thy way & shewe my people theyr synfull dedes, and theyr childrē theyr wickednesses, which they haue done against me, that they maye telle their childrens childrē the same, for B the synnes of their fathers are increased in them. And why? they haue forgotten me, & haue offred vnto strange goods. Am not I euē he, that brought them out of the land of Egypte from the house of bondage? But they haue prouoked me vnto wrath, and despysed my councels. Pull thou out than the heare of thy head, and cast all euil ouer them, for they haue not ben obediente vnto my lawe. It is a people without lernyng and nourture. How longe shall I forbeare theym, vnto whom I haue doone so much good? Nu.21.d Iosue.8. 10.E.12. Ex.14.g • Many kyngs haue I destroyed for theyr sakes. • Pharao wyth his seruauntes, and all hys power haue I smytten downe and slayne. All the nations haue I destroyed and rooted out before them: and in the East haue I broughte twoo landes and people to naughte, euen Tyre and Sydon, and haue slayne all theyr ennemies. Speke thou therfore vnto them, sayeng: Thus sayeth the Lorde: • I led you thorowe the sea, and haue gyuen you sure stretes sens the begynnyng. Exo.14.f • I gaue you Moyses to be your captain, and Aaron to be the Priest. • I gaue you lyghte in a pyllour of fyre, and greate wonders haue I doone amonge you: yet haue you forgotten me, sayth the LORDE. Thus sayeth the almyghty Lorde: I gaue you quayles to eate, and tentes for youre succour: Neuertheless ye murmured and ascribed not the victorye of youre enemies vnto my name: yea, the same day doo ye yet mourne. Where are the benefites, that I haue doone for you? When ye were hungry in the wilderness, • dydde ye not cry vnto me: Why haste thou brought vs into this Wildernes, to kyll vs? It had ben better for vs, to haue serued the Egiptians, then to dye in this wyldernes. Then had I pitie vpon your mournynges, and gaue you Manna to eate. • Ye did eate Angels foode. • When ye were thirsty, dyd not I hewe the hard stone, and caused water to flowe thereout? For the heate I couered you with the leaues of the trees. A good pleasaunt fat lande gaue I you: I cast oute the Cananites, the Pherezites, and Philistines beefore you. • What shall I doo more for you, saith the LORDE? Thus sayth ℔ Almighty Lorde: • Whē ye were in the wildernes, in the water of the Ammorites, beyng a thirste, and blasphemynge my name, I gaue you not fyre for youre blasphemies, but cast a tree into ℔ water, and made the ryuer swete. What shall I do vnto thee, O Jacob? Thou Juda wouldest not obey me. • I wyll turne me to another people, and vnto those will I geue my name, that they may kepe my statutes. Seynge yee haue forsaken mee, I wyll forsake you also. Whenne ye desyre me to bee gracious vnto you, I shall haue no mercy vpon you. • When ye call vppon me, I wyll not heare you. For yee haue defyled your handes wyth blood, and your feete are swifte to commit manslaughtes.

Exo.14.f Exo.3.b Nu.18.a Exo.12.b Nu.14.a Sap.16. • Nu.20 C Esay.5.a Exo.15.b Deu.32. Esai.1.b

slaughter. Yee haue not forsaken me, (in a maner) but youre owne selues saieth the Lorde. Thus sayth the almyghtye Lorde: Haue I not prayed you, as a father his sonnes, as a mother her daughters, & as a nourse her yong babes, that ye wold be my people, and I should be youre God: that ye would be my children, and I shold
Mat. 23 be youre owne father? • I gathered you together, as an henne gathereth her chickens vnder her winges. But
D Esay. 1 d and. 65. a nowe what shall I doo vnto you? I shall cast you out frō my face? whan you offer vnto me, I shall tourne my face from you: for your solemne feaste days, your newe Moones, and youre circūcisions haue I forsaken. I sent vnto you my seruantes the Prophets whom ye haue taken and slayne, and tone theyr bodyes in pieces, whose blond I will require of your handes, sayth the Lorde. Thus sayth the almyghty Lord: Your house must be desolate. I wyl cast you out as ỹ wind dothe the strawe: your children shall not bee fruitfull, for they haue despised my commandement, and done the thyng that is euyll before me. Youre
Esa. 65. houses wil I geue vnto a people that
Ro. 10. c shal come, & • they that neuer herd me, shall beleue in me: & they vnto whom I neuer shewed token, shall doo the thyng that I commande them. They haue sene no Prophets, yet shall they call theyr sinnes to remembrance, and knowledge theim. I repose me vnto the grace, that I wyll do for the people whyche is come, whose children reioyce in gladnes, and thoughe they haue not seene me wyth bodily eyes, yet in spirite they beleeue the thynge that I say. And nowe brother, behold what great worshyp, and see the people that cometh from the East, vnto whome I wyll geue the Dukedome
Esa. 41 d Luk. 13. Mat. 8. d • of Abraham, Isahac, and Jacob, of Oseas, Amos, and Micheas, of Joel Abdi, Jonas, Nahum, and Abacuc, of Sophonye, Aggeus, Zacharye, and Malachye, whiche is called also an Aungelle, (or messaunger) of the Lorde.

The.ii. Chapter.

THus sayth the LORDE: I brought this people oute of A of bondage, I gaue theim my commaundementes by my seruauntes, the Prophetes, whyche they woulde not heare, but despysed my counsayles. The mother that bare theym, sayeth vnto theym: Goe youre waye yee children, for I am a wyddowe, and forsaken: I brought you vppe wyth gladdenesse, but with sorowe and heuynesse haue I lost you: for yee haue synned before the Lorde your GOD, and doone the thynge that is euyll before hym. But what shall I nowe dooe vnto you? I am a wydow, & forsaken: Goe your waye O my children, and aske mercy of the B Lord. As for me, O father, I call vpon the for a wytnes ouer the mother Ge. 19c. of these children, whiche woulde not keepe my couenant, that thou bringe them to confusyon, and their mother to a spoyle, that she beare no more. Let theyr names be scattered amonge the Hethen. Let thē be put out of ỹ earth for they haue thought scorn of my couenannt. Wo be vnto the Assur, thou that hydest the vnryghteousnesse by thee. Thou wycked people, remember • what I dyd vnto Sodom and Gomorra, whose lande is tourned to pitche and ashes. Euen so also wyll I doo vnto all theym, that heare me not, sayth the Almighty Lord. Thus sayth the Lord vnto Esdras, Tell my people, that I wylle geue theym the Kyngdom of Jerusalem, whyche I would haue geuē vnto Israel. Their glory also I toke vnto me, & geue thē the euerlastyng tabernacles, whiche I had prepared for those. The tree of lyfe shalbe vnto thē a swete smellyng oyntment, they shall neyther labour, C nor be weery. Go ye your waye, and ye shall receaue it. Pray for your selues a fewe days, that they may dwell therein Nowe is the kyngdome prepared for you, therfore watche. Take heauen and earthe to wytnesse, for I haue broken the euyll in pieces, and

created the good: for I lyue, sayth the Lord. Mother embrace thy chyldren, and bryng thē vp with gladnes: make their fete as fast as a piller, for I haue chosen thee, sayth the Lord. And those that be deade will I rayse vp agayne from their places, and bryng them out of the graues, for I haue knowen my name in Israell. Feare not thou mother of the children, for I haue chosen thee, sayth the Lord. And for thy helpe I shall sende thee my seruauntes Esay and Jeremy, after whose counceil I haue sanctified and prepared for the twelue trees with diuerse frutes, and as many welles, flowyng with milk and honye, and seuen mountaynes, wherupon there growe roses and lylyes, wherin I will fyll my children with ioy. Execute iustice for the widowe, be iudge for the fatherles: geue to the poore, defende the comfortlesse, clothe the naked, heale the wounded and sicke, laughe not a lame manne to scorne, defende the crepell, and let the blynd come into the lyght of my clearnes: * Where soeuer thou fyndest the dead, take them, and bury them, and I shall geue thee, the firste place in my resurrection. Holde still (O my people) and take thy rest, for thy quietnes is come. Feede thy children, O thou good norse, stablyshe their fete: As for the seruauntes whom I haue geuen thee, there shall not one of theym perysshe. For I will seke them from thy numbre, vexe not thy selfe. For when the day of trouble and heaynes commeth, other shall weype and be sorowfull, but thou shalt be mery and plenteous. The hethen shalbe gelous, but they shalbe able to do nothing against the, sayth the Lord. My handes shall couer the, so that thy children shal not see the fire euerlastyng. Be ioyfull, O thou mother with thy children, for I will defyuer the, sayth the Lord. Remember thy dead children, for I shall bryng them out of the earth, and shew mercy vnto them, for I am mercifull, sayth the Lorde almightye. Embrace thy children, vntill I come, and shew mercy vnto them, for my welle runne

Tob. 1. d

ouer, and my grace shall not fayle. I Esdras receaued a charge of the Lord vpon the mount Oreb, that I should go vnto Israell. But when I came vnto Israell, they set me at naughte, and despised the commaundemente of the Lorde. And therefore I saye vnto you, O ye heathen that heare and vnderstand: Loke for your shepehearde, he shall geue you euerlastyng rest, for he is nye at hande, that shall come in the ende of the worlde: Be readye to the reward of the kyngdome, for the euerlastynge lyghte shall shyne vpon you for euermore. Flee the shadow of this worlde, receaue the ioyfulnes of your glory. I testify my sauiour open lye, O receyue the gyft that is geuen you, and be glad, geuing thankes vnto him that hath called you to the heauenly kyngdome. Aryse vp, and stand fast: behold the number of those that be sealed in the feast of the Lord, whiche are departed from the shadowe of the worlde, and haue receaued glorious garmentes of the Lord. Take thy number O Sion, and shut vp thy purified, which haue fulfylled the lawe of the Lord. The number of thy children whom thou longest for, is fulfilled, beseech the power of the Lord, that thy people whiche haue bene called from the beginning, may be halowed. * I Esdras saw vpon the mount Sion a great people, whom I could not number, and they all praysed the Lord with songes of thankesgeuyng. And in the myddest of theym there was a yonge man of an hye stature, more excellent then all they, and vpon euerye one of their heades he set a crowne, and was euer higher and higher, whiche I marueled at greatly. So I asked the aungell, and sayde: Sir, what are these? He answered and sayd vnto me: These be they, that haue put of the mortall clothynge and put on the immortall, & haue testified and knowledged the name of God. Nowe are they crowned, & receaue the rewarde. Then sayd I vnto the aungell: what yong persō is it, that crowneth them, and geueth them the palmes in theyr

Apoc. 7. a

Gene.

Gen. 7

handes,

handes. So he answered, and sayde vnto me: It is the sonne of God, whō they haue knowledged in the worlde. Then began I greately to commende them, that stode so stiffly for the name of the Lord. And so the aungell sayde vnto me: Go thy way, and tel my people, what maner of thynges and how great wonders of the Lord thy God, thou haste sene.

¶ The. iii. Chapter.

IN the thirty yere of the fall of the citye, I was at Babilon, and laye troubled vpon my bedde, and my thoughtes came by ouer my herte: for I sawe the desolation of Sion, and the plenteous wealth of theym that dwelt at Babilon: and my spirite was sore moued, so that I began to speake fearfull wordes to the most hyest, and sayd: O Lorde, Lorde, thou spakest at the beginnyng, when thou plantedst the earth (and that thy self alone) and gauest commaundement vnto the people, and a bodye vnto Adam, whiche was a creature of thy handes, and hast breathed in hym the breth of life: and so he lined before the, and thou leddest him into Paradise, whiche garden of pleasure thy right hande had planted, or euer the earth was made: And vnto him thou gauest commaundemente to lone thy way, which he transgressed, and immediatly thou appoyntedst death in hym, and in his generations. Gene. 6b Of him came nacions, trybes, people, B and kynreddes out of number. * And euery people walked after their owne will, and did nyce thynges before the: Gen. 7.b and as for thy cōmaundemenees, they despysed them. * But in processe of time thou broughtest the water flood, vpon those that dwelt in the worlde, and destroyedst them. And lyke as the death was in Adam, so was the water flood also in these. Neuertheles, one of them thou lefte st: namely, Noe with his housholde, of whom came the righteous men. And it happened that when they that dwelt vpon the earth began to multiplye, and had gotten many children, and were a great people, they began to be more vngodlye then the first. Now when they al liued so wickedlye before thee, * thou Gen. 12. 15. diddest chose thee a man from amonge them, whose name was Abraham. Him thou louedst, and vnto him only thou shewedst thy will, and madest an euerlastyng couenaunt with him, promisynge hym, that thou wouldest Gen. 21a neuer forsake hys seede. * And vnto * Ge. 25c him thou gauest Isaac, * vnto Isaac also thou gauest Jacob and Esau. As for Jacob thou dyddest chose him, and Gen. 32a put backe Esau. * And so Jacob became a greate multitude. And it happened that when thou leddest his sede Exo. 19a out of Egypt, * thou broughtest them Deu. 4.b vppe to the mounte Sion, bowynge downe the heauens, settynge fast the earthe, mouynge the ground, makyng the depthes to shake, and troublynge the worlde: And thy glorye went thorow foure portes of fyre, and earth quakes, and wyndes, and colde: that thou mightest geue the lawe vnto the sede of Jacob, and diligence vnto the generation of Israell. And yet tokest thou not away from them that wicked herte, that thy lawe myght bryng forth fruite in them. For the first Adam bare a wicked hert, transgressed, Rom. 8a and was ouercome, and so be all they that are borne of him. * Thus remayned weaknes with the lawe in the hertes of the people, with the wickednes of the rote: so that the good departed away, and the euil abode still. So the times passed away, and the yeres 1 Re. 16c were brought to an end. * Then diddest thou rayse thee vp a seruaunt cal- 2. Re. 5a led Dauyd, * whom thou commaundedst to buylde a citye vnto thy name, and to offer vppe incense and sacrifyce vnto the therin. This was done now many yeres. Then the inhabytrs of the city forsoke the, and in all thinges did euen as Adam and all hys generations had done: for they also had a wicked hert. And so thou gauest thy citty ouer into the hands of thine enemyes. Are they of Babilon then better & more righteous then thy people, B

that they shall therefore haue the dominion of Sion? For when I came there, and sawe their vngodlines, and so great wickednes, that it coulde not be numbred: yea when my soule sawe so manye euyll doers (in the thirtye yere) my herte fayled me: for I sawe, howe thou suffrest them in suche vngodlynes, and sparest the wicked doers: but thyne owne people hast thou roted out, and preserued thin enemies and this haste thou not shewed me. I cannot perceaue how this happeneth. Do they of Babilon then better, then they of Sion? Or is there anye other people, that knoweth thee, sauyng the people of Israell? Or what generation hath so beleued thy couenauntes as Jacob? And yet theyr reward appeareth not, and their labour hath no fruite. For I haue gone here and ther thorowe the Heathen, and I see that they be rych and wealthy, and thinke not vppon thy commaundementes. Weye thou therfore our wickednesse nowe in the balaunce, and theirs also that dwell in the worlde, and so shall thy name be no where founde but in Israell. Or where is there a people vpon earth, that hath not synned before thee? Or what people hath so kept thy commaundementes? Thou shalt fynde, that Israell by name hath kepte thy preceptes, but not the other people and Heathen.

¶ The .iiij. Chapter.

A And the Angell that was sent vnto me (whose name was Uriell) gaue me an answere, and sayd: Thy hert hath take to much vpon it in this worlde, and thou thinkest to comprehende the waye of the hyest. Then sayde I: Yea my Lorde. And he answered me, and sayde: I am sent to shewe thee the wayes, and to set forth three similitudes, before the: whereof if thou canst declare me one, I will shewe thee also the waye, that thou desirest to see: and I shall shewe thee frome whence the wycked herte commeth. And I sayde: Tell on my Lord. Then sayde he vnto me: Go thy way, weye me the weyght of the fire, or measure me the blast of the wynd, or call me agayne the day that is past. Then answered I, and sayde: what man borne is able to do that? why requirest thou such of me? And he sayde vnto me: If I should aske thee, howe depe dwellynges are in the sea? Or how great water sprynges are vppon the firmament? Or how great water sprynges are in the begynnyng of the depe? Or which are the out goynges of Paradyse? Peraduenture thou woldest say vnto me: I neuer went downe yet into the depe nor hell, neyther dyd I euer clime vp into heauen. Neuertheles, nowe haue I asked thee but onely of fire and wind, and of the day, wherthorowe thou haste traueled, and from the which thou canst not bee separated: and yet canst thou geue me no answere of them. He sayd moreouer vnto me: Thyn owne thigs and such as are growen vp with the, canst thou not knowe: howe shoulde thy vessell then be able to comprehend the waye of the Hyest, and nowe out wardly in the corrupt worlde, to vnderstand the corruption that is euydent in my syghte? Then sayd I vnto hym: It were better that we were not at all, then that we should lyue in wickednesse, and to suffer, and not to B knowe wherfore. He answered me, Judi.9b and sayd: I went in a wood, and the 2Pa.15 trees toke such a deuice, & said: Come let vs go, and fight agaynst the sea, that it maye departe awaye before vs, and that we may make vs yet more wods The floudes of the sea also in lyke maner toke this deuice, and sayd: Come, let vs go vp, and fighte agaynste the trees of the wodde that we may make our land the wider. The thought and deuyce of the wod was but vayne and nothyng worth, for the fire came and consumed the wood: The thought of the floudes of the sea came lykewyse to naught also, for the sande stode vp and stopped them. If thou wer iudge nowe betwyxt these two, whom woldest thou iustifye, or whome woldest thou condemne? I answered and said: Verely it is a foolyshe thoughte that they

Esa.45 John.1 1Cor.2

1Joh.5

they bothe haue deuyſed. For the ground is geuen vnto the woode, and the ſea alſo hath his place to beare his fluodes. Then anſwered he me, and ſayd: thou haſt geuen a ryghte iudgement, why iudgeſt thou not thy ſelfe alſo? For lyke as the ground is geuen vnto the wood, and the ſea, to his fluodes: euen ſo • they that dwell vpon
Eſa.45.c earth, may vnderſtand nothyng, but
Iohn.3.c that which is vpon earth: and he that
1 Cor.2.b dwelleth aboue ỹ heauens, may onely vnderſtād ỹ thinges, that ar aboue the heuens. Then anſwered I, & ſayd: I beſech the, O Lord, let me haue vnderſtandyng: for it was not my mynd to be curious of thy hye thynges, but of ſuch as we daily medle withal, namely: wherfore that Iſraell is blaſphemed of the heathen, and for what cauſe the people (who thou euer haſte loued) is geuen ouer, to be punyſhed of vngodlye nacions: and whye, the lawe of oure fathers is brought to naught, and the written couenauntes com to none effect, and we paſſe away out of the worlde as the greshappers, and our lyfe is a verye feare, and we are not worthye to obtayne mercy: what will he do then vnto his name, whiche is called vpon ouer vs? Of theſe thinges haue I aſked queſtion. Then anſwered he me, and ſayd: The
C moore thou ſearcheſt, the moore thou ſhalte marueil: for the worlde haſteth faſt to paſſe away, and cannot compre hend the thynges that are promyſed for the ryghteous in tyme to come: for
1 Ioh.5.c • this worlde is full of vnryghteouſnes and weakenes. But as cōcerning the thinges wherof thou aſkeſt me, I will tell thee. The euyl is ſowen, but the deſtruction therof is not yet come. If the euyll nowe that is ſowen, be not turned vpſide downe, and yf the place where the euyll is ſowen, paſſe not away, then can not the thing come that is ſowen wyth good. For the corne of euyll ſede hath bene ſowen in the herte of man from the begynning, and howe muche vngodlynes hath he brought vp vnto this tyme: and howe much ſhall he yet bryng forth, vntyll he come into the barne? Ponder nowe by thy ſelfe, when the corne of euyll ſede is cut downe, how great a barne ſhall it fyll: I anſwered and ſayde: Howe and when ſhall theſe thynges come to paſſe? Wherfore are our yeres fewe and euyl? And he anſwered me, ſaying: Haſte not thou to much vpon the hyeſt, for thy haſtines to be aboue him is but vayn, thou makeſt to much a doe. Dyd not the ſoules alſo of the righteous aſke queſtion of theſe thinges in their holynes, ſaying: • Howe Apoc.6.b
longe ſhall I hope of thys faſhyon? when commeth the fruit of my barne, and my reward? And vpon thys Jeremiell the Archangell gaue them anſwere, and ſaid: Euen when the number of the ſedes is fylled in you, for he hath weyed the worlde in the balaūce; in meaſure and number hath he meaſured the tyme, and moueth it not vntyll the ſame meaſure be fulfylled. Then anſwered I, and ſaid: O Lord, Lord, nowe are we all full of ſinne, and for oure ſake perauenture it is not, the barne of the ryghteous ſhall not be fylled, becauſe of the ſynnes of thē that dwell vpon the earth. So he anſwered me, and ſayd: Go thy waye to D
a woman with chyld, and aſke of her when ſhe hath fulfylled her nyne monethes, if her chyldbed maye keepe the birth anye longer within her. Then ſayde I: No Lorde, that can ſhe not. And he ſayd vnto me: In hell the ſecret places of ſoules are lyke the mayn chamber of a woman. For lyke as a woman that trauayleth, maketh haſte, when the time and neceſſitye of the byrthe is at hande. Euen ſo doth ſhe haſte to delyuer it, that is committed vnto her. Loke what thou deſireſt to ſee, it ſhalbe ſhewed the from the begynnyng. Then anſwered I, and ſayde: If I haue founde grace in thy ſyghte, and yf it bee poſſybie, Or, If I bee meete therefore, ſhewe me thenne, whether there bee more to comme then is paſte, or more paſte, thenne is for to comme. What is paſte I knowe: but what is for to come, I knowe not. And he ſaid vnto me: Stād

vp vppon the ryghte syde, and I shall expounde the similitude vnto the. So I stode, and behold, an whot burning ouen went ouer before me: and it happened that when the flame was gone by, the smoke had the vpper hand. After this, there wente ouer before me a waterye cloude, and sent down much rayn with a stormie: and when the story rayne was paste, the droppes remayned styll. Then sayde he vnto me: like as the rayne is more thē the droppes, and as the fyre exceadeth the smoke, euen so the mesure of the thinges that are paste, hath the vpperhande. Then wente the droppes and the smoke aboue: and I prayed, and sayde: Maye I lyue (thinckest thou) vntyl that tyme? Or what shall happen in those dayes? He answered me, and sayde: As for the tokens whereof thou askest me, I may tel the of them in parte: but as touchinge thy lyfe, I may not shew thee, for I am not sent therefore.

The .v. Chapter.

NEuertheleſſe, as concerninge the tokens, marke thys. Behold, the dayes shal come, that they which dwell vpon earth, shalbe taken in a great number, and the way
mat. 14. a of the trueth shalbe hyd, and the lande shalbe baren from fayth, but * iniquitye shall haue the vpper hande, lyke as thou haste seene nowe, and as thou haste heard longe agoe. And the land that thou seest now to haue rule shalt thou shortlye see waste. But yf God graunt thee to lyue, thou shalte see after the thyrde trompette, that the sunne shal sodenly shyne agayn in the nyght, and the moone three tymes in the daye, and blud shall droppe out of woodde, and the stoane shal geue hys voyce, and the people shalbe vnquiete: and emōg the shal rule, whom they hope not, that dwel vpon earth, and the fooles shal flit, and the Sodomitishe see shal caste oute hys tythe, and make a noyse in the nyght, which many shall not knowe, but they shal al heare the voice therof. There shalbe a confusion also in manye places, and the fire shalbe ofte sent againe, and the wilde beastes shal go their waye, and monstruous wemen shal beare monsters, and salte waters shalbe founde in the swete: one frende shall fyght againste another: then shall all wit and vnderstanding be hydde, and put asyde into their secrete places, and shalbe sought of manye, and yet not bee founde: then shal vnryghteousnes and voluptcousnes haue the vpper hand vpon earth. One lande also shal aske another, and saye: Is ryghteousnes gone through thee? And it shall say, No: At the same tyme shal men hope, but nothinge obtayne: they shall labour, but theyr wayes shal not prosper. To shew the
B such tokens I haue lene, and yf thou wylt praye agayn, and wepe as nowe, and faste seuen dayes, thou shalt heare yet greater thinges. Then I awaked and a fearefulnes wente throughe all my bodye, and my mynde was feeble and carefull, so that I almost sowned wythall. So the aungell that was come to talke wyth me, held me, comforted me, and sette me vppon my fete. And in the seconde night it happened, that Salathiel the captaine of the people, came vnto me, saying: Where hast thou beene? and whye is thy countenaunce so heauy? Knowest thou not, that Israel is commytted vnto the, in the lande of their captiuitye? Up then and eate, and forsake vs not, as the shepeherde that leaueth hys flocke in the hands of ỹ wicked wolues. Then sayde I vnto hym: Go thy waye fro me, and come not nye me: and he heard it, and as I saide: so went he his way fro me. And so I fasted seuen dayes, mournyng and weppyng, like as Uriel the aungel commaunded mee. And after seuen daies it happened, that the thoughtes of my herte wer very greuous vnto me agayne, and my soule receaued the spyrite of vnderstanding and I began to talke wyth the moste hyest agayne, and said: O Lord Lord, of euerye wood of the earth, and of all the trees therof, thou haste chosen the one only vyneyarde: & of all landes of

the

the whole worlde, thou hast chosē thee one pit: and of all floures of the grouñd thou haste chosen thee one lilye: and of al the depthes of the sea thou hast filled the one ryuer: and of al builded cytyes thou haste halowed Sion vnto thy selfe: and of all the foules that are created, thou hast named the one doue: and of al the cattel that are made, thou haste prouided the one sheepe, and among al ỹ multitudes of folckes, thou haste gotten the one people, and vnto thys people whome thou louest, thou gauest a law, that is proued of al. And nowe, O Lorde, why haste thou geuē this one people ouer vnto many? and vpon the one roote thou hast prepared other, and why haste thou scattred thy one only people among many? whych treade them downe: yee whyche haue euer withstand thy promises, and neuer beleeued thy couenauntes? And
C though thou werest enemye vnto thy people, yet shouldest thou punishe thē with thine owne handes. Now whē I had spoken these wordes, the Angel that came to me the nyghte afore, was sent vnto me, and sayd vnto me: Here me, and herken to the thing that I say, and I shal tell the more. And I sayd: Speake on my Lord. Then said he vnto me: Thou arte sore vexed and troubled for Israels sake. Louest thou that people better then him that made them? And I said: No Lord, but of verye grefe and compassion haue I spoken. For my reynes payne me euerye houre, because I would haue experyence of the way of the moste hiest, and to seeke oute part of hys iudgemente. And he sayde vnto me: that thou mayest not. And I sayde: wherfore Lord, whereunto was I borne then? Or why was not my mothers childebed then my graue? So hadde I not sene the misery and trouble of Iacab, and the trauayle of my people of Israell. And hee sayde vnto me: Number the thynges that are not yet come: gather me together the droppes that are scattred abrode: make me ỹ floures grene agayne, that are withered: open mee the thing that is closed: and bring me forth the wyndes, that are shut vppe: Shewe me the ymage of a voice, and then shal I declare the thynge, that thou labourest to know. And I said: O Lorde Lord, who may know these things, but he that hath not his dwelling wyth men? As for me, I am vnwise: how may I then speake of these thinges whereof thou askest me. Thē sayde he vnto me: lyke as thou canste do none of these thynges that I haue spoken of, euen so canst thou not fynd out my iudgemente, or in the ende the loue that I haue promised vnto my people. And I said: Behold O Lord, yet art thou nye vnto them that haue no ende: and what shall they doe, that haue beene before mee: or we that bee nowe, or they that shall comme after vs? And he sayde vnto me: I wyll lyken my iudgement vnto a ryng. Lyke as there is no slackenesse of the laste, euen so is there no swyftenes of the ryste. Soo I aunswered and sayde: couldest thou not make those (that haue bene made, and be now, and that ar for to come) in one, that thou mightest shew thy iudgemente the sooner? Then answered he me, and sayd: The
D creature may not haste aboue the maker, nether may the worlde hold thē at once, that shalbe created. And I sayd: How hast thou said then vnto thy seruaunt, that thou liuyng maker, haste made the creature, liuing at once, and the creature bare it? euen so myght it now also bear them that be present at ones. And he said vnto me: Like the childbed of a womā, and say vntoher: If thou bringest forth children, why doest thou it not together, but one after an other. Pray her therfor, to bring forth ten children at ones. And I said She cānot, but muste doo it one after another. Then said he vnto me: Euē so haue I geuen a childebed vnto the earthe, for those that be sowen vpon it by processe of tyme. For lyke as a younge chylde maye not bryng foorth thinges that belonge to the aged: euen so haue I ordeyned the worlde whyche I made. And I asked, and sayde: Seeyng thou haste nowe geuen me

awaye, I will speake before thee: for
our mother of whom thou haste tolde
me, is yet yonge, and nowe she drawe-
eth nye vnto age. He answered me,
and sayd: Aske a woman that beareth
chyldren, and she shal tel thee. Saye
vnto her: wherfore are not they (whō
thou haste nowe brought forth) lyke
those that were before thee, but lesse
of stature. And she shal answer thee:
They that bee borne in the youthe of
strength are of one fashion, and they
that are borne in the time of age (whē
the childbed fayleth) are otherwyse.
Consider nowe thy selfe, how that ye
are lesse of stature, thē those that were
before you, and so are they that come
after you lesse thē ye, as the creatures
which nowe begynne to be olde, and
haue passed ouer the strēgth of youth.
Then sayde I: Lorde I beeche thee,
if I haue found fauour in thy syghte,
shewe thy seruaunt, by whome doest
thou visite thy creature?

The .vi. Chapter.

AND he sayd vnto me: In the
begynning when the ground
was made: before the world
stoode, or euer the windes
blewe, before it thondred and lyghte-
ned, or euer the foundations of Para-
dyse were layed, before the fayre flour-
es were seene, or euer the moueable
powers were stablyshed, before the
innumerable multitude of aungelles
were gathered together, or euer the
highnesses of the ayre were lifted vp,
afore the measures of the fyrmamente
were named, or euer the chimneys
in Syon were hote, and or the pre-
sente yeares were sought out, and or
euer the inuēctions of them that now
synne, wer put asyde, before they wer
sealed that nowe gather thy the for a
treasure: then did I consider and pon-
der all these thynges, and they al wer
made through me, and throughe none
other: by me also they be ended, and by
none other. Then answered I and
sayd: whych shalbe the partyng asun-
der of the times? Or when shalbe the
ende of the fyrste, and the begynninge
of it that followeth? And he sayde vn-
to mee: From Abraham vnto Isaac,
when Jacob and Esau were borne
of hym, Jacobs hande helde fyrste the
heele of Esau: for Esau is the ende of
thys world, and Jacob is the begyn-
ning of it that followeth. The hand of
man betwixte the hele and the hande.
Other question (Esdras) aske not
thou. I answered then, and sayd: O
Lorde, Lorde, yf I haue found fauour
in thy syght, I beseche thee, shewe thy
seruaunte, the ende of thy tokens,
whereof thou shewedst me parte the
laste nyghte. Then he answered, and
sayde vnto me: Stand vp vpon thy
feete, and heare the perfect voyce and
sounde. There shal come a great mo-
tion, but the place wher thou standest
shal not be moued. And therefore whē
thou hearest the wordes: be not afraide:
for of the ende shal the worlde and the
foundacion of the earth be vnderstand
And why? the worlde therof trembleth
and quaketh, for it knoweth, that it
must be chaunged at the ende. And it B
happeneth that when I had heard it,
I stoode vp vpon my feete, and herke-
ned: and beholde, there was a voyce
that spake, and the sounde of it was
lyke the sounde of manye waters, and
it saide: Beholde the dayes come, that
I will begynne to drawe nye, and to
visite them that dwel vpon earth, and
wil begynne to make inquisition of
them, what they be that haue hurte-
quitye wyth vnrighteousnesse, and
when the lowe estate of Syon shall
be fulfylled: and when the worlde, that
shal vanyshe awaye, shalbe ouerlea-
led, then wyl I do these tokens. The
bookes shalbe opened before the fyr-
mamente, and they shall see altoge-
ther, and the chyldren of a yeare olde
shall speake wyth theyr voyces: the
wemen wyth childe shall bryng forth
vntymelye children of three or foure
monthes olde, and they shall lyue, and
be rayled vp: and sodenly shal the sow
en places appeare as the vnsowen,
the full store houses shall sodaynelye
be

be founde emptye, and the trompette
shal geue a sounde, which when euery
man heareth, they shalbe hastelye
afrayde. * At that tyme shall frendes
Mich.7.a fyght one agaynst another lyke ennemyes, and the earth shall stand in fear
wyth them. The sprynges of the welles shal stand styl, and in three houres
they shal not renne, whoe so euer remayneth from al these thynges that
I haue tolde thee, shal escape, and see
my saluation, and the ende of youre
worlde. And the men that haue receiued, shal see it, they that haue not tasted death from theyr byrthe, and the
heart of the indwellers shalbe chaunged, and turned into another mening:
for euil shalbe put out, and disceit shal
bee quenched. As for faith, it shal florysshe, corruption shalbe ouercome, and
the truth, whiche hath beene so longe
wythout fruite, shalbe declared. And
it happened whenne hee talked wyth
me, that I looked demurely vpō him,
before whom I stode, and these wordes sayde he vnto mee: I am come to
shewe thee the tyme of the nyghte for
to come. If thou wylt praye yet more
and faste seuen dayes agayne, I shall
tell thee more thynges, and greater
℣ then before: for thy voyce is heard before the hyest: for whye? the myghtye
hath seene thy ryghteous dealyng: he
hath seene also thy chastytie, whiche
thou haste had euer sence thy youthe:
and therefore hath he sent me to shewe
thee all these thynges, and to saye vnto thee: Be of good confort, and feare
not, and haste not with the times that
are paste to thynke vayne thinges, and
make not hast of the latter times. And
it hapned after this, ỹ I wept agayn,
and fasted seuen daies in like maner,
that I myghte fulfyll the three weekes: whyche hee tolde mee: In the
eyghte nyghte was my hearte vexed
wythin me agayne, and I beganne to
speake before the hyest: for my spyrite
was greatelye sette on fyre, and my
soule was in dystresse, and I said: O
Lorde, thou spakest vnto thy creature
Gen.1.a. from the begynning) (euen the fyrste
daye) and saydest. * Lette heauen
and earth be made, and thy worde was
a perfect worke. And then was there
the spirite, and the darknesses were
yet on euery side, and silēce: there was
no mans voyce as yet from thee. Thē
commaundedst thou a fayre lyghte to
come foorth out of thy treasures, that
thy worke might appeare and be sene.
Upon the second day thou madest the
spirite of the firmament, and commandedst it to part a sunder, and to make a
diuision betwixt the waters, that the
one part myght remayne aboue: And
the other benethe. Uppon the thyrde
day thou broughtest to passe, that the
waters were gathered in the seuenth
part of the earth: sixe partes hast thou
dryed vp, and kepte them, to thintent
that men myght sow and occupy husbandry therin. As soone as thy worde
wente foorthe, the worke was made.
For immediatly there was great and
innumerable fruite, and many diuers
pleasures and desires of temptation,
flowers of changeable colour & smell Gen.1.d
and this was done the third day. * Upon the fourth day, thou commādedst
that the Sunne should geue his shine
and the Moone her lyght: the starres
diddest thou set in order, * and gauest Deu.4.c
them a charge, to do seruice euen vnto
man, that was for to bee made. Upon
the fyft day, thou saydest vnto the seuenth part (where the * waters were Gen.1.c
gathered) that they shold bryng forth
dyuers beastes, foules, and fyshes.
And so it came to passe, that the dombe ℣
waters, and withoute soule, brought
foorth lyuyng beasts, at the commandement of God, that all people might
prayse thy wonderous workes. Then
bydst thou preserue two foules, ỹ one
thou calledst Enoch, and the other Leuiathan, and dyddest separate the one
from the other: for the seuenth parte
(namely, wher the water was gathered together) might not holde theym
bothe. Unto Enoch thou gauest one
part, whiche was dried vp the thirde
day, that he shoulde dwell in the same
part, wherin ar a thousand hyls. But
vnto Leuiathā, thou gauest the seuēth
part, namely the moyst, and hast kepte
hym

him to deuoure what thou wilte, and whan. Upon the syxte daye thou gauest commaundement vnto the earth, that before thee, it should bryng forth beastes, cattel, and all that creepe, and (besydes thys) Adam also, whome thou madest Lorde of all thy creatures. Of hym come we al, and the people also, whom thou haste chosen specially vnto thy selfe. Al thys haue I said now and spoken before thee, that I myght shewe how that the worlde is made for our sakes. As for the other people which also come of Adā, thou haste sayd, that they are nothing but be lyke a spetle, and haste lykened the aboundaunce of them vnto a drop that falleth frō the roofe of the house. And nowe O Lorde, the Heathen which haue euer bene reputed as nothing, haue begonne to be lordes ouer vs, and to deuour vs: but we thy people (whom thou haste called the firste borne, thy onely begotten, and thy feruent louer) are geuen into their handes and power. If the worlde now be made for our sakes, why haue we not the inheritaunce in possession wyth the worlde. How longe shal this endure?

¶ The. vii. Chapter.

And it happened after that I had spoken out these wordes, there was sente vnto mee an angel, which had bene by me also the nightes afore, and he sayde vnto mee: Up Esdras, and heare the woordes that I am comme to tell thee. And I sayde: speake on Lorde my God. Thē sayde he vnto me: The sea is set in a wyde place, that it myght be depe and great: but the entraunce is narrowe and smal lyke a ryuer. For who wold goe into the sea, to looke vpon it, and to rule it? If he wente not throughe the narowe, howe myght he come into the brode? Item another: A citye is buylded, and set vpon a brode field, and is ful of all goodes, the entraunce is narow and sodaine, like as yf there were a fyre at the ryghte hande, and a deepe water at the left, and as it were onely one straite path betwixt theym both, so small that there could but one man go there. If this citie now were geuen to an heyre and he neuer wente throughe the perilous waye, howe woulde he receaue hys inheritaunce? And I sayde: It is so Lord. Thē said hee: Euen so is Israel also a portion. And why, for their sakes haue I made the worlde: and when Adam transgressed my statutes, then was the thinge iudged that was done. Then were the entrances of the world made narowe, ful of sorowe and trauayle. They are but fewe and euyl, full of perels and laboure. For the entraunces of the fore worlde were wyde and sure, and brought immortall fruite.

If they nowe whiche are entred into this world may not comprehend these strayte and bayne thinges, much lesse may they comprehend and vnderstand the secrete thynges. Whye disquietest thou thy selfe then, seing thou art but a corruptible man? And what wouldest thou know, whereas thou art but mortal? And whye haste thou not receaued into thyne heart the thing that is for to comme, but that is presente? Then sayde I: O Lorde Lord, thou haste ordeyned in the lawe, that the ryghteous should inherite these thinges, but that the vnfaythfull and vngodye should perysshe. Neuertheiesse the ryghteous shal suffer strayte thinges, and hope for wyde: for they that haue lyued vngodly and suffred strayt thynges, shal not see the wide. And he sayde vnto me: There is no iudge aboue God, and none that hath vnderstandynge aboue the hiest. For there be manye that perysshe, because they despise the law of God, that is set before them. For God hath geuen strait commandement to such as come, that they knowe what they do, and howe they shold liue: and if they kept this, they should not be punished. Neuertheiesse they were not obediente vnto him, but spake agaynste him: ymagyned vaine thynges, and purposed to synne, and sayde moreouer, that there was no God, and that God regarded it not. Hys wayes haue they not knowen

Deu. 8. B

Ge. 18.
Exo. 3

2 Re. 24
2 pa. 4.
3 re. 17

swen, hys law haue they despised, and denied hys promises: in hys statutes and ordinaunces haue they not beene faythfull and stedfast, and haue not performed hys workes. And therefore Esdras: vnto the full, plentye: and to the emptye, emptines. Beholde the tyme shal come, that these tokens whiche I haue tolde thee, shall come to passe, and the bryde shal appeare, and the earth that now passeth away, shal be shewed, and whosoeuer is deliuered from the foresayde euels, shall see my wonders. For my sonne Iesus shalbe openlye declared, wyth those that be wyth him: and they that remayne, shalbe merie in foure hundred yeares. After these same yeares shall my sonne Chryst dye, and all menne that haue lyfe, and the worlde shalbe turned into the old silence seuē daies, lyke as in the fore iudgementes, so that no man shal remayne. And after seuen dayes, the world that yet awaked not, shalbe raised vp, and shall dye corrupte. And the earth shall restore those that haue slepte in her, and so shal the duste those that dwell in scylence, and the secrete places shal delyuer those that bee commytted vnto theym. And the moste hyest shalbe openly declared vpon the seat of iudgement, and all myserye shall vanishe awaye, and longe suffringe shalbe gathered together. But the iudgemente shal continue, the truth shal remaine, and faith shal waxe strong, the worke shal folowe, and the reward shalbe shewed: the ryghteousnes shal watch and the vnrighteousnes shal beare no rule. Then sayde I: * Abraham prayed first for the Sodomites, * and Moses for the fathers that synned in the wyldernes, and hee that camme after hym for Israel, in the time of Achas and Samuel: and * Dauid for the destruction, * and Salomon for theym that came into the Sanctuarye, * and Helias for those that receaued rayne, and for the dead, that he myghte lyue: and Ezekias for the people in the tyme of Sennacherib: and dyuerse other in lyke maner, which haue prayed for many. Euen so now, seinge the corrupte is growen vp, and wyckednes increased, and the righteous haue prayed for the vngodlye, wherefore shal it not bee so nowe also? He answered me, and saide: Thys presente worlde is not the end, there remayneth much honoure in it. Therefore haue they prayed for the weake. But the daye of doome shalbe the ende of thys tyme, and the begynninge of the immortalytie for to come, wherein all corruption banyshed, all volupteousnes is losed, al mysbeleefe taken away, ryghteousnes growne, and the verity spronge vp. Then shal no man bee able to saue him that is destroyed, nor to oppresse him that hath gotten the victorye. I answered then, and said: Thys is my fyrst and last saying: that it hadde bene better, not to haue geuen the earth vnto Adam: or els when it was geuen him, to kepe hym that hee should not synne. For what profit is it for men now in thys presente tyme to lyue in heauines, and after death to looke for punishment? O thou Adam what haste thou done? For though it was thou that synned, thou arte not fallē alone, but we al that come of the. For what profit is it vnto vs, if there be promised vs an immortall tyme, where as we medle wyth deadly workes? and that there is promised vs an euerlasting hope, where as our selues are euil and vaine, and that there are laied vp for vs dwellings of health & fredome, wher as we haue lined euil, and that the worshippe of the hyest is kept to defend them, which haue led a patient life, wheras we haue walked in the most wicked waies of al? And that there shalbe shewed a paradyse, whose fruit endureth for euer, wherin is fredome and medicyne, where as we shall not go in: for we haue walked in vnpleasaunte places: And that the faces of them, which haue abstyned, shal shine aboue the starres, wher as our faces shalbe blacke and darke: For while we lined and dyd vnrighteoustye, we consydered not that wee shoulde suffer therefore after death:

Then

Ge.18.d
*Exo.32
2Re.24b
*2pa.4,c
*3re.17.

The answered he me, and said: This is the consideration and thoughte of the battayle, whiche man hath vppon earth: that yf he bee ouercome, he shall suffer as thou haste said. But if he get the victorye, he shal receaue the thing that I saye. For thys is the lyfe, wherof Moyses spake vnto the people, whyle he lyued, sayinge: ✱ Chose the lyfe, that thou mayest lyue. Neuer theless, they beleued hym not, neither the prophetes after him. No nor mee whiche haue spoken vnto theym that heauines should not reache vnto them to their destruction, lyke as ioye is for to come ouer those that haue suffered them selues to be enfourmed in salua tiō. I aunswered then, and sayde: I knowe Lorde, that the hieste is mercyful, in that he hath mercye vpon them which are not yet in the world, and vpon those also that walke in hys lawe: and that ✱ he is paciente and long sufferynge towarde those that haue sinned in their workes, and that he is liberal to geue where as it requyreth: and that he is of great mercye, for hee multiplyed hys louinge kindnes towarde those that are present, and that are paste, and to them which are for to come. For yf he multiply not hys mercies, the worlde shall not be made lyuynge, wyth those that dwel therein. He geueth also, for yf hee gaue not of hys goodnes, that they whiche haue done euil myght bee eased from theyr wyckednes, the ten thousand parte of men should not be made lyuyng. And yf the iudge forgaue not those ỳ may be healed with his word, & if he wold stroye the multitude that stryueth, there shoulde be very fewe lefte in an innumerable multitude.

deu. 30.d

Rom. 2.a

¶ The viii. Chapter.

And he answered me, sayinge: The moste hyest made thys worlde for many, but ỳ world to come for fewe. I wil tel thee a similitude, Esdras: As when thou askest the earth, it shal saye vnto thee, that it geueth much moulde, wherof earthen vesselles are made, but little of it that gold commeth of. Euen so is it wyth the worke of thys world, ✱ There be many created, but fewe shalbe preserued. Then aunswered I and sayde: Then swalowe vppe the wit (thou soule) and deuour the vnderstanding, for thou art agreed to hearken and to geue care, and wyllyng to prophecye: for thou haste no longer space genen thee, but onelye to lyue. O Lord, wilt thou not geue thy seruants leaue that wee maye praye before thee, and that thou mayest geue sede vnto our heart, and builde our vnderstandynge, that there maye come fruit of it: and that euery one which is corrupte, and beareth the state and place of a man, maye lyue? For thou art alone, & we all are one workmanshyp of thy hands, lyke as thou hast sayd. And like as ỳ body is fashioned nowe in the mothers wombe, and geueste the members, and thy creature is preserued in fyre and water: and nyne monethes doeth thy worke suffer thy creature, which is fashioned in her: but the thing that preserueth, and it, that is preserued, shall bothe bee kepte together: and and when time is, the wombe deliuereth the thynge that is kepte and growen in her. For thou haste commaunded the breastes to geue mylke vnto the fruit, that the thyng whiche is created and fashioned, may be nozished for a tyme: and then thou dyspossest and ordrest it wyth thy mercye, bryngest it vp wyth thy ryghteousnes, nurturest it in thy lawe, and refourmest it wyth thy vnderstanding, mortifyest it as thy creature, and makest it lyuing as thy worke. Seynge then that thou destroiedst him, which wyth so great labours is created and fashioned through thy commaundemente, thou couldest lyghtlye ordeyne also, that the thynge whiche is made, might be preserued. And this I speak nowe of al menne in general: as thou knowest, but of thy people: for whose sake I am sorye: and of thy inheritaunce, for whose cause I mourn: and of Israel for whom I am woful: and of Iacob, for whose sake I am grieued, therefore begin I to praye before thee,

thee, for my self and for them, for I see the fall of vs, euen of vs, that dwell vpon earth. But I haue hearde the swiftnes of the iudge, whiche is to come: therfore heare my voice, and vnderstand my wordes, and I shall speke before thee. This is the beginnyng of the wordes of Esdras, before he was receaued: O Lorde, thou that dwellest in euerlastyngnesse, whose eyes are lyft vp in the ayre, whose stoole is exceading hye, whose glorye and maiestye maye not be comprehended, before whō the hostes of heauē stand with trembling, whose keping is turned in wynde and fyre, whose word is true, whose talking is stedfast, whose commaundement is stronge, whose ordynaunce is fearefull, whose loke drieth vp the depthes, whose wrath maketh the mountaynes to melte awaye, and whose truth beareth witnes. O hear the prayer of thy seruaunt, and marke with thyne eares the petition of thy creature. For whyle I lyue, I wyll speake, and so longe as I haue vnderstanding, I will answer. O loke not vpon the synnes of thy people, which serue in the trueth. Haue no respecte vnto the wicked studies of the Heathen, but to the desire of those that kepe thy testimonyes with sorowes. Thinke not vpō those that do walke sayndlye before thee, but vpon them, which with will haue knowen thy feare. Let it not be thy will to destroy them, whiche haue had beastlye maners, but to loke vppon them that haue clearly taught thy lawe. Take thou no indignation at them, whiche are worse then beastes: but loue them, that alway put their trust in thy righteousnes and glorye: for we and oure fathers haue all the same sickenes and disease, but because of our sinnes thou shalt be called mercifull. For yf thou hast mercy vpon vs, thou shalt be called mercifull, where as we haue no workes of ryghteousnes: for the rygh
C teous whiche haue layed vppe manye good workes together, shall oute of their dedes receue reward. For what is man, that thou shouldest take displeasure at hym? Or what is the corruptible & mortall generation, y thou shouldest be so rough towarde hym? 2 Par 6.
* For of a trueth there is no man among them that be borne, but he hath dealt wickedly: and among the faythfull ther is none, which hath not done amysse. For in this (O lord) thy righteousnes and thy goodnes shalbe praysed and declared, if thou be mercyfull vnto them, which are not rich in good workes. Then aunswered he me, and sayd: Some thinges hast thou spoken aright, and accordyng vnto thy wordes it shal be. For I will not vereiye considre the workes of them, whiche haue synned before deathe, before the iudgement, before destruction, but I wil reioyce ouer the worke & thought of the ryghteous. I wyll remember also the pilgremage, the holy making and the reward. Like as I haue spoken now, so shall it come to passe. For as the husbandman soweth much sede vpon the ground, and planteth manye trees, and yet alway the thyng that is sowen or planted is not all kept sake, neyther doeth it all take rote: Euen so is it of theym that are sowen in the world, they shall not all be preserued. I answered then and sayd: If I haue found grace, then let me speake. Lyke as the husband mans sede perysheth, if it receaue not rayne in due season, or if ther come to much rayne vpon it: Euen so perysheth man also, whyche is created with thy hands, and is like vnto thyne owne ymage, and to thy selfe, for whose sake thou hast made all thinges, and lykened him vnto the husband mans sede. Be not wroth at vs, O Lord, but spare thy people, and haue mercy vpon thyne owne inheritaunce: O be mercifull vnto thy creature. Then answered he me and sayd: Thinges present are for the present, and thinges to come, for such as be to come. For thou lackest yet muche, scynge thou mayest loue my creature aboue me: I haue ofte tymes drawen nye vnto thee, but neuer to the vnrighteous. In this also thou art marueious before the hyest, in that thou

Gen. 4.a

D

haste humbled thy selfe, as it becommeth the, and hast not regarded thine owne selfe, that thou arte had in such honoure among the ryghteous. Therfore shall great wretchednes and mysery come vpon them, that in the latter time shall dwel in the worlde, because they haue walked in great pride But vnderstand thou for thy self, and seke out glory for such as be lyke the: for vnto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousnesse made readye, a citye is buylded for you, and a reste is prepared, yea perfect goodnes and wisedome. The roote of euyll is marked from you, the weakenes, and mothe is hyd frome you, and into hell flyeth corruption in forgetfulnes. Sorowes are vanyshed away, and in the ende is shewed the treasure of immortalitye. And therfore aske thou no more questions concernynge the multitude of them that perysshe. For they haue taken libertie: despised the hyest, thought scorne of his lawe, and forsaken his waye. Moreouer, they haue
Psa. 14 a trodden down his righteous, and · said in their herte, that there is no God, yea and that wittingly, for they dye. For lyke as the thynge that I haue spoken of, is made ready for you: Euē so is thirste and payne prepared for them. For it was not hys wyll that men shoulde come to naught, but they wich be created, haue defiled the name of hym that made theym, and are vnthankefull vnto him, which prepared lyfe for theym. And therefore is my iudgement now at hand. These thinges haue I not shewed vnto all men, but vnto fewe, namely vnto thee, and to such as be like the. Then answerd I and sayde: Behold O Lorde, nowe hast thou shewed me the multitude of the tokens, whiche thou wilte begyn to do at the last: but at what tyme and when, thou hast not shewed me.

¶ The. ix. Chapter.

3 HE answered me then & sayde: Measure thou the tyme dilygentlye in it selfe, when thou seest that one part of the tokens come to passe, whyche I haue tolde thee beefore: So shalte thou vnderstande, that it is the very same tyme, wherin the Hyest will begynne to visite the worlde, whiche he made. And when there shall be an earthe quake and vproare of the people in the worlde, then shalte thou well vnderstand, that the most hyest spake of those thinges, frō the dayes that were before thee, euen from the begynnyng. For lyke as all that is made in the worlde hath a beginning and end, and the ende is manyfest: Euen so the tymes also of the hyest haue plain beginnings in wonders and signes, and the ende in worckynge and in tokens. And euery one that shalbe saued, and shall be able to escape by hys workes and by faythe, wherin ye haue beleued, shalbe preserued from the sayd perils: and shall see my sauioure in my lande, and within my borders, for I haue halowed me from the world. Then shall they be in carefulnesse, whiche nowe haue abused my wayes: and they that haue cast them out dispitefullye, shall dwell in payne. For suche as in their life haue receaued benefites, and haue not knowen me, and they that haue abhorred my lawe, whyle they had yet fredome, and when they had yet open leysure of amendemente and conuersion, and vnderstode not, but despysed it: the same muste knowe it after deathe in payne. And therefore be thou nomore carefull, how the vngodly shalbe punyshed, and howe the ryghteous shall be saued, and whose the world is, and for whom the worlde, and when it is. Then answered I and sayd: · I haue B
talked before, and now I speake, and 4 Esc. 8. b
will speake also hereafter, that there be many mo of them whiche perysshe, then shalbe saued, lyke as the floude is greater then the droppes. And he answered me, saying: lyke as the field is, so is also the sede: as the floures be, so are the coulours also: suche as the workeman is, such is also the worke: and as the husband man is hym selfe, so is hys husbandrye also, for it was the tyme of the worlde. And when I

prepared.

prepared for theym that are nowe, or euer the worlde was made, where in they should dwell, then was there no man that withstode me. Nowe when euery one was, and the maker also in the world, whiche is nowe prepared, and the moneth that ceaseth not, and the lawe, whyche is vnsearcheable, their maners were corrupte. Soo I considred the world, and beholde, ther was peryll, because of thoughtes that were come into it. And I sawe, and spared theim greately, and haue kepte me a wyneberye of the grapes, and a plante frome amonge manye generacions. Let the multitude peryshe then, whiche are growen vp in vayne, and let my grape and wyneberry be kepte: euen my plante, for with greatte laboure haue I made it vp. Neuertheless, yf thou wylte take vpon thee yet seuen dayes moo (but thou shalte not faste in them) goo thy waye then into the fielde of floures, where no house is buylded, and eate onely of the floures of the field, taste not flesshe, drinke no wyne, but eate floures onelye. Praye vnto the Hyest continually, so C wyll I come, and talke with the. So I wente my waye and came into the fielde whiche is called Ardath (lyke as he commaunded me) and there I sat amonge the floures, and dyd eate of the hearbes of the fielde, and the meate of the same satisfyed me. After seuen dayes I sat vppon the grasse, and my herte was vexed within me lyke as afore: and I opened my mouth and beganne to talke before the Hyest, and sayde: O LORDE, thou Exo.19d that shewest thy selfe vnto vs, • thou Deut.4d haste declared and opened thy selfe vnto oure fathers in the wyldernesse, in a place, where no man dwelleth, in a baren place, when they came oute of Egypte, and thou spakest, sayinge: Heare me, O Israell, and marke my wordes, thou sede of Jacob: Behold, I sowe my lawe in you, and it shall brynge fruite in you, and ye shall bee honored in it for euer. For our fathers which receiued the lawe, kept it not, and obserued not thyn ordinances and statutes, and the fruit of thy lawe was not declared, for it might not. for why it was not thyne. • For they that re- Deu. 32. f ceiued it, perysshed because they kepte not the thyng that was sowen in the. It is a custome when the ground receaueth sede, or the sea a ship, or a vesselle meate and drynke, that when it perisheth, or is broke, wherin a thyng is sowen, or wherin any thing is put: the thynges also peryshe, and are broken, whiche are sowen or put therin. But vnto vs it hath not happened so: D for wee that haue receyued the lawe, peryshe in synne, and our heart whyche also receaued the law: Not withstandynge, • the Lawe perisheth not, Esa.40 a but remaynethe in hys laboure. And 2.tim.2 a when I consydered these thynges in my hearte after thys manner, I looked aboute me wyth myne eyes, and vppon the ryght syde. • I sawe a wo- 4.Es. 10 man, which mourned sore, made great lamentation, and wept with a lowde voyce: her cloathes were rent in pieces, and shee hadde ashes vppon her heade. Then let I my thoughtes go, that I was in, and tourned me vnto her, and sayd: Wherfore wepest thou? why arte thou so sory, and discomforted? And she sayd vnto me: Syr, let me bewayle my selfe, and take yet more sorowe: for I am sore vexed in my mynde, and brought very lowe. And I sayde vnto her: What ayleth thee? Or who hath done any thyng to thee? Tell me. She sayde: I haue bene vnfruitfull and barcyn, and haue hadde an husbande thyrtye yeares. And these thyrtye yeares I doo nothynge elles daye and nyghte, and all howers, but make my prayer to the Hyest. After thyrtye yeares GOD heard me thy handmayden, & loked vpon my miserie, consydred my trouble and gaue me a sonne, and I was glad of hym, so was my husbande also, and all my neyghbours, & we gaue greate honoure vnto the Myghtie. And I nourysshed hym wyth great trauayle. So when he grewe vp, and came to the tyme, that he should haue a wyfe, I made a feast.

The. x. Chapter.

AND it happened that whē my sonne went into hys chamber he fel dowe, and dyed: then ouerthrewe we al the lyghtes, and all my neighbours rose vp to conforte me. Then toke I my rest vnto the second day at nyght: and when they hadde al rested, that they myghte comforte me, I rested and also rose vppe by nighte, and fledde, and am comme hither into thys fyelde as thou seest: and am purposed not to come in the citye, but to remayne here, and neyther to eate nor drynke, but continually to mourn and to faste, vntyl I dye. Then let I my meditations and thoughtes fall, that I was in, and spake to her in displeasure: Thou foolysh woman, seest thou our heuines and mourninge, and what happeneth vnto vs: how Sion our mother is all wofull, and sory, and howe shee is cleane brought dowe and in mysery: seing we be all nowe in heauines, and make oure mone (for we be all sorowful.) As for the heuynes that thou takest, it is but for one sonne. Demaunde the earth, and shee shal tel the, that it is she which ought (by reason) to mourne, for the fall of so manye that growe vppon her. For from the begynnyng al men are borne of her, and other shal come: and behold they walke almoste al into destruction, and manye of theym shalbe rooted oute. Whoe shoulde then (by reason) make more mourninge then she, that hath loste so greate a multitude: and not thou which art sorye, but for one. But yf thou wouldest saye vnto me: My mourning is not lyke the mournyng of the earth, for I haue loste the fruite of my body, which I bare with heaupnes: but the earth is accordyng to the maner of the earth, and the present multitude goeth agayne into her as it is come to passe. Then say I vnto thee: lyke as thou hast borne wyth trauayle and sorowe, euen so the earth also from the begynninge geueth her fruite vnto manne, of hym that made her. And therefore wythholde thy sorowe and heauines by thy selfe, and looke what happeneth vnto the, beare it stronglye. For yf thou iudgest the marcke and ende of God to be righteous and good, and receauest hys counsel in tyme, thou shalt be commended therein. Go thy way then into the citye to thy husband. And she sayd vnto me: that wyll I not do, I wyl not go into the citye, but here wil I dye. So I commened more with her and said: Doe not so, but be counselled, and folowe me: for howe manye falles hath Sion? Be of good comfort because of the sorowe of Jerusalem. For thou seest that our sanctuary is laid waste, & our aulter broken, our tēple destroyed, our playinge of instrumentes and syngynge layed dowe, the thankes geuing put to silence, our mirth is banyshed awaye, the lyghte of oure candlestycke is quenched, the arcke of the couenaunte is taken from vs, all our holy thyngs are defiled, and the name that is called vpon ouer vs, is dyshonoured: our childzen are put to shame, our pryestes are brente, oure Leuytes are caried away into captiuitye, oure byrgyns are defyled, and oure wyues rauished, our ryghteous men spoyled, and our chyldzen destroyed, our yong men are brought in bondage, and our stronge worthyes are become weake: and Sion (whyche seale is the greatest of al) is louted vp from her worshyp: for she is deliuered into the handes of theym that hate vs. And therefore shake of thy great heaupnes, and put away the multitude of sorowes: that the myghty may be merciful vnto thee, and that the hyest maye geue the rest from thy labour and trauaile. And it happened, that when I was talkyng wyth her, her face dyd shyne, and glyster, so that I was afrayde of her, and mused what it myght be. And immediatly she cast out a great voice, verye feareful, so that the earth shoke at the noyse of the woman: and I loked, and beholde, the woman, appeared vnto mee nomore: but there was a Cytye buylded, and a place was shewed

Heb. 11.

4. Esr. 4

4. Esd.

swed frome the grounde and foundacion. Thenne was I afrayde, and
C cryed wyth a lowde voyce, and sayde:
4.Esd.4.a where is Uriell the angell, • whiche
came to me at the fyrst? For he hathe
caused me to comme in many consyderations and hys thoughtes, and myne
ende is turned into corruption, & my
prayer to rebuke. And as I was speakyng these wordes, he came vnto me,
and loked vpon me, and I laye as one
that had bene dead, and myne vnderstandyng was altered, and he toke me
by the ryght hande, and comforted me,
and sette me vpon my fete, and sayde
vnto me: What ayleth thee? and why
is thyne vnderstandyng vexed? and
the vnderstandyng of thy hearte, and
wherfore arte thou sory? And I said:
Because thou haste forsaken me: and
I haue done • accordyng vnto thy wor-
4.Esd.9. des: I went into the fielde, and there
haue I seene thynges, that I am not
able to expresse. He sayde vnto mee:
Stand vp, and be manly, and I shall
geue thee exhortation. Then sayd I:
Speake vnto me my Lord, forsake me
not, least I dye in vayne: for I haue
sene that I knew not, and heard that
I doo not know. Or shall my vnderstandyng bee disceaued, & my mynde?
But nowe I beseche thee, that thou
wilt shew thy seruaunt of this wonder. He answered me then and sayd:
Heare me, and I shall enfourme thee,
and tell thee wherfore thou art afraid,
for the hyest hath opened many secrete
thynges vnto theee. He hath sene that
thy way is right, and that thou takest
sorowe contynuallye for thy people,
and makest great lamētation for Sion: and therfore vnderstande the visiō, whiche thou sawest a little while
agoe after this maner: Thou sawest
a woman mournynge, and thou haste
comforted her: Neuertheless, nowe
seest thou the lykenes of that woman
noo more, but thou thoughtest there
was a Citie builded: and lyke as shee
tolde thee of the fall of her sonne, so is
thys the answere: The woman whō
thou sawest, is Syon, and where as
she tolde thee, that she hath ben thyr-
tye yeres vnfruitfull and barein, those
are the .xxx. yeres, wherin there was
no offerynge made in her. But after D
xxx. yeres Salomon buylded her, and
offred, and then bare the bareyn a son.
And where as she tolde thee: that shee
nourysshed hym with labor, that was
the dwellynge of Jerusalem. But
where as she told thee that her sonne
dyed, when she came into her chaumber, that is the fal of Jerusalem. And
thou sawest her lykenesse, howe shee
mourned for her sonne: and what els
hapned vnto her, I haue shewed the.
And nowe God seeth, that thou arte
sorye in thy mynde, and suffrest frome
thy hert for her, and so hath he shewed
thee her clerenesse, and the fayrenesse
of her beautie. And therfore I badde
thee remayne in the fielde where noo
house is buylded. For I knewe that
the Hyest wold shew this vnto thee,
therfore I cōmanded thee to go into
the field, where no foūdation nor buil
dynge is. For in the place where the
Hyest wyll shew his citie, there shall
be no mās building. And therfore fear
not, and let not thyne heart be afrayd,
but goe thy way in, and see the glorious and fayre buyldynge, and howe
great it is, & how great thou thinkest
it after the measure of thyne eies, and
then shalt thou heare as much as thyn
eares may comprehend. For thou art
blessed aboue many other, and art called with the Hyest, as the fewe. But
to morow at nyght thou shalt remain
here, and so shall the Hyest shew thee
visions of hye thynges, which he will
doo vnto them, that dwell vpon earth
in the last dayes. So I slept the same
nyght, lyke as he commaunded me.

The .xi. Chapter.

THen sawe I a dreame, and be- B
hold, there came vppe from the
sea an Egle, whiche hadde .xii.
wynges, and thre heades. And I sawe
and beholde, he spredde hys wynges
euer all the earth, and all the wyndes
of the ayre blewe in them, and so they
were put together agayn. And I be-
healde, and oute of his feathers there

grewe other lyttle contrarye fethers: the heades rested, the head in the middest was greater then the other, yet rested it wyth the residue. Moreouer I sawe, that the Egle flewe wyth hys wynges, and reygned vpon earth, and ouer all theym that dwell vppon the earth: and I sawe that al thinges vnder heauen, were subiecte vnto him, and no man spake agaynst him, no not one creature vpon earth. I sawe also, that the Egle stode vp vpon hys clawes, and gaue a sounde with his fethers, and a voyce, sayinge after thys maner: watch not altogether, slepe euery man in his owne place, & watch for a tyme, but let the heades be preserued at the last. Neuertheles I sawe that the voyce went not oute of hys heades, but from the middest of his body. And I numbred hys contrarye fethers, and beholde, there were eyghte of them. And I loked, and beholde vpon the ryght syde there arose one fether, and reygned ouer al the earthe.

B And it happened, that when it reigned, the ende of it came, and the place therof appeared no more. So the next folowing stoode vp, and reygned, and had a greate tyme, and it hapened that when it reigned, the end of it came also lyke as the first, so that it appeared nomore. Then came there a voice vnto it, and sayde: Heare thou that haste kept in the earth so longe, this I saye vnto thee, before thou beginnest to appeare nomore: There shal none after thee attayne vnto thy tyme. Then arose the thyrde: and reygned as the other afore, and appeared nomore also. So went it with all the residue one after another, so that euerye one reygned, and then appeared nomore. Then I looked, and beholde, in processe of tyme the fethers that folowed were set vp vpon the ryghte syde, that they myght rule also: and some of them ruled, but within a whyle they appeared nomore: for some of them were set vp, but ruled not. After thys I loked, and behold the twelue fethers appeared no more, nor the twoo wynges: and there was nomore vpon the Egles body, but twoo heades that rested and syxe fethers. Then sawe I also that the syxe fethers were parted in twoe, and remained vnder the heade, that was vpon the ryghte side, for the C foure continued in their place. So I loked, and behold, they that were vnder the wynges, thoughte to sette vp theym selues, and to haue the rule.

Then was ther one set vp, but shortly it appeared nomore, and the second was sooner away then the first. And I beheldе and lo, the two thought also by themselues to reigne, and when they so thought, behold, there waked one of the heades that were at reste, namelye, it that was in the myddest, for that was the greater of the twoe heades. And thenne I sawe, that the twoe heades were kylled wyth hym, and the heade was turned wyth them that were by hym, and dydde eate vp the two vnder wynges, that wouide haue reygned. But thys head put the whole earth in feare, and bare rule in it ouer al those that dwelt vpon erth, with muche labour, and he hadde the gouernaunce of the world, ouer al the foules that haue bene. After thys, I looked, and beholde, the heade that was in the middest sodeinly appered nomore, lyke as the wynges: then came the two heades, which ruled vpon earth, and ouer those that dwelte therin. And I beheld, and lo, the head vppon the ryghte syde, deuoured it that was vppon the lefte syde. And I heard a voyce, whyche sayde vnto me: looke before thee, and consider the thinge that thou seest. Then I sawe, and beholde, as it were a lion that roreth, renning hastely out of the wood and he sent out a mannes voyce vnto the Egle, and sayde: Heare thou, I wyl talke wyth thee, and the hiest shal saye vnto thee: Is it not thou that hast the victory of the foure beastes, whom I made to reygne vppon earth and in my worlde, and that the D ende of theyr tymes might come thorough them: And the fourth cam, and ouerranne all the beastes that were past, and had power ouer the worlde

wyth

wyth great fearefulnes, and ouer the whole compasse of the earth, with the moste wycked labour, and so longe time dwelte he vppon the earth with dyscease, and the earth haste thou iudged not wyth trueth. For thou haste troubled the meke, thou hast hurt the peaceable and quiet, thou haste loued lyers, and destroied the dwellinges of them that brought forth fruit, and hast cast downe the walles of such as dyd thee no harme. Therfore is thy wrõgeous dealinge and blasphempe come vp vnto the hyest, and thy pryde vnto the myghtye. The hyest also hath looked vppon the proude tymes, and beholde, they are ended, and their abhominations are fulfylled. And therfore appeare nomore thou Egle, and thy horrible wynges, and thy wycked fethers, and thy vngracious heades and thy synful clawes, and al thy vain body: that the earth maye bee refreshed, and come agayne to her self, whan she is delyuered from thy violence, and that she may hope for the iudgemente and mercy of him that made her.

The.xii. Chapter.

AND it happened when the Lyon spake these words vnto the Egle, I sawe and beholde, the head that afore had the vpper hande, appered no more: neither dyd the four wynges appere any more that came to him, and were sette vp to raygne, and their kingdom was smal and ful of vproure. And I sawe, and beholde, they appeared nomore, and the whole body of the Egle was brent, and the earth was in great fear Then awaked I out of the traunce of my mynde, and from greate feare, and sayde vnto my spyrite. Lo, thys haste thou geuen me in that thou searchest out the wayes of the hyest: lo, yet am I wery in my mind, and very weake in my spirite, and lyttle strength is there in me, for the great feare that I receiued thys nyght. Therfore wil I nowe beseche the hiest, that hee wyll comfort me vnto the end: and I sayde, Lorde Lord, yf I haue found grace be fore thy syghte, and yf I am iustifyed with the before many other, and if my prayer be come vp before thy face, comfort me then, and shewe mee thy seruaunte the interpretation and plaine differẽce of thys horrible sight, that thou mayest perfectlye comforte my soule: for thou haste iudged me worthye, to shewe me the laste of tymes. And he sayde vnto me: thys is the interpretation of thys syght. The Egle whom thou sawest come vp from the sea, is the kingdome • which was Dan.7.c
sene in the vision of thy brother Daniel, but it was not expounded vnto hym, for nowe I declare it vnto thee. B
Beholde, the dayes comme, that there shal ryse vp a kingdome vppon earth, and it shalbe feared aboue al the kingdomes that wer before it. In the same kingdome shal.xii. kinges reigne, one after another. For the seconde shall begyn to reygne, and shall haue more time then the other twelue: and this do the twelue wynges signify, which thou sawest. As for the voyce that spake, and that thou sawest goe oute from the heades, but not from the bodye, it betokeneth, that after the tyme of the kyngedome, there shal aryse greate stryuynges, and it shal stande in peryll of fallynge: neuertheless it shall not yet fall, but shalbe sette into hys beginning. And the eyght vnderwinges which thou sawest hãg vnto the wynges of him betokẽ, that in him ther shal arise. viii. kings, whose time shalbe but smal, and their yeres swift, and two of them shal beare. But whẽ the middest tyme commeth, there shal be foure kepte in the tyme, when hys time beginneth to come that it may be ended, but two shall be kept vnto the end. And where as thou sawest three heades resting, this is the interpretation: In his last shall the Hyest rayse vp three kyngdomes, and cal many agayne into them, and they shall haue C
the dominion of the earth, and of those that dwelle therein, wyth muche labour aboue all those that were before theym. Therefore are they called the heades of the Egle: for it is they that

shall bynge forthe his wickednes a-gayne, and that shall performe and finyshe his iaste. And where as thou sawest, that the greate head appeareth nomore, it signifieth, that one of them shall dye vppon his bed, and yet with payne, for the two that remayne, shall be slayn with ỹ sword. For the sword of the one shall deuoure the other, but at the laste shall he fall thorowe the sword him selfe. And whereas thou sawest two vnderwings vpon the head that is on the ryght syde, it signifyeth that it is they, whom the Hyest hath kepte vnto their ende: thys is a small kingdome, & full of trouble. The Lion whom thou sawest rysyng out of the wood, and roaring, and speaking vnto the Egle, and rebukynge him for hys vnrighteousnesse, is the wind, which the Hyest hath kept for them, and for their wickednes vnto the end: he shal reproue them, and rent them a sunder before them. For he shall set them ly-uyng before the iudgement, and shall rebuke them: for the residue of my peo ple shall he deliuer with trouble, these that be preserued ouer myne endes: and he shall make them ioyfull vntill the comming of the day of iudgement, whereof I haue spoken vnto the from the begynnynge. Thys is the dreame that thou sawest, and this is the inter pretacion. Thou onely hast bene mete to knowe the secret of the hyest. Ther fore wrote all these thinges that thou haste sene in a booke, and hyde them, and teache them the wyse in the peo-ple, whose hertes thou knowest may comprehende and kepe these secretes. But wayte thou here thy selfe yet se-uen daies moo, that it may be shewed thee, whatsoeuer it pleaseth the Hyest to declare vnto thee, and with that he went his way. And when al the peo-ple perceaued, that the seuen dayes were past, and I not come agayne in-to the citie, they gathered them all to-gether from the leaste vnto the moste, and cam vnto me, and sayd: what haue we offended the: and what euyll haue we done against thee, that thou forsa-kest vs, and syttest here in this place: For of all people thou onely arte left vs, as a grape of the vyne, and as a can dell in a darke place, and as an hauen and shyp preserued from the tempest. Haue we not euls aduersitye ynough, but thou must forsake vs: Were it not better for vs, that we had bene brente with Sion? For we are not better, then they that dyed there: and they wept with a loude voyce. Then aun-swered I them and sayd: Be of good comforte O Israell, and be not heauy thou house of Jacob: for the Hyest hath you in remembraunce, and the mighty hath not forgotte you in ỹ tẽ-ptation. As for me, I haue not forsaken you, neither am I departed from you: but am come into this place to praye, because of the misery of Israell, that I might seke mercy for the low estate of youre Sanctuarye. And nowe go your waye home euery man, and after these dayes wyll I come vnto you. So the people went their waye into the city, like as I commaunded them: but I remayned styl in the field seuen dayes, as the Angell bad me, and dyd eate onely of the flowres of the fielde, and hadde my meate of the herbes in those dayes.

The .xiii. Chapter.

AND it happened after the se-uen dayes, that I dreamed a dreame by nyght. And behold there arose a wynde from the sea, that it moued all the floudes thereof. And I loked, and beholde: the man was stronge and increased with the clou-des of heuen: and when he turned his countenance to consider, all the thin-ges trembled that were seene vnder him: and when the voyce went out of his mouthe, all they brente that herde him, lyke as the earth when it feleth the fire. After those I sawe, and be-holde, there was gathered together a multitude of men out of number from the foure windes of the heauen, to fighte agaynst the man, that came out from the sea. And I loked, and behold he graued hym selfe a greate moun-

tayne

tayne, and shewe vp vpon it. But I
woulde haue seene the order or place,
wherout the hill was grauen, and I
could not. I sawe after these, that all
they which cam to fight against him,
were sore afrayed, and yet durste they
fighte. Neuertheless, when he sawe
the fearsenes and violence of the peo-
ple, he nether lyfte vp hys hande nor
helde sweard, nor anye weapon: but
onely (As I sawe) he sent out of hys
mouthe, as it had bene a blaste of fyre,
and oute of hys lyppes the wynde of
the flame: and out of his tonge he cast
oute sparkes and stormes, and they
were all myxte together: the blaste of
fire, the wynde of the flames, and the
great storme, and fel with a rushe vp-
pon the people, whiche was prepared
to fyghte, and brente them vp euery-
chone: so that of the innumerable mul
titude there was nothynge seene, but
B oncly duste and smoke. When I sawe
thys, I was afrayde. Afterwarde
sawe I the same man come downe
from the mountayne, and callyng vn-
to hym another peaceable people: and
there came muche people vnto hym:
some were glad, some were sory, some
of them were bound, so that they wer
caryed and brought forth. Then was
I sicke thorowe greate feare, and I
awaked, and sayde: thou hast shewed
thy seruant all thy wonders from the
begynnynge, and haste counted me
worthye, that thou myghtest receaue
my prayer: shew me nowe yet the in-
terpretation of this dreame. For thus
I cõsider in my vnderstading: wo vn
to them that shall be left in those days
and much more wo vnto them that ar
not lefte behynde: for they that were
not left, were in heauines. Now vn-
derstand I the thinges that are layed
vp in the latter dayes which shal hap-
pen vnto theym, and to those that are
not lefte behynde. Therfore are they
come into great parels, and many ne-
cessities, like as these dreames declare.
Yet is it easier, that he which sûffreth
hurte, come in these, then to passe a-
way as a cloude out of the world, and
not to se thy thinges that shall happen
in the last. Then answered he me, and
sayde: The interpretation of the sight
shall I shewe thee, and I wyll open
vnto thee, the thing that thou hast re-
quired. For thou hast spoken of them
that are lefte behynde, and thys is the
interpretacion. He that taketh awaye
the peryll in that tyme, hath kept hym
selfe. They that be fallen into harme,
are suche as haue sworkes and fayth
vnto the moste mightye. Knowe it, is
therfore, that they whiche be lefte be-
hynde, are more blessed, then they that
be deade. This is the meanyng of the
vision. Where as thou sawest a man
commyng vp from the depe of the sea,
the same is he, whom God the Hyest
hath kepte a greate season, whyche by
hys owne selfe shall deliuer his crea-
ture, and he shall order them that are
left behynde. And where as thou sa-
west, that out of his mouth ther came
a blaste of wynde, fire and storme, and
howe that he lifte vp neyther sweard
nor weapon, but that the rushynge in
of him destroyed the whole multitude
that came to fight agaynst him: it sig-
nifyeth, that the dayes come, when
God will deliuer them that are vpon
earth, and in a traunce of mynd shal he
come vppon theym, that dwell in the
earth. And one shal vndertake to fight
agaynst another, one citye agaynst an
other, one place agaynst another, one mat. 24. a.
people agaynst another, & one realme
agaynst another. When this commeth
to passe, then shall the tokens come,
that I shewed thee before: and then
shal my sonne be declared, whom thou
sawest clyme vp as a man. And when
all the people heare his voyce, euery
man shal in their owne land leaue the
battayle that they haue one agaynste
another, and an innumerable multi-
tude shalbe gathered to ether, as they
that be wyllyng to come, and to ouer-
come hym by syghtyng. But he shall
stande vpon the toppe of the mounte
Sion. Neuertheles Sion shal come,
and shall be shewed, beynge prepared
and buylded for all men, lyke as thou
sawest the hyll grauen forth without
any handes. But my sonne shall re-

bake the people that are com, for their wickednes, with the tempest, and for their cupll ymaginacions: and theyr paynes wherwith they shalbe punyshed, are likened vnto the flame: and without any laboure, shall he destroy them, euen by the law, which is compared vnto the fire. And whereas thou sawest, that he gathered another peaceable people vnto hym: those are the ten trybes whiche were caryed away preſoners oute of their owne lande,
4 Re. 17a • in the tyme of Oseas the kynge, whom Salmanasar the kyng of Assyria toke preſoner, and caryed awaye ouer the water, and so came they into another lande. But they gaue theym this councell, that they shoulde leaue the multitude of the heathen, and to go forth into a farther countrie, wher neuer mankynde dwelte: that they might ther kepe their statutes, which they neuer kept in their owne lande. And so they entred in at the narowe passages of the water of Euphrates,
D and God shewed tokens for theym, •
Exo. 13 c and helde styll the floude till they wer
Iosu. 3. d passed ouer, for thorowe the countrey there was a greate waye, namely of a yere and a halfe iourney, for the same region is called Asareth. Then dwelt they there vnto the latter tyme: and when they come forthe agayne, the Hyest shall holde styll the sprynges of the streame agayne, that they maye go thorow, therfore sawest thou the multitude with peace. And they that be lefte behynde of thy people, are those that be founde within my border.

Now when he destroyeth the multitude that is gathered together, he shal defende hys people that remayne, and then shall he shewe them great wonders. Then sayde I: O Lorde, Lord, shewe me this, wherfore haue I sene the man commyng vp from the deepe of the sea? And he sayd vnto me: Like as thou canneſt neyther seke oute nor knowe these thynges that are in the deepe of the sea, euen so mayest thou not se my sonne, or those that be with him, but in the tyme of the day. Thys is the interpretation of the dreame, which thou sawest, therfore thou only arte here lyghtened: for thou haste forsaken thyne owne lawe, and applyed thy dylygence vnto myne, and soughte it. • Thy lyke haste thou ordred in wisdome, and • hast called vnderstandynge thy mother, and therfore haue I shewed thee, the treasure of the Hyest. After three dayes I will shewe thee more, and talke with thee more at large, yea heauy and wonderous thynges wyll I declare vnto thee. Then wente I forthe into the field, geuing praise and thanks greatlye vnto God, because of his wonders which he dyd in tyme, and because he gouerneth the same, and such as is in time, and there I sat three dayes.
3 Reg. 19 • Pso. 77

¶ The .xiiij. Chapter.

VPon the thirde daye I satte vnder an oke tree, then came there a voyce vnto me oute of the bushe, and sayd: Esdras, Esdras? And I sayde: here am I Lorde, and stode vp vpon my fete. Then spake he vnto me: • in the bushe dyd I appeare vnto Moyses, and talked with hym, when my people serued in Egypte. And I sent him, and ledde my people out of Egypt, and brought him vpon the mount Sion, where I helde him by me a longe season, and told him my wonderous wordes, and shewed him the secretes of the times and the ende, and commaunded him, sayinge: These wordes shalt thou declare, and not hide them. And nowe I say vnto the, that thou lay vp in thyne hert the dreames that thou haste sene, and the interpretacions whiche I haue shewed thee: for thou shalt be receaued of all, thou shalte bee turned and remayne with my councell, and with such as be lyke thee, vntyll the tymes be ended. For the worlde hath loste hys youthe, and the tymes beginne to waxe olde. For the time is deuided into twelue parts and ten partes of it are gone already, and halfe of the tenth part: yet remayneth there that whyche is after the halfe of the tenthe parte. Therefore

Mat. 2
1. Joh.

prepare

prepare and ordre thy house, and re-
forme thy people: confort such of them
as be in trouble, and tell nowe of the
destruction: let go from thee mortall
thoughtes, cast away the burthens of
man. Put of the weake nature: Laye
vp in some places, the thoughtes that
are most heuy vnto thee, and hast thee
to flee from these times: for such cuyll
and wickednesse as thou haste nowe
Mat. 24. 1. Joh. 2 sene happen, shall they doo yet muche
woorse. • For the weaker that the
worlde and the tyme is, the more shall
syn and wickednes increase, in them
that dwell vpon earth. For the truth
is fledde farre awaye, and leasynge is
hard at hande. For nowe hasteth the
vision to come, that thou haste seene.
Then answered I before thee, & said:
Behold Lord, I wyl go as thou hast
commanded me, and reforme the peo-
ple whiche are present. But they that
shalbe borne afterward, who will ex-
horte, or rebuke theym? Thus the
worlde is set in darknes: and they that
dwell therein, are without lyght: for
thy lawe is kyndled, because no man
knoweth the thynges that are done of
thee, or that shall be done. If I haue
founde grace before thee, send the ho-
ly ghost into me, and I shall wryte al
that hath ben doone in the worlde sens
the beginning, which was written in
thy law, that men may fynd the path,
and that they which liue in the latter
days, may lyue. And he answered me
saying: Go thy waye, gather the peo-
ple together, and say vnto theym, that
they seeke thee not for forty dayes, but
loke thou gather thee many boxetrees
and take wyth thee Sarea, Dabria,
Selemia, Ecanus, and Asiell, these
fyue, which are redy to wryte swiftly
and come hyther, and I shall lyght a
candell of vnderstandynge in thyne
hearte, which shall not be put out, tyll
the thynges be perfourmed which thou
shalt begyn to wryte. And then shalte
thou declare some thyngs openly vn-
to the perfect, and some thinges shalt
thou shew secretly vnto the wise. To
morow thys houre shalt thou begyn
to wryte. Then went I foorthe (as
he commaunded me) and gathered all C
the people together, and sayde: Heare
these wordes, O Israel: Our fathers
at the begynnyng, were straungers in
Egypt, from whens they were deli-
uered, and receyued the lawe of lyfe,
• whyche they kept not, which ye al-
so haue transgressed after them. Then
was this lande and the land of Sion
parted among you by lotte to possesse.
But your fathers, and ye your selues
also haue doon vnrighteousnesse, and
haue not kepte the ways, whyche the
Hyest commaunded you. And for soo
muche as he is a righteous iudge, he
toke from you in tyme the thyng that
he hadde geuen you. And nowe are ye
here, and your brethren amonge you.
Therfore yf so bee, that ye wyll sub-
due your owne vnderstandynge, and
reforme your heart, ye shalbe kepte a-
lyue, and after deathe shall ye obteyne
mercy. For after death shal the iudge-
ment come, when we shal liue again:
and then shall the names of the righ-
teous, bee manyfeste, and the woor-
kes of the vngodly shall bee declared.
Lette no man therefore comme nowe D
vnto me, nor aske any question at me
these fourtye dayes. So I tooke the
fyue menne (as he commaunded me)
and wee wente into the fielde, and re- Ezec. 3.
mayned there. The nexte daye a voyce Apo. 10 b
called mee, saynge: Eldras, • open
thy mouthe, and drynke that I geue
thee. Then opened I my mouth, and
beholde, hee reached me a full cuppe,
whyche was fulle, as it were wyth
water, but the coloure of it was lyke
fyre. And I toke it, and dranke. And
when I had dronken it, my heart had
vnderstandyng, and wysedom grewe
in my breste: for my spirite was kept
in remembraunce, and my mouthe
was opened, and shutte no more. The
Hyest gaue vnderstandyng vnto the
fyue menne, that they wrote the hye
thynges of the nyghte, whyche they
vnderstode not. But in the night they
dyd eate bread: As for me, I spake in
the day, and held not my tongue by
nyghte. In forty dayes, they wrote
two hundrede and fower Bookes,

And

And it happened whē the fourty dates were fulfylled, that the hyest spake, saying: The fyrst that thou hast wrytten, spake openly, the worthy and vnworthye maye reade it. But kepe the .xx. last, that thou mayest shew it onelye to such as be wyse among thy people. For in them is the springe of vnderstanding, the fountayne of wysedome, and the streame of knowledge. And I did so.

¶ The. xv. Chapter.

BEholde, speake thou in the eares of my people the wordes of ỹ prophecy, which I wyll put thy mouth, sayth the Lorde: and cause theym to be wrytten in a letter, for it is the trueth. Feare not the ymagynations agaynst thee. Let not the vnfaythfulnes of them trouble the that speake agaynste thee. For all the vnfaythful shal dye in their vnfaithfulnes. Behold sayth the Lorde, I wyll bryng plagues vppon the worlde, the swearde, hunger, death, and destruction, for wickednes hath the vpper hand in al the earth, and their shamefull workes are fulfylled. Therefore sayth the Lord: I wyl hold my tong nomore vnto their wickednes, which they doo so vngodlye: neyther will I suffer theym in the thynges that they deale wythal so wyckedlye. Behold
Apoc. 6. b * the innocent blud of the troubled crieth vnto mee, and the soules of the ryghteous complayne continually, and therefore (sayth the Lord) I wyl surely auenge, and receaue vnto me al the innocent blud from amonge them.
Psa. 44 c * Behold, my people, is led as a flocke
Rom. 8 c of shepe to be slayne, I wyl not suffer theym nowe to dwel in Egipte, but wyll bryng them out wyth a myghtye hande, and a stretched oute arme, and smite it with plages as afore, and wil destroye al the lande of it. Egipt shal mourne, and the foundations of
B it shalbe smytten wyth the plage and punyshment, that God shal bryng vpon it. They that tyl the ground, shal mourne: for their sedes shalbe destroyed throughe the blastynge and hayle, and an horrible starre. Wo worth the worlde and theym that dwel therein, for the swearde and their destruction draweth ny, and one people shal stand vp to fyght against another, and swerdes in their handes. For men shalbe vnstedfaste, and some shal do violence vnto other: they shal not regard their king and prynces, the wayes of theyr doings and handlings shalbe in their power. A man shal desire to go into ỹ city, and shal not be able. For because of their pryde the cities shalbe brought in feare, the houses shal shake, and mē C shalbe afraide. A man shal haue no pytye vpon hys neyghbour, but one shal prouoke another vnto battel, to spoile their goodes because of the hunger of bread, and because of the gret trouble. Behold, I gather and call together al the kynges of the earth whiche are from the vprysyng, from the South, from the East, and Libanus, to turne vnto theym. and restore the thynges that they haue geuen theym. Lyke as they do yet thys daye vnto my chosen, so wyl I do also, and recompence thē D in their bosome. Thus sayth the Lord God: My ryght hande shal not spare the sinners, and my swearde shal not cease ouer theym, that shed the innocent blud vpon earth. The feare is gone oute from hys wrathe, and hath consumed the foundations of the erth, and the synners lyke the strawe that is kyndled. Wo worth them that syn, and kepe not my commaundementes sayth the Lorde. I wyl not spare thē. Go your way ye chyldren from violence, defyle not my Sanctuarye: for the Lorde knoweth all theim that syn agaynst hym, and therfore delyuereth he theim vnto death and destructyon: For nowe are the plages come vpon the worlde, and ye shal remaine in thē. For god shal not delyuer you, because ye haue synned agaynste hi n. Behold an horrible vision commeth from the East, where generations of Dragōs E shall comme oute, and the people of the Arabes wyth manye charretes. And the multytudes of theym,

shalbe

shalbe as the wynde vpon earth, that all they which heare them ragynge in theyr wrath, may feare, and be afraid, and as the wild bores out of the wod, so shall they go oute, and with greate power shall they come, and stand fighting with theym, and shall waste the portion of the lande of the Assyrians. And then shall the Dragons haue the vpper hande, not remembrynge theyr byrthe, and shall turne aboute, swearyng together in great power, to persecute theym. But these shalbe afraid kepe silence at their power, and shall flee, and one out of the land of the Assirians shall besiege them, & consume one of them, and in theyr host shall be feare and drede, and strife among their kynges. Beholde, clowdes frome the Easte, and frome the Northe vnto the South, and they are very horrible to loke vpon, full of wrath and stormе. They shall smyte one vpon an other, and they shal smite at the great starre vppon earth, and theyr starre, and the blood shalbe from the sweard vntothe bealy, and the smoke of man vnto the Camelles lytter: And there shall be great fearefulnes and trembling vpon earth: and they that see the wrath shall be afrayde, and a trembling shall come vpon them. And then shal there come great raynes from the Southe, and from the Northe, and parte from the weste, and from the stormy wynd from the East, and shall shutte theym vp agayne, and the cloude whyche he raised vp in wrathe, and the starre to cause feare toward the East and west wynde, shalbe destroyed: & the greate cloudes shalbe lyfte vp, and the mightie cloudes fulle of wrathe, and the starre: that they maye make all the earth afrayde, and theym that dwelle therein, and that they may poure out ouer all places an horryble starre, fire and hayle, flying sweardes, and manye waters: that all fieldes maye bee ful, and all riuers, and they shal breke downe the cities and walles, mountaynes and hylles, all trees, woodde, and the grasse of the medowes, and all their frute. And they shall go stedfast vnto Babylon, and make her afrayde: they shall come to her, and besiege her, the starre and all wrath shal they poure out vppon her. Then shal the dust and smoke go vp vnto the heauen, and all they that bee aboute her, shall bewayle her: and they that remayne vnder her, shall doo seruice vnto theym that haue put her in feare. And thou Asia, that comfortest thy selfe also vpon the hope of Babylon, and arte a worshyp of her person: woo bee vnto thee thou wretche, because thou haste made thy selfe lyke vnto her and haste decked thye daughters in whoredome, that they myghte trymphe and please thy louers, whiche haue alway desyred to commyt whoredome wyth thee, thou haste folowed the abhominable citie in all her workes and inuentions. Therfore saythe God: I wyl send plagues vpon thee, wydowhead, pouertie, hunger, warres, and pestilence, to waste thy houses wyth destruction and deathe: and the glorye of thy power shalbe dried vp as a flower, when the heate riseth that is sent ouer thee. Thou shalt be sycke as a poore wyfe, that is plagued and beaten of wome: so that the mighty and louer shal not be able to receue thee. Woulde I soo hate thee, saythe the Lorde? If thou haddest not alwaye slayne my chosen, exaltyng the stroke of thy hands, & layd ouer their deathe, when thou wast dronken, set foorth the beautie of thy countenance The reward of thy whoredome shall by bee recompenced thee in thy bosome, therefore shalte thou receiue reward. Lyke as thou hast done vnto my chosen (sayeth the Lorde) euen so shall God doo vnto thee, and shall deliuer thee into the plague. Thy childerne shal dye of hunger, and thou shalt fall thorow the sweard. Thy cities shall be broken downe, and all thyne shall perishe with the swerde in the fielde. They that be in the mountaynes shal dye of hunger, and eate theyr owne flesche, and drynke theyr owne blood, for very hunger of breade, and thyrst of water. Thou vnhappye shalt come

thorowe

thzough the sea, and receaue plagues agayne. In the passage they shal caste downe the slayne citye, and shal roote out one part of thy land, and consume ꝑ portiō of thy glozy. They shal tread the downe lyke stubble, and they shal be thy fyze, and shal consume thee, thy cytyes and thy land, thy wood and thy fruitful trees shal they burne vp with the fyze. Thy childzen shal they carye awaye captyue, and looke what thou hast, they shal spoile it, and marre the bewtye of thy face.

¶ The. xvi. Chapter.

WO be vnto the Babilon and Asia, wo be vnto Egipt and Syzia: gyzde youre selues with clothes of sacke, and heare, & mourn foz your chyldzen: bee sozy, foz your destruction is at hande. A sweard is sent vpon you, and who wyl turne it backe? A fyze is kyndled amonge you, and who wil quench it? Plages are sent vnto you, and what is he that wyll dzyue theym awaye? May any man dzyue awaye an hungrye lyon in the wood? Oz may anye man quench the fyze in stubble, when it hath begonne to burne? Maye one turne agayne the arowe, that is shot of a strong archer. The myghty Lozde sendeth the plages, and what is hee that wyll dzyue theym awaye? The fyze is kindled and gone foozth in his wzath, and what is he that wil quēch it? He shal cast lyghtninges, and who shall not feare? Hee shall thonder, and who shal not be afrayde? The Lozde shal threaten, and who shal not vtterly be beaten to pouider at his presēce? The earth quaketh, and the foundations thereof: the sea aryseth vp wyth waues from the depe, and the fludds of it are vnquiet, and the fishes therof also before the Lozd, and before the glorye of hys power. Foz stronge is hys ryght hand that holdeth the bow, hys arowes that hee shooteth are sharpe, and shal not misse when they beginne to be shot into the endes of the world. Beholde, the plages are sent, and shal not turne againe, til they come vppon earth. The fyze is kyndled and shall not be put out til it consume the foundations of the earth. Lyke as an arow which is shot of a myghtye archer, retourneth not backeward: euen so the plagues that shall bee sente vppon Earthe, shall not tourne agayne. Wo is me, wo is me, who shal deliuer me in those dayes? The beginning of sorowes and great mourning: the beginninge of dearth and greate death, the begynnyng of warres, and the powers shal stande in feare: the beginning of euils and they shal tremble euerye one. What shal I do in these thynges, when the plages come? Behold, hunger and plague, trouble and anguyshe are sent, as scourges foz amendmente. But foz all these things, they shal not tourne from their wyckednes, noz bee alwaye myndful of the scourges. Beholde, bytayles shalbe so good cheape vpon earth that they shal thinke them selues to be in good case: and euē then shal mischefe grow vpon earth, warres, derth, and great dysquietnes. Foz many of them that dwel vppon earth, shal perysshe foz hunger, and the other that escape the hunger, shal the sword destroye: and the dead shalbe caste out as doung, and there shalbe no man to confozte theym. Foz the earth shalbe wasted, and the Cytyes shalbe caste downe: there shalbe no man left to tyl the earth and to sowe it. The trees shal geue fruite, and who shall plucke them of, and gather theym? The grapes shalbe rype, and who shall treade them? Foz al places shalbe desolate of men, so that one man shal desyre to see another, oz to heare hys voyce. Foz of one whole citye there shalbe ten lefte, and two in the felde, which shal hyde them selues in the thyckebushes, and in the clyffes of stones, like as when there remain thzeoz foure oliues vpon the olyue tree, oz as when a vyneyard is gathered: there are left some grapes of them that diligently sought throgh the vyneyard. Euen so in those dayes there shalbe thze oz four left, foz theim that searche their houses wyth the sword. And the earth shalbe left wast, and the feldes therof shall waxe olde:

and

and her wayes and al her pathes shall
growe ful of thornes, because no man
shall trauayle there throughe. The
daughters shal mourne, haupnge no
bridegromes: the wemen shal make la
mētation, hauing no husbandes, theyr
daughters shal wepe hauing no helpe
of their brydegrome. In the warres
shal they be destroyed, and their hus-
bandes shal perysshe of hunger. O yee
seruauntes of the Lorde, heare these
thynges, and marke theym. Beholde,
the woorde of the Lord, O receaue it:
beholde, the plagues drawe nye, and
are not slacke in taryinge. Lyke as a
trauaylinge woman, whiche after the
ninth month bryngeth forth a soonne
when the houre of the birth is come,
an houre, twoe or three afore that the
paynes come vpon her body, and whē
the childe commeth to the byrth, they
tarie not the twinckling of an eie. E-
uen so shal not the plages be slacke to
come vpon earth, and the worlde shal
E mourne, and sorowes shal come vpon
it on euerye syde. O my people, heare
my word, make you redy to the battel:
Col. 7 d & in al euyl be euen as pylgrims vpō
earth. * He that selleth, let hym be as
he that fleeth his way, & he that by-
eth, as one that wil lese. Whoso occu-
pyeth marchaundyse, as he that win-
neth not, & he that buildeth, as he that
shal not dwel therein: he that sowēth,
as one that shal not reape: he that wy-
sheth the vyneyarde, as hee that shall
not gather the grapes, they that ma-
rye, as they that shal get no childrē:
Isa. 17 and they that marye not, as the wyd-
Ecc. 11 b dowes: and therfore they * that labor,
labour in vayne. For straungers shal
reape their fruites, and spoile theyr
goodes, ouerthrowe their houses, and
take their chyldren captiue, for in cap-
tiuitye and hunger, shall they gette
children. And they that occupie theyr
marchaundyse wyth robberye, howe
longe decke they their Cityes, their
houses, their possessions, and persons,
the more will I punyshe theym for
their synnes, sayeth the LORDE.
Like as an whoore enuyeth an honest
woman, so shall ryghteousnesse hate
inyquitye, when she decketh her self,
and shall accuse her to her face, when
he cometh that defendeth, whych shal
make inquisition for all synne vppon
earthe. And therefore bee not ye lyke
therunto, nor to the woorkes thereof:
for or euer it bee longe, iniquitie shall
be taken awaye out of the earthe, and F
ryghtousnes shall reigne among you.
Let not the synner saye, that he hathe
not sinned: for coles of fyre shall burn
vpon his head, whiche saythe before
the Lorde God and his glory: I haue
not synned. Behold, the LORDE
knoweth all the woorkes of menne, Gen. 1.8
their imaginations, their thoughtes,
and theyr heartes. * For he spake but
the worde: let the earth be made, and
it was made: Let the heauen be made
and it was made. In hys word were
the starres made, and he knoweth the
numbre of theym. Hee searcheth the
grounde of the deepe, and the treasu-
res therof: he hathe measured the sea,
and what it conteyneth. He hath shut
the sea in the myddeste of the waters,
and wyth hys wordes hathe he hanged
the Earth vpon the waters. He spre-
deth out the Heauen like a vawt, vp-
pon the waters hathe he founded it.
In the deserte and drye wylderneſſe,
hathe he made springes of water, and
pooles vppon the toppe of the moun-
taynes, that the floudes myght poure
downe frome the stony rockes to wa-
ter the earthe. He made manne, and
putte hys heart in the myddest of the
body, and gaue hym breathe, lyfe, and
vnderstandynge: yea, and the spyryte
of the Almyghtye GOD, whyche
made all thynges, and hathe searched
the grounde of all the secretes of the
earthe. He knoweth all your ymagi-
nations and inuentions. and what ye
thynk when ye syn, and woulde hyde
youre synnes. Therfore hath the lord G
serched and sought out al your workes
and he shall bewray you al. And whē
youre synnes are brought foorthe, yee
shall be ashamed before men, and your
owne synnes shall bee youre accusers
in that daye. what wyll yee do? Or
how wyll ye hyde your synnes before

God

God and his angels & Beholde, God himself is the Judge, feare him, leaue of from your synnes, and forget youre vnrighteousnesses, and medle nomore with theym: so shall God leade you forth, and deliuer you from all trouble. For beholde, the heate of a greate multitude is kyndled ouer you, & they shall take awaye certayne of you, and lede the ydle with Idols: & they that consent vnto them, shalbe had in derision, laughed to scorne, and troden vnder foote. For vnto the places, there shalbe a place, and in the next cities a greate insurrection vppon those that feare the Lorde. They shalbe like mad men, they shall spare no manne: they shall spoyle and waste suche as feare the Lorde, theyr gooddes shall they take from them, and shut them out of theyr houses. Then shall it be knowē who are my chosen, and they shall bee tried as the gold in the fyre. Heare Ye my beloued, sayth the Lord: behold the days of trouble are at hand: but I will deliuer you from the same. Be not ye afrayde, despaire not, for God is your captayne. Who so kepeth my commandementes and preceptes (sayeth the Lord God) let not youre synnes sway you downe, and let not your vnrighteousnesse be lyfte vp. Woo bee vnto them that ar subdued vnto their synnes, and tangled in theyr wickednesse: lyke as a fielde is hedged in with bushes, and the pathe thereof couered with thornes, that noo man may trauayle thorowe: and so is hee taken, and caste in the fyre, and brent.

The ende of the fourth Boke of Esdras.

The Boke of Tobias.

The fyrst Chapter.

TObias was of the trybe and Cittie of Nephthali, whiche lyeth in the hye countreis of Galilee aboue Naason, the way toward the west, hauyng the cittie of Sephet vppon the left syde. Though he was take prisoner in the days of Salmanasar kyng of the Assyrians, neuertheles beyng in captiuitie, he forsoke not the way of truth: In so much, that whatsoeuer he might get, he parted it dayely with his fellow prisoners & brethren, that were of his kinred. And though he were yonger then al they in the tribe of Nephthali, yet dyd he not behaue himself childyshly in hys workes. And when all the other went to the golden calues, whiche Jeroboam the kyng of Israell had made, he hym selfe alone fledde all their companies, and gatte hym to Jerusalem, vnto the Temple of the Lord, and there worshypped the lorde God of Israell, faithfully offeryng of all his fyrst fruites and tythes, so that in the thirde yeare he mynistred al the tythes vnto the strangers and conuertes. These and such lyke thynges dyd he obserue, accordynge to the lawe of God, whenne he was yet but yonge. But when he was a mane, he toke of his owne tribe, a wife called Anna, & of her he gat a son, whō he called Tobias, after his owne name, & taught hym from hys youth vp, to feare god, and to refrayne from all synne. Now when he with his wyfe, his soonne, and with all his kinred, was come in to captiuitie vnto the citie of Ninine, what tyme as they all dyd eate of the meates of the Heathen, he kepte hys soule, and was neuer defyled in theyr meates. And for so muche as he was myndfull of the Lord in all his heart. God gaue hym fauour in the syght of Salmanasar the kyng, whiche gaue hym power to go where he would, and so had he libertie to do what so euer hym lyst. So went Tobias vnto all them that were in prison, and comforted them, and gaue them wholsom exhortations. And when he came to Rages, a Citie of the Medes, hauing ten talentes of syluer (of the thinges wherwith the kyng had honored him) and sawe among a great companye of people of his kynrede, one Gabelus,

(which

(which was of hys owne trybe) beyng in necessitie, he gaue him the sayd weyghte of syluer vnder an hande wrytynge. After a longe season when Salmanasar the kynge was deade, and Sennacherib hys sonne reygned in his stead, which hated the chyldren of Israell. Tobias wente dayly thorowout all hys kynred, and confortted them, and gaue of hys goodes to euerye one of them, as much as he might: he fed the hungrye, clothed the naked, and buryed the deade and slayne, and that diligently. And when Sennacherib the king came agayne and fled out of Jewry (what tyme as God punished hym for hys blasphemye) and in his wrath slewe many of the chyldren of Israell, Tobias buryed their bodyes. But whē it was told the king, he commaunded to slay him, and toke away all his goodes. Neuertheless, Tobias with his sonne and with his wyfe fled hys way, and was hyd naked, for there were manye that loued him. But after .xlv. dayes the kynge was slayne of hys owne sōnes. Then came Tobias agayn to his house, and al his goodes wer restored vnto him.

¶ The .ii. Chapter.

After these thinges vpon a solempne daye of the Lord Tobias made a good feast in hys house, and sayde vntō hys sonne: Goo thy waye and brynge hyther some of our tribe, such as feare God, that they maye make mery with vs. And when he was gone, he came againe, and told hys father, that one of the chyldren of Israell laye slayne vppon the streete. And immediatelye he lepte from hys table, lefte the feaste, came fastynge to the deade coarse, toke hym, and bare him preuely into hys house, that whē the sunne was downe, he might safelye burye hym. And when he had hyd the coarse, he dyd eate his meate with mournynge and feare, remembrynge the wordes, that the Lorde sayeth by the prophet Amos: youre hye feastes shall be turned to sorowe and heauynes. But whē the sunne was downe, he wente hys waye and buryed hym. Then all hys neyghboures reproued hym, sayeng: It is not longe, sens it was commaunded to slay thee because of this matter, and hast scarce escaped the daunger of death, and buriest thou the deade agayne? Neuertheles, Tobias fearynge God moare then the kynge, tooke the bodyes of the slayne, and hyd them in his house, and buried them at mydnyght. It happened vpon a day, that he had buryed the dead and was wery, came home, and layed him downe by the wal, and slept. And whyle he was a slepe, ther fell downe vpon hys eyes warme donge oute of the swalowes nest, so ỳ he was blind. Thys temptacion dyd God suffer to happen vnto hym, that they whyche came after, myght haue an example of his pacience, lyke as of holy Job. For in so much as he euer feared god from his youth vp, and kept hys commandementes, he grudged not agaynste God, that the plage of blindnes chansed vnto him, but remayned stedfaste in the feare of God, and thanked God all the dayes of hys lyfe. For lyke as blessed Job was hadde in derision of kynges, euen so was he laughed to scorne of hys elders and kynsfolkes, whyche sayde vnto him: where is thy hope, for the which thou hast done almes and buried the dead? But Tobias rebuked them, and spake: Say not so, for we are the chyldren of holy men, and loke for the life, which God shall geue vnto them, that neuer turn their beleefe from him. Anna his wife went dayly to the weauing worke: and loke what liuinge she coude get with the labour of her handes, she brought it. And it happened that shee toke a kyd, and brought it home. And when her husband herd it crye, he sayd: loke that it be not stollen, restore it agayne to the owners: for it is not lawefull for vs to eat or to touch any thing of theft Then was his wife angrye and said: Nowe is thy hope become vain openly, and thy almes dedes are manifeste. With these and such lyke wordes dyd she cast him in the teeth.

¶ The.iii. Chapter.

A THen Tobias toke it heauily, & with teares hee began to make hys prayer, sayinge: O Lorde thou art righteous, and all thy iudgementes are true, yea, all thy ways are mercye, faythfulnes and iudgemente. And nowe O Lorde, be myndefull of me, & take no vengeaunce of my sins, neyther remember my misdedes, neyther the misdedes of my elders. For we haue not bene obediente vnto thy commaundementes, therefore are we spoyled, broughte into captiuitie, into death, into derision and shame vnto al nacions, among whom thou hast scatred vs. And nowe O Lorde, thy iudgements are great, for we haue not done accordyng to thy commaundementes, neyther haue we walked innocently before thee. And nowe O Lorde, deale with me accordynge to thy wyll, and command my spirite to be receaued in peace, for more expediente were it for B me to dye, then to lyue. At the same tyme it happened, that Sara ỹ daughter of Raguell at Rages, a citie of the Medes was sclaundred of one of her fathers handmaydēs, namely, that she shoulde haue hadde seuen husbandes, which as soone as they were gone in vnto her, were slayn of the deuyll called Asmodeus. Therefore, when shee reproued the mayden for her faute, she answered her, saying: God let vs neuer see son nor daughter of thee more vpon earthe, thou kyller of thy husbandes. Wilte thou slaye me also, as thou hast slayne seuen men? At thys voyce went Sara into an hye chamber of her house, and three dayes and three nightes she nether eat nor dranke, but continued in prayer, and besought God with teares, that he wolde dely- C uer her from thys rebuke. Upon the third daye it chaunsed, that when she had made an ende of prayer, she praised the Lorde, sayinge: Blessed be thy name O God of our fathers, whyche when thou art wrothe, shewest mercye, and in time of trouble thou forgeuest the sinnes of them, that call vpon thee. Unto thee O Lorde turne I my face, vnto thee lyfte I vp myne eyes. I beseche the O Lorde, lose me out of the bondes of this rebuke, or els take me vtterlye awaye frome the earthe. Thou knowest Lorde, that I neuer had desire vnto man, and that I haue kept my soule cleane from all vncienlye luste. I haue not kept companye with those ỹ passe their time in sport, neyther haue I made my selfe partaker with theym that walke in vyghte behauour. Neuertheles, an husband haue I consented to take, not for my pleasure, but in thy feare. Now per- D aduenture either I haue ben vnworthy of them, or els were they vnmete for me, or thou happly hast kept me to another husband. For why? thy counsell is not in the power of man. But whosoeuer loueth thee & serueth thee a right, is sure of thys, that if his lyfe be tempted and proued, it standeth in the tryinge, and if he endure in pacience, he shal haue a reward, and be hylye crowned: and if he be in trouble, that God (no doubt) shal deliuer him: and if his lyfe be in chastenmg, that he shal haue leaue to come vnto thy mercye. For thou hast no pleasure in our dampnacion: and why? after a storme thou makest the weather fayre & stil, after weping & heuynes, thou geuest great ioye. Thy name O God of Israell, be praysed for euer. At the same tyme were both their prayers herd in the sighte of the maiestye of the hyest God. And Raphael the holy Angell of the Lorde was sent to helpe theym both, whose prayers came at one time together before God.

¶ The.iiii. Chapter,

SO when Tobias thoughte hys A prayer to be herde, that he might dye, he called vnto him his sonne Tobias, and said vnto him: My sone heare the wordes of my mouthe, and lay them in thyne hert, as a foundation. When God taketh away my soul, bury thou my body, and hold thy mother in honoure all the dayes of her lyfe. For thou oughtest to remember, what and howe great perils she suffred for the in her wombe. And when

she

she also hath fulfylled the tyme of her lyfe, bury her beside me. Haue God in thy thought all the dayes of thy lyfe, and beware, lest at any time thou consent vnto sinne, and lest thou let slippe the commaundementes of the Lorde our God. Geue almes of thy goodes, and turn neuer thy face from the poore, and so shall it come to passe, that the face of the Lorde shall not be turned awaye from thee. ℣ Be mercifull after thy power. If thou haste muche, geue plenteously, if thou haste litle, do thy diligence, gladly to geue of that litle. For so gatherest thou thy selfe a good reward in the daye of necessitie. For mercye delyuereth from all sinne, and from death, and suffereth not the soule to come in darkenes. A great confort is mercy before the hye God, vnto all them that shewe it. ℣ Myne sonne, keepe thy self from all whoredome, and (beside thy wife) se that no faute be knowen of the. Let neuer pryde haue rule in thy mynde nor in thy worde, for in pryde began al destruction. Whosoeuer worketh any thyng for thee, immediately geue him his hyre, and loke that thy hyred seruauntes wages remayn not by the ouer night. Loke that thou neuer do vnto another man, the thyng that thou wouldest not another man ℭ should do vnto thee. Eate thy breade with the hungry and poore, and couer the naked with thy clothes. Set thy bread and wine vpon the burial of the righteous, and do not thou eate and drinke therof with the sinners. Aske euer counsell at the wise. Be alwaye thankefull vnto God, and beseech him, that he will order thy waies, and that whatsoeuer thou deuisest or takest in hand, it may remayne in him. I certifie the also myne sonne, that (when thou wast yet but a babe) I delyuered ten talentes of syluer vnto Gabelus, at Rages a citie of the Medes, and hys hande wrytyngr haue I by me. And therfore seke some meanes, how thou mayest come by hym, and receaue of him the sayd weight of siluer, & geue him hys hand wrytynge agayne. ℣ Myne sonne, be not afrayed: trueth it is, we leade here a poore lyfe: but great good shall we haue, yf we feare God, and depart from all sinne, and do well.

ℭ The. v. Chapter.

THen answered Tobias hys father and said: father, al that thou haste commaunded me, will I do and that diligently. But how I shall requyre this money, I cannot tell. Neyther doeth he knowe me, nor I him. what token shall I geue hym? And as for the waye thither, I neuer knewe it. Then his father answered him, & said: I haue his hand wrytyng by me, whiche whē thou shewest him vnfained, immediatelye he shall paye thee. But go thy waye nowe, and get thee some faythfull manne to go with thee for an hyre, that thou mayest receaue the money, while I am yet lyuyng. Then went Tobias oute, and vpon the strete he found a fayre ponge man standynge, girded vppe, and as it were one readye to take hys iourney. And he knewe not that it was an Angel of God, but saluted him, and sayd: Frome whence art thou, thou good pong man? He answered: Of the chil ℣ dren of Israell. And Tobias said vnto him: knowest thou the waye, that ledeth vnto the contrey of ℔ Medes? He answered: I know it well, and al those stretes haue I gone ofte tymes, & haue lodged with oure brother Gabelus, that dwelleth in Rages, a citie of the Medes, whiche lyeth vpon the mounte Egbathanis: Tobias sayde vnto him: I praye thee tarye for me, tyll I haue told my father these thinges. Then went Tobias in, and tolde his father all. At the which his father marueled, and prayed, that he wouldе come in vnto hym. Nowe when the Aungell came in, he saluted hym, and sayde: Ioye be with the for euermore. And olde Tobias sayde: what ioye can I haue that sit here in darkenes, and see not the light of heauen. The ℭ ponge man sayd vnto him: be of good cheare, God shall helpe thee shortely. And Tobias sayde vnto him: Canste thou bringe my sonne to Gabelus,

vnto the citye of Rages in Media: And when thou commeſt agayne, I ſhall pay thee thy hyre. And the Angell ſayde vnto him: I ſhall leade thy ſonne, and bringe him to thee agayne. Then Tobias anſwered him: tell me I pray thee, of what houſe or of what tribe art thou? The Angell Raphaell ſayde vnto hym: Aſkeſt thou after the kynred of an hyrelyng, or ſekeſt thou a gyde for thy ſonne to go with hym? But that I make thee not carefull, I am Azarias the ſonne of great Hananias. And Tobias anſwered: thou art come of a great kinred: but I pray the be not diſpleaſed, that I deſyred to knowe thy kinred. The Angell ſayde vnto him: thy ſonne ſhall I lead forth ſafely, and bring him whole to thee agayne. Then anſwered Tobias, and ſayd: well, go on your way, and God be in your iourney, and hys Angell beare you companye. So when they hadde prepared all thynges, that they ſhold take with them in their iorney. Tobias bad his father and his mother fare wel, and they went on their way both together. Now when they wer gone: hys mother began to wepe, and ſayde: The ſtaffe of our age haſte thou taken awaye, and ſente hym from vs. Wold god that ỹ money had neuer bē, for the which thou haſte ſente hym awaye. If we had bene contente with our pouertie, this had bene greate ryches vnto vs, that we ſawe our ſonne here. Then ſayde Tobias vnto her: wepe not, our ſonne ſhall come to vs agayne ſafe and ſound, and thyne eyes ſhal ſe him. For I truſt, that the good Angell of God ſhall beare hym companye, and order well all the thinges that he doeth: ſo that he ſhall come to vs agayne with ioy. At theſe wordes his mother left of from wepyng, and held her tonge.

¶ The.vi. Chapter.

AND Tobias went on hys waye, & a dog folowed him, and the firſte night they abode by the water of Tygris. Then went he out to waſhe hys fete, and beholde, there came forth an horrible fiſhe to deuoure hym. Of whom Tobias was afrayd, and cried with a loude voyce, ſaying: Lorde, he commeth vpon me: And the Aungell ſayd vnto him: Take him by the gyll, and draw hym to thee. And he did ſo, and dreawe him vpon the lande. And the fyſhe beganne to leape at his fete. Then ſayd the Angell vnto him: take out the bowels of this fiſh, and as for the herte, the gall and the lyuer, keepe them by thee. For theſe thynges are neceſſary and good for medecine. Tobias dyd ſo, and roſted the fyſhe, and they toke him with them in their iorney: the reſidue they ſalted, as muche as was ſufficiente for theym, tyll they came to Rages a citye of the Medes. Then Tobias aſked the Angell, and ſayd vnto him: I pray the brother Azarias, tel me, wherto are theſe thynges good of the fiſhe thou haſt bidden me keepe? The Aungell aunſwered him, and ſaide: If thou layeſt a piece of the hert vpon the coales, the ſmoke therof dryueth awaye all maner of euyll ſpretes, whether it be from man or from woman, ſo that frome thence forth the ſame ſhall come nomore vnto them. The gall is good to anoynte or to ſtrike the eyes withal, where as there is any blemyſhe in them, ſo that they ſhalbe whole. And Tobias ſayde vnto hym: where wilte thou that we remayne? The Angell anſwered and ſayd: Here is a nye kynſman of thine, one Raguell by name, whiche hath a daughter called Sara, and hath neyther ſonne nor daughter but her. All hys good belongeth vnto thee, and thou muſt mary her, and therfore deſire her of her father, and he ſhal geue her thee to wyfe. Then aunſwered Tobias and ſayd: As I vnderſtande, ſhe hath bene maried vnto ſeuen huſbandes, and they all are deade: and I haue herd ſaye, that the deuyll ſlewe them. I am afrayde therfore, leſt ſuch thinges happen vnto me alſo, whiche if it came to paſſe (ſeynge I am the onely ſonne of my father and my mother) I ſhoulde bringe them in their

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age wyth sorowe to their graues.

D Then sayde the angel Raphael vnto him: Heare mee, and I wyl tell thee what they be, of whom the deuil hath power. Namely, they that receaue mariage of such a fashion, that they shut God oute from theim, and from theyr heart, and geue theym selues to theyr owne lust, euen as it were an horse and mule, whiche haue no vnderstanding: vpō such hath the deuyl power. But when thou takest her, and arte come into the chamber, withhold thy self from her thre dayes, and geue thy diligence vnto nothing but vnto prayer wyth her. And in the fyrst nyght, roste the lyuer of the fysh, and the deuil shalbe dryuen away. The seconde nyght shalt thou be receaued into the company of the holy patriarkes. The thirde nyght shalte thou obteyne the blessinge of God, so that whole chyldren shalbe borne of you. After the thirde nyght, take the mayden in the feare of God, and more for the desyre of children, then for any fleshly luste: that in the seede of Abraham, thou mayest obtayne the blessynge in chyldren.

¶ The. vii. Chapter.

I Then went they in to Raguel, which receaued them ioyfully. And when Raguel loked vpon Tobias, he sayde vnto Anna hys wyfe: Howe lyke is this yong manne vnto my systers sonne? And when hē had spoken thys, he sayde: whence be ye good brethren? They sayd: Of the tribe of Nephthaly, out of the captyuitye of Ninive. Then sayd Raguel vnto them: kno we ye my brother Tobias? They sayde, yea, we know him wel. And when they had spokē much good of hym, the aungel sayde vnto Raguel: Tobias of whō thou askest is this yong mās father. Then Raguel bowed hym self down, & wept, toke him about the neck, and kissed him, & sayde: Gods blessinge haue thou my sonne, for thou art the sonne of a good vertuous man. And Anna hys wyfe, and Sara hys daughter wept also.

Now when they had talked together Raguel badde kill a wether, and to make a feast. And when he prayed thē to syt downe to dynner, Tobias said: I wil neither eate nor dryncke here thys day, except thou first graunt me my petition, and promise to geue mee thy daughter Sara. When Raguell hearde thys, he was astonnied: for he knewe, what had happened vnto the other seuen menne, that went in vnto her, and hee beganne to feare, that it shoulde chaunce vnto him also in like maner. And whyle he stode so in dout and gaue the yonge man no answer, the aungel sayde vnto him: Feare not to geue him thy daughter, for vnto thys manne that feareth God, belongeth thy daughter to wyfe, therefore myghte none other haue her. Then sayd Raguel: I dought not, but God hathe accepted my prayers and teares in hys syghte: and I truste hee caused you to come vnto me for the same intente, that thys daughter of myne might be maried in her owne kinred, accordynge to the lawe of Moyses. And nowe doubt thou not, but I wil geue her vnto thee: So hee tooke the ryghte hande of hys daughter, and gaue hey into the ryghte hand of Tobias, and sayde: The God of Abraham, the God of Isaac, and the God of Jacob be wyth you, ioyne you together, and fulfyl his blessing in you. And they tooke a letter, and made a wrytinge of the mariage. And then made they mery, and praysed God. And Raguel called Anna hys wyfe vnto hym, and badde her prepare another chamber, and thyther he brought Sara hys daughter, and shee wepte. Then sayde he vnto her: Bee of good chere my daughter, the Lord of heuen geue thee ioye, for the heauines that thou haste suffred.

¶ The. viii. Chapter.

NOw after that they had supped, they brought the yonge man into her. Then thought Tobias vpon the woordes of the Angel: and toke out of hys bagge a piece of the lyuer of the fyshe, and layed it

vpon the hoate coales. So the Angel Raphaell toke holde of the deuyll, and sent him away, and bound him in the wildernes of the hier Egypte. Then spake Tobias vnto the virgin, & sayd: Up Sara, let vs make our prayer vnto God to daye, to morowe, and ouer morowe: for these three nightes will we reconcile our selues with god: and when the third holy night is past, we shal ioyne together in the duty of maryage. For we are the children of holy men, and we maye not come together
B as the Heathen that knowe not God. Then stode they vp both together, and besought God earnestly, that he wold preserue them. And Tobias sayd: O Lorde God of our fathers, prayse bee thou of heauen and earthe, of the sea, welles and floudes, and of all thy creatures that be therin. Thou madest Adam of the mould of the earthe, and
Gene. 2. gauest him Eua for an helper. And now lord thou knowest that it is not because of bolupteousnes, that I take this sister of mine to wyfe, but onelye for the loue of children, in whom thy name be blessed for euermore. And Sara sayde: haue mercy vpon vs (O Lord) haue mercy vpon vs, and let vs both come whole and sound together to a good age. And about the cock crowyng, it happened, that Raguell called hys seruauntes, and they wente with hym, to make a graue. For he said: it is chanced now vnto hym peraduenture, as it dydde vnto the other seuen menne, that wente in vnto her. Now when they had made the graue Raguell came againe to his wife, and sayd vnto her: send one of thy maides, to loke if he be dead, that I may bury hym afore it be light day. So she sent a maiden to see, which when she came into the chamber, founde them whole and sounde, slepyng together. And so she came againe, and brought good ti-
D dynges. Then Raguel and Anna his wife praysed the Lord, and sayd: praysed be thou, O Lorde God of Israell, for it is not happened vnto vs, as we thought. For thou hast dealt merciful lye with vs, and put away frō vs the enemye that persecuted vs, and hast shewed mercy vnto yonder two beloued, O Lord, cause them to magnifye thee more perfectly, and to offer the sacrifice of thy prayse, and of their helth, that all people maye knowe, that thou onelye arte God in all the earth. And immediatelye Raguell commaunded his seruauntes, to fyll the graue, that thei had made with erth, afore it was light, and bad his wife prepare a feast and to make ready al things that wer necessary for meate, to suche as wente by the waye. He caused two fat kyne also, and foure wethers to be slayne, & the meats to be prepared for all hys neighbours and frendes. And Raguell charged Tobias to remayne with him two wekes. As for all the good that he had, he gaue Tobias the halfe of it, and made this writyng, that the halfe which remained, should fall vnto Tobias after their death.

¶ The. ix. Chapter.

Then Tobias called vnto hym the Aungell, whom he thought to haue bene a man, and sayde vnto him: Brother Azarias, I praye thee herken vnto my wordes: If I shold geue my selfe to be thy seruant, I shall not deserue thy prouydence. Neuertheles, I beseech thee, that thou wilt take the beastes and the seruantes, and go vnto Gabelus in Rages the citye of Medes, and deliuer hym his bande writynge, and receaue the money of him, and pray him to com to my maryage. For thou knowest thy
B selfe, that my father dothe number the dayes: and if I tary one day to longe, he will be sory in hys mynde. Howe seest thou howe earnestlye Raguell hath required mee, soo that I can not saye hym naye. Then toke Raphaell foure of Raguelles seruauntes, and two Camelles, and wente vnto Rages, the Cytye of the Medes: and when he had found Gabelus, he gaue hym his hand writyng, and receaued all the money. He tolde hym also of
C Tobias the sonne of Tobi, howe all thynges hadde happened, and caused him to com with hym to the mariage.

Nowe

Now when he came into the house of Raguell, he found Tobias sytting at the table, & he leaped vp, and they kissed one an another, & Gabelus wept, and prayed God, and sayd: The blessyng of the God of Israell haue thou, for thou art the son of a right vertuous and iust man, and of one that feareth God, and geueth greate almes. And blessyng haue thy wife, and your elders, that ye may see your children, and youre childers children, vnto the third and fourth generation, and your seede be blessed of the God of Israell, whiche reigneth world without end. And when they all hadde saide Amen, they wente to the feast, but with the feare of the Lord, held they the feast of the mariage.

¶ The.x. Chapter.

A NOwe whyle ponge Tobias made long tarieng, by reason of the maryage, hys father was full of care & heuines, & thought what should be the cause, that my son tarieth so long? Or why should he be kept so longe there? Peraduenture Gabelus is dead, & no mā wil giue him y money. Thus began he to be very sorowfull, he and Anna hys wyfe with him, and began to wepe both together because their sonne was not come again vnto them at the day appoynted. As for his mother, she wept with dis comfortable teares, and sayde: woo is me, my soonne: Oh what ayled vs to B send thee away into a straunge countrey, thou light of our eies, thou staffe of our age, thou comforte of our lyfe, thou hope of our generation. Seyng all the things that we haue, are onely in thee, we should not haue sent thee away from vs. Then Tobias comforted her, and sayd: Hold thy tonge, and be not discomforted: our son is whole and sound, the man that we sent hym withall, is faithfull inough. Neuerthelesse, she myght in no wise be comforted, but daily wente out, looked about, and went about all the streetes, wherby she thought he shoulde come agayne: that (if it were possible) shee myghte see hym commynge afarre of.

But Raguell sayde vnto his sonne in lawe: O tary here, and I shall send a messanger vnto thy father Tobias, to tell hym that thou arte in good helth. Tobias sayde vnto hym: I am sure, C that my father and my mother counte euery day, and that their herts are sorye. So when Raguell prayed Tobias with many wordes, and would in noo wyse heare hym: he deliuered Sara vnto hym, and the halfe part of all his good: in seruentes, and handemaidens, in shepe, in Camels, and in kyne, and much money, & so sent hym D away from hym with peace and ioye, and sayd: The holy angell of the Lord be with you in your iorney, and bring you foorth safe and sound, that ye may fynd al things in good case with your elders, and that myne eies maye see youre chyldren afore I dye. So the elders embraced their daughter, kyssed her, and lette her go, exhortyng her to honour her father and mother in lawe to loue her husbande, to rule well her household, to kepe her hous in good order, & to shewe her selfe fauteleſſe.

¶ The.xi. Chapter.

AS they nowe were goynge A homeward agayne, vpon the xi. daye, they came to Charra, whyche lyeth in the halfe way towarde Ninive. And the angel saide: Brother Tobias, thou knowest howe thou haste left thy father: therfore yf it please thee, we two wyll goe beefore, and lette the household with thy wyfe and the cattell come soft and fair after vs. And whē Tobias was content that they shoulde go beefore, Raphael sayd vnto him: Take of the gall of the fyshe with the, for it shalbe necessary. So Tobias toke of the gal B and they went their way. But Anna, the mother of Tobias sat daply by the way syde, vppon the toppe of an hyll, frome whense she myghte see farre about her. And whyle shee was waytynge there for hys commyng, she looked afarre of, and anone shee perceiued her sonne commynge, and ranne

and told her husband, saying: Behold thy sonne commeth. And Raphaell sayde vnto Tobias: As soone as thou commest into the house, immediatelye worship the Lord thy God, and gene thankes vnto hym: then go to thy father, and kisse him: and strike his eyes ouer with the gall of the fyshe that thou hast broughte with thee. For be sure, that hys eyes shall streyght way be opened, and thy father shall see the light of heauen, and shal reioyce at the sight of the. Then the dogge that had bene with them in their iourney, ran before, and came as a messenger, and wagged with his tayle for gladnesse. ℭ So the blynd father arose, and began to runne, and stombled with his fete, and gaue a seruant his hand, ranne to mete his sonne, receaued him, and kissed him, he and his wyfe, and they began to wepe for ioye. Now whē they had worshypped and thanked God, they sat downe. Then toke Tobias of the fyshes gal, and anoynted his fathers eyes: and taryed halfe an houre, and then began the blemishe to go out of hys eyes, lyke as it hadde bene the whyte skynne of an egge: which Tobias toke and drewe frome hys eyes, & immediately he receaued his sighte. Then they praysed God, he and hys wyfe, and all they that knewe hym. ℭ And Tobias sayde: O Lorde God of Israell, I geue thee prayse and thankes, for thou haste chastened me, and made me whole. And lo, nowe do I see my sonne Tobias. After seuē days came Sara his sons wife also, whole and sound with all the houshold and cattell, with camels and much money of hys wyues, and with the money that he had receaued of Gabelus: and he tolde his father and his mother all the benefites, which God had done for him, by the man that led him. Achior also and Nabath Tobias syster sons came, and wer glad and reioysed with him, by reasō of all the good that God had shewed vnto hym. And so for the space of seuen dayes they made mery, and were right ioyfull euerychone.

Then Tobias called hys sonne vnto him, and sayd: What maye we gene thys holye man, that went wt thee? Tobias answered his father, and said: Father what reward shall we geue him? Or what thynge can deserue hys benefytes? He hath bene my gyde, and brought me safe agayne: he receaued the money frome Gabelus, he caused me to get my wife he droue the euyll spyrete from her, he hath bene an occasion of gladnesse to her father and mother: he delyuered me, that I was not deuoured of the fyshe, he hath made the to see the lyght of heauen, yea, we all haue receaued great good of him. Howe shoulde we worthely deserue these thynges vnto him? But I pray thee my father, that thou wilte desire hym, yf happelye he will vouchsafe, to take with hym the halfe of all that we haue brought. ℭ So the father and the sonne called hym, toke him aside, and beganne to praye him, that he wolde be contente to take in good worth, the half part of al that they had brought. Then said he secretlye vnto them: Prayse ye the God of heauen, and geue thankes vnto hym before all men lyuyng, for he hath shewed his mercy vnto vs. It is good to hyde the kynges secrete, but to shewe and to praise the workes of God, it is an honorable thyng. Prayer is good with fasting, and mercy is better, then to hoorde vp treasures of golde. For mercy delyuereth from deth, clenseth sinne, and causeth to finde euerlasting lyfe. But they that do synne and vnrighteousnes, are the enemies of their owne sowle. ℭ wherefore I telle you trueth, and will hyde nothynge from you. When thou prayedst with teares, and buryedst the deade, and lefteste thy dyner, and hyddest the deade in thy house vppon the daye tyme, that thou mightest burye them in the nighte, I offered thy prayer before the Lorde. And because thou was accept and beloued of God, it was necessarye, that tentacion should trye thee. And nowe hath the lord sent me to heale the, and to deliuer Sara thy sons wyfe from the

the euil spirite. For I am Raphael an aungel one of the seuen that stande
D before God. When they heard thys, they were sore afrayde, and trembled, and fel downe vpon their faces vnto the ground. Then sayde the Aungel: Peace be with you, feare not. Where as I haue beene with you, it is the will of God: geue prayse and thankes vnto hym. You thoughte that I
Ec.18.a dyd eate and drynke with you, but I vse meate that is inuisible, and drinke that cannot be seene of menne. Nowe therefore is the tyme that I muste turne agayne, vnto him that sent me, but be ye thankful vnto God, and tell out al hys wonderous woorkes. And when he had spoken these woordes, he was taken away out of their syghte, so that they sawe him nomore. Then fel they downe flat vppon their faces by the space of three houres, and praised God: when they rose vp, they told all hys wonderous woorkes.

¶ The .xii. Chapter.

THen olde Tobias opened hys mouthe and praysed the Lorde, and sayde: Greate arte thou O Lord for euermore, and thy kingdome
I woorld without ende: for thou scourgest and healest: thou leadest vnto hel, and bryngest out agayne, and there is none that may escape thyne hande. O geue thankes vnto the Lorde, ye children of Israel, and prayse him in the syght of the heathen. For amonge the Heathen which knowe him not hath he scattered you, to the intente that ye should shewe foorth hys marueylous woorkes: and cause them for to knowe that there is none other God almighty but he. Hee hath chastened vs for our misdedes, and for his owne mercy sake shal he saue vs. Consider then
B howe hee hath dealte with you, and prayse him with feare and dreade, and magnify the euerlasting king in your woorkes. I will praise him euen in the land of my captiuitie, for he hath shewed his maiesty vnto a sinful people. Tourne you therefore, O ye sinners, and do ryghteousnes before God, and be ye sure, that he will shew his mercye vpon you. As for me and my soul, we wyl reioyce in God. O praise the Lorde al ye his chosen, holde the dates of gladnes, and be thankful vnto him O Ierusalem thou citie of God, the Lord hath punished thee for the woorkes of thyne owne handes. O praise the Lord in thy good things, and geue thankes to the euerlasting God, that he may build vp his tabernacle again in thee, that hee maye cal againe vnto thee, al suche as be in captiuitye, and that thou maiest haue ioye for euermore. With a faire lighte shalte thou shine, & al the endes of the woorld shall honoure thee. The people shal come vnto thee from farre, they shal bringe giftes, and woorship the Lord in thee, and thy land shal they haue for a sanctuarye, for they shall call vppon the greate name of thee. Cursed shall C
they bee that despyse thee, and all that blaspheme the, shalbe condemned: but blessed shall they bee that buylde thee vp. As for thee, thou shalte reioyce in thy children, for they all shall be blessed, and gathered together vnto the Lorde. Blessed are all they that loue thee, and that bee gladde of thy peace. Praise thou the Lorde, O my soule, for the Lorde our God hath deliuered his citie Ierusalem from al her troubles, I wyll count my selfe happy, if my sede remayn to see the clerenesse of Ierusalem. ✣ The gates of Ierusalem shall be buylded with Saphire & Smaragde, and all the compasse of her walles with precious stones. Al her stretes shall be paued with white marble stone, and in al the stretes shal Alleluya bee songe. Praised bee the Lorde, whiche hathe exalted her, that his kyngdome may bee vppon her for euermore. Amen. And so Tobias made an ende of his talkyng.

¶ The .xiiii. Chapter.

AND after that Tobias hadde A
gotten his syght agayn, he liued .xlii. yeares, and sawe hys childers children. Now whē he was C. and .ii. yeare old, he dyed, and was buried honourablye in Niniue. For when he was sixe and fiftye yeares old

age:

age he loſt the ſyghte of hys eyes, and
when hee was three ſcore yeare olde,
he gat his ſight again. The reſidue of
B his life led he in ioy, and increſed wel
in the feare of God, and departed in
peace. But in the houre of hys death
he called vnto him his ſonne Tobias
and ſeuen yonge ſpringaldes hys ſon-
nes childzen, and ſayde vnto thē: The
deſtruction of Niniue is at hande, for
the word of the Lord cannot faile, and
our brethzen that are ſcattered oute of
the lande of Iſrael, ſhal come thither
agayne. And the whole land of it that
hath bene waſte, ſhalbe filled: and the
houſe of God that was brēt in it, ſhall
be builded again: and al ſuche as feare
God, ſhal returne thyther: the hethen
alſo ſhal forſake their ydols, and come
C to Ieruſalem and dwel there, and all
the kinges of the earth ſhalbe glad of
her, and worſhip the Lord God of Iſ
rael. And therefore my childzen, heare
youre father: Serue the Lorde in the
trueth, ſeeke after his will, and do the
thing that pleaſeth him. Commaund
your childzen that they do ryght, gene
almes, be mindful of God, and euer to
be thankefull vnto him in trueth, and
wyth al their power. Heare me nowe
therefore my childzen, and abyde not
here, but in what daye ſoeuer ye haue
buried your mother beſide me, get you
from hence. For I ſee, that the wyc-
kednes of it ſhal bring it to deſtructi-
on and end. After the death of his mo-
D ther, Tobias departed away frō Ni-
niue, with his wife & childrē, & with
his childers childzen, & came agayn to
his father and mother in law, & found
thē whole, & in a good age, & tooke the
care of thē. And he cloſed their eyes, &
was heire vnto Raguels goodes, and
ſaw the fifth generation, and his chil-
ders childzen. And whē he was. xcix.
yeare of age, he died in the feare of the
Lord, and his kinſfolkes buried him,
and all his poſterity cōtinued in good
life, & holye converſation: ſo that they
were loued & accepted bothe of God &
man, and of al the people of the land.

¶ The end of the boke of
Tobias.

The booke of Judith.

¶ The. firſte Chapter.

ARphaxat the king of
Medes ſubdued ma
nye people vnto hys
dominion, & builded
a noble ſtrong citye,
which he called Eg
bathanis. The wal-
les of it made he of fre ſtone, four ſqua
red ſeuentie cubites hie, & thirty cubi
tes brode. He made towres therevpon
an hundred cubites hie. But vpon the
four corners euerye ſyde was twenty
fote brode. He made the portes in the
height like as the towres. This king
truſted in his mighty hoſt, and in hys B
glorious charets. So in the twelfth
yeare of his reygne, it happened, that
Nabuchodonoſor the king of the Aſſi
rias, which reygned in the great Cy-
tie of Niniue) foughte againſte Ar-
phaxat, and ouercame him in the great
field called Ragan, beſyde Euphrates
and Tigris and Iadaſon in the fyeld
of Erioth the kinges of the Elykes.
Then was the kyngdome of Nabu-
chodonoſor exalted, and his hert was
lyfte vp, and he ſent vnto al them that
dwelte in Celicia, in Damaſcus, in
Libanus, and vnto the Heathen that
dwelte in Carmel and Cedar, and to
ſuche as dweit in Galile, in the great
fyelde of Eſdrelon, to all theym that
wer in Samaria, and beyond the wa- C
ter of Iordan vnto Ieruſalem, and
the whole lande of Ieſſe vntō the
mountaynes of Ethiopia. Vnto all
theſe did Nabuchodonoſor the kynge
of the Aſſirians ſende meſſaungers.
But they al with one conſent would
not agre vnto him, & ſent ỹ meſſēgers
agayne emptye, and put theim awaye
without honour. Then Nabuchodo-
noſor the kynge tooke indygnation at
all thoſe lands, & ſware by his throne
and by his kingdome, that he would
be auenged of all thoſe countrees.

¶ The. ii. Chapter.

IN the thirtenth yeare of kynge Nabuchodonosor, vppon the .xii. day of the fyrst monthy, it was deuised in the court of Nabuchodonosor the kynge of the Assirians, that hee woulde defende hym selfe. So he called vnto him al the elders, al his captaynes, and men of warre and shewed them his secret councel, and told them that hys purpose was to bringe the whole earth vnder hys dominion.

Nowe when they were all contente wyth thys sayinge, Nabuchodonosor the king called Holofernes the chyefe captayne of hys warres, and said vnto him: Go thy way forth against all the kyngdomes of the west, and specially against those that haue despised my commaundemente. Thou shalte spare no realme, al strong cities shalte thou bringe in subiection vnto mee.

B Then Holofernes called together all the captaynes and rulers of al the power in Assiria, and mustred the souldiers vnto the host (lyke as the kyng commaunded him) namely, an hundred and twentye thousande fighting men vpon foote, and twelue thousande archers vpon horsebacke. All his ordeynaunce sente he before wyth an innumerable multitude of camelles, so that the hoste was wel prouided for wyth oxen, and smal cattel, and that wythout number. He caused corne to be prepared out of al Siria for hys hoolke.

C Muche golde and syluer also tooke he out of the kynges house. So he tooke hys iourney, he and all hys host, with charettes, horsemenne, and archers, of whom there were so manye, that they couered the grounde of the lande, lyke the grashoppers. And when hee was gone paste the borders of the Assirians he came toward the greate mountaynes of Ange, whyche lye vpon the left side of Celicia: and so went he vp into their castels, and wanne euery strong holde. As for the welthy citie of Molothus, he brake it downe, and spoiled al the children of Tharsis and the Ismaelytes, which laye toward the wildernes, and vppon the South syde of the lande of Chelon. Hee wente ouer Euphrates also, and came into Mesopotamia, and brake downe all the hye cityes that were there, from the broke of Mambre til a man come to the sea: and he toke the borders in from Celicia vnto the coastes of Japhet toward the Southe. Hee caried awaye al the Madianyts, and spoyled al their goodes, and whosoeuer withstode him, he slewe theym wyth the swearde. After this he went downe into the fielde of Damascus in the tyme of haruest, and brent vp al the corne and all the trees, and caused the vynes to be cutte downe. And the feare of him fel vpon al them that dwelt vpon the earth.

¶ The. iii. Chapter.

SO the kinges and prynces of all cities and landes sent their Embassadours: namely, they of Syria, and Mesopotamia, Siria, Sobal and Libia, and Celicia, which came to Holofernes, and sayd: Let thy wrathe ceasse towarde vs: It is better for vs to serue the great kyng Nabuchodonosor wyth our lyues, and to be subiecte vnto thee, then that wee shoulde dye, and be slayne, and receaue greater hurt. All our Cities and possessions, all mountaynes and hylles, all fyeldes, greate and smalle cattell, sheepe, goates, horses and cammelles, all our goodes and housholdes, bee in thy power, vnder thy subiection, bee it all together. Wee oure selues also and oure chylderne wyll bee thyne owne, B come vnto vs a peaceable LORD, & vse our seruice at thy pleasure. Then cam Holofernes downe frō the mountains wyth horsemen & great power, and conquered all stronge fensed Cities, and all that dwelte in the lande. And out of all cities he tooke stronge menne, and suche as were meete for the warre to helpe hym. There came suche a feare also vppon those countreys, that the indwellers of all the Cities, the Prynces, and rulers, and the people together, wēt forth to mete hym as he camme, and receaued hym honorably wyth garlandes & torches,

with

with dauncés, tabrettes, and pypes. Neuertheleſſe, though they dyd thys, yet myght they not aſſwage hys rygorous ſtomacke: but he deſtroyed theyr cities, and hewed downe their woddes. For Nabuchodonoſor the kyng had commaunded hym, that he ſhould roote out all the goddes of the lande, to the intent that he onely myght bee called & taken for the God of the nations, which Holofernes with his power brought vnder hym. So wente he thorow Syria Sobal, and thorow all Appamia, and all Meſopotamia, & came to the Idumeans, in the lande of Gabae, and Septopolie, and tooke theyr cities, and remayned there thirtye dayes, wherein he cauſed all the whole multitude of hys hoſte to bee gathered together.

¶ The. iiii. Chapter.

When the chyldren of Iſraell that dwelt in Iewry, heard this, they were ſore afrayde of hym. There came ſuche trembling alſo and feare vpon them, that they ſorowed he ſhould doo vnto the citie of Jeruſalem, and the temple of the Lorde, as he he had doone to other cities and their temples. So thei ſent into all Samaria rounde aboute vnto Jericho, toke in, and occupied al toppes of the mountaynes, and made faſt the townes with walles, and prepared corne for theim agaynſt the battaile. Eliachim alſo the Prieſt wrote vnto all them that dwelt toward Eſdrolon (whiche lieth ouer againſt the great field by Dothaim) and vnto all thoſe by whom men myght haue paſſage vnto them, that they ſhould take in the wais of the mountains, wherby there myght bee any way and paſſage to Jeruſalem, & that they ſhould hold diligent watch wher any ſtraite was betwixte the mountaynes. And the chyldren of Iſraell dyd, as Eliachim the Prieſt of the Lord had commanded them. And al the people cried earneſtely, and humbled theyr ſoules with faſtynges and prayers, they and theyr wyues. The Prieſtes putte on heary clothes, and layde the yonge babes before the temple of the Lord, and couered the aultar of the Lorde with an heary clothe. And with one accord they cried vnto the Lorde God of Iſraell, that theyr chyldren ſhoulde not be geuen into a praye, and their wyues into a ſpoyle, that theyr Cyties ſhold not be layd waſt, and that theyr Sanctuarie ſhold not be vnhalowed, and ſo they to bee a ſhame and rebuke vnto the heathen. Thenne Eliachim the hye prieſt of the Lord went roūd about all Iſrael, and ſpake vnto thē: ſaying: Be ye ſure, that the Lord will heare youre petitions, if ye continue ſtedfaſte in faſtynges and prayers, in the ſyghte of the Lorde. Remembre Moyſes, the ſeruaunte of the Lorde, whiche ouerthrewe the Amalechites (that truſted in their myghte and power, in theyr hooſte, in theyr ſhieldes, in theyr charettes and horſemen) not wyth weapons, but wyth holye prayers. Euen ſo ſhal all the enemies of Iſraell bee, if ye continue in thys worke, that ye haue begonne. So vpon this exhortation, they continued in prayer before the Lord. In ſo much that thei which offred brent ſacrifices vnto the Lord, offred the offrynge vnto the Lorde, beyng arayed in hearye clothes, and aſhes vpon theyr heades. And they al beſought God from their whole heart, that he would viſite his people of Iſraell.

¶ The. v. Chapter.

And worde came to Holofernes the Prince of the warres of the Aſſirians, that the chyldrē of Iſraell prepared themſelues to make reſiſtance, & how they had ſtopped the ways betwyxt the mountaynes. Then was he excedyng wrothe, and called all the Princes of Moab, and the Captaynes of Ammon, and ſayde vnto them: Tell me what people is thys, that kepeth in the mountaynes? Or what maner of cities are they? what is theyr power? Or what maner of hoſt haue thei? who is their captain? And why do they deſpiſe vs

(more

more then al those that dwell in the East, and come not forth to meete vs, that they myghte receaue vs wyth peace? Then Achior the captayne of the Ammonites aunswered, and saide: Sir if it please thee to heare, I wyll tel the truth before thee, concernynge the people that dwelle in the mountaynes, and there shal no lye go out of my mouth. This people is of the generation of the Chaldees, they dwelt fyrste in Mesopotamia, for they wold not folow the goddes of their fathers that were in the land of the Caldees, and so forsooke they the customes of their forefathers (whiche had manye gods) and worshypped one God, that made heauen and earth: which also cõmaunded thẽ, that they should go frõ thence, and dwell at Haran. Nowe when there camme a dearthe into the whole lande, they wente downe into Egypt, and ther they dwelt four. C. peares, in the which they multiplyed so greatly, that their hoost myght not be numbred. And when the Kinge of Egypt oppressed theym, and subdued them in building of his Cities wyth makyng of clay and bricke, they cryed vnto God their Lord which punished the whole lande of Egypte with dyuers plages. Now when the kyng of Egipt let them go their way, and the plage ceassed, and then folowed after them, to take them, and to bring them agayne into hys seruice, whyle they were flying away, the God of heauẽ opened the sea, so that ẏ waters stode fast vpon both the sydes as a wal, and these went through the botome of the sea dry shod. In the whych place whẽ an innumerable people of the Egyptians folowed vpon them, they were so ouerwhelmed wyth the waters, that there remayned not one, to tel thẽ that cam after, howe it happened. So whẽ thys people was passed through the red sea, they came into the wilderines of mount e Sinai, where neuer man might dwel afore, and where the sonne of man had neuer rested. There were the bytter waters made sweete for them, that they myght drynke, and forty yeares had they meat from heauen. Whereseuer they went (wythout bow and arowe, without buckler or sword) theyr god fought for them, and caused them to haue the victory. Yea, no man was able to hurte thys people, except it were so, that they departed vnfaythfully from the worshypping of the Lord their God. But as ofte as they worshypped any other beside their God, he gaue theym ouer to bee spoyled, to be slayne, and to bee putte to confusion. Neuertheless, as oft as they were sorye for departynge from the worshippe of their God, the same God of heauen gaue thẽ power and strength to wythstand their enemyes. Moreouer, they slew the kynges of the Cananytes, Iebusites, Pherezytes, Hethytes, Heuytes, and Amorites, and of al the mighty in Heseboñ and tooke their landes and Cities in possession: and so longe as they sinned not in the sight of their God, it went wel with them, for their God hateth vnrighteousnes. For in tymes paste, when they wente oute of the waye, which God had geuen them, that they shoulde walke in it, they wer destroyed in diuers battels of many nations, and many of them were caryed away prysoners vnto a strange coũtry. But nowe lately they haue tourned thẽ selues agayn vnto ẏ Lord their God, & are come together again out of ẏ coũtreis where they wer scatted abrode: and thus haue they conquered these mountaynes, and dwel therin: and as for Ierusalem where their Sanctuary is, they haue it agayne in possessyon. And therfore my Lord, make diligent inquisition, yf thys people haue done wickednes in the syght of theyr God, then let vs go vp agaynste thẽ, for doubteles their God shal deliuer them into thy handes, and subdue thẽ vnto thy power. But if this people haue not displeased their God, we shal not be able to wythstande thẽ, for their God shal defende thẽ, and so shal we be a shame to al the worlde. Now when Achior hadde spoken oute these wordes, al the greate men of Holofer-

nes

Ge. 15. c.
Exo. 12. f
Sala. 3. c

nes were wroth, and thought to slay him, and sayd one to another, What is hee which dare saye, that the children of Israell are able to withstand Nabuchodonosor the kyng and hys host? where as they are an vnwepened people, without strength or vnderstanding of the feates of warre? That Achior therfore may know that he hath disceaued vs, we wyl goe vp into the mountaynes: and when the mightye men of them are taken, hee also shalbe stickte wyth the sweard, that all people may knowe, that Nabuchodonosor is the God of the earthe, and that there is none other wythout him.

¶ The. vi. Chapter.

A SO when they had lefte of speaking, Holofernes toke sore indignation, and sayde vnto Achior: For so much as thou haste prophecied vnto vs, saying: that the people of Israell shalbe defended of their God, I wyl shewe thee, that there is no God but Nabuchodonosor. Yea, when we slaye them al as one manne, thou also shalt perysh ewyth them through the sweard of the Assirians, and all Israel shalbe destroyed wyth thee, and then shalt thou fele that Nabuchodonosor is the Lord of the whole earth. Then shal the sweard of my knyghthode go through thy sides, and thou shalte fal downe stickte amonge the wounded of Israel, and shalt not com to thy selfe agayne, but be vtterlye destroyed wyth them. But if thou thinkest thy prophecy to be true, why doest thou then change thy colour? why B art thou afrayed? Thinkest thou that my woordes are not able to be performed? But that thou mayest knowe that thou shalt fele these things with them, beholde, from this houre foorth wyl I send thee vnto yonder people, that when the punishemente of my sweard (which they haue worthelye deserued) falleth vppon theym, thou mayest be punyshed with theym. So Holofernes commaunded his seruantes to take Achior, and to carye hym vnto Bethulia, and to deliuer him into the handes of the children of Israel. Then Holofernes seruantes tooke him, and wente through the plaine felde. But when they dre we nye vnto the mountaynes, the slynge casters came out agaynst them: Neuertheles they gat them away by the side of the mountayne, and bounde Achiors hand and foote to a tree, and so lefte hym bounde wyth wythes, and tourned agayne vnto their Lord. Notwithstandinge, the children of Israell wente downe from Bethulia, camme vnto him, loosed him, brought him into Bethulia, sette him in the myddest of the people, and asked hym, what the matter was, that the Assirians hadde lefte him bound? Osias the sonne of Micha of the tribe of Simeon, and Charmin (which is also called Gothoniel) were the principal rulers at the same tyme. Nowe when Achior stoode in the middest of the Senatoures, and before them al he told them what answer he gaue Holofernes, to ỹ thinge that he asked him, and howe Holofernes people wouldе haue slayne hym for so sayinge, and howe Holofernes hymselfe was wroth, and commaunded him for the same cause to be delyuered vnto the Israelytes: that whē he ouercame the children of Israel, he myght commande Achior also to bee put to death wyth dyuers tormentes, because he said: ỹ God of heuē is their defender. And when Achior had plainly told out al these thinges, al the people fel downe vpon their faces, prayssing the Lorde, and poured oute theyr prayers together vnto the Lorde, with a general complaynt and weping, and saide: O Lorde God of heauen and of earth, behold their pryde, and loke vpon oure lowlines, and consider howe it standeth wyth thy Sainctes, and make it to be knowen that thou forsakest not those, which hold them fast by thee, and howe that thou bringest them lowe, that presume of them selues, and make their boaste in theyr D owne strength. So whē the weping and prayer of the people (whiche they had made the whole day long) was ended, they conforted Achior, sayinge:

The

The God of oure fathers, whose power and strength thou haste prayed, shall so reward thee, that thou shalte rather see theyr destruction. When the Lord our God then shall geue his seruants this libertie, God be also with thee among vs: so that if it pleasethee thou with all thyne mayst dwel with vs. Now when Ozias had ended the councell, he tooke him into his house, and made a great supper, called the elders to it, and so they refreshed theim selues after the fastynge. And afterward was all the people called together, which made their praiers all the nyght long in the congregation, and besought the God of Israell for help.

¶ The. vii. Chapter.

THe next daye, Holofernes commaunded his hoste, to go vp to Bethulia: * There were an hundred & twenty thousand fyghting men on foote, and twoo and twentye thousand horsemen, beside the preparyng of them that wer won, and came to them on euery syde out of the countreys and cities whiche he had taken. All these prepared theym selues vnto the battail against the Israelites, and came by the hill side, vnto the top that looketh ouer against Dothaim, from ¶ that place which is called Belma, vnto Chelmō, that lieth toward Esdrelon. Nowe when the childerne of Israell saw so great a multitude of the Assirians, they fell downe flatte vppon the ground, strawed ashes vpon their heades, & prayed with one accord, that the God of Israell wold shewe his mercy vpō his people. And so they toke their weapons, and sat betwixt the mountains in the narowe place, & kepte the way day and nyght. But while Holofernes was goyng about, he foūd the water spryng which from the South syde was conueyde into the citie by a Condite: this commanded he to be direct an other way, and cut their Condite asunder. There were welles also not farre from the walles, which they vsed secretly, more for pleasure, thē for necessitie. ¶ Then went the Ammontes, and the Moabites vnto Holofernes, and said: The childzen of Israell trust neither in speare nor arowe, but haue taken in, and kept the mountaines & hils. That thou mayst ouercom them therfore, without the strikynge of any battel, set mē to kepe ỹ welles, that they draw no water out of them: So shalt thou destroy theim without sweard, or at the least, they shall be so feble, that they must be fain to geue ouer the citie: whiche they thynke not able to be won, for so muche as it lieth in the mountains. These words pleased Holofernes well, & all his men of warre, and * he set an hundreth at euery well round about. And whenne this watch had endured twenty dais, the Cesternes and all that had water, failed them ỹ dwelt in the city of Bethulia, so that in the whole Citie they had not drinke inough for one day, for ỹ people had water geuen thē daily in a measure. Then came the mē & womē yong persons, & childzen all vnto Ozias, and saide all with one voyce: God be iudge betwixt vs and thee, for thou hast dealte euill with vs, thou woldest not speake peaceably wyth the kynge of the Assirians, therefore hathe God sold vs in their hands, and there is no man to help vs whereas we ar brought down before their eies in thirst & great destructiō. Therfore gather nowe together all the people that be in the citie, that we may all yelde oure selues willingely vnto the people of Holofernes: for better it is, that we be captiue, and prayse the Lord with our liues, then to be slaine & perysshe, & to be laughed to scorne, and shamed of euery man, whē we se our wiues & chyldzen dye before our eies. We take heauen and earth this daye to recorde, and the God of our fathers, which punisheth vs according to the deserupnge of our syns) and geue you warnyng that ye geue vppe the citee nowe into ỹ power of Holofernes host, that our ende maye be shorte with the sweard, whiche eiles shall endure longe, for wante of water, and for thyrste.

Jud. 2, b

Ju. 16, a D

Ex. 17. a

When

When they had spoken out these wordes, there was a great weepynge and howlyng in the whole congregation, and that of euery man, and they cried an whole hower longe vnto GOD with one voyce, saying: We haue sinned with our fathers, we haue doone amysse, we haue delt wickedly. Thou that art gracious, haue mercye vppon vs, punishe our vnrighteoulnes with thyne owne scourge, & geue not those ouer, that knowledge thee, vnto a people that knowe thee not, least they say amonge the Heathen: Where is their God? And when they were so werye with this crying and weepyng, that they helde their tongues, Ozias stode vp with watry eyes, and said: O take good hertes vnto you (dere brethren) and be of good chere, and let vs wait yet these fyue dayes for mercye of the LORD: peraduenture he shall put away his indignation, and geue glory vnto his name. But if he help vs not when these fiue days are past, we shal doo as ye haue sayde.

The. viii. Chapter.

AND it happened when these woordes came to the eares of Judith a widow, which was the daughter of Merari, the sonne of Idor, the sonne of Joseph, the sonne of Ozia, the sonne of Elai, the sonne of Jamnor, the sonne of Jedeon, the sonne of Raphoim, the sonne of Achitob, the sonne of Melchia, the sonne of Enam, the sonne of Nathania, the son of Salathiell, the sonne of Simeon, the sonne of Ruben. And her husband was called Manasses, whiche dyed in ỳ dayes of ỳ barley haruest. For while he was bindyng the sheaues together in the fielde, the heate came vpon his head, and he died at Bethulia his citie and there was he buried beside his fathers. Nowe was Judith his desolate widowe thre yeares, and six monethes. And in the hyer partes of her house, she made her self a priuy chamber, where she dwelt, beyng closed in with her maides. She ware a smocke of heare, and fasted all the dayes of her lyfe, excepte the Sabboths, and newe Moones, and the solemne dayes that the people of Israell kept. She was a very faire and beautiful person. Her husband also had left her great riches, pleteous houshold, great vnmoueable possessions, and many cattell. Thys Judith was of a verye good reporte with euery one, for she feared the lord greatly, and there was no bodye that spake an euyll woorde of her. When this Judith heard, howe Ozias had promised the people, that after the fift day, he woulde geue vp the citie vnto the Assirians, she sent for the Elders, Chambri, and Charmi, and whenne they came to her, she sayd: What thyng is this, wherin Ozias hath consented that if God help not within fiue dais he will geue ouer the citie to the Assirians? What are ye, that ye tempt the Lord? This deuise obteineth no mercy of god, but prouoketh him to wrath and displeasure. Wyll ye set the mercy of the Lord a tyme, and appoynt hym a daye after your wyll? Neuertheles, for so muche as the Lorde is paciente, let vs rather repent, pouryng out teares, and beseechyng hym of grace. For God threatneth not as a man, neither wyll he bee prouoked vnto wrathe as the chyldren of men. And therfore let vs heartily fal downe before him, and serue hym wyth a meeke spirite, and wyth weppyng eies say vnto the Lord, that hee deale with vs, accordynge to hys owne wyll and mercye: that lyke as our heart is nowe vexed & brought lowe thorow the pride of them, it may be so comforted thorow his grace: in so muche as we folow not the synnes of oure fathers, whiche forsoke theyr God, and worshypped other goddes: for the whyche synne they perysshed with the swearde, were spoyled, and broughte to shame of all theyr ennemyes. As for vs, we knowe none other God, but onely hym, for whose comforte lette vs tary with meekenes. He shal require and make inquisition for our blood, frome the vexations of our enemies: he shall bryng downe all the Heathen that ryse vp agaynst vs,

and

and put them to dishonoure, euen the
D Lorde oure God Therfore deare bre-
thren, seynge ye are the honorable and
elders in the people of god, vnto whō
al the people haue respect, & vpō whō
the lyfe of the people standeth, lyft vp
their hertes with youre exhortations
that they maye call to remembraunce,
howe our fathers also in tymes paste
were tempted, that they myght be pro
ued, if they worshipped theyr God a-
ryght. They ought to remēber, howe
Gen.22 • our father Abraham beyng tempted,
and tryed thorow many tribulations,
was found a louer and frend of God.
So was Isaac, so was Jacob, so was
Moses, and al they that pleased God,
beyng tryed thorowe many troubles,
were found stedfast in fayth. Agayne,
they that receaued not their tempta-
tions with the feare of God, but put
them selues forthe with vnpaciencye
and murmurynge agaynst God, perī-
shed of the destroyer, and were slayne
of the serpentes. And therfore should
not we vndertake to bee auenged, for
the thynge that is doone vnto vs, but
consider, that all these punyshmentes
are farre lesse then our sinnes and mis
dedes. Beleuyng also that this correc
tion commeth vnto vs (as to the ser-
E uauntes of God) for amendment, and
not for oure destruction. Then sayde
Olias and the elders vnto Judith:
Al that thou speakest, is true, & no mā
can reproue thy wordes. Praye thou
for vs nowe therefore vnto God, for
thou art an holye woman and feareſt
God. And Judith sayde vnto theym:
Seyng that ye knowe that my wor-
des are of God, then proue my counsel
and deuice, if it be of God: and beseche
God that he will bringe my counsell
to good ende. Thus haue I deuysed:
Ye shall stande thys nighte before the
port, and I will go forth with Abra
my mayden. Praye ye therefore vnto
God, that he will graciously remem-
ber his people of Israell within fyue
dayes, as ye haue sayde. As for the
thing that I go in hand withall, aske
ye no question of it, till I open it vn-
to you my selfe: do ye nothyng els but
praye vnto the Lord your God for me.
Then Olias the prince of the people
of Juda sayde vnto her: Go thy way
in peace, the Lorde be with thee, that
we maye be auenged of our enemyes.
And so they went from her agayne.

¶ The.ix. Chapter.

NOwe when they were gone
their way, Judith went into
her closet, putte on an hearye
smock, strowed asshes vpon her head,
fell downe before the Lord, and cryed
vnto him, sayng: O Lord God of my
father • Simeon, which gaueſt hym a Gen.24b
sword for a defence agaynst the ene-
myes that vsed violence and wylful-
nes, and that rauished the virgin, and
put her to dishonesty. Thou that ga-
ueſt their wiues into a pray, and their
daughters into captiuitie, and al their
praye for a spoyle vnto thy seruantes,
which bare a zele vnto thee: helpe me
a widow O Lord my God, I beseche
thee. For thou haste done all thinges
from the beginninge: and looke what
thou hast taken in hand and deuyſed,
it came euer to passe. For al thy ways
are prepared, and thy iudgementes,
are done in thy euerlastyng forknow-
ledge. O loke nowe vpon the armyes
of the Assirians, lyke as it was thy
pleasure sometyme to loke vppon the
host of the Egiptians, when they be-
yng weapened, persecuted thy seruan-
tes, and put their trust in their charet
tes, horsemen, and in the multitude of
their men of warre. But thou lokedst
vppon their hooste, castynge a thicke
darkenes before them: and when they
came into the deepe the waters ouer-
whelmed them. Euen so Lord, let it
go with these: that trust in the power
and multitude of their men of warre,
in their charets arowes and speares,
and knowe not that thou onelye arte
our God, whiche destroyeſt warres
from the beginning, and that thou art
the Lord. O lift vp thyne arme nowe,
lyke as euer from the begynnyng, and
in thy power bryng their power to
naught: cause their might to fal in thy
wrath. They make their booste, that
they wyll vnhalowe and defyle thy

ſanctuarie, and to waſt the Taberna
cle of thy name, and to caſt doẅn the
hoꝛne of thyne Aultare wyth theyꝛ
ſwearde. Bꝛyng to paſſe (O Loꝛde)
that the pꝛyde of the enemye may bee
cut doẅn with his oẅn ſweard, that
he may be taken with the ſnare of his
eyes in me, and that thou mayſt ſmite
hym with the lyppes of my loue. O
geue me a ſtedfaſt mynde, that I may
deſpiſe hym and his ſtrength, and that
I may deſtroy hym. This ſhall bꝛing
thy name an euerlaſting remembꝛãce,
if the hande of a woman ouerthꝛoẅe
hym. Foꝛ thy poẅer (O Loꝛd) ſtan
deth not in the poẅer of men, neither
haſt thou any pleaſure in the ſtrength
of hoꝛſes. There was neuer pꝛoude
perſon that pleſed the, but in the pꝛai-
er of the humble and meeke hathe thy
pleaſure bene euermoꝛe. O thou God
of the heuens, thou maker of the wa-
ters, and Loꝛde of all creatures, heare
me pooꝛe woman, callyng vpon thee,
and puttyng my truſt in thy mercy.
Remembꝛe thy couenaunt, O Loꝛde,
and miniſter woꝛdes in my mouthe,
and ſtabliſhe this deuice in my herte,
that thy honſe maye continue ſtille in
holineſſe, and that all the Hethen may
knoẅ that thou art God, & that there
is none other but thou.

The.x. Chapter.

AND when ſhe had left of cry-
ing vnto the Loꝛd, ſhe roſe vp
from the place where ſhe had
lyen flatte beforе the Loꝛde, and called
her mayden, went doẅne into her
houſe, layd the heary clothe from her,
put of the garmentes of her wydoẅ-
hode, waſhed her body, anoynted her
ſelfe with pꝛecious thynges, of ſweete
ſauour, bꝛoided and platted her heare:
ſet an houe vpon her head, and put on
ſuch apparell as belongeth vnto glad-
nes, ſlippers vpon her feete, armelet-
tes, ſpanges, eareringes, fyngerrynges
and decked her ſelfe with all her beſte
aray. The Loꝛd gaue her alſo a ſpeci-
all beautie and fayꝛenes (foꝛ all thys
deckynge of her ſelfe was not doone
foꝛ any voluptuouſneſſe and pleaſure
of the fleſhe, but of a right diſcretion
and vertue, therfoꝛe dyd the Loꝛd in-
creaſe her beautie) ſo that ſhe was ex-
cedyng amiable and well fauoured in
al mens eyes. She gaue her mayden
alſo a bottel of wine, a pot with oyle,
pottage, cakebꝛead and cheſe, & went
her way. Now when ſhe came to the
poꝛt of the citie, ſhe found Ozias, and
the elders of the citie waytyng there.
Whiche whenne they ſawe her, they
were aſtonied, and meruayled greatly
at her beautie. Neuertheleſſe, they
aſked no queſtion at her, but lette her
go, ſaying: The God of our fathers,
geue thee his grace, and with his po-
wer perfoꝛme al the deuice of thy hert
that Ieruſalem may reioyce ouer thee
and that thy name may be in the num-
ber of the holy and righteous. And all
they that were there, ſayde with one
voyce: So beit, ſo be it. Judith made
her pꝛayer vnto the Loꝛde, and went
out at the poꝛt, ſhe and her mayd. And
as ſhe was goyng doẅne the mount-
ayne, it hapned that about the ſpꝛing
of the daye, the ſpies of the Aſſirians
mette with her, and toke her, ſaying:
Whence commeſt thou? Oꝛ whether
goeſt thou? She anſwered: I am a
daughter of the Hebꝛues, and am fled
frome theym, foꝛ I knoẅe that they
ſhalbe geuen vnto you to be ſpoyled:
becauſe they thoughte ſcoꝛne to yelde
themſelues vnto you, that they might
fynde mercy in your ſyght. Therfoꝛe
haue I deuiſed by my ſelfe after this
maner: I wil go beforе the pꝛince Ho
lofernes, and tell hym all theyꝛ ſecre-
tes, and wyll ſhew hym, how he may
come by them, and wynne theym, ſo
that not one man of his hooſte ſhall
periſh. And when theſe men had herd
her woꝛdes, and conſydered her fayꝛe
face, they wer aſtonied (foꝛ they won
dꝛed at her excellent beautie) and ſaid
vnto her: Thou haſt ſaued thy lyfe by
fyndyng out this deuice, ẏ thou wol-
deſt come doẅn to our Loꝛd: & be thou
ſure, that when thou cõmeſt vnto him
he ſhall intreate thee wel, & thou ſhalt
pleſe him at the hert: So they bꝛoght
her into Holofernes pauilion, and
talde

tolde hym of her. Nowe when shee came in beefore hym, immediately hee was ouercomme and taken with her beautie. Then sayde his seruantes: who would despyse the people of the Iewes, that haue soo fayre women? Shoulde we not by reason fyghte against them for these? So when Iudith sawe Holofernes sytting in a canaple, that was wrought of purple, sylke, gold, Smaragde and precyous stones, she loked fast vpon hym, and fell downe vpon the earthe. And Holofernes seruantes toke her vp again, at their lordes commaundement.

¶ The.xi. Chapter.

THen said Holofernes vnto her: Be of good chere, and feare not in thyn heart, for I neuer hurt man that wold serue Nabuchodonosor the king. As for the people, if they had not despised me, I shold not haue lift vp my speare agaynst them. But tell me nowe, what is the cause that thou art departed from them, & wherefore art thou come vnto vs? And Iudith sayd vnto hym: Syr, vnderstand the wordes of thy handemayden: for if thou wylt doo after the woordes of thy handmaiden, the Lord shall bryng thy matter to a prosperous effecte. As truely as Nabuchodonosor a Lorde of the lande lyueth, and as truely as his power lyueth, whyche is in thee, to the punyshement of all men that goe wrong, all men shal not onely be subdued vnto hym thorowe thee, but all the beastes also of the fielde. For all people speake of thy prudent actiuitie: and it hathe euer bene reported, how thou only art good & myghty in all his kyngdome, and thy discretion is cõmended in all landes. The thing is manyfeste also, that Achior spake, and it is welle knowen, what thou commmandest to doo vnto hym. For thys is playne, and of a suretie, that our God is so wroth with vs (by the reason of our synnes) that he hath shewed by hys Prophetes vnto the people, howe that for theyr synnes hee wyll delyuer them ouer vnto the enemye. And for so much as the children of Israel know, that they haue so displeased theyr God, they ar sore afrayd of thee. They suffre great hunger also, and for wante of water, they are deade nowe in a manner. Moreouer, they are appoynted to slea al theyr cattel, that they may drynke the bloud of them, and are purposed to spend al the ornamentes of theyr GOD (whyche he hathe forbydden theym to touche) for corne, wyne, and oyle. Seynge nowe, that they doo these thynges, it is a playne case, that they must nedes bee destroyed. Whiche whenne thy handmayden perceaued, I fledde from them, and the Lord hath sent me vnto thee, to shew thee these thyngs. For I thy handemayden worshyppe GOD euen here nowe beside thee, and thy handmayden shall go foorthe and I wylle make my prayer vnto GOD, and he shall telle me, when he wyll reward theym theyr synne: then shall I come and shew thee, and bryngе thee thorowe the myddest of Ieruſalem, so that thou shalte haue all the people of Israell, as the shepe without a shepheard: there shall not so muche as one dogge barke against thee: for these thynges are shewed me by the prouydence of GOD: for so muche as GOD is displeased wyth them, hee hath sent me to tell thee the same. These woordes pleased Holofernes and all hys seruantes, whyche meruayled at the wysedome of her, and sayde one to another: There is not suche a woman vppon earthe, in beautie and discretion of woordes. And Holofernes sayde vnto her: God hathe doone well, that he hathe sente thee hyther beefore thy people, that thou mayste geue them into our handes. And for soo muche as thy promyse is good, yf thy God perfourme it vnto me, he shall bee my God also, and thou shalte bee excellente, and greate in the courte of Nabuchodonosor, and thy name shall be spoken of in all the lande.

¶ The.xii. Chapter.

A THen commaunded he her to go in where his treasure laye, and charged that shee shoulde haue her dwellynge there, and appoynted what shoulde be geuen her from hys table. Judith answerd him, and said: As for the meate that thou hast commaunded to geue me, I maye not eate of it as nowe (lest I displease my God) but will eate of such as I haue brought with me. Then sayde Holofernes vnto her: If those things that thou haste broughte wyth thee fayle, what shall we do vnto the? And Judith sayd: As truely as thou liuest my Lord, thy handmayden shal not spend al this, till God haue brought to passe in my hande, the thinges that I haue deuised. So his seruauntes broughte her into the tent, where as he had ap-
B poynted. And as she was goynge in, shee desired that she might haue leaue to go forth by night and before daye to her prayer, and to make intercession vnto the Lorde. Then commaunded Holofernes hys chamberlaynes, that she shoulde go out and in, at her pleasure, to praye vnto God those three dayes. And so in the nighte season she went forth into ỹ valey of Bethulia, & washed her selfe in the well water. Then went she vp, and besoughte the Lord God of Israell, that he wouldе prosper her way, for the deliueraunce of his people. And so she went in, and remayned cleane in her tente, tyll she
C toke her meate in the euenyng. Upon the fourth day it happened, that Holofernes made a supper vnto his seruantes, and sayde vnto Vagao his chamberlayne: Go thy waye, and counceil this Hebrue se, that she maye be wylling to consent to kepe company with me. For it were a shame vnto all the Assirians, that a woman shoulde so laughe a man to scorne, that she were come frome hym vnmedled withall. Then went Vagao vnto Judith, and sayd: Let not the good daughter be afrayde, to come into my Lord, that she may be honoured with hym, that she may eate and drinke wine, and be merye with hym. Unto whom Judith answered: Who am I, that I shoulde saye my Lorde naye? what so euer is good before his eyes, I shall do it: and loke what is his pleasure, that shal I thinke well done, as longe as I lyue. So she stode vp, and decked her selfe with her apparell, and wente in, and D stode before hym. And Holofernes hert was whole moued, so ỹ he brent in desire toward her. And Holofernes sayde vnto her: drinke nowe, and syt downe, and be mery, for thou haste found fauoure before me. Then sayde Judith: Syr, I wyll drynke, for my mynde is merper to daye, then euer it was in all my lyfe. And she tooke, and dyd eate, and dranke before hym, the thinges that her mayden had prepared for her. And Holofernes was mery with her, and dranke more wine, then euer he dyd afore in all his life.

¶ The.xiii. Chapter.

NOw when it was late in the I nighte, hys seruauntes made haste euery manne to his lodging. And Vagao shutte the chamber dores, and went his way, for they were all ouerladen with wyne. So was Judith alone in the chamber. As for Holofernes, he laye vppon the bed all dronken, and of very dronkennes fell a slepe. Then commaunded Judith her mayden, to stand without before the doore, and to wayte. And Judith stode before the bed, makyng her prayer with teares, and moued her lyps secretly, and said: Strengthen me, O Lorde God of Israell, and haue respecte vnto the worckes of my handes in this houre, that thou mayest set vp thy citye of Jerusalem, lyke as thou hast promised: O graunt that by thee I maye perfourme the thinge, which I haue deuysed thorowe the beleue that I haue in thee. And when she B had spoken this, she went to the bedsteade, and losed the swearde that hanged vppon it, and drewe it oute. Then toke shee holde of the hearye lockes of hys heade, and sayd: strengthen me, O Lorde God in this houre,

and

and with that, she gaue him two stro-
kes vpon the necke, and smote of hys
heade. Then tooke she the canappe a-
way, and rolled the deade body afyde.
Immediately she gat her forth, and de
liuered the heade of Holofernes vnto
her mayden, and bad her put it in her
wallet. And so these two went forthe
together after their custom, as though
they wold praye, and so passed by the
hoofte, and came thorowe the valley
vnto the port of the citie. And Judith
cryed a farre of vnto the watchemen
vpon the wals: Open the gates (sayd
she) for God is with vs, which hath
shewed his power in Israell. And
when they herd her voyce, they called
the elders of the citye together. And
they came all to mete her, lytle and
great, yong and olde, for they thought
not that she should haue come so sone.
So they lighted candels, and gathe-
red about her euerychone, but she wēt
vppe into an hye place, and caused sy-
lence to be proclaymed. When euerye
man nowe helde hys tongue, Judith
sayd: O prayse the Lord our God, for
he hath not despised nor forsaken thē,
that put their truste in him: and in me
his handmayden he hath performed
his mercye, whiche he promysed vnto
the house of Israell: yea, in my hande
this same night hath he slayne the ene
mye of his people. And with that she
toke forth the head of Holofernes out
of the waller, and shewed it them, say
ing: Behold the heade of Holofernes
the captaine of the Assirians, and this
is the canapy, wherin he laye in hys
dronkennes: wher the Lord our God
hath slayne him by the hand of a wo-
man. But as truely as the Lorde ly-
ueth, his Angell hath kept me, goyng
thyther, remaynynge there, and com-
myng hither againe from thence. And
the Lord hath not suffred me his hand
maiden to be defiled, but without any
filthynes of sinne hath he brought me
agayne vnto you: and that with great
victorye, so that I am escaped, and ye
delinered. O geue thankes vnto hym
euerychone, for he is gracious and his
mercye endureth for euer. So they
prayfed the Lorde altogether, & gaue
thankes vnto hym. And to her they
sayde: The Lorde hath blessed thee in
hys power, for thorowe thee he hath
brought our enemyes to naught. And
Ozias the chiefe ruler of the people of
Israell, sayde vnto her: Blessed arte D
thou of the Lorde the hye God, aboue
all wemen vpon earth. Blessed be the
Lord, the maker of heauen and earth,
which hath gyded the aright to woūd
and to smyte of the heade of the Cap-
tayne of oure enemyes. For this daye
he hath made thy name so honorable,
that thy praise shall neuer come out of
the mouth of men, which shall alway
remember the power of ꝯ Lord, seyng
thou hast not spared thyne owne selfe,
but put the in ieopardy, considering ꝯ
anguishe & trouble of thy people, and
so haste helped their fall before God
our Lorde. And all the people sayde:
Amen, Amen. Achior also was called, E
and he came. Then sayd Judith vnto
him: The God of Israel vnto whom
thou gauest witnes, that he wouldе
be auenged of hys enemyes, euen hee
hath thys nyghte thorowe my hande
smytten of the head of al the vnfayth-
full. And that thou mayest see that it
so is, beholde thys is the heade of Ho-
lofernes, which in his presumptu-ous
pryde, despysed the God of the people
of Israell, and threatened thee with
destruction, sayinge: when the people
of Israell is taken, I shall cause thee
also to be stickte withe the swearde.
When Achior sawe Holofernes head
he fell downe before vpon hys face to
the grounde for verye anguyshe and
feare, so that he sowned with al. But
after that he was comme agayne to
him selfe, he fell downe before her, and
prayfed her, sayinge: Blessed arte
thou of thy God in all the tabernacles
of Jacob: for all the people that heare
of thy name, shall prayse the God of
Israell because of thee.

¶ The. xiiii. Chapter.

IUdith sayde vnto all the people: A
Brethren, heare me. Stycke vp

this head vpon our walles, and when the Sunne ariseth, take euerye man hys weapon, and falle violentlye: not as thoughe ye wolde go beſyde them, but to renne vpon theym, with violence. When the ſpies in the tentes ſee this, they ſhal of neceſſitie be compelled to flee backeward, and to rayſe vp their captayne to the battell. So when their captaynes come into Holofernes pauilion, and fynde the dead
C body wrapped in the blood, fearefulnes ſhall fall vpon them: and when ye perceaue that they flye, folowe theym without all care, for God ſhal deliuer them vnto you, to be deſtroyed. Then Achior ſeynge the power of GOD, which he had ſhewed vnto the people of Iſraell, fell of from his Heathenſhe beleefe, and put his truſt in God, and let hym ſelfe be circumcyſed: and ſo was he numbred among the people of Iſraell, he and all hys poſteritie vnto this day. Nowe as ſone as it was day, they ſtickte vp Holofernes heade vpon the walles, and euery man toke his weapon, and ſoo they wente oute with an horrible crie. When the ſpies ſawe that, they ranne vnto Holofernes tente. And they that were within the tent, came before his chamber, and made a great ruſhynge to wake hym vp, becauſe they thoughte with the
B noyſe to haue rayſed hym. For there durſte not one of the Aſſirians knock, go in, or open: But when the captaynes and Princes and all the chiefe in the kyng of the Aſſirians hoſte came together, they ſayde vnto the Chamberlaines. Go your way in, and wake him vp, for the myſe are crepte oute of their holes, and dare prouoke vs vnto battel. Then went Vagao into his chamber, ſtode before the bed, and clapped with his handes, for he thoughte he had bene ſleppynge with Judyth. But when he had herkened perfectly with his eares, and could perceaue no ſterynge, he went nyer to the bed, and lifte it vp, and then ſawe he the deade body of Holofernes lying there without a heade, weltred in hys blood vpon the earthe. Then cryed he with a loude voyce, and with weppyng rente his clothes, and went into Judithes tent, and founde her not: And ſo he lept out vnto the people and ſayd: one woman of the Iewes, hath brought al Naduchodonoſors people to ſhame. For lo, Holofernes lyeth vppon the grounde, and hath no head. When the cheſe of the Aſſirians hoſt herde that, they rent their clothes, and there fell an intollerable feare and trembleynge vpon them, ſo that their myndes were ſore afrayd. And there was an exceadyng great crye in the whole hoſt.

The.xv. Chapter.

NOwe when all the hoſt herd A that Holofernes was headed their mynds and councel fell from them: and ſuch a feare came vppon them, that they vndertoke to defend theym ſelues by flyinge awaye: one ſpake not to another, but hanged downe their heades, lefte all behynde them, made haſte to eſcape from the Hebrues: for they herd, that they were haſtyng to come after with their weapons, and ſo they fled by the wayes of the fieldes, and thorowe all the foote pathes of the dales. And when the childzen of Iſrael ſaw that they fled, they folowed vppon them, and wente downe with trompettes, blowynge and makyng a greate crye afeer them. As for the Aſſirians, they had no order, & kepte not them ſelues together, but fled their waye. Neuertheles, the chyldzen of Iſrael fell vppon theym with one company and order, and diſcomfyted as many as they might get. And Oſias ſente meſſaungers vnto
B all the cytyes and countreys of Iſraell. So all the regyons and euerye cytye ſente oute their beſte men after theym in harneſſe, and ſmote theym with the ſwearde, tyll they came to the vttermoſte parte of their borders: And the other that were in Bethulia came into the tentes of the Aſſirians, and tooke all, that they whiche were fled had lefte behynde theym, and ſoo they founde greate good. And they

that

that came agayne to Bethulia from the battayle, tooke with them suche thynges as hadde bene theirs: there was no number of the cattell, and of all costlye Jewelles, so that from the lowest vnto the hyest, they were all made ryche of the spoyles of theym. And Joachim the Hye pryeste at Jerusalem, came to Bethulia with all the elders, that they myghte see Iudith. Nowe when she came oute vnto theym, they beganne all to prayse her with one voice, saying: thou worthyppe of the citie of Jerusalem, thou ioye of Israell, thou honoure of our people, thou haste doone manlye, and thy hearte is conforted, because thou haste loued clenlynesse and chastytye, and haste knowen no man but thyne owne husband: therfore hath the hand of the Lorde conforted thee, and blessed shalt thou be for euer. And all people sayde: so be it, so be it. In thirtye dayes coulde the people of Israell scarse gather vp the spoyles of the Assirians. But all that belonged vnto Holofernes, and had ben hys, specialye (whether it were of golde, of syluer, precious stone, clothynge, and all ornamēts) they gaue it vnto Iudith. And all the people reioysed, both wemen, maydens, and yong people, with ypes and harpes.

¶ The .xvi. Chapter.

2 Then songe Judith thys songe vnto the Lorde: Begynne vnto the Lorde vppon the tabrets, synge vnto the Lorde vppon the cymballes. O syng vnto hym a newe songe of thankes geuynge, be ioyfull and call vppon hys name. It is the Lorde that destroyeth warres: euen the Lorde is hys name. Whyche hathe pytched hys tentes in the myddest of hys people, that he myghte delyuer vs from the hand of all our enemyes. Assur came out of the mountaynes of the Northe in the multitude of hys strength. His people stopped the water brokes, and their horses couered the valleyes, hee pourposed to haue brente vp my lande, and to slaye my yonge menne wyth the swearde. He woulde haue caryed awaye my chyldren and birgynnes into captiuitye, but the almyghtye Lorde hyndered hym, and deliuered him into the handes of a woman, whiche brought hym to confusion. For theyr myghty was not destroyed of the yonge men. It was not the sonnes of Titan that slewe hym, neyther haue the greate Gyauntes set theim selues agaynste hym: but Judith the daughter of Merary with her fayre bewtye hath dysconfyted hym, and brought hym to naughte. For shee layde awaye her wyddowes garmente, and putte on the apparell of gladnesse to the reioysynge of the chyldren of Israell. She annoynted her face, and bound vp her heare in an houe to begyle hym. Her styppers rauyshed his eyes, her bewtye captiuated hys mynde: with the swearde smote shee of hys necke. The Persians were astonyed at her stedfastnes, & the Medes at her boldnes. Then houled the armies of the Assirians, when my symple dyze of thirste appeared. The sonnes of the daughters haue pearsed them thorowe, and slayne them as fugitiue children: they perysshed in the battayle for the verye feare of the Lorde my God. Lette vs synge a songe of thankesgeuynge vnto the Lorde, a newe songe of prayse wyll we synge vnto our God: Lorde, Lorde, thou arte a greate God, mighty in power, whom no manne maye ouercome. All thy creatures shoulde serue thee: for thou spakest but the worde, and they were made: thou sentest thy spyrete, and they were created, and no man can withstand thy voyce. The mountaynes shal moue from the foundations with the waters, the stony rockes shall melte before thee lyke waxe. But they that feare thee shalbe great with the in all thinges. Woo vnto the people that ryse vp agaynst my generacion, for the almyghtye Lorde will auenge him selfe of them, and in the daye of iudgement wyll he vysyte them. For he shal geue fyre & wormes

into their flesh, that they maye burne and fele it for euermore. After this it happened, that after the victory, al the people camme to Jerusalem, to geue prayse and thankes vnto the Lorde. And when they were purelyed, they offered al their brente sacrifyces, and theyr promised offerynges. And Judith offered all Holofernes weapons, and al the iewels that the people had geuen, her, and the canappe that shee toke from hys bed, and hanged theym vp vnto the Lorde. The people was ioyeful, as the vse is: and thys ioye by reason of the victory, with Judyth, endured thre monthes. So after these daies, euery man went home agayne, and Judith was in greate reputation at Bethulia, and ryght honorably taken in al the land of Israel. Unto her vertue also was chastitie ioyned, so that after her husbād Manasses dyed, she neuer knew man al the dais of her lyfe. Upon the hie solempne dayes she went out wyth greate worshyppe. She dwelte in her husbandes house, an hundred and fyue yeare, and lefte her handemayden free, and dyed: and was buryed beside her husbande in Bethulia. And al the people mourned for her seuen dayes. So longe as shee lyued, there was none that troubled Israell, and manye yeares also after her death. The daye wherin this victorye was gotten, was solempnelye holden, and rekened of the Jewes in the number of the holy dayes, and it is yet greatlye holden of the Jewes euer sence, vnto this daye.

The ende of the booke of Judyth.

The reste of the chapters of the boke of Esther, which are neither founde in the Hebrue, nor in the Chalde.

The .xi. Chapter after the Latin.

Mardocheus the son of Jair, the sonne of Semei, the sonne of Cisei of the tribe of Ben Jamin, a Jew which had his dwelling in the Cytye of Susis, a man of great reputation and excellent among all them that wer in the kynges courte. (Neuertheles, he was one of the prisoners, whome Nabuchodonosor the kinge of Babylon hadde caryed awaye frome Jerusalem vnto Babilon wyth Jechonias the king of Juda.) In the seconde yeare of the reygne of greate Artaxerses in the fyrst day of the moneth Nisan, had this Mardocheus such a dreame: He thought he hearde a great tempest, horrible thonder clappes, earthquakes, and great bysour in the land, and that he sawe two greate dragons ready to fyght one agaynst another. Their crye was great. At the which roaring and crye al the Hethen were vp to fyght agaynst the righteous people. And the same daye was ful of darkenes and very vncleare, ful of trouble and anguishe, yea a greate fearefulnes was there in al the lande. The righteous were amased, for they feared the plage and euil that was deuysed ouer them, and were at a point wyth them selues to die. So they cryed vnto God: & while they were crying, the litle wel grew into a greate ryuer, and into manye waters. And wyth that it was daye, and the Sunne rose vppe agayne, and the lowly were exalted, and deuoured the glorious and proude. Nowe whenne Mardocheus had sene this dreame, he awooke, and mused stedfastlye in his hert, what God wold do: and so he desired to knowe al the matter, and hys mynde

mind was therupon vntil the nyght.

¶ The.xii. Chapter.

AT the same time dwelt Mardocheus wyth Bagatha and Tares in the kinges courte, the kinges chamberlaynes and porters of the palace. But when he herd their deuyce, and had diligently considered their ymaginations, hee perceaued, that they wente aboute to lay their cruel handes vpon the king Artaxerses: and so he certifyed the kinge therof. Then caused the kinge to examine the two gelded wyth torments. And when they had granted it, they were put to death. Thys the Kynge caused to be put in the Chronicles for an everlastynge remembraunce, and Mardocheus wrote by the same matter. So the kinge commaunded that Mardocheus shoulde remayne in the court, and for thys faythfulnes of hys he gaue him a rewarde. But Aman the sonne of Amadathu the Agagyte, which was holden in greate honoure and reputation in the kinges courte, vndertoke to hurte Mardocheus and hys people, because of the two Chamberlaynes that were put to death.

¶ The.xiii. Chapter.

THe greate Kinge Artaxerses, whiche reygneth from India and Ethiopia, ouer an hundred and seuen and twenty landes, sendeth his frendly salutatiō vnto al the princes and debities of the countreys, which be subiect vnto hys dominion. When I was made Lorde ouer many people, and hadde subdued the whole earth vnto my dominion, my mynde was not wyth cruelty and wronge to exalt my selfe by the reason of my power: but purposed with equity alwai and gentlenes, to gouerne those that be vnder my iurisdiction, and wholye to set them in a peceable lyfe, and therby to bring my kingedome vnto tranquilitie that men might safely go thoroughe on euerye syde, and to renue peace agayne, which al mennes eyze. Nowe when I asked my councelers how these thinges myght be brought to a good ende, there was one by hys excellent in wisdom whose good wyl truth and faythfulnes hath ofte bene shewed and proued (which was also the principal and next vnto the king) Aman by name: whiche certifyed vs, howe that in all landes there was scattred abroade a rebellious folcke, that made statutes and lawes against al other people: and haue alway despysed the proclaymed commaundementes of kynges: and howe that for thys cause it wer not to be suffred, that such rule shold continue by you, and not be put downe. Seynge nowe, wee perceaue the same, that this people alone, are contrary vnto euery man, vsing strange and other maner of lawes, and wythstande oure statutes and doinges, and go about to stablish shrewed matters that our kingdome should neuer come to good estate and stedfastnesse: Therfore haue wee commaunded, that all they that are appointed in wrytynge and shewed vnto you by Aman (whiche is ordeyned and set ouer al our landes) and the moste principal next vnto the king, and in maner as a father, shal wyth their wyues and children be destroyed and rooted out wyth the swearde of their enemies and aduersaries, and that there shal be no mercy shewed, and no man spared. And thys shalbe done the.xiii. day of the month (called Adar) of this yeare, that they which of olde (and now also) haue euer bene rebellious maye in one daye wyth violence be thruste downe into the hel, to thintent that after thys maner oure empyre maye haue peace and trāquility. But Mardocheus thoght vpon al the woorkes and noble actes of the Lorde, and made his prayer vnto him, saying: O Lorde Lorde, thou valiant and almyghtye kinge (for all thynges are in thy power) and yf thou wylte helpe and deliuer Israel, there is no man that can withstand or lette thee: for thou hast made heauen and earth, and what wonderous thing soeuer is vnder the heauen: thou arte LORDE of al thynges, and there is no manne that canne resist thy ma-

ieſtye(O Lord.) Thou knoweſt all thynges, thou woteſt Lorde that it was neither of malice, nor of preſumption, nor for any deſyre of glorye, that I would not bowe downe my ſelfe, nor worſhip yonder proude preſumpteous man(for I would haue beene contente, and that wyth good will, yf it might haue done Iſrael anye good, to haue kyſt euen his fote ſteppes) but that I did it, becauſe I woulde not ſet the honour of a man in the ſtede of the glory of God: and becauſe I wold worſhip none but onely thee my Lord And this haue I done in no pride nor preſumption. And therfore O Lorde thou God and king, haue mercy vpon my people, for they ymagin how they maye bringe vs to naughte, yea, their mynde and deſyre is to deſtroye, and to ouerthrowe thy people, that hathe euer bene thine enheritance of old. O deſpiſe not thy portion, whiche thou haſte delyuered and brought out of Egypte for thine owne ſelfe. Heare my prayer, and be merciful vnto thy people whom thou haſt choſen for an heritage vnto thy ſelfe. Tourne oure complaynte and ſorowe into ioye, that we maye liue, O Lord, and prayſe thy name. O Lorde, ſuffer not the mouthes of them that prayſe thee to be deſtroyed. All the people of Iſrael in like maner, cryed as earneſtlye as they coulde vnto the Lorde: for theyr death and deſtructiō ſtode before their eies.

¶ The .xiii. Chapter.

IVene Eſther alſo beynge in the battaile of death, reſorted vnto the Lorde, laied awaye her glorious apparel, and put on the garmentes that ſerued for lyghtinge and mourninge. In the ſteede of precious ointment, ſhe ſcattered aſhes and donge vpon her heade: and as for her body, ſhe humbled it wyth faſting and brought it verie lowe. All the places where ſhe was wont to haue ioye afore, thoſe fylled ſhee wyth the heare that ſhe pluckt of her ſelfe. She prayed allsoynt o the Lorde God of Iſraell wyth theſe wordes. O my LORD thou only arte our king, helpe me deſolate woman whiche haue no helper but thee, for my miſerye and deſtructiō is hard at my hand. From my youth vp I haue heard out of the kynred of my father, that thou toke ſt Iſrael frō amonge al people(and ſo haue our fathers af their fore elders) that they ſhoulde be thy perpetual enheritance, and looke what thou dyddeſt promyſe them, thou haſt made it good vnto thē Nowe Lorde, we haue ſynned before thee, therfore haſte thou geuen vs into the handes of our enemyes, becauſe we worſhypped their goddes. Lorde, thou art ryghteous. Neuertheleſſe, it ſatisfied them not, that we ar in bitter & heauy captiuitie, & oppreſſed among them, but thou haſt layed their hands vpon ẏ handes of their gods: ſo that they begynne to take awaye the thinge that thou wyth thy mouth haſt ordeined and appointed, & to deſtroy thyne enherytaunce, to ſhutte and ſtoppe the mouthes of theym that prayſe thee, to quenche the glorye and worſhyppe of thy houſe, and thine aulter, and to opē the mouthes of the heathen, that they may prayſe the power and vertue of ẏ gods, & to magnify the fleſhly king for euer, O Lord, geue not thy ſceptre vn to them ẏ be nothing, leaſt they laugh vs to ſcorne in oure miſerye and fall, but turne their deuyſe vpon them ſelues, and punyſhe him that hath begon the ſame ouer vs, & ſet him to an example. Thinke vpon vs O Lord, and ſhewe thy ſelfe vnto vs in the time of our diſtreſſe, & of our trouble. Strēgthen me, O thou king of gods, thou Lord of al power, geue me an eloquēt and a pleaſant ſpeche in my mouth before the lion. Turne hys heart in the hate of oure ennemyes, to deſtroye hym, and all ſuche as conſente vnto hym. But delyuer vs wyth thine hande, and helpe me thy handmaide, which haue no defence nor helper, but only the Lord, thou knoweſt al thynges, thou woteſt that I loue not the glory & worſhip of the vnrighteous, and that I hate & abhorre the bed of

the

the vncircumcised, & of al the Hethen
Thou knowest my necessitie, that I
hate the token of my preeminēce and
worshyp which I beare vpon myne
head, what tyme as I must shew my
selfe, and be sene, and that I abhorre
it as an vncleane cloathe, and that I
weare it not when I am quiete and
alone by my self. Thou knowest also,
D that I thy handmaidē, haue not eatē at
Amans table, and that I haue had no
pleasure nor delite in the kyngs feast, ỳ
I haue not dronk ỳ wine of ỳ drinke
offerynges, and that I thy handmaydē
haue no ioy sens the day that I was
brought hyther, vntyll thys day, but
onely in thee Lord. O thou God of
Abraham, O thou myghtye God a-
boue all, heare the voyce of them, that
haue none other hope, and delyuer vs
out of the hand of the wycked, and de-
liuer me out of my feare.

¶ The. xv. Chapter.

A MArdocheus also bad Esther
goe in vnto the kynge, and
praye for her people, and for
her contrey. Remember (saith he) the
dayes of thy lowe estate, howe thou
wast nourished vnder my hande. For
Aman, which is next vnto the kynge,
hath geuen sentence of death against
vs. Call thou therfore vpon the Lord,
and speake for vs vnto the kynge, and
delyuer vs from death. And vpon the
thirde day it hapned, that Esther laid
away the mournyng garmentes, and
put on her glorious apparel, and deckt
her selfe goodlye (after that she hadde
called vpon God, which is the behol-
der and Sauiour of all thynges) toke
two hand maydens with her: vpon
the one she leaned her self, as one that
was tender: the other folowed her,
and bare the trayne of her vesture.
The shine of her beauty made her face
rose coloured. The similitude of her
face was cheerefull and amiable, but
her hearte was sorowfull for greate
feare. Shee went in thorowghe all
the doores, and stode before the kyng.
The kyng sat vpon the throne of his
kyngdome, and was cloothed in hys
goodly aray, all of gold, and set with
precious stones, & he was very terri-
ble. He lift vp his face that shone in ỳ
clerenesse, and looked grymly vppon
her. Then fell the Quene downe,
was pale and faynte, leaned her selfe
vpon the head of the mayd, that went
with her. Neuertheiesse, God tour-
ned the kynges mynde that he was
gentyll, that he leaped out of his seate
for feare, and gate her in hys armes,
and helde her vp, tyll she came to her
self againe. He gaue her louing wor-
des also, and sayde vnto her: Esther,
what is the matter? I am thy bro-
ther, bee of good chere, thou shalt not
dye: for our commandement toucheth
the cōmons and not thee. Come nye.
And with that he helde vp his golden
rodde, and layd it vpon her necke, and
embraced her frendly, and said: Talke
with me. Then sayde shee: I sawe
thee (O Lorde) as an Aungell of
God, and my hearte was troubled for
feare of thy maiestie and clearenesse.
For excellente and wonderfulle arte
thou (O Lorde) and thy face is full
of amitie. But as she was thus spea-
kyng vnto hym, she fell downe again
for faynteneesse: for the whyche cause
the kyng was afrayd, and all his ser-
seruantes comforted her.

¶ The. xvi. Chapter.

THe great kyng Artharerses, A
whiche reygneth frome In-
dia, vnto Ethiopia, ouer an
hundred & .xxvii. landes, sen-
deth vnto the Princes and rulers of
the same landes, suche as loue hym,
hys frendely salutation. There bee
many, that for the sondry frendshyps
and benefytes, whyche are dyuersely
doone vnto theym, for theyr worshyp
bee euer the more prouide and hyghe
mynded, and vndertake not onely to
hurte theyr Subiectes (for plente-
ous benefyttes maye they not suffre,
and begynne to ymagine some thynge
agaynst those that do them good, and
take not onelye all vnthankfulnesse
away

awaye from men) but in pryde and presumption) as they that be vnmyndfull and vnthankefull for the good dedes) they go about to escape the iudgement of God, that seeth all thinges, whiche iudgement hateth and punysheth all wickednesse. It happeneth ofte also, that they whych be set in office by the hyer power, and vnto whom the busynes and causes of the subiectes are committed to be handled, waxe proud, and defile them selues with sheading of innocent blood, which bringeth the to intollerable hurt. Which also with false and disceitfull wordes, and with lying tales, disceiue and betray the innocent goodnesse of Princes. Nowe B is it profitable and good, that we take hede, make search therafter, and consider, not only what hath happened vnto vs of olde: but the shamefull vnhonest, and noysome thinges, that the debities haue nowe taken in hande before our eies, and therby to beware in tyme to come, that we maye make the kyngdome quiet and peaceable for all men: and that we myghte sometyme drawe it to a chaunge: and as for the thing that nowe is present before our eyes, to withstande it, and to putte it downe, after the most frendly maner. What time nowe as Aman the sonne of Amadathu the Macedonian (a stranger verely of the Persians blood and farre from oure goodnesse) was come in amonge vs as an aleaunt, and had obtayned the frendshyp that we bear to ward al people, so that he was called our father, and had in hygh honoure of euerye man, as the nexte and principall vnto the kynge, he coulde not forbeare him selfe from his pryde, hath vndertaken, not onelye to robbe vs of the kyngdome, but of oure lyfe. C With manyfolde disceyte also hath he desired to destroye Mardocheus oure helper and preseruer, which hath don vs good in all thinges: and innocente Hester the like partaker of our kyngdome, with all [illegible] people. For hys mynd was (when he had taken them out of the way, and robbed vs of the) by this meanes to translate the kingdome of the Persians vnto them of Macedonia. But we fynde, that the Iewes) whiche were accused of the wicked, that they might be destroied) are no euyll doers, but vse reasonable and ryght lawes: and that they be the chyldren of the moste hygh lyuynge God, by whome the kyngdome of vs and our progenitours hath bene well ordred hytherto. Wherfore, as for the letters and commaundementes, that were put forth by Aman the sonne of Amadathu, ye shall do well, yf ye hold theym of none effecte: for he that sette them vp and inuented them, hangeth at Susis before the porte, with al his kinred, and God (which hath al thinges in hys power) hath rewarded him after hys deseruyng. And vppon D thys ye shall publyshe and set vp the copye of thys letter in all places, that the Iewes maye freelye and without hinderaunce hold them selues after their owne statutes, and that they may be helped, and that vpon the .xiii. day of the .xii. moneth Adar, they may be auenged of theym, whiche in the time of their anguyshe and trouble, wolde haue oppressed them. For the God that gouerneth all thinges, hath turned to ioye the daye, wherein the chosen people shoulde haue perysshed. Moreouer, amonge the hye solempne dayes that ye haue, ye shall holde this day also with all gladnesse: that nowe and in tyme to come, thys daye maye bee a remembraunce to good, for all suche as loue the prosperytye of the Persians: but a remembraunce of destruction to those that be seditious vnto vs. All citys and landes that do not thys shall horryblye perysshe and bee destroyed wyth the swearde and fire, and shall not onely be nomore inhabyted of men, but be abbhorred also of the wyld beastes and foules.

The ende of the reste of the booke of Esther.

C The

¶ The Booke of Wysedome.

¶ The fyrst Chapter.

A Set youre affection vpon ryghteousnes ye that be iudges of the earthe. Haue a good opynion of the Lord, and seke hym in the synglenesse of heart. For he will be founde of them that tempt hym not, and appereth vnto suche as put their trust in hym. As for ỹ froward thoughts, they separate frome God, but vertue (if it be allowed) reformethe the vnwyse. And why? wisedome shall not enter into a froward soule, nor dwell in the body that is subdued vnto synne. For the holy ghost abhorreth fayned nurtur, & withdrawe th himself frō the thoughtes that are without vnderstandyng: and where wyckednes hathe the vpper hand, he fleeth from thens. For ỹ spirite of wisedom is louyng, gentill, and gracious, and will haue no pleasure in hym that speaketh euill wyth his lips. For God is a witnes of his reines, a true sercher of his heart, and an hearer of his tongue. For the spirite of the Lord filleth the round compasse of the worlde: and the same that vpholdeth all thyngs, hath knowlege
B also of the voyce. Therefore hee that speaketh vnrighteous things, can not be hyd, neither may he escape ỹ iudgement of reprofe. And why? inquisitiō shalbe made for the thoughtes of the vngodly, and the report of his words shal come vnto God, so that his wickednes shalbe punyshed. For the eare of icalousy heareth all things, and the noise of the grudgynges shall not bee hydde. Therfore, beware of murmuryng, whiche is nothyng worthe, and refrayne your tongue frome sclander. For there is no worde so dark and secrete, that it shall go for naughte: and the mouthe that speaketh lyes, sleeth the soule. ¶ Seeke not youre owne
C owne death in the errour of your life, destroye not your selues thorowe the workes of youre owne handes. For God hath not made deth, neither hath hee pleasure in the destruction of the liuing. For he created all thyngs, that they might haue their beyng: yea, all the people of the earthe hath he made, that they should haue health, that ther should be no destruction in them, and that the kyngdome of hell should not be vpon earth (for ryghteousnes is euerlastyng and immortall, but vnrighteousnes bringeth death. (Neuertheles, the vngodly call her vnto theim bothe with wordes and workes: and while they thynke to haue a frende of her, they come to naughte: for the vngodlye that are confederate with her, and take her part, are worthy of deth.

¶ The. ii. Chapter.

FOr the vngodly talke, and imagine thus among theym selues (but not ryghte:) The tyme of A our life is but short and tedious: and whē a man is gone, he hathe no more ioye nor pleasure, neyther knowe we any mā that turneth again from deth: for we are borne of naught, and wee shalbe hereafter as though we hadde neuer bene. For oure breathe is as a smoke in our nosethyrls, and ỹ word as a sparke to moue our heart. As for our body, it shalbe very ashes that are quenched, and our soule shall vanishe as the soft ayre. Oure lyfe shall passe away as the trace of a cloude, and come to naught, as the myst that is dryuen away with the beames of the Sonne and put downe with the heat therof. Our name also shall bee forgotten by lytle and lytle, and no man shall haue our workes in remembrance. For our B tyme is a very shadow that passeth away, and after our end, there is no returnyng: for it is fast sealed, so that no man commeth agayn. Come on therfore, lette vs enioy the pleasures that there are, and let vs sone vse the creature lyke as in youthe. Lette vs fyll our selues with good wine and ointments

mente, and let there no floure of the tyme goo by vs. Let vs crowne oure selues with roses afore they be wythered. Let there be no fayre medowe, but our iust go thorowe it. Let euerye one of you be partaker of our voluptuousnes. Let vs leaue some token of our pleasure in euery place, for that is our portion, eis get we nothynge. Let vs oppresse the poore & rightous, let vs not spare the widow nor old man: let vs not regarde the heades that are gray for age. Let the law of ourighte ousnes be our auctoritie, for the thing
C that is feble is nothyng worth. Ther fore let vs defraud the ryghteous, and why? he is not for our profite, yea, he is cleane contray to oure doynges. He checketh vs for offendyng agaynst the lawe, and sclaundreth vs as transgressours of all nurtour. He maketh his boaste to haue the knowledge of God, yea, he calleth him selfe Goddes son. He is the bewraier of our thoughtes: It greueth vs also to looke vpon him, for his life is not like other mēs, his wayes are of another fashion. He counteth vs but vayne personnes, he withdraweth him selfe frō our ways as frome fylthynes: he commendeth greatly the latter ende of the iuste, and maketh his boast that God is his father. Let vs see then if his wordes be true, let vs proue what shal come vpon him: so shall we know what ende he shall haue. For if he be the true sōne of God, he will receaue him, and delyuer hym from the handes of hys enemyes. Let vs examine hym wyth dyspitefull rebuke and tormentynge, that we may knowe his dignitie, and proue his pacience. Let vs condemne him with the moste shamefull death: for lyke as he hath spoken, so shall he be rewarded. Suche thynges doo the vngodly ymagyne, and go astraye, for their owne wickednes hath blynded them. As for the misteryes of God, they vnderstād them not: they neither hope for the reward of ryghteousnes, nor regarde the worshyppe that holy soules shall haue. For God created man to be vndestroyed, yea, after the
* ymage of his owne likenes made he him. Neuertheles, thorowe enuy of the deuyl came death into the worlde: and they that holde of hys syde, do as he doeth. Gen. 3.

The. iii. Chapter.

BVt the soules of the ryghteous
A are in the hande of God, and the payne of death shall not touche theym. In the syghte of the vnwyse they appeared to dye, and theyr end is taken for very destruction. The waye of the ryghteous is iudged to be vtter destruction, but they are in reste. And though they suffer payne before men, yet is their hope full of immortalitie. They are punyshed but in fewe thinges, neuertheles in manye thynges shall they be well rewarded. For God proueth them, and fyndeth them mete for him selfe: yea, as the golde in the fornace doeth he trye them, and receaueth them as a burnt offeryng, and
B when the tyme commeth, they shall be loked vppon. * The ryghteous shall shine as the sparkes that ren thorowe the red bushe. * They shall iudge the nations, and haue dominion ouer the people, and their Lord shall reigne for euer. They that put their trust in him shall vnderstand the trueth, and suche as be faythfull, wyll agree vnto hym in loue, for his chosen shal haue giftes and peace. * But the vngodly shall be punyshed accordyng to their owne ymaginations, for they haue despysed the ryghteous, and forsaken the Lord. Who so despyseth wysdome and nurtoure, he is vnhappye, and as for the hope of suche, it is but vayne, their laboures vnfruitfull, and their workes vnprofitable. Their wyues are vndyscrete, and their children moste vngodly. Their creature is cursed. Blessed is rather the baren and vndefyled, which hath not knowen ỹ sinful bed: she shall haue fruit in ỹ reward of the holy soules. And blessed is the gelded, which with his hands hath wrought no vnryghteousnes, nor ymagyned wycked thynges agaynste God. For

Wat. 13.

Wat. 19.

mat. 23.

vnto

vnto him shalbe geuen the special gift of faith, and the moste acceptable porcion in the temple of God. For glorious is the fruite of good labour, and the roote of wysedome shal neuer fade awaye. As for the children of aduoutrers, they shal come to an end, and the sede of an vnryghteous bed shalbe roted out. And though they lyue longe, yet shall they bee nothinge regarded, and theyr laste age shalbe wythoute honoure. If they dye hastely, they haue no hope, neither shal they be spoken to in the day of knowledge. For horrible is the deathe and the ende of the vnryghteous.

¶ The.iiii. Chapter.

¶ O howe fayre is a chaste generacion wyth vertue? The memorial therof is immortal, for it is knowen with God & with men. When it is presente, men take exaumple therat, and yf it go away, yet they desyre it. It is alwaye crowned and holden in honoure, and winneth the reward of the vndefyled battel. But the multitude of vngodlye children is vnprofitable: and the thinges that are planted with whordome shal take no depe rote, nor lay any fast foundation. Though they be greene in the braunches for a time, yet they shalbe shaken wyth the winde: for they stande not faste, and throughe the behemencie of the wynd they shalbe rooted out. For the vnperfect branches shalbe broke, their fruite shalbe vnprofitable and sowre to eate: yea, mete for nothynge. And whye? all the children that are ¶ borne of the wycked, muste beare recorde of the wyckednes agaynst theyr fathers and mothers when they be asked. But though the ryghteous be ouertaken wyth deathe, yet shal he bee in rest: Age is an honorable thing: Neuertheless, it standeth not onelye in the lengthe of time, nor in the multytude of yeares: but a mans wisedome is the grape heare, and an vndefyled lyfe is the olde age. Hee pleased God, and was beloued of him: so that wher as he lyued amonge sinners, he translated him. Yea sodeinly was he take away, to the intent that wyckednesse shoulde not alter his vnderstandinge, and that hipocrisye should not begyle hys soule. For the crafty bewitching of lyes make good thinges darke, the vnstedfastnes also and wyckednes of volupteous desyre, turne alyde the vnderstanding of the simple. Though he was soone dead, yet fulfylled he much tyme. For hys soule pleased GOD: therefore hasted he to take him awaye from amonge the wicked. Thys the people see, and vnderstand it not: they laye not vp such thinges in their hertes, howe that the louing fauour and mercye of God is vppon hys sayntes, and that he hath respect vnto his chosen. Thus the ryghtous that is dead, ¶ condemneth the vngodlye wyych are lyuynge: and the youthe that is soone brought to an ende, the longe lyfe of the vnryghteous. For they se the ende of the wyse, but they vnderstande not what God hath deuysed for hym, and wherefore the Lorde hath taken hym awaye. And whye? they see him and despyse hym, therefore shall God also laugh theym to scorne: So that they theym selues shall dye hereafter (but without honour) yea in shame among the dead for euermore. For wythoute anye boyce shal he burst those that bee pukte vp, and remoue theym from the foundations, so that they shalbe layed waste vnto the hyghest. They shall mourne, and theyr memorial shall perysshe. So they beyng afrayd, shal remember their synnes: and their owne wyckednes shal bewraye them.

¶ The fyfth Chapter.

¶ Then shal the righteous stand in great stedfastnes againste suche as haue dealt extreamelye wyth them, and taken away theyr labours. When they see it, they shalbe vexed wyth horrible feare, and shal wonder at ỹ hastines of the sodain health: groning for very distres of mind, and shal say within thẽ selues, hauing inward sorowes

Gen.4.c.

sorowe, and mourninge for very anguish of mynde. These are they whō we sometyme had in derision, and iested vppon. We fooles thoughte theyr lyfe verye madnes: and their ende to be wythout honoure. But loe, howe they are counted among the children of God, and their portion amonge the saintes? Therfore we haue erred frō the way of truth, the lyght of ryghteousnes hath not shined vnto vs, and ℣ Sun of vnderstanding rose not vp vpon vs, we haue wered oure selues in the way of wickednes and destruction. Tedious wayes haue we gone: but as for the waye of the Lorde wee haue not knowen it. What good hath
B oure pryde done vnto vs? Or what profite hath the pompe of ryches brought vs? All those thynges are passed away like a shadow, and as a messenger running before: as a shyp that passeth ouer the waues of the water, whiche when it is gone by, the trace thereof cannot be founde, neyther the path of it in the fluddes. Or as a bird that flyeth thrugh in the ayre, and no man can see anye token where shee is flowen, but onelye heareth the noyse of her wynges, beatinge the lyghte wynde, parting the ayre thrugh the vehemencye of her goynge, and flyeth on shaking her wynges, whereas afterward no token of her ways can be founde. Or lyke as when an arowe is shot at a marke it parteth the ayre, which immediatly commeth together agayne, so that a man cannot knowe where it went thrugh. Euen so wee in lyke maner as soone as wee were borne, beganne immediatly to drawe to oure ende, and haue shewed no token of vertue, but are consumed in
C our owne wyckednes. Suche wordes shall they that haue sinned speake in the hel: for the hope of the vngodlye is lyke a drye thistle flooze (or duste) that is blowen away with the wind: lyke as a thyn scūme that is scattered abrode wyth the stormе: lyke as the smoke whyche is dysperſed here and there wyth the winde, and as the remembraunce of a stranger, that taryeth for a daye, and then departeth.
But the ryghteous shal liue for euermore: their reward also is wyth the Lorde: and theyr remembraunce with the hyest. Therefore shal they receaue a glorious kingdome, and a beautifull crowne of the Lordes hande: for with hys ryght hand shal hee couer theym: and wyth his owne holye arme, shall he defende theym. His gelousye also shall take away the harneys, & he shal weapon the creature to be auenged of the ennemyes. He shal put on righteousnes for a brestplate, and take sure iudgement in stede of an helmet. The inuincible shild of equity shal he take, his cruell wrath shal he sharpen for a speare, and the whole compasse of the
D worlde, shal fyght with him agaynste the vnwyse. Then shall the thonder boltes go out of the lyghtninges, and come out of the raynebow of the cloudes to the place appointed: oute of the harde stony indignation, there shal fal thycke hayles, and the water of the sea, shalbe wroth agaynste theym, and the floudes shal runne roughly together. Yea, a myghtye wynd shall stand vp agaynst them, and a storme shal scater them abrode. Thus the vnryghteous dealing of them shal bryng al the land to a wildernes, and wyckednes shall ouerthrow the dwellings of the mightye.

¶ The. vi. Chapter.

WIsdom is better thē strēgth, and a man of vnderstandinge is more worth then one that
A * * * is strong. Heare therfore (O ye kynges) and vnderstand: O lerne ye that bee iudges of the endes of the earth. Geue eare ye that rule the multitudes, and delyte in muche people. For the power is geuen you of the Lorde, and the strength from the hiest which shal trye out your ymaginatyons. Howe that ye beinge officers of his kingdome, haue not executed true iudgement, haue not kept the lawe of
B the ryghteous, nor walked after the wyl of G O D. Horriblye, and that ryghte soone shal he appere vnto you:

for

for an hard iudgement shal they haue that beare rule. Mercye is graunted vnto the simple, but they that bee in auctoritie shalbe sore punyshed. For God which is Lorde ouer al, shall except no mans person, neither shall hee stande in awe of any mans greatnes. For he hath made the smal and great, and careth for al alyke. But the mighty shall haue the sorer punyshemente. Vnto you therefore (O ye Kynges) do I speake, that ye may learne wisedome, and not goe amysse. For they that keepe his ryghteousenesse, shall bee ryghteously Judged, and they that are learned in ryghteous thynges, shal find to make answer. Wherefore set your luste vpon my woordes, and loue them, so shal ye come by nurtour. Wisdome is a noble thinge, and neuer fadeth away: yea, she is easelye sene of them that loue her, and founde of such as seeke her. Shee preuenteth theym that desyre her, that shee maye fyrste shewe her self vnto them. Who so awaketh vnto her betimes, shall haue no great trauaile, for he shal find her sittinge readye at his doores. To thinke vpon her, is perfect vnderstandinge: and who so watcheth for her, shalbe safe, and that sone. For she goeth about, seking such as are mete for her, sheweth her selfe chearefully vnto them in their goinges, and meeteth theym with al diligence. For the vnfained desire of reformation is her begynnynge: to care for nourture, is loue, and loue is the keping of her lawes. Nowe the kepinge of the lawe is perfection, and an vncorrupte lyfe: and an vncorrupte lyfe maketh a man familier with God. And so the desire of wysedome leadeth to the kingdome euerlasting. If your delyte be then in royal seates and scepters (O ye kynges of the people) set your luste vpon wisdome, that ye may reygne for euer more. O loue the lyght of wisdome, al ye that be rulers of the people. As for wysedome what she is, and howe she came by, I wyll tell you: and wil not hyde the mysteryes of God from you: but wyl seke her out from the begynninge of the natiuitie, and bryng the knowledge of her into lyght, and wil not keepe backe the trueth. Neyther wyl I haue to doe with consuminge enuie, for suche a man shal not be partaker of wysedome. But the multytude of the wise is the welfare of the world, and a wyse king is the vpholdinge of the people. O receyue nurtour then through my woordes, and it shal do you good.

¶ The. vij. Chapter.

I My selfe am also a mortal manne, lyke as al other: and am comme of the earthye generation of him that was fyrste made, and in my mothers wombe was I fashioned to be flesshe: In the tyme of ten monethes was I brought together in bloode, throughe the sede of man, and the commodyous appetyte of slepe. When I was borne I receyued lyke ayre as other menne, and fel vpon the earth (whiche is my nature) cryinge and wepinge at the fyrst, as all other do. I was wrapped in swadling clothes, and broughte vp with greate cares. For there is no king that had any other beginnyng of byrth. All men haue one entrance vnto lyfe, and one going out in lyke maner. Wherfore I desired, and vnderstanding was geuen me: I called, and the spirite of wisdome came vnto me. I set more by her, then by kingdomes and royal seates, and counted ryches nothinge in comparison of her. As for precious stone, I compared it not vnto her, for al golde is but grauel vnto her, and siluer shalbe counted but clay before her syght. I loued her aboue welfare and bewtye, and purposed to take her for my lyghte, for her lyghte cannot bee quenched. Al good thinges come to me with her, and innumerable riches through her hands. I was gladde in them al, for thys wysedome went before me, and I knew not that she is the mother of al good thinges. Nowe as I my selfe learned vnfaynedly, so do I make other men partakers of her, and hide her riches from noman: for shee is an infinite treasure

vnto men, which who so vse, become partakers of the loue and frendshyp of God, and are accepted vnto hym for the gyftes of wisedome. GOD hath graunted me to talke wyselye, and conuenientlye to handle the thinges that he hath gratiouslye lent me. For it is hee that leadeth vnto wysedome, and teacheth to vse wysedome aryght. In his hand are both we and our wordes: yea, al our wysedome, our vnderstanding and knowledge of al our woorkes. For hee hath geuen mee the true science of these thynges: so that I knowe, howe the worlde was made, and the powers of the elementes: the beginning, ending, and middest of the tymes: howe the tymes alter, howe one goeth after another, and how thei are fulfylled, the course of the yere: the ordynaunces of the starres: the nature and kindes of beastes, the furiousnes of beastes: the power of the wyndes: the ymaginations of men: the diuersities of yonge plantes: the vertues of rootes, and al such thynges as are secrete and not loked for, haue I lerned: For the woorkemaster of all thynges hath taught me wysedome. In her is the spirite of vnderstanding, which is holy, manyfold, one onely, subtil, curteous, discrete, quicke, vndefyled, playne, swete, louing the thing that is good, sharpe, whyche forbyddeth not to doo well, gentle, kind, stedfast, sure, free, hauing al vertues, circumspect in al things: receyuing al spirites of vnderstanding, being cleane and sharpe. For wisdome is nimbler then al nimble thinges: she goeth through and attayneth to al thinges, because of her cleanes. For she is the breath of the power of God, and a pure cleane expressing of the clearnes of almyghtye God. Therefore canne no vndefyled thinge come vnto her: for shee is the brightenes of ye euerlasting lyght, the vndefyled mirrour of the maiestie of God, and the image of hys goodnes. And for so much as she is one, she mai doe al thinges, and beinge stedfast her selfe, shee renueth all: and amonge the people conueyeth she her self into the holy soules. She maketh Gods frendes and prophetes: for God loueth no man, but him in whom wisdom dwelleth. For she is more bewtiful then the Sunne, and geueth more lyght than ye starres, and the day is not to be compared vnto her: for vpon the day commeth nyght. But wyckednes cannot ouercome wysedome: and folyshnesse may not be wyth her.

The. viii. Chapter.

WYsedome reacheth from one ende to another myghtelye, and louyngly doeth she order al thynges, I haue loued her and laboured for her, euen from my youth vp: I dyd my diligence to mary my selfe wyth her, such loue hadde I vnto her bewtye. who so hath the copanye of God, commendeth her nobylitie: yea, the Lord of all thynges hym selfe loueth her. For she is the schole maistresse of the nurtoure of God, and the choser oute of hys woorkes. If a man would desyre riches in this lyfe, what is richer then wysedome that woorketh all thynges? Thou wyte kaye: vnderstanding woorketh. what is it among al thinges, that woorketh more then wysedome? If a man loue vertue and ryghteousnes, let hym labour for wysedome, for she hath great vertues. And why, she teacheth sobernes and prudence, ryghteousnesse and strength, which are suche thynges as men can haue nothinge more profitable in their lyfe. If a man desire much knowledge, she can tel the things that are paste, and dyscerne thinges for to come, shee knoweth the subtelties of woordes, and can expounde darke sentences. She can tel of tokens & wonderous thynges, or euer they come to passe, and the endes of al times and ages. So I purposed after this maner I wyl take her vnto my companye, and come louingly wyth her: no dout she shal geue me good counsayle, and speak confortably vnto me in my carefulnes and grefe. For her sake shal I be wel, and honestly taken among the commens and Lordes of the councell. Though I be yonge, yet shall I haue

sharp

ſharpe vnderſtãding, ſo that I ſhalbe meruailous in the ſyght of great mẽ, and the faces of pꝛinces ſhall wonder at me. When I hold my tongue, they ſhal abide my leiſure: When I ſpeake they ſhall loke vpon me, and if I talk muche, they ſhall laye their hands vpon theyr mouth. Moreouer, by the meanes of her, I ſhal obtaine immoꝛtalitie, and leaue behynde me, an euerlaſtyng memoꝛiall among theym that come after me. I ſhall ſette the people in oꝛder, and the nations ſhall be ſubdued vnto me. Hoꝛrible tyꝛants ſhall be afrayd, when they doo heare of me: among the multitude I ſhalbe counted good, & myghtie in battaile. When I come home, I ſhall fynd reſt with her: foꝛ her cõpany hath no bitternes, and her felowſhyp hathe no tediouſnes, but mirth and ioye. Now when I conſydꝛed theſe thinges by my ſelf, and pondered them in my heart, howe that to be toyned vnto wiſedom is immoꝛtalitie, and great pleaſure to haue her frendſhyp, howe that in the woꝛkes of her handes are infinite riches: howe that who ſoo kepeth companye with her, ſhalbe wiſe: & that he which talketh with her, ſhall come to honoꝛ: I went aboute ſekyng to gather her vnto me: Foꝛ I was a ladde of a ripe wyt, and had a good vnderſtandyng. But when I grewe to moꝛe vnderſtandyng, I came to an vndefyled body. Neuertheleſſe when I percepued that I could not kepe my ſelfe chaſte, except God gaue it me (and that was a poynte of wiſedome alſo, to knowe whoſe gyfte it was) I ſtepped vnto the Lord, & beſought hym, & with my whole heart I ſayd after this maner.

The.ix. Chapter.

O God of my fathers, & Lord of mercies (thou that haſt made all thynges with thy woꝛde, & oꝛdeined man thoꝛow thy wyſedome, that he ſhould haue dominion ouer the creature whiche thou haſt made: that he ſhould oꝛder the woꝛlde accoꝛdyng to equitie and ryghtoulnes, and execute iudgement with a true heart) gyue me wyſedome, whiche is euer about thy ſeat, and put me not out from among thy childꝛen: foꝛ I thy ſeruant and ſonne of thy handmaiden am a feble perſon, of a ſhoꝛt tyme, & to ponge to the vnderſtandynge of iudgement, and the lawes. And though a man be neuer ſo perfect among the childꝛen of men, yet if thy wiſedome be not wyth hym, he ſhalbe nothing regarded. But thou haſt choſen me to be a kynge vnto the people, and the Iudge of thy ſoonnes and daughters. Thou haſte commaunded me to buylde a Temple vpon thy holye mount, and an aultar in the Citie wherin thou dwelleſt: a lykeneſſe of thy holy tabernacle, whiche thou haſte pꝛepared frome the begynnynge, and thy wyſedome wyth thee, whyche knoweth thy woꝛkes, which alſo was with thee, whẽ thou madeſt the woꝛlde, and knewe what was acceptable in thy ſight, and right in thy commaundementes. O ſende her out of thy holy heauens, and from the thꝛone of thy mateſtye, that ſhee may bee wyth me: and labouꝛ wyth me, that I maye knowe what is acceptable in thy ſyghte. Foꝛ ſhee knoweth and vnderſtandeth all thynges: and ſhee ſhall leade me ſoberly in my woꝛkes, and pꝛeſerue me in her power. So ſhall my woꝛkes be acceptable, and thenne ſhall I gouerne thy people ryghtouſly, & bee woꝛthy to ſyt in my fathers ſeate. Foꝛ what mã is he, that may knowe the counſel of god? Oꝛ who can thinke what the will of God is? Foꝛ the thoughts of moꝛtall men are meaſurable, and our foꝛcaſtes are but vncertayn. And why? a moꝛtall and coꝛruptible body is heauy vnto the ſoule, & the earthly manſion kepeth downe that vnderſtandyng that muſeth vpõ many things. Very hardly can we diſcerne the things that are vpon erth, and great labour haue we, oꝛ wee can fynde the thynges whiche are befoꝛe oure eyes: who wyll then ſeke out the ground of the thyngs that are doon in heauen? O Lord, who can haue knowlege of the vnderſtandyng and meanynge, excepte thou geue hym wyſdom, and ſend thy holy ghoſt

Gen. 1.d

from aboue, that the wayes of theim which are vpon earth, may be reformed: that men may learne the thynges that are pleasaunte vnto thee, and be preserued thorowe wisdome.

¶ The.x. Chapter.

A VVisdome preserued the firste man, whome God made a father of the worlde, when he was created alone, brought hym oute of hys offence, tooke hym oute of the
Gen.2.a * mould of the earth, and gaue him po-
* Ge.4.b wer to rule al thinge. * When the vnryghteous went away in hys wrath from this wisdome, the brotherhead perysshed thorowe the wrath of mur-
Gene.9.c thure. Agayne, when the * water destroyed the hole world, wisdome preserued the righteous, thorow a poore tree, wherof she was gouernoure hir selfe. Moreouer, when wickednesse had gotten the vpper hand, so that the nacions were puffte vp with pride, she knewe the ryghteous, preserued hym
B fautelesse vnto God, and layed vppe sure mercy of his childzen. She pre-
Gen.19.f serued the ryghteous, * when he fled from the vngodly that perished, what tyme as the fire fell downe vpon the v. cityes. Lyke as yet this day the vnfruitefull waste, and smokynge lande geueth testimony of their wickednes: yea, the vnrype and vntimelye fruites that grow vpon the tentes. And for a token of a remembraunce of the vnfaythfull soule, there standeth a pyller of salte. For all such as regarded not wisdome, gat not onely this hurt, that they knewe not the thynges whyche were good, but also lefte behynd them vnto men, a memorial of their foolishnes: so that in the thynges wherein they synned, they could not be hydde.
C But as for such as take hede vnto wis-
Gen.28.d dome, she shall delyuer them from sorowe. * When the ryghteous fled because of his brothers wrath, wisdom led hym the righte waye, shewed him the kingdome of god, gaue him knowledge of holy thynges, made him rych in hys labours, and brought to passe the thinges that he went aboute. In the disceitefulnes of suche as defraud-

ded hym, she stode by hym, and made hym ryche. She saued hym from the enemyes, and defended hym from the disceauers. She made him stronge in battayle, and gaue hym the victorye, that he might knowe, how that wisdome is stronger then all thynges.
Gen.37.f * When the ryghteous was solde, she
Actes.7.b forsoke hym not, but delyuered hym from sinners. She went downe with him into the dongeon, and fayled him not in the bandes: tyll she had brought him the scepter of the realme, & power agaynst those that oppressed hym. As for them that had accused him, she declared them to be lyers, and brought hym to perpetuall worshyp. * She dely-
D uered the ryghteous people and faut-
Exod.1.b lesse seede, frome the nacions that oppressed thē. She entred into the soule of the seruaunte of God, and stode by him in wonders and tokens agaynste the horrible kyng. She gaue the righteous the rewarde of their labours, and led them forth a maruelous way: on the daye tyme she was a shadowe vnto them, and a lyghte of starres in
Exo.13.f the night season. * She brought them thorowe the red sea, and caryed them thorow the great water. She drowned their enemyes in the sea, & brought them oute of the depe. So the righteous toke the spoyles of the vngodlye,
Exo.15.a * and praysed thy holy name, O Lord,
Psal.8.a and magnifyed thy victorious hande
Mat.21.c with one accorde. * For wisdom openeth the mouth of the domme, and maketh the tongs of the babes to speake.

¶ The.xi. Chapter.

A SHe ordred their woorkes in the
Exo.16.a handes of the holy prophete: * so that they went thorow the wildernes that was not inhabyted, and pytched their tentes in the waste deserte. & they stode agaynste their enemyes, and were auenged of their ad-
Exo.17.a uersaryes. * When they were thirsty,
Nu.20.a they called vpon thee, and water was geuen them out of the most hye rocke, and their thirste was quenched out of the harde stone. For by the thynges,

where-

where thorowe their enemyes were punyshed, wer the childzen of Israell helped in their nede, to their comforte. For vnto the enemyes thou gauest mans blood in steade of lyuynge water. And where as they had scarcenes in the rebuke, when the childzen wer slayne, thou gauest vnto thyne owne a plenteous water vnlooked for: declarynge by the thirste that was at that time, howe thou woldest bryng thine owne vnto honoure, and slaye theyr aduersaryes. ¶ For when they were tryed and nourtured with fatherlye mercy, they knowledged how the vngodly were iudged, and punished thorowe the wrath of God. These haste thou exhorted as a father, and proued the: but vnto the other thou hast bene a boysterous kyng, layed hard to their charge, and condemned theym. Whether they were absent or present, their punyshmente was a lyke. For their greke was double: namely, mournyng and the remembrance of thinges past. But when they perceaued that their punyshmentes dyd theym good, they thought vpon the Lorde, and wondered at the ende. For at the laste they held much of him, of whom in the out castyng they thought scorne, as of an abiecte. Neuertheless, the ryghteous dyd not so when they were thrustye: but euen lyke as the thoughtes of the foolyshe were, so was also their wickednes. ¶ Wher as certayne men now (thorow erro) dyd worshyp dombe serpentes and vaine beastes, thou sendest a multitude of domme beastes vpon them for a vengeaunce: that they might knowe, that loke where with all a manne synneth, by the same also shall he be punyshed. ¶ For vnto thy almightye hand, that made the world of naughte, it was not vnpossible, to send among them an heap of Beares, or wood Lyons, or cruell beastes of a straunge kynd, such as are vnknowē, or spoute fire, or caste oute a smoking breath, or shote horrybie sparkes oute of their eyes, whiche might not onely destroye theym with hurtynge, but also kyll theym with their horrybie sight. Yea, without these beastes might they haue bene slayne with one wynd, beynge persecuted of their own workes, and scatered abrod thorowe the breath of thy power. Neuertheless, thou hast ordred all thynges in measure, number and weight. For thou hast euer had great strength and might, and who maye withstande the power of thyne arme? And why? like as the small thynge that the balaunce weyeth, so is the world before the: yea as a droppe of the morning dewe, that falleth downe vpon the earthe. Thou haste mercye vpon all, for thou haste power of al thinges: ¶ and makest the as though thou sawest not the sinnes of men, because they shoulde amende. For thou louest all the thynges that are, and hatest none of theym, whome thou haste made: neither dyddest thou ordeyne or make any thynge, of cuyll will. Howe might any thyng endure, if it wer not thy will? Or how could any thyng be preserued, except it wer called of thee? But thou sparest all, for all are thyne (O Lorde) thou louer of soules.

Deut.8a

Rom.2.a

¶ The.xii. Chapter.

O Lorde howe gracious & swete is thy spirite in al thynges.) Therfore chastenest thou the measurably that go wrong, and warnest theym concernynge the thynges wherin they offend: thou speakest vnto them (O Lord) and exhortest them to leaue their wickednesse, and to put their truste in thee. ¶ As for those olde inhabytoures of thy holy lande, thou myghtest not awaye with theym, for they committed abhominable workes agaynst thee: as witchecrafte, sorcery, and Idolatry, they slewe their owne childzen without mercy: they dyd eate vp mennes bowels, and deuoured the blood: yea, because of such abhominacions, mysbeleues and offerings, thou slewest the fathers of the desolate soules by the handes of oure fathers: that the lande whiche thou louest aboue all other, myght be a dwellynge for the childzen of God. Neuertheles

Deu.9.a

thou sparedst them also as men) & sendedst the fore runners of thyne host euen hornettes to destroye theym oute by litle and lytle. Not that thou wast vnable to subdue the vngodlye vnto the righteous in battaile, or wyth cruel beastes, or wyth one rough worde
Exo.23d to destroye them together: • But thy mind was to dryue them out by lytle and litle, geuinge theym tyme and place to amende: knowing wel, that it was an vnryghteous nation and wicked of nature, and that their thought myght neuer be altered. For it was a cursed sede from the begynninge, and feared no man: Yet hast thou pardoned their synnes. For who wyll saye vnto thee: why hast thou done that:
C Or who wil stand agaynst thy iudgement: Or whoe wil come before thy face an auenger of vnrighteous men: Or who wil blame the, yf the people perysshe, whom thou hast made: For there is none other GOD but thou,
Wet.9a • that carest for all thynges: that thou mayest declare howe that thy iudgement is not vnryght. There dare nether kinge, nor tyraunte in thy syghte requyre accomptes of thē whom thou hast destroyed. For so muche then as
Job.9.a. thou art ryghteous thy selfe, thou ordrest all thynges ryghteouslye, • and punishest euen him that hath not deserued to be punyshed, and takest him for a straunger and an aleaunt in the land of thy power. For thy power is the begynninge of ryghteousnes: and because thou art Lord of all thynges, therfore art thou gracious vnto all.
When men thinke thee not to bee of a full strēgth, thou declarest thy power: and boldly delyuerest thou them ouer that knowe thee not. But thou Lord of power iudgest quietlye, and ordrest vs wyth greate worshippe, for thou
D mayest doe as thou wylte. By suche workes nowe hast thou taughte thy people, that a man also shoulde be iust and louinge: and hast made thy chyldrē to be of a good hope: for euen whē thou iudgest, thou geuest rowme to amend from synnes. For in so muche as thou hast punyshed, and wyth such diligence delyuered the enemyes of thy seruauntes, which were worthye to dye (where thrughe thou gauest them tyme and place of amendement, that they myght turne from their wickednes) wyth howe greate diligence then punishest thou thyne owne children vnto whose fathers thou hast sworne and made couenantes of good promyses? So where as thou doest but chasten vs, thou punishest our enemyes dyuers wayes, to the intente that when we punish, we shoulde remember thy goodnes: and when wee our selues are punished, to putte oure trust in thy mercye. Wherefore, where E
as men haue lyued ygnorauntly, and vnryghteouslye, thou hast punyshed them fore, euen through the same thinges that they worshypped. • For they Sap.11
went astraye verye longe in the waye of errour, and held the beastes (which euen their enemyes despysed) for goddes, lyuinge as children of no vnderstanding. Therefore hast thou sente a scornefull punyshment amonge them: as among the children of ignorauunce. As for such as would not be reformed by those scornes and rebukes, them felt the worthy punishment of God. For the thinges that they suffered, they
Esa.44 bare thē vnpacietly, being not content in them, but vnwyllinge. And when they perysshed by the same thinges that they tooke for goddes, they knowledged them, that there was, but one true God, whome afore they wouldе not knowe: therfore came the end of their damnation vpon them.

¶ The.xiii. Chapter.

VAyne are al men, which haue not knowelege of God: • as were they that out of the good thinges which are seene: knewe not him, that of him selfe is euerlastinge. Neyther toke they so much regard of the workes that are made, as to know who was the craftesman of them, but some toke the fyre, some the winde or ayre, some the course of the starres, some the water, some tooke Sun and

Moone

Moone, for the lyghts of heuē which rule the earth for gods. But though they had such pleasure in their beawty that they thought them to haue beene goddes: yet should they haue knowen howe muche more fayrer hee is that made them. For the maker of beawtye hath ordeyned al these thynges. Or if they mervveled at the power and woorkes of them, they should haue perceaued therby, that he whiche made these
B thynges, is myghtyer then they. For by the greatnes and beawty of the creature, the maker thereof may plainelye be knowen. Notwithstandinge they are the lesse to bee blamed, that seeke God, and woulde fynde hym, and yet mysse. And why? for so much as they go about in hys woorkes and seeke after them, it is a tokē, that they regard and holde muche of hys woorkes that are seene, howbeit they are not wholly to be excused. For yf their vnderstanding and knowlege be so greate, that they can discearne the woorlde and the creatures, whye dooe they not rather find out the Lorde therof? But vnhappye are they, and amonge the deade is their hope, that calle theym Goddes, which are but the woorkes of mennes handes: gold, siluer, and the thing that
Esa.44.b is found out by cunninge, the similytude of beastes, or anye vayne stoane that hath bene made by ꝑ hand of old.
* Or as whenne a carpenter cutteth downe a tree out of the wood, and pareth of the bark of it cunningly: and so wyth the one parte maketh a vessel to be vsed, and dresseth meate wyth the residue. As for the other parte that is left, which is profytable for nothyng (for it is a croked pece of wod and ful of knobbes) he carueth it diligentelye thorough his vanitie, and accordynge
C to the knowledge of his cunninge) he geueth it some proporcion, fashioneth it after the similitude of a man, or maketh it lyke some beast, straketh it ouer wyth redde, and painteth it, and looke what foule spot is in it, hee casteth some colour vpon it. Then maketh he a cōuenēt tabernacle for it, setteth it in ꝑ wal, ꝑ maketh it fast with yron, prouidyng so for it, leste it happen to fall: for it is wel knowen, that it can not helpe it selfe. And why? it is but an ymage, and must of necessitie be helped. Then goeth he and offereth of his goodes vnto it, for his children and for his wyfe: he seketh helpe at it, he asketh councell at it: he is not ashamed to speake vnto it, that hathe no soule: For healthe he maketh his petition vnto hym that is sycke: for lyfe, he prayeth vnto him that is dead: he calleth vpon hym for healpe that is not able to helpe hym selfe, and to send hym a good iourney, he prayeth hym that may not go. And in all the thynges that he taketh in hād (whether it be to obtayn any thyng, or to woorke) he prayeth vnto hym, that can do no maner of good.

The. xiiii. Chapter.

AGayn, an other man purpo-
A posynge to take his iourneye thorowe the ragynge sea, calleth for healpe vnto a stocke, that is farre weaker then the tree that bereth hym. For as for it, couetousnes of money hath found it out, and the craftesman made it with his cunnyng. But thy prouidence, O father, gouerneth all thynges frome the begynnynge.
* For thou haste made a waye in the Ex.14.b
sea, and a sure pathe in the myddest of the waues: declarynge thereby, that
B thou haste power to helpe in all thinges: yea though a manne went to the sea withoute shyppe. Neuertheless, that the woorkes of thy wysedome shoulde not be vayne, * thou haste cau-
sed an Arke to be made: and therefore Gen.6.b
doo menne committe theyr lyues to a smalle piece of wodde, passynge ouer the sea in a shyppe, and ar saued. * For Gen.7.b
in the olde tyme also when the proude Gyauntes perished, hee (in whome the hoope was lefte to increase the woorlde) went into the shyppe, which was gouerned thorough thy hande, and so lefte sede behynde hym vnto the woorlde. For happy is the tree, where thorowe ryghteousnesse commethe:

but curſed is the ydoll that is made
Pſa. 115 wyth handes, * yea both it, and he that
made it. Ye, becauſe he made it: and it,
becauſe it was called God, where as
Pſal. 7. d it is but a fraile thyng. * For the vn-
godlye and hys vngodlynes are bothe
lyke abhominable vnto God. Euen
ſo the worke and he that made it alſo,
ſhalbe punyſhed together. Therefore
ſhal there a plage come vpon the ydols
of the hethen: for out of the creatures
of God they are become an abhomina
tion, and temptation vnto the ſoules
of men, and a ſnare for the feete of the
vnwyſe. And why, the ſeking oute of
ydols is the begynning of whordome
and the bryngynge vp of theym is the
deſtruction of lyfe. For they wer not
from the begynning, nether ſhall they
continue for euer. The wealthy ydle-
nes of men hath founde them out vp-
on erth, therfore ſhal they com ſhort-
ly to a nende. When a father mourned
for hys ſonne that was taken awaye
from him, hee made hym an ymage in
C al the haſt of hys dead ſonne: and ſo he
began to worſhip him as God, which
was but a dead man, and ordeined his
ſeruants to offre vnto him. Thus by
proceſſe of time, and throughe an vn-
gracious cuſtome, thys errour was
kept as a law: and tyrauntes compel-
len men by vyolence to honour ymag-
es. As for thoſe that were ſo farre of,
that men myghte not worſhip theym
preſently, their pycture was brought
from farre (lyke the ymage of a kyng
whom they wolde honour) to thin-
tente that wyth greate diligence they
myght worſhip him which was farre
of, as though he had bene preſente. A-
gayne, the ſingular conninge of the
craftesman gaue the ignorant alſo a
great occaſion to worſhyp ymages.
For the workman willing to do him
a pleaſure that ſet him a worke, labou
red with al his cunninge to make the
ymage of the beſt faſhion. And ſo (tho
rough the bewtye of the worke) the
commen people was dyſceaued, in ſo
much that they tooke him nowe for a
God, which a lytle afore was not ho-
noured as a manne. And thys was the
errour of mans life, when men (either
for to ſerue their owne affection, or to
do ſome pleaſure vnto kinges) aſcry-
bed vnto ſtones and ſtockes the name
of God, which ought to be geuen vn-
to no man. Moreouer, this was not
ynoughe for theym that they erred in
the knowledge of God: but where as
they lyued in the great warres of ig-
norannce, thoſe many and greate pla-
ges called they peace. For ether * they Deu. 18
ſlue their owne childre, and offered
them, or dyd ſacrifice in the night ſea-
ſon, or els held vnreſonable watches:
ſo that they kept nether life nor ma-
riage cleane: but eyther one ſlue ano-
ther to death malicyouſlye, or els gre-
ued hys neyghbour wyth aduoutrye.
And thus were al thinges mixt toge-
ther, bloud, manſlaughter, theft, dyſ-
ſimulation, corruption, vnfaithfulnes
ſedition, periurie, diſquieting of good
men, vnthankfulnes, defyling of ſou-
les, chaunging of byrth, vnſtedfaſtnes
of maryage, myſorder, of aduoutrye
and vnclennes. And why? the honou-
ringe of abhominable ymages is the
cauſe, the beginning and end of al euil
For they that worſhip Idols, eyther
they are mad when they be merye, or
prophecye lyes, or lyue vngodlye, or
els lyghtlye forſweare theym ſelues.
D For inſo much as their truſt is in the
ydols (whiche haue neither ſoule nor
vnderſtanding) thoughe they ſweare
falſely, yet they thinke it ſhal not hurt
them. Therfor commeth a great plage
vppon theym, and that worthelye: for
they haue an euil opinion of God, ge-
uynge heede vnto Idolles, ſwea-
ring vniuſtly to dyſceaue, and defpy-
ſinge ryghteouſnes. For they ſwea-
ring is no vertue, but a plage of them
that ſynne, and goeth euer wyth the
offence of the vngodlye.

The .xv. Chapter.

BVt thou (O our GOD) arte A
ſweete, long ſuffring and true,
and in mercye ordreſt thou all
thynges. Though wee ſynne, yet are
we thyne, for we knowe thy ſtrenge
the. If wee ſynne not, then are wee
ſure, that thou regardeſt vs. For to-

knowe

knowe thee, is perfect ryghteousnes. Yea, to knowe thy ryghteousnes and power, is the roote of immortalitie. As for the thing that men haue found out thorow their cupl science, it hathe not deceiued vs: as the painting of the picture (an vnprofitable labour) of carued image, with diuers colors whose sight enticeth the ignorant: so that he honoreth and loueth the picture of a dead image that hath no soule. Neuer
B the lesse, they that loue such euil thinges, ar worthy of deth: they that trust in them, they that make thē, they that loue theym, and they that honoure theym. The potter also taketh and tempreth soft earth, laboreth it, and geueth it the fashion of a vessel, what so euer serueth for our vse: and so of one piece of clay, he maketh some cleane vessell for seruice, and some contrarye. But wherto euery vessel serueth, that knoweth the potter hymselfe. So
B his vain labor, he maketh a god of the same clay, this dothe euen he, whiche a little afore was made of earthe hym selfe, and within a little while after, (when he dieth) rourneth to earth agayne. Notwithstandyng, he careth not the more, because he shall labour, nor because his lyfe is short: but stryueth to excell goldsmithes, the syluer smithes, and copper smythes, and taketh it for an honour, to make bayne thyngs. For his hearte is ashes, hys hope is but vayn earth, and his life is more vile then clay, for so much as he knoweth not his owne maker, that gaue him his soule to worke, and breathed in hym the breath of lyfe. They count our life but a pastyme, and oure conuersation to bee but a market, and that men should euer be gettyng, and that by cupl meanes. Now he that of
D earth maketh frayle vessels, and ymages, knoweth hym selfe to offende aboue all other. All the enemies of the people, and that hold them in subiection, are vnwyse, vnhappy, and exceadyng proude vnto theyr owne soules, for they iudge al the Idols of the heathen to be gods, whiche neither haue eye sight to see, nor noses to smell, nor eares to heare, nor fyngers or handes for to grope: and as for their feete they are to slowe to go. For man made thē and he that hath but a borowed spirit fashioned them. But no mā can make a God lyke vnto hym: for seyng he is but mortall hymself, it is but mortall that he maketh with vnrighteous handes. He hym selfe is better then they,
D whom he worshyppeth: for he liueth, though he was mortall, so dyd neuer they. Yea, they worshyp beastes also, which ar most miserable, for compare thyngs that can not feele vnto theym, and they are worse then those. Yet is there is not one of these beastes, that with his syght can beholde any good thyng, neither haue they geuen praise nor thankes vnto God.

¶ The. xvi. Chapter.

B

For these and suche other thinges haue they suffered worthy punishment, and thorow the multitude of beastes are they rooted oute. In stede of the whiche punishments, thou hast graciously norished thyn owne people, and geuen them theyr desyre, ỹ they longed for: a newe and straunge Num.11
taste, ▪ preparing them quailes to bee their meat: to the intent ỹ (by the thinges which were shewed and sent vnto them) they that were so greedy of meat, might be withdrawen euen frō the desire ỹ was necessarye. But these within short time were brought vnto pouertie, and tasted a newe meat. For it was requisite that (without any excuse (destruction shold com vpō those which vsed tyrānye, and to shew onely vnto the other, howe their ennemies, Nu.12 b
were destroyed. ▪ For when the cruel wodnes of the beastes came vpon thē, they perished thorow the stinges of ỹ cruell serpentes. Notwithstandynge thy wrathe endured not perpetually, but they were put in feare for a litteil season, that they might bee reformed, hauing a token of saluation, to remēber the commaundement of thy lawe. For hee that conuerted, was not healed by the thyng that he sawe, but by thee, O sauioure of all. So in thys, thy ou shewedst thyne enemies, that it

is thou, which deliuereſt frō all euill.
Exo.10d As for them • when they were bitten
with greſhoppers and flyes, they dy-
ed, for they wer worthy to perysshe by
ſuche: But neyther the teeth of dra-
gons nor of venimous wormes ouer-
came thy chyldren, for thy mercy was
euer by them and helped them. Ther-
fore were they puniſhed to remember
thy woordes, but haſtely were they
healed agayne, leſt they ſhold fall into
ſo depe forgetfulnes, that they myght
not vſe thy help. It was neither herbe
C nor plaſter that reſtored thē to health,
but thy word (O Lord) which hea-
leth al thinges. It is thou (O Lord)
that haſt the power of lyfe and death:
Deu.32f • thou leadeſt vnto deathes doore, and
1.Re.2b bringeſt vp agayn. But man thorow
wickednes ſleeth his owne ſoule, and
when hys ſpyrete goth forth, it turneth
not agayne, neither may he call agayne
the ſoul that is taken away. It is not
poſſible to eſcape thy hande. For the
vngodly that wolde not knowe thee,
were puniſhed by the ſtrength of thin
arme: with ſtraunge waters, hayles
and raynes, were they perſecuted,
and thorough fyre were they con-
ſumed. For it was a wonderous
thinge that fire myghte do more then
water which quencheth all thynges:
but the worlde is the auenger of the
ryghteous. Sometyme was the fire
ſo tame, that the beaſtes whiche were
ſente to puniſhe the vngodlye, brente
not: and that becauſe they ſhoulde ſee
and know, that they were perſecuted
with the puniſhmente of God. And
D ſometyme, brent the fire in the water
Exo.16a on euery ſide, that it might deſtroy the
vnryghteous nacion of the earth. • A-
gayne, thou haſt fed thyne owne peo-
ple with Angels fode, and ſent them
breade readye from heauen (withoute
their laboure) beyng very pleaſaunte
and of good taſte. And to ſhewe thy
ryches, and ſwetenes vnto thy chyl-
dren, thou gaueſt euerye one their de-
ſire, ſo that euerye man myghte take
what lyked hym beſte. But the ſnow
and yſe abode the violence of the fire
and melted not: that thei might knowe
that the fire burnyng in the hayle and
rayne, deſtroyed the fruite of the ene-
myes: the fire alſo forgat his ſtrength
agayne: that the righteous myghte be
noryſhed. For ye creature that ſerueth
thee (which arte the maker) is fearce
in punyſhynge the vnryghteous, but
is eaſye & gentle to do good vnto ſuch E
as put their truſte in thee. Therfore
dyd all thinges alter at the ſame time,
and were all obedient vnto thy grace,
which is the norſe of all thinges, ac-
cordyng to the deſire of them that had
nede therof: that thy childrē, O Lord, Deu.8.a
whō thou loueſt, might knowe, • that Mat.4.a
it is not ye nature and the growing of
frutes that fedeth men, but that it is
thy word, which preſerueth them, that
put their truſt in thee. For loke what
might not be deſtroyed with the fire,
as ſone as it was warmed with a ly-
tle ſunne beame, it melted: that al men
might know, that thanks ought to be
geuē vnto thee, before the ſunne riſe, &
that thou oughteſt to be worſhypped
before the day ſpryng. For the hope of
the vnthankefull ſhall melte away as
the winter yſe, and perysshe as water,
that is not neceſſary.

The .xvii. Chapter.

GReat are • thy iugementes (O
Lord) and thy councels cannot A
be expreſſed: therefore men doo Ro.11.c
erre, that will not be reformed with
thy wiſdome. • For when the vnrigh
teous thought to haue thy holye peo- Exo.10d
ple in ſubiection, they were bounde
with bandes of ye darkenes and long
night, ſhut vnder the roofe, thinkyng
to eſcape the euerlaſtynge wyſdome.
And while they thought to be hyd in
the darkenes of their ſinnes, they wer
ſcatered abrode in the very middeſt of
the darke couerynge of forgetfulnes,
put to horrible feare, and wonderouſ-
lye vexed: for they hadde no corner
where they mighte keepe them frome
feare (becauſe the ſound came downe
and vexed thē) yea, many terrible and
ſtraunge viſions made them afrayde.
No power of the fire myght geue thē
lyght, neither might the cleare flames
of the ſtarres lyghten that horryble B
night,

night. For there appeared vnto them a sodayne fire, verye dredefull: At the whiche (when they sawe nothynge) they were so afrayd, that they thoght the thinge which they sawe, to be the more fearfull. * As for the sorcery and Exo. 7. b enchauntment that they vsed, it came to derision, and the prowde wysdome was brought to shame. For they that promised to dryue away the fearefulnes and drede from the weake soules, were sick for feare of them selues, and that with scorne. And though none of the wonders feared theym, yet were they afrayd at the beastes which came vpon them, and at the hyssynge of the serpentes. In so much that with trembynge they sowed, and sayde they sawe not the ayre, whiche no man yet maye eschape. For it is an heuy thing, ¶ when a mans owne conscience beareth recorde of hys wickednesse, and condempneth him. And why? a vexed and wounded conscience, taketh euer cruell thinges in hande. * Fearfulnes Psa. 47 a is nothynge els, but a declarynge that a man seketh helpe and defence, to answere for hym selfe. And looke howe muche lesse the hoape is wythin, the more is the vncertentie of the matter, for the whiche he is punyshed. But they that came in the mightye nyght: slepre the slepe that fell vppon them from vnder and from aboue: somtime were they afrayde thorowe the feare of the wonders, and sometyme they were so weake that they sowned with all: for an hasty and sodayne fearefulnes came vpon them. Afterwarde, yf any of them had fallen, he was kepte and shutte in prison, but wythoute chaynes. But if any dweller in a village, yf he had ben an hearde or husbandman, he suffred intollerable necessitie: for they were al bound with one D chayne of darkenes. Whether it were a blasyng wynde, or a swete songe of the byrdes amonge the thycke braunches of the trees, or the vehemencye of hastye runnynge water, or greate noyse of the fallinge downe of stones, or the playing and running of beastes whom they sawe not, or the myghtye noyse of rorynge beastes, or the sounde that aunswereth agayne in the hyghe mountains: it made them sowne for very feare. For all the earth shyned wyth clere lyght, and no man was hindered in his labour. Only vpon them there fell a heuy nyght, an ymage of darkenesse that was to com vpon them. Yea they were vnto them selues, the most heauy and horrible darkenes.

¶ The. xviii. Chapter.

A NEuertheles, thy sainctes had a very great lyght (and the enemies herde their voyce, but thei saw not the figure of them.) And because they suffred not the same thinges, they magnified thee: & they that were vexed afore (because they were not hurt now) thanked thee, and besought the, O God, that there might Exo. 14. be a difference. Therfore hadde they a burnyng piller of fyre to leade theym in the vnknowen waye, and thou gauest theym the Sunne for a free gifte without any hurt. Reson it was that they should want lyght, and be put in the prison of darknes, which kept thy Exo. 1. b childre in captiuitie, by whō ỹ vncorB rupt life of the law of the world was for to be geuen. * When they thought to slea the babes of the righteous (one beyng layde out, and preserued to bee leader vnto the other) thou broughtest oute the whole multitude of the childerne, and destroyedste these in the myghtye water. Of that nyghte were our fathers certifyed afore, that Ex. 14. C they knowyng vnto what othes they had geuen credence, myght be of good cheere. Thus thy people receaued the healthe of the righteous, but the vngodlye were destroyed. For lyke as thou haste hurte our enemies, so hast thou promoted vs, whome thou calledst afore. For the ryghteous chyldren of the good men offred secretely, and ordred the law of righteousnes vnto vnite: ỹ the iust shuld receaue good and euyll in lyke manner, syngynge praises vnto the father of all men. Again, there was herd an vnconuenient voice of the ennemies, and a piteous

cryc

erye for childzen that were bewailed.
C The master & the seruaunt were punished in like maner. For they altogether had innumerable that died one death. * Nether wer the liuyng sufficient to bury the dead, for in ỹ twynkling of an eie, the noblest nacion of thē was destroyed. As oft as God helped them afore, yet wold it nat make them beleue: but in the destruction of ỹ first borne they knowledged, that it was the people of God. For while al thinges were styll and when the nyghte was in the middest of her course, thy Almightye worde (O Lorde) leapte downe from heauen out of thy royall throne, as a rough man of war, in the middest of the land that was destroyed: and the sharpe swerde perfourmed thy strayte commaundemente, standynge and killynge all thynges wyth death: yea it stode vpon the earth & reached vnto the heauen. Then the sight of the euil dreames vexed them sodenly, and fearefulnesse came vpon theim vnawares. Then laye there one here, another there halfe dead, halfe quicke, & shewed the cause of his death. For ỹ visions that vexed them shewed them these thinges afore: so that they were not ignorant, wherfore they perished.
D The tentacions of death touched the righteous also, and among the multitude in the wildernesse there was insurrection, but thy wrath endured not long. For the blamelesse man went in all the haste, and toke the battell vpon him, brought forth the weapon of hys ministration: euen prayer, and the censours of reconcilynge: set him selfe agaynst the wrath, and so broughte the misery to an ende: declarynge thereby that he was thy seruant. For he ouercame not the multitude with bodelye power, nor with weapons of mighte: but with the worde he subdued hym that vexed him, putting them in remēbraunce of the othe & couenaunt made vnto the fathers. For when the dead wer fallen down by heapes one vpon another, he stode in the middest, pacified the wrath, & parted the way vnto
Exo.28b liuing. * And why? in his long garmēt was all the bewtye, and in the foure rowes of the stones was the glory of the fathers grauen, and thy maiestye was writtē in the crown of his head. Vnto these the destroyer gaue place, and was afrayd of thē: for it was only a temptacion worthy of wrath.

C The .xix. Chapter.

AS for the vngodly, the wrath A came vpō them without mercy vnto the end. For he knew before what shold happen vnto them: howe that (when they had consented to let them go, and had sent oute with great diligence) they wolde repente, and folowe vpon theym. * For when Exo.14a they were yet mournyng & makynge lamentaciō by the graues of the dead, they deuised another folishnes: so that they persecuted them in their flying, whom they had caste oute afore with prayer. Worthy necessitie also brought thē vnto this ende, for they had cleane forgotten the thynges that happened vnto them afore. But the thinge that was wantynge of their punyshment, was requisite, so to be fulfylled vpon them with tormentes, that thy people might haue a marueious passage thorowe, and that these myghte fynde a straunge death. Then was euery crea- B ture fashioned agayne of newe, accordyng to the will of their maker, obeyinge thy commaundementes, that thy childzen might be kept without hurt. For the cloude ouershadowed their tentes, and the drye earthe appeared, wher afore was water, so that in the redde sea, there was a way withoute impediment, and the greate depe became a greene fyelde: wherethorowe all the people wente that were defended with thy hande, seeynge thy wonderous and marueious workes. For as the horses, so were they fedde, and leapt like lambes, prayling the (O Lord (which haddest deliuered them: and why? they were yet myndfull of the thynges, that hapned whyle they dwelt in the land: howe the grounde brought forth flies in stede of cattell: and howe the riuer scrauled with the multitude of frogs in stede of fyshes.

But

Exo.16c ✱ But at the laste, they sawe a newe
Nu.11g creation of birdes, what tyme as they were disceiued with lust, and desyred delicate meates. For when they wer speakyng of their appetite, the quayles came by vnto them from the sea, & punishements came vpon the sinners, not without the tokens whiche came to passe afore by the vehemency of the streames: for they suffered woorthyly accordyng to theyr wickednesses, they dealt so abhominably and churlishely with straungers. Some receyued no vnknowen gestes, some brought the strangers into bondage, that did them good. Besyde all these thinges, there were some, that not only receyued no
1. John. strangers with theyr willes, but persecuted those also, ✱ and did them muche euill, that receaued theym gladly. Therefore were they punished wyth
Gen.19. ✱ blyndnesse, like as they that wer couered with sodayn darknes at the dores of the rightous, so that euery one sought the entrance of his doze. ¶ Thus the elements turned into them selues lyke as when one tyme is changed vpon an instrument of musike, and yet al the residue kepe their melody: whyche may easily be perceiued, by ỳ sight of the thynges that are come to passe. ¶ The dry land was turned into a watery, and the thynge that afore swam in the water, wente nowe vppon the dry grounde. ¶ The fyre had power in the water (contrary to his own vertue) and the water forgate hys owne kynde to quenche. Againe, the flames of the noysome beastes hurte not the fleshe of them that went with theim, neyther melted they the yse, whyche elles melteth lyghtely. In all thynges haste thou promoted thy people (O Lorde) and brought them to honour: thou hast not despised them, but alway, and in al places, thou hast stãd by theym.

¶ The ende of the boke of wysedome.

¶ The boke of Iesus the sonne of Syrach, whiche is cal'ed in latin, Ecclesiasticus.

¶ The prologue of Iesus, the sonne of Syrach vnto his boke.

MAny & great mẽ haue declared wisedom vnto vs out of ỳ law, out of ỳ Prophets, & out of other ỳ folowed them. In ỳ which thinges Israel ought to be cõmended, by ỳ reason of doctrine & wisdom: ¶ Therfore, they ỳ haue it & rede it, should not only thẽselues be wise there thorowe, but serue other also, with teaching & writing. After ỳ my grandfather Iesus had geuẽ diligẽt labor to reade ỳ law, ỳ prophets, & other bokes, ỳ wer left vs of our fathers, & had wel exercised hĩself therin: he purposed also to write som thing of wisdom & good maners, to ỳ intẽt ỳ they which wer willing to lern & to be wise, might haue ỳ more vnderstanding, & be ỳ more apt to leade a good cõuersation. Wherfore I exhort you to receiue it louingly, to rede it with diligẽce, & to take it in good worth, though our wordes be not so eloquẽt as the famous orators. For ỳ thing ỳ is writtẽ in ỳ Hebrue tong, soũdeth not so well whẽ it is translated to an other spech. Not only this boke of myn, but also the law, ỳ Prophets, & other bokes sound farre otherwise, than they do, whẽ they are spokẽ in their own language. Now in ỳ. xxxviii. yeare, whẽ I came into Egypt in ỳ time of Ptolomy Euerges, & cõtinued there all my life, I gat libertie to rede & write many good thinges. Wherfore I thought it good & necessarie, to bestow my diligẽce & trauaile to interprete this boke. And cõsidering that I had tyme, I labored & did my best, to perfourme this boke, & to bring it vnto light: ỳ ỳ strãgers also which ar disposed to lern, might apply thẽ selues vnto good maners, and lyue according to the law of the Lord.

Ecclesia-

Ecclesiasticus.

The firste Chapter.

A 5.Ec.3.b

Al wisedome * commeth of god the Lord and hathe bene euer with him, and is before all tyme. Who hath numbred ỹ sād of the sea, the drops of the rayne, and the dayes of tyme? Who hath measured the heigth of heauen, the breadth of the earthe, and the depenes of the sea? Who hath sought out the ground of Goddes wisdome, whiche hath bene before all thynges? Wisdome hath bene before all things, and the vnderstandynge of prudence from euerlasting. (Gods word in the heigth is the wel of wisdome, and the euerlastynge commaundementes are the entraunce of her.) Vnto whome hath the rote of wisedome bene declared? Or who hath knowen her wittes? Vnto whō hath the doctryne of wisdome bene discouered and shewed? and who hath vnderstande the many B fold entraunce of her? There is one; euen the Hyest, the maker of all thinges, the Almighty, the kyng of power (of whom men ought to stand greatly in awe) whiche sytteth vpon hys trone, beynge a God of dominion: He hath created her thorowe the holye ghost: he hath sene her, numbred her, and measured her: He hath poured her out vpon all his worckes, and vpon al flesshe accordyng to his gyft: he geueth her richely vnto them that loue hym. The feare of the Lorde is worshyppe and triumphe, gladnesse and a ioyfull crowne: The feare of the Lorde maketh a mery hert, geueth gladnes, ioye and longe lyfe. Who so feareth the Lorde, it shall goo well with hym at the laste, and in the day of his deaeth he shall be blessed. The loue of God is honorable wisdome: loke vnto whom it appeareth, they loue it, for they se what wonderous thynges it doeth.

* The feare of the Lord is the begyn- C
nyng of wisdom, and was made with pla.111
the faythfull in the mothers wombe, it shall go with the chosen wemē, and shalbe knowen of the ryghteous and faythfull. The feare of the Lord is the righte Gods seruyce, that preserueth and iustifyeth the hearte, and geueth mirth and gladnesse. Who so feareth the Lorde shall be happye, and when he hath nede of comforte, he shall be blessed. To feare God is the wisdome that maketh ryche, and bryngeth all good with her. She fylleth the holle house with her gyftes, and the garners with her treasure. The feare of the Lord is the crowne of wysdome, and geueth plenteous peace & health. Hee hath seene her and numbred her, (bothe these are the gyftes of God) knowledge and vnderstanding of wisdom hath he poured out as rayne, and them that held her fast, hath he brought vnto honoure. The feare of the Lorde is the rote of wisdome, and her braunches are longe lyfe. In the treasures of wisdome is vnderstanding, and deuotion of knowledge, but wysdome is abhorred of synners. The feare of D
the Lord driueth out sinne: for he that is without feare cannot be made righteous, and his wilfull boldnes is hys owen destruction. A pacient man will suffer vntō the tyme, and then shall he haue the reward of ioy. A good vnderstandyng will hyde hys wordes for a tyme, and many mennes lyppes shall speake of hys wisdome. In the treasures of wisdom is the declaracion of doctryne, but the sinner abhorreth the worshippe of God. My sonne, if thou desire wisdome, kepe the commandemente, and God shall geue her vnto thee: for the feare of the Lorde is wisdome and nurture, he hath pleasure in faythe and louyng meknesse, and he shal fyll the treasures thereof. Be not obstinate and vnfaythfull to the feare of the Lorde, and come not vnto hym with a double hearte. Be not an hypocrite in the sight of mē, and take good hede what thou speakest. Marke wel these things, leste thou happen to fall

and

and bring thy soule to dyshonour, and so God dyscouer thy secretes, and cast the downe in the middest of the congregation: because thou woldest not receaue the feare of God: and because thy heart is ful of fraynednes and disceate.

¶ The.ii. Chapter.

My sonne, * if thou wilt come into the seruice of God, stād fast in ryghteousnes, and feare, and arme thy soule to tentation: settle thyne heart and be pacient: bow downe thyne eare, receaue the wordes of vnderstanding, and shrinke not away, when thou art entysed. Holde thee fast vpon God, ioyne thy self vnto hym, and suffer that thy lyfe maye encrease at the last. Whatsoeuer happeneth vnto thee, receaue it: suffer in heauynes, and be pacient in thy trouble. * For lyke as gold and syluer are tryed in the fyre, euen so are acceptable men in the fornace of aduersitie. Beleue in GOD, and he shall helpe thee: order thy way a ryght, and putte thy trust in him. Holde fast hys feare, and growe therein. O ye that feare the Lorde, take sure holde of his mercye: shrynke not away from him, that ye fal not. O ye that feare the Lorde, beleeue hym, and youre reward shall not bee emptye. O ye that feare the Lorde, put your trust in him, and mercy shal come vnto you for pleasure. O ye that feare the Lord, set your loue vpon him, and your hertes shalbe lightned. Consyder the old generations of men (O ye children) and marke them wel: * was there euer any one confoūded, that putte his trust in the Lorde? Who euer continued in hys feare, and was forsaken? Or whom did he euer despyse, that called faythfullye vpon him? For God is gracious and mercyful, he forgeueth synnes in the time of trouble, & is a defender of all them that seke him in the truth. Wo be vnto him that hath a double heart, wicked lips and euil occupied handes, and to the sinner that goth two maner of waies. Woe bee vnto theym that are loose of hert, which put not their trust in god and therfore shal they not be defended of hym. Wo be vnto theym that haue lost pacience, forsaken the right ways, and are turned backe into frowarde wayes. What wyll they do, when the Lorde shall begynne to vysyte them? They that feare the Lorde, wyll not mistrust his word, and they that * loue hym, will kepe his commaundement. They that feare the Lorde, will seke oute the thynges, that are pleasaunte vnto him, * and they that loue hym, shall fulfill hys lawe. They that feare the Lorde, will prepare their hertes, and humble their soules in his sight. They that feare the Lorde, kepe hys commaundementes, and will be pacyente tyll they see hym selfe, sayinge: * better it is for vs to fall into the handes of the Lord, then into the handes of men: for hys mercy is as greate as hym selfe.

¶ The.iii. Chapter.

The children of wisdome are a congregacion of the righteous, and their exercise is obedience and loue. Heare me youre father (O my deare children) and do thereafter, that ye maye be safe. * For the Lorde will haue the father honoured of the children: and loke what a mother cōmaundeth her children to do, he wyll haue it kepte. Who so honoureth hys father, hys synnes shall be forgeuen him: * and he that honoureth his mother is lyke one that gathereth treasure together. Who so honoureth hys father, shall haue ioye of hys owne children: and when he maketh his prayer he shalbe herd. He that honoureth his father, shal haue a long life, and he that is obediente for the Lordes sake, hys mother shall haue ioye of hym. He that feareth the Lorde, honoureth his father and mother, and doth them seruice, as it were vnto the Lord hym selfe. Honoure thy father in dede, in woorde, and in all pacience that thou mayest haue Gods blessynge, and hys blessyng shall abyde with thee at the laste. * The blessynge of the father buyldeth vp the houses of the children,

but

but the mothers curse roteth oute the foundations. Reioyce not when thy father is reproued, for it is not honor vnto thee, but a shame. For the worshyp of a mans father is his owne worshippe, and where the father is without honoure, it is the dishonesty of the sonne: My sonne, make muche of thy father in his age, and greeue him not as longe as he lyueth. And yf hys vnderstanding fayle, haue pacience with him, and despyse him not in thy strēgthe. For ỹ good dede that thou shewest vnto thy father, shal not be forgotten, and when thou thy selfe wantest, it shalbe rewarded thee (and for thy mothers offence, thou shalt be recompensed with good: yea, it shalbe founded for thee in ryghteousnes) & in the day of trouble thou shalte bee remembred: thy sinnes also shal melte away, lyke as the yce in the fayre warme wether. He that forsaketh his father, shal come to shame: and he that defieth his mother, is cursed of God. My sonne, perfourme thy workes with louyng mekenes, so shalt thou be loued aboue other men. The greater thou arte, the more humble thy selfe (in al thynges) and thou shalt find fauor in the sighte of God. For greate power belongeth oneiye vnto God, and he is honoured of the lowlye. Pſ.131.8 Seke not the thinges that are aboue thy capacitie, and serch not the grounde of suche thinges as are to myghty for thee: but loke what god hath cōmanded thee, thinke vpon that alway, and be not curious in many of hys workes. For it is not nedeful for thee to se with thyne eies, the thynges that are secrete. Make not thou to muche searche in superfluous thynges, and bee not curious in many of hys woorkes: For manye thynges are shewed vnto thee alreadye, which be aboue the capacitye of men. The medling with such hath begyled many a man, and tangleth theyr witte in vanitie. Now he that loueth peryll, shall perysshe therin. An harde hearte shal fare euil at the last: (and he that loueth daunger, shall perish therin) an heart that goth two ways, shal not prosper: and he that is froward of heart, wyl euer be worse and worse.) A wycked hert shalbe laden with sorowe, and the vngodlye synner wyll heape one synne vppon another. The councell of the proude hath no health, for the plante of synne shalbe rooted oute in theym, and not knowen. The heart of him that hath vnderstanding shall perceaue hie thinges, and a good eare wyll gladlye herken vnto wysedome. An heart that is wise and hath vnderstanding, wyl abstaine frō synnes, and increase in the woorkes of ryghteousnes. Water quencheth burnynge fyre, and mercye reconcyleth synnes. God hath respecte vnto hym that is thankeful: he thinketh vppon him agaynst the time to come: so that when he falleth, he shal find a stronge holde. Pſal.41.0

The.iiii. Chapter.

My sonne, defraude not the poore of his almes, and turn not awaye thyne eyes from him that hath nede. Despyse not an hūgrye soule, and defye not the poore in his necessitie: greue not the hearte of him that is helpelesse, and withdrawe not the gyfte frome the nedefull. Refuse not the prayer of one that is in trouble, turne not away thy face from the nedye. Caste not thyne eyes aside from the poore, for any euill will, that thou geue him none occasion to speke euyll of thee. For if he complayne of thee in the bitternes of his soule, hys prayer shalbe herd, euen he that made him, shal heare him. Be curteous vnto the companye of the poore, humble thy soule vnto the elder, and bowe downe thy head to a man of worshyp. Let it not greue thee to bowe downe thyne care vnto the poore, but pay thy debt, and geue him a frendlye answere, and that with mekenesse. Deliuer him that suffereth wronge frome the hand of the oppressour, & be not fayntherted whē thou sittest in iudgement. Be merciful vnto the fatherlesse as a father, and be in steade of an husbande vnto their mother: so shalt thou be as Deu.15.0 B Ec.14.

an obedient sonne of the Lyest, and he shall loue thee more then thy mother doeth: Wisdome bringeth life into her children, receaueth them that seke her, and will go before them in the way of ryghteousnes. He ꝑ loueth her, loueth lyfe: and they that seke her diligently, shall haue great ioye. They that kepe her, shall haue the heritage of lyfe: for where she entreth in, there is the blessyng of God. They that honoure her, shalbe the seruauntes of the holy one: and they that loue her, are beloued of God. Who soo geueth eare vnto her, shall iudge the Heathen: and he that hath respect vnto her, shall dwel safely. Yee that beleueth her, shal haue her
C in possession, and hys generacion shal endure: for when he falleth, she doeth go with him and choseth hym among the beste. Feare, drede and temptacion shal she bryng vpon him, and trye him in her doctrine: tyll she haue so proued him in his thoughtes, that he commit his soule vnto her. Then shall she stablyshe him, bryng the right way vnto him, make him a glad man, shew him her secretes, and heape vpon hym the treasures of knowledge, vnderstandyng and ryghteousnes. But if he go wrong, she shall forsake him, and geue him ouer into the handes of his ene-
D mye. My sonne, make muche of thy tyme, eschue the thinge that is euyll, and for thy lyfe, shame not to saye the truth. For there is a shame that bringeth synne, and there is a shame that
Leu. 19 c bringeth worshipp and fauoure. * Accept no person after thine owne will, that thou be not confounded to thyne owne decaye. Be nat ashamed of thy neyghbour in his aduersitie, and kepe not backe thy councell when it maye do good, nether hyde thy wisdome in her beawtye. For in the tonge is wisdome knowen, so is vnderstandynge knowledge and learnynge in the talkyng of the wyse, and stedfastnesse in the workes of ryghteousnes. In no wise speke agaynst the word of truth but be ashamed of the lyes of thyne owne ignorance. Shame not to confesse thyne errour, and submit not thy
selfe vnto euery man because of sinne. Withstand not the face of the mighty, & striue thou not against the streame. But for ryghteousnes, take paynes with all thy soule, and for the trueth striue thou vnto death, and God shall fight for thee agaynst thyne enemyes. Be not hastye in thy tongue, nether slacke and negligente in thy workes. Be not as a lyon in thyne own house destroyinge thy housholde folkes, and oppressyng them that are vnder thee.
* Let nat thyne hande be stretched out to receaue, and shut when thou shouldest geue. Acts. 20 g

The. v. Chapter.

TRust not vnto thy ryches * and saye not: tushe, I haue ynough for my lyfe. (For it shall not helpe in the tyme of vengeaunce and temptacion.) Folowe not the luste of thyne owne hert in thy strength, and saye not: Tushe, howe haue I hadde strength, or who will bryngе me vnder because of my workes? for doubtles God shall auenge it. And say not: I haue cōmitted no sinnes, but what euill hath happened me? For the almighty is a pacient rewarder. * Because thy synne is forgeuen thee, be not therefore without feare, nether heape one synne vpon another. * And say not: Tushe, the mercy of the Lord is great, he shall forgeue me my sins, be they neuer so many. * For lyke as he is mercifull, so goeth wrathe from him also, and hys indignacion commeth downe vpon synners. Make no taryinge to turne vnto the Lorde, and put not of from day to day: for sodenly shall his wrath come, and in the tyme of vengeaunce he shall destroye thee. * Trust not in wicked riches, for they shall not helpe thee in the daye of punyshement and wrath. Be not caryed about with euery wind, & go not into euery way: for so doth the sinner that hath a double tonge. Stande fast in the waye of the Lorde, be stedfast in thy vnderstanding, abide by the word and folowe the worde of peace and ryghteousnes. Be gentle to heare the
A Luk. 12 c
Eccl. 11 c
Rom. 4 a
Eccl. 28 a
Eccl. 36 b
Psa. 10 a
Ezec. 7. b
B

wozde of God, that thou mayest vnderstande it, and make a true answere
Jams.1c with wisdome. ✠ Be swifte to heare, but slowe and pacient in geuynge answere. If thou hast vnderstandynge, shape thy neyghboure an answere: If no, laye thyne hande vpon thy mouth, least thou be trapped in an vndiscrete woorde, and so confounded. Honoure and worshyp is in a mans wyse talkyng, but the tong of the vndiscret is
Ecc.19d his owne destruction. ✠ Be not a pryuy accuser as long as thou lyuest, and bleno sclaunder with thy tonge. For shame and sorow goth ouer the chefe, and an euyll name ouer hym that is double tonged: but he ẏ is a pryuy accuser of other mẽ, shalbe hated, enuyed and confounded. See that thou iustifye the small and great alyke.

¶ The.vi. Chapter.

BE not thy neyghboures enemye for thy frendes sake: for who so is euyll, shall be the heyre of rebuke and dishonoure, and whosoeuer beareth enuy and a double tong offendeth. ✠ Be not proude in the deuyse
Ro.12d of thyne owne vnderstandynge (leste thy strength be hurte by foolysthnes, and) leste thy leaues wyther, and thy fruite be destroyed, and so thou be left as a dyye tree in the wildernes. For a wicked soul destroyeth him that hath it, maketh him to be laughed to scorne of hys enemyes, and bringeth hym to
Ecc.20b the porcion of the vngodly. ✠ A swete worde multiplieth frendes, and pacifieth them that be at varyaunce, and a thankefull tonge wyll be plenteous in a good man. Holde frendshyp with many, neuertheles haue but one counceler of a thousande. If thou getteste a
De.13.b frend, ✠ proue him first, and be not hastye to geue him credence. For some man is a frend but for a tyme, & wyll not abyde in the daye of trouble. And there is some frende that turneth to enemity, and taketh part agaynst the: and if he knowe any hurte by thee, he
Ecc.37a telleth it out. ✠ Agayne, some frend is but a companion at the table, and in the daye of nede he continueth not. But a sure frend wil be vnto the, euẽ as thyne owne selfe, and deale faythfullye with thyne household folke. If thou suffer trouble & aduersitye, he is with thee, and hydeth not hym selfe from the. Depart from thine enemies yea, and beware of thy frẽdes. A fayth C
full frende is a strong defence, who so findeth suche one, fyndeth a treasure. A faythfull frende hath no peere, the weyght of golde and syluer is not to be compared to the goodnesse of hys fayth. A faythfull frend is a medicine of lyfe, and they that feare the Lorde, shall fynde hym. Who so feareth the Lorde, shall prosper with frendes: and as he is him selfe, so shal his frend be also. My sõne, receaue doctrine from thy youth vp, so shalt thou fynd wysdome tyll thou be olde. Go to her as one that ploweth and soweth, and wayte patiently for her good fruites. For thou shalt haue but lytle labour in her worke, but thou shalte eate of her fruites right sone. O how exceadyng sharpe is wysdome to vnlearned men: an vnstedfast bodye will not remayne in her. Vnto such, she is as it were a touch stone, and he casteth her from him in all the haste, for wisdome is with hym, but in name, ther be but fewe that haue knowledge of her. (But with them that knowe her, she abydeth euen vnto the appearynge of God.) Geue eare (my sonne) receaue my doctryne, and refuse not my coun-
mat.11.d cel. Put thy fote into her linkes, ✠ and take her yocke vpon thy necke: bowe downe thy shoulder vnder her, beare her pacientlye, and be not wery of her bandes. Come vnto her with thy whole hert, and kepe her wayes with all thy power. Seke after her, and she shall be shewed thee: and when thou haste her, forsake her not. For at the D
last thou shalte fynde reste in her, and that shalbe turned to thy greate ioye. Then shall her fetters be a strong defence for thee, and her yoke a glorious raiment. For ẏ bewty of life is in her and her bandes are the coupling together of saluacion. Yea a glorious rayment:

ment is it, thou shalte put it on, & the same crown of ioye shalt thou weare. My sõne, if thou wylt take hede, thou shalt haue vnderstandyng, and if thou wylt applye thy mynde, thou shalt be wyse. If thou wilt bowe downe thyne eare, thou shalte receaue doctryne, and if thou delyte in hearynge, thou shalt be wyse. Stande with the multitude of such elders as haue vnderstanding & consente vnto their wisdome with thyne hert: that thou mayest heare all godly sermons, and that the woorthy sentences escape thee not. And if thou seest a man of discrete vnderstanding, get thee soone vnto hym, and let thy fote treade vppon the steppes of hys
Psal.1.a doores. • Let thy mynd be vpõ the commandementes of God, and be earnestlye occupyed in hys lawes, soo shall he stablyshe thy hearte, and geue thee wisdome at thyne owne desire.

¶ The.vii. Chapter.

1 DO no euyll, so shall there no harme happen vnto the. Departe awaye from the thynge that is wicked, and no misfortune shal medle with thee. My sonne, sowe no euyll thynges in the forowes of vnrighteousnes, so shalte thou not reape them seuen folde. Labour not vnto man for any lordshyp, neither vnto the
Psa.143.a kyng for the seat of honoure. • Justi-
Eccle.7.a fye not thy selfe before God (for he-
John.9.a knoweth the herte) and desire not to
Luk.18.b be reputed wise in the presence of the kyng. Make no labour to be made a iudge, except it so were, that thou coudest mightely put downe wickednes: for yf thou shouldest stande in awe of the presence of the myghtye, thou shouldest fayle in geuynge sentence. Offende not in the multytude of the citie, and put not thy selfe amonge the
Ecc.12.c people. • Bynde not two synnes together, for in one synne shalt thou not be vnpunyshed. Say not: tushe, God will loke vpõ the multitude of my oblacions, and when I offer to the hiest God, he will accepte it. Be not faynt herted, when thou makest thy prayer, neyther slacke in geuynge of almes.
2 Laugh no man to scorne in the heauines of his soul, for God (which seeth al thinges:) is he that • canne bring
1.Re.2.b downe, and set vp agayne. Accept no leasing agaynste thy brother, neyther do the same against thy frẽd. Vse not to make any maner of lye, for the customes therof is not good. Make not many wordes, when thou art among the elders: • and when thou prayest, make not much babblinge. • Let no la-
Mat.6.a • Ro.12. borious worke be tedious vnto thee, neyther the husbandrie which the almyghtye hath created. Make not thy boste in the multitude of thy wyckednes, but humble thy selfe, euen from thyne hearte: and remember that the wrath shal not be longe in tarynge, and that the vengeaunce of the fleshe of the vngodlye is a sherpe syre and wrome. Geue not ouer thy frend for any good, nor thy faythful brother for the best golde. Departe not frõ a dys- ¶
crete, and good woman, that is fallen vnto thee for thy portion in the feare of the Lord, for the gift of her honestie is aboue golde. Whereas thy seruant
Luk.19c worketh truelye, intreate him not euill, nor the hyrelyng that is faythfull vnto thee. Loue a discret seruaunt as thine owne soule, defraud him not of hys liberty, nether leaue him a poore man. • If thou haue cattel, loke well
Deu.24.b to them: and yf they be for thy profite, keepe them. • If thou haue sonnes,
Ecc.30.a bryng them vp in nurture and learnynge, and holde them in awe from their youth vp. If thou haue daughters, kepe their bodye, and shewe not thy face cherful toward them. Mary thy daughter, & so shalt thou perform a weightye matter: but geue her to a man of vnderstanding. If thou haue a wyfe after thyne owne mynde: forsake her not: (but commytte not thy selfe to the hatefulle.) • Honoure thy father from thy whole heart: and forgette not the sorowfull trauayle, that thy mother had with thee: remembre that thou wast borne thorow them, and how canst thou recompence them the thynges that they haue doone for the? • Feare the LORDE with all thy soule, and honour his mynysters.

Deu. 12 c
Loue thy maker with al thy strength • and forsake not his seruants. Feare the lord with al thy soule, & honor his
• Nu. 18
priestes. • Geue them their portion of the fyrste fruites, and increase of the earth, lyke as it is commaunded thee: (and reconcyle thy selfe of thy negligence wyth the litle flocke) geue thē the shoulders, and their appointed offrynges and fyrstlinges. Reach thine
Gala. 6 a
hande vnto the poore, that God maye
• To. 1. d
blesse the with plenteousnes. • Be li
Ro. 12. b
beral vnto al men lyuing, • yet let not
mat. 25 d
but do good, euē to them that ar dead. • Let not them that wepe, be without
comforte, but mourne wyth suche as mourne. • Let it not greue thee to vysit the sycke, for that shal make thee to be beloued. Whatsoeuer thou takest in hande, remember the end, and thou shalt neuer do amisse.

¶ The. viii. Chapter.

A
Mat. 5. a
STryue not with a myghty man leaste thou chaunce to fall into hys handes. • Make no bargāce wyth a rych man, leaste hee happen to bringe vp an hard quarel against the.
Ecc. 31. a
• For golde and syluer hath vndone manye a man, yea euen the heartes of Kynges hath it made to fall. Stryue not wyth a man that is ful of wordes, and laye no stickes vpon hys fyre.
Gala. 6 a
Kepe no companye wyth the vnlearned, leaste he geue thy kynred an euyll reporte. • Despyse not a man that turneth him selfe a waye from sinne, and
Leu. 19 g
cast him not in the teeth wythall, but remember that wee are fraile euerye chone. • Thincke scorne of no man in
Eccl. 6 d
hys olde age, for we waxe olde also. Be not glad of the death of thyne enemye, but remember that wee muste dye al the sorte of vs (and sayne would we come into ioye.) Despise not the sermons of such elders as haue vnderstanding, but acquaint thy selfe wyth the wyse sentences of them: for of thē thou shal learne wysedome, and the doctryne of vnderstanding, and howe
B
to serue great men without cōplaint. Go not from the doctryne of the elders, for they haue learned it of their fathers. For of them thou shalt learne vnderstandinge, so that thou mayest make answere in the tyme of neede. Kindle not the coles of sinners (whā thou rebukest them) leaste thou be brēt in the syerye flames of their sins. Resyst not ye face of the blasphemer, that he laye not wayte for thy mouthe.
Ecc. 29. a
• Lend not vnto him that is mightier then thy selfe: If thou lendest hym, count it but lost. Be not suerty aboue thy power: if thou be, then think surely to paye it. Go not to law wyth the iudge: for he wyl iudge accordynge to
Gen. 4. b
hys owne honour. • Trauayle not by the way wyth him that is brainlesse, lest he do the euil: for he folowyth his owne wilfulnes, and so shalt thou perysh thrugh hys folly. • Strive not
C
Pro. 12 d
wyth him that is angrye and cruel, and go not with him into the wildernes: for blud is nothing in hys syght, and where there is no helpe, hee shall
Eccl. 9. c
murther thee. • Take no councell at fooles, for they loue nothinge but the thynges that please them selues. Make no councel before a straunger, for thou canst not tel what wyl come of it. Open not thyne heart vnto euerye man, leaste he be vnthankeful to the, and put thee to reproofe.

¶ The. ix. Chapter.

BE not gelous ouer the wife of thy bosome, that she shewe not
B
some shrewde pointe of wicked doctryne vpon thee. Geue not the power of thy lyfe vnto a woman, leaste she come in thy strengthe, and so thou be confounded. Looke not vpon a woman that is desyrous of many menne, leaste thou fal into her snares. Vse not the companye of a woman that is a player and a daunser, and heare her not, leaste thou perysh thrugh her entysinge. Behold not a mayden, that
Prou. 5
thou be not hurt in her bewty. • Cast not thy mynde vppon harlottes in anye manner of thynge, leaste thou destrote both thy selfe and thyn heritage. Go not aboute gasynge in euery lane of the Cytye, neyther wander thou
Mat. 5. b
abrode in the streetes thereof. Turne

Gē.34.a

Wāy thy face from a bewtiful womā and loke not vppon the fayrenes of other. ✱ Many a man hath perished thorough the bewtye of wemen, for therin it, the desire is kyndled as it were a fyre. An aduoutereus woman shalbe troaden vnder foote as myre, of euery one that goeth by the way. Many a man wondring at the bewtie of a strange woman, hath bene cast out, for her wordes kyndle as a fyre. Syt not with another mans wife by any meanes, lye not wyth her vpon the bedde, make no woordes wyth her at the wyne: least thyne heart consent vnto her, and so thou wyth thy blud fal into destruction. Forsake not an olde frende, for the newe shall not bee lyke him. A newe frend is newe wine: let him be old, and thou shalt drinke him wyth pleasure. Desire not the honour and riches of a sinner, for thou knowest not what destruction is for to com vppon him. Delyte not thou in the thing that the vngodly haue pleasure in, being sure, that the vngodlye shall not be accepted vntil their graue.

¶ Kepe thee from the man that hath power to slaye, so nedest thou not to bee afrayde of death. And yf thou commest vnto him make no saut, least he happē to take away thy life. Remembre that thou goest in the middest of snares, and vppon the bulwarkes of the city. Beware of thy neighbour as nigh as thou canst, and meddle wyth suche as be wyse and haue vnderstanding. Let iust men be thy gestes, lette thy mirth be in the feare of God, let the remembraunce of God be in thy minde, ✱ and let al thy talking be in the commaundementes of the hiest. In the handes of craftesmen shal the workes be commēded, ✱ so shal the princes of the people in the wisdome of their talkynge. A man ful of wordes is perilous in hys citie: and he that is rash in his talking, shalbe abhorred.

Eccl. 8.c
& 37.a

Deu.6.b
and.11.c
2Re.3.a

¶ The.x. Chapter.

A Wise iudge wyl order his people with discrecion: and wher a man of vnderstanding beareth rule, there goeth it well. ✱ As the iudge of the people is himself, euen so are his officers: and loke what maner of man the ruler of the citie is, such are they that dwel therein also. ✱ An vnwyse king destroyeth his people, but where they that be in authoritie are men of vnderstanding, there the Cyty prospereth. The power of the earth is the hand of God (and all iniquitye of the people is to to bee abhorred) and when hys tyme is, he shal set a profitable ruler vppon it. In the hande of God is the power of man, and vpō the Scribes shal he laie his honor. ✱ Remember no wrong of thy neighbour, and meddle thou wyth no vnryghteous workes. Pryde is hateful before God and man, and al wyckednesse of the heathen is to bee abhorred. ✱ Because of vnryghteous dealing, wrōg, blasphemyes, and dyuers dysceates, a realme shalbe translated from one people to another. There is nothinge worse then a couetous man. Why arte thou proud, O thou earth and ashes? There is not a more wicked thing, thē to loue money. And whye? suche one hath hys soule to sel: yet is he but filthy dong while he liueth. And though the philistion shewe his helpe neuer so long, yet in conclusion it goeth after thys maner, to daye a king, to morowe dead. For when a man dieth, he is the heyre of serpentes, beastes, and wormes. The beginninge of mannes pryde, is to fal awaye from God: and why? his heart is gone from his maker, for pryde is the original of al syn. Who so taketh holde therof, shalbe filled wyth curlinges, and at the laste it shal ouerthrowe him. Therefore hath the Lord broughte the congregations of the wicked to dishonoure, and destroied them vnto the end: ✱ God hath destroied the seates of proude princes, and sette vp the meke in theyr steade. God hath withered the rootes of the proude heathen, and planted the lowlye amonge theym. ✱ God hath ouerthrowen the landes of the heathē, and destroyed them vnto the grounde. He hath caused them to wither awaye, he

Pro.29.b

3Re.12.a

Leu.19.a

Jer.27.a

Sap.6.b

Ge.29.a

hath brought theim to naught, and made the memorial of theym to ceasse from out of the earth. (God hath destroyed the name of the proude, and left the name of the humble of mind.) Pryde was not made for man, neyther wrothfulnes for mens children. The sede of men that feareth GOD shalbe brought to honour, but the sede which transgresseth the commaundementes of the Lord shalbe shamed. He that is the ruler amonge brethren, is holden in honour among them, and he regardeth suche as feare the Lorde. The glorye of the rych, of the honorable, and of the poore, is the feare of God. Despyse not thou the iust poore man, and magnyfye not the ryche vngodly. Great is the iudge and myghtye in honour, yet is there none greater, then he that feareth God. * Unto Pro.17.a the seruaunt that is discrete, shal the free do seruice. * He that is wyse and wel nurtured, will not grudge when he is reformed, and an ignorant body shal not come to honoure. Bee not proud to do thy woorke, and despayre Pro.12.b not in the time of aduersitie. * Better is he that laboreth, & hath plenteousnes of al thinges, then he ỳ is gorgeous & wanteth bread. Myconne, kepe thy soule in mekenes, & geue her her due honor. Who shal iustify him, ỳ sinneth against him self. Who will honor him that dishonoreth his own soule? The poore is honoured for hys faithfulnes and trueth, but the ryche is had in reputation because of hys goodes. Hee that ordereth himself honestly in powertye, howe much more shal he behaue himselfe in riches. And who so ordereth hym selfe vnhonestlye in ryches? how much more shal he behaue hymselfe vnhonestly in powertie?

¶ The .xi. Chapter.

THe wisedome of him that is broughte lowe, shal lyft vp his heade, and shal make him to sit amonge greate men. Commende not thou a manne in hys beawtye, neither despyse a man in his vtter apperance. The Bee is but a smal beast amonge the foules, yet is her fruit exceadynge swete. Be not proude of thy rayment, * and exalt not thy selfe in the daye of Ecc.11. thy honor: for the woorkes of the hiest onely are wonderful: yea glorious secrete and vnknowen are his woorkes. Many tyrauntes haue beene fayne to sit downe vppon the earthe, * and the vnlykely hath wonne the crowne. Ecc.15.f. Many myghty men haue ben broght lowe, and the honorable haue bene deliuered into other mennes handes. * Condemne no mā, before thou haue Deu.13.b tryed oute the matter: and when thou hast made inquisition, then reforme ryghteousnye. * Geue no sentence, be- Pro.18.B fore thou haste hearde the cause, but first let mē tel out theyr tales. Striue not for a matter that toucheth not thy selfe, and stande not in the iudgement of synners. My son, meddle not with Mat.19. many matters: * and yf thou wilte be rych, thou shalt not get it: and though thou runnest thy waye afore, yet shalt Pro.10.f thou not escape. * There is some man that laboureth and the more he wereth him selfe, the lesse he hath. Again, some man is slouthful, hath neede of helpe, wanteth strength, & hath great powertie, & Gods eie loketh vpō hym to good, setteth him vp from his low Job.42.f state, * and lyfteth vp his head: so that many menne maruel at him, and geue honour vnto God. * Prosperyty and Job.1.c. aduersitie, lyfe and death, powerty and ryches come al of the Lord. Wisdome, nurture & knowledge of the law, are with God: loue and the wais of good are with him. Errour & darkenes are made for sinners (& they that exalt thē selues in euyl, waxe old in euil.) The gift of god remaineth for ỳ righteous, & his good will shal geue prosperitie for euer. Some man is rych by liuing nygardly, & that is the portion of hys Luk.12.f rewarde, in that he sayth: * now haue I gotten reste: and nowe will I eate and drynke of my goodes my selfe alone. And yet he considereth not, that the time draweth nye (and death approcheth) that he must leaue al these thinges vnto other menne, and dye hym selfe. Stande thou faste in thy couenuante, and exercyse thy selfe therin

therin, and remayne in the worke vnto thy age. Continue not in the workes of sinners, but putte thy truste in God, and byde in thyne estate: for it is but an easye thing in the syghte of God, to make a poore man ryche, and that sodeynly. The blessinge of God hasteth to the reward of the righteous, and maketh his fruites soone to florysh and prosper. Saye not, what
D helpeth it me? and what shall I haue
Eccle. 18 the while? Agayne, saye not: I haue ynough, howe can I wante? When thou art in welfare, forget not aduersitie: and when it goeth not wel with thee, haue a good hope, that it shalbe better. For it is but a smal thing vnto God, in the day of death to reward euery man accordinge to hys wayes. The aduersitye of an houre maketh one to forget all pleasure: and when a man dieth, hys workes are dyscouered. Prayse no bodye before his death for a man shalbe knowen in his chil-
E dren. Bring not euery man into thine house, for the disceatful layeth wayte dyuersitye. Lyke as a partriche in a maund, so is the hearte of the proude: and lyke as a spye that lyeth vppon the fal of his neighbour. For he turneth good vnto cuyll, and slaundreth the chosen. Of one sparcke is made a great fyre (and of one dysceatful man is bludde increased) and an vngodlye man layeth wayt for bloud. Beware of the dysceitful mā, for he imagineth wycked thynges, to bringe thee into a perpetuall shame. If thou takest an aleaunt vnto thee, he shal destroye the in vnquyetnes, and dryue thee from thyne owne wayes.

The. xii. Chapter.

WHen thou wilte dooe good, knowe to whom thou doest it, and so shalt thou be great
. . . ly thanked for thy benifites.
Gala. 6. a Doo good vnto the ryghteous, and thou shalt fynd great reward, thogh not of him, yet (no doubte) the Lorde hym selfe shall reward thee. Hee standeth not in a good case that is alwaye occupyed in cuil, and geueth no almes: for the hiest hateth the sinners and hath mercy vpon them that shew the woorkes of repentaunce. Geue thou vnto such as feare God, and receaue not a sinner. As for the vngodly and sinners, he shall recompence vengeaunce vnto them, and kepe them to the day of wrath. Geue thou vnto the good, & receaue not the sinner: do well vnto him that is lowly, but geue not to the vngodlye. Let not the breade be geuen him, that he be not mightier thē thy selfe therin. For so shalte thou receaue twyse as muche cuyll, in all the good that thou doest vnto hym. And why? ỹ hiest hateth sinners, & shal reward vengeaunce to the vngodly. In prosperitie a frend shal not be knowē and in aduersitie an enemy shal not be hid. For when a man is in wealth it greueth his enemyes: but in heuines and trouble a man shall knowe hys frend. Truste neuer thine enemye, for like as an iron rusteth, so doth his wickednes. And thoughe he make muche B
crouching & kneling, yet kepe wel thy mynd, & beware of him. Set him not by the, neither let him sit at thy ryght hand: leste he turne hym, get into thy place, take thy rowme & seke thy seat: and so thou at the laste remember my wordes, and be prycked at my sayinges. Bynd not two sinnes together, for there shall not one be vnpunished. Who will haue pitye of the charmer, that is stynged of the serpent, or of all suche as come nye the beastes? Euen C
so is it with him that kepeth company with a wycked man, and lappeth him selfe in hys synnes. For a season will he bide with the: but if thou stō-
Ier. 41 b ble, he tarieth not. An enmy is swete in hys lippes, he can make many wordes, and speake much good thynges: Yea, he can wepe with his eies, but in his hert he imagineth, how to thro we thee into the pyt: and yf he maye fynd opportunitye: he wyll not be satisfyed with blood. If aduersitye come vpon thee, thou shalt fynde him there first, and thoughe he pretende to doo thee helpe, yet shall he vndermyne the. He shall shake hys heade, and clappe hys handes ouer thee for verye gladnes:

and while he maketh manye wordes, he shall disguyse his countenance.

¶ The .xiii. Chapter.

A VWho so toucheth pytch, shalbe fyled withall: and he that is familiar with the proud, shall clothe him self with pryde. He taketh a burthen vpon him, that accompanieth a more honorable man then hym self. Therefore, kepe no familiaritye with one that is richer then thy self. How agree the kettle and the pot together? for if the one be smitte against the other, it shalbe broken. The ryche dealeth vnryghteously, and threateneth withall: but the poore beyng oppressed and wrongefully dealt withall, suffreth scarcenes, and geueth faire wordes. If thou be for hys profit, he vseth thee: but if thou haue nothyng, he shall forsake thee. As long as thou hast any thing of thine owne, he shall be a good felow with thee: yea he shal make the a bare man, and not be sorye for the. If he haue nede of the, he shall defraud the: and with a preuy mocke, shall he put thee in an hope, and geue thee all good wordes, and saye: what wantest thou? Thus shall he shame thee in hys meate, vntyl he haue supt the cleane vp twyse or thryse, and at the laste shall he laugh thee to scorne. After warde, when he seeth that thou hast nothyng, he shall forsake the, and shake his heade at thee. Submyt thy self vnto God, and wayte vpon hys hande. Beware, that thou be not dysceaued and brought down in thy simplenesse. B Be not to humble in thy wisdome: leste when thou arte broughte lowe, thou be disceaued thorowe foolyshnes. If thou be called of a mighty man, absente thy self, so shall he call ther to hym the more oft. Preasse not thou vnto hym, that thou be not shut out: but goo not thou farre of, leste he forget thee. Withdrawe not thy self frō hys speche, but beleue not his many wordes. For with much communication shall he tempt thee, and with a preuy mocke shall he question thee of thy secretes. The vnmercifull mynde of hys shal marke thy wordes, he shal not spare to do thee hurte, and to put the in prison. Beware, and take good hede to thy self, for thou walkest in parell of thy ouerthrowynge. Nowe C when thou hearest his wordes, make the as though thou werest in a dreame and wake vp. Loue God all thy lyfe longe, and call vpon hym in thy nede. Euery beast loueth hys lyke, euen so let euery man loue hys neyghboure. All flesshe will resorte to their lyke, and euerye man will keepe companye with such as he is hym self. But as the wolfe agreeth with the lambe, so doth the vngodly with the ryghtous. • what felowshyppe shoulde an holy 2 Cor. 6 mā haue with a dogge? How can the ryche and the poore agree together? The wylde Asse is the lyons pray in the wildernesse, euen so are poore men the meate of the ryche. Lyke as the proude maye not awaye with lowlynes, euen so doeth the ryche abhorre the poore: If a rych man fall, his frendes set hym vp agayne: but when the poore falleth, hys aquayntaunce forsake him. If a ryche man fall into an errour, he hath many helpers: he speaketh proude wordes, and yet men iustifye hym. But if a poore manne goo D wronge, he is punyshed: yea thoughe he speake wyselye, yet can it haue no place. When the ryche man speaketh, euerye man holdeth hys tongue, and loke what he sayth, they prayse it vnto the cloudes. But yf the poore man speake, they saye: What felowe is this? and if he do amisse, they shal destroy hym. Riches are good vnto him that hath no synne in hys conscience, and pouertie is a wicked thyng in the mouth of the vngodly. The hart of a manne chaungeth hys countenaunce, whether it be in good or euill. A cherfull countenaunce is a token of a good herte, for els it is an harde thynge to knowe the thought.

¶ The .xiiii. Chapter.

B Lessed is the man, • that hath not fallen with the worde of his mouth, and is not pricked with the conscience of sinne. Happye is he that hath no heuines in his mind, and

Eccl. 19c Iam. 3. a

is not fallen from his hope. It becom
meth not a couetous man and a ny-
garde, to be tyche: and what should a
nygard do with golde? He that with
all hys carefulneſſe heapeth together
vnryghteouſlye, gathereth for other
folkes, and another manne ſhall make
good chere with his goodes. He that
is wicked vnto him ſelfe, ho wſhould
he be good vnto other men? How can
ſuche one haue anye pleaſure of hys
goodes? There is nothynge worſe,
then when one diſkauoureth him ſelf,
and this is a rewarde of his wicked-
nes. If he do any good, he doeth it not
knowynge thereof, and agaynſte hys
will, and at the laſt he declareth his vn
graciouſlnes. A nygarde hath a wyc-
Pro.17 c ked eye, he turneth away his face, and
deſpiſeth his owne ſoule. A couetous
mans eye hathe neuer ynoughe in the
portion of wickednes, vntil the tyme
that he wither awaye, and haue loſte
B his owne ſoule. A wicked eye ſpareth
bread, and there is ſcarcenes vpon his
table. My ſonne, do good to thy ſelfe
of that thou haſte, and geue the Lorde
his due offerynges. Remember that
death tarieth not, and howe that the
couenant of the graue is ſhewed vn-
to the: for the couenaũt of this world
Eccle.41a Luk.16b ſhall dye the deathe. Do good vnto
thy frende before thou dye, and accor-
dyng to thy abilitie reache oute thyne
hand, and geue vnto the poore. Be not
dyſapoynted of the good daye, and let
not the portion of the good day ouer-
paſſe thee. Shalte thou not leaue thy
labours and labaures vnto other
men? In the deuiding of the heritage
geue and take, and ſanctify thy ſoule.
Worke thou ryghteouſnes before thy
Eſa.40a 1Pet.1d Jam.1.b death, for in the hell there is no meate
to fynde. All fleſhe ſhall fade away
like graſſe, and like a flouryſhyng leafe
in a grene tree. Some growe, ſome
are caſt downe: euen ſo is the genera-
C tion of al fleſhe & blood: one cõmeth to
an end, another is borne. All tranſito
rye thynges ſhall fayle at the laſt, and
the worker thereof ſhall goo withall.
Euery choſen worke ſhalbe iuſtified,
and he that medled withall, ſhall haue
honour therin. Bleſſed is the manne
that kepeth him in wiſedome, and ex-
ercyſeth himſelfe in vnderſtandynge,
and wyth diſcretion ſhal he thinke vp-
on the foreknowledge of God. Whi-
che conſidereth the wayes of wiſdom
in his hearte, hath vnderſtandinge in
her ſecretes, goeth after her (as one
that ſeketh her out) and continueth in
her wayes. He loketh in at her wyn-
dowes, and hearkneth at her doores.
Hee taketh his reſte beſide her houſe,
and faſteneth hys ſtake in her walles.
He ſhall pitche his tente nye vnto her
hand, and in his tente ſhal good thin-
ges reſt for euermore. He ſhal ſet hys
children vnder her couerynge, and ſhal
dwell vnder her braunches. Vnder
her couering ſhal he be defended from
the heat, and in her glory ſhal he reſt. M

The.xv. Chapter.

He that feareth God, will do
good: and whoe ſo kepeth the
lawe, ſhal obtayne wiſedome.
As an honorable mother ſhal ſhe mete
him, and as a virgin ſhall ſhee receaue
him. With the bread of lyfe, and vn-
derſtanding ſhal ſhee feede him, and
geue him the water of wholſome wiſ
dome to drynke. If he be conſtante in Mat.4.
her, hee ſhal not bee moued: and yf hee
holde hym faſte by her, hee ſhall not Joh.4.a
come to confuſion. Shee ſhall bringe
him to honour among his neyghbour-
es, and in the myddeſt of the congre-
gation ſhal ſhe open his mouth. With
the ſpirite of wiſedome and vnder-
ſtandinge ſhal ſhe fil him, and clothe
him wyth the garment of glory. She
ſhall heape the treſure of myrthe and
ioy vpon him, and geue him an euer-
laſtynge name to heritage. Foolyſhe
men wil not take hold vppon her: but
ſuch as haue vnderſtanding, wil meete
her. Foolyſhe menne ſhal not ſee her,
for ſhe is farre from pride and diſceit.
Men that go aboute with lyes, wyll
not remember her: but men of truthe
ſhal be found in her, and ſhall proſper
euen vnto the beholdyng of GOD.
Prayſe is not ſemely in the mouth of
the vngodly, for he is not ſente of the
Lord. For of God cõmeth wiſedom,

and

and the prayse shall stand by the wyse-
dome of God, and shall be plenteous
in a faythfull mouth, and the Lord shal
B geue her vnto him. Say not thou: It
is the Lords faute that I am gone by,
for thou shalte not do the thynge that
God hateth. Saye not thou: he hath
caused me to do wrong, for he hath no
nede of the vngodlye. God hateth all
abhominacio of errour, and they that
Gen. 1.d feare God will lotte none such. ✱ God
made man from the begynnynge, and
lefte him in the hande of his councell.
He gaue him his commaundementes
and preceptes: if thou wylte obserue
the commaundementes, and kepe ac-
ceptable faithfulnes for euer, they shal
Jer. 21 b preserue thee. ✱ He hath set water and
fire before thee, reach out thyne hand
vnto which thou wilt. Before man,
is lyfe and death, good and euyll: loke
what him lyketh, shall be geuen hym.
For the wisdome of God is gret and
mightye in power, and beholdeth all
men continually e. The eyes of the
Lorde are vpon them that feare hym,
and he knoweth all the workes of
man. He hath commaunded no man to
do vngodly: nether hath he geuen any
man space to synne.

¶ The .xvi. Chapter.

A Delyte not thou in the multi-
tude of vngodly children, and
haue no pleasure in theym, yf
they feare not God. Truste not thou
to their lyfe, and regarde not their la-
bours: for one sonne that feareth God
is better, then a thousande vngodlye.
And better it is for a man to dye with
out children, then to leaue behynd him
such children as are vngodly. For by
one that hath vnderstandyng, maye a
whole citye be vpholden, but though
the vngodly be manye, yet shall it be
wasted thorowe them. Manye suche
thinges hath myne eye sene, & greater
thynges then these haue I herd with
Ecc. 21 b myne eares. ✱ In the congregacion of
the vngodlye shall a fire burne, and
B amonge vnfaythfull people shall the
Gene. 6 a wrath be kyndled. ✱ The old giantes
obtayned no grace for their sinnes,
whiche were destroyed, trustynge to
their owne strength. Neyther spared
he them amonge whom Loth whiche
was a ✱ straunger, but smote them and Gen. 19c
abhorred them, because of the pryde of
their wordes. He had no pitye vpon
them, but destroyed al the people, that
were so stoute in synne. ✱ And for so Nu. 14 c
much as he ouersaw not the sixe hun-
dred thousande, that gathered theym
selues together in ỹ hardenes of their
hearte: it were maruell if one beynge
hardnecked, should be free. ✱ For mer Eccl. 5 a
cy and wrath is with him: he is bothe
mighty to forgeue and to poure oute
dyspleasure. Lyke as hys mercye is
great, euen so is his punyshment also,
he iudgeth a man accordynge to hys
workes. The vngodly shal not escape
in his spoyle, and the long pacience of
hym that sheweth mercye, shall not
byde behynde. All mercye shall make
place vnto euery man accordyng to the
worthynes of hys workes, and after
the vnderstanding of his pilgrimage.
Saye not thou: I will hyde my selfe ¶
from God, for who will thinke vpon
me from aboue? I shall not be knowē
in so great a heape of people, for what
is my soule amōg so many creatures?
Behold, the heauen, yea, the heauen of
heauens, the deepe, the earthe, and all
that therein is, shall be moued at hys
presence: the mountaynes, the hylles,
and the foundacions of the earth shal
shake for feare, when God bysyeth
them. These thynges doeth no hearte
vnderstand, but he vnderstādeth euery
herte, and who vnderstandeth his
wayes? No man seeth hys stormes,
and the moste parte of hys workes
are secrete. Whoo wyll declare the
workes of his righteousnes? Or who
shall be able to abyde them? For the
couenaunte is farre frome some, and
tryinge oute of men is in the ende. He
that is humble of hearte, thynketh
vpon suche thynges: but an vnwyse
and erronious man casteth his minde
vnto folysh thinges. My sonne herke
thou vnto me, and learne vnderstan-
dynge, and marke my wordes with
thyne hert. I will geue the a sure doc
trine, & playnely shall I instruct thee,

(marke

marke my wordes then in thyn hert: for in righteousnes of the spirite doo I speake of the wonders, that God hath shewed among his workes from the begynnyng. And in the truthe do I shew the knowledge of him.) God hath set his workes in good order frō the beginnyng, and part of them hath he sundred frome the other. He hathe garnyshed his woorkes from euerlastynge, and theyr begynnynges, accordynge to theyr generations. None
D of thē hyndred an other, neyther was any of them disobedient vnto his wordes. After this, God loked vpon the earthe, and fylled it with his goodes. With all maner of lyuyng beasts hath hee couered the grounde, and they all shall be turned vnto earthe agayne.

¶ The .xvii. Chapter.

A GOd • shope man of the earthe, and made hym after hys owne ymage, and tourned hym vnto
Gen. 1. a earthe agayn, and cloathed hym with his owne strengthe. He gaue him the numbre of days and certayn tyme, yea and gaue hym power of the thynges that are vpon earth. He made al fleshe to stand in awe of hym, so that he had the dominion of all beastes and fowles. • He made out of hym an healper
Gen. 2. d lyke vnto hym selfe, and gaue theym discretion and tongue, eyes and eares, and a hearte to vnderstande, and filled them with instruction and vnderstandynge. Hee created for theym also the knowledge of the spirite, fylled their heartes wyth vnderstandynge, & shewed them good and euyll. He set hys eye vpon theyr heartes, declaryng vnto them hys great and noble workes: that they should prayse his holy name together, reioyse of his wonders, and be tellyng of hys noble acts. • Beside
Ex. 20. a Deu. 4. b and. 9. this, he gaue them instruction, and the lawe of lyfe for an heritage. He made an euerlastyng couenant with theym, and shewed them his righteousnesse and iudgementes. They saw his glorie with their eies, & theyr eares herde the maiestie of hys voyce. And he said vnto theym, Beware of all vnrighteous thynges. He gaue euerye man also a commaundemente concernynge hys neyghbour. Theyr ways ar euer before hym, and are not hyd from his eyes. B
• He hath set a ruler vpon euery Ro. 13. a people, • but Israel is the Lordes portion. Al theyr workes are as the Sun *deu. 4. c in the syght of God, and hys eyes are and. 10. c alway lokyng vpon theyr wayes. All theyr vnrighteousnesse are manyfeste vnto hym, and al theyr wyckednesses are open in his syghte. • The mercye that a manne sheweth is as it were a Ecc. 29 b purse with hym, and the grace that is geuen to man, preserueth hym as the apple of an eye. • At the last shall he Mat. 25 c awake, and reward euery man vpon his head, and shall turne theim together into the nethermost partes of the earth. • But vnto them that will repente, he hath geuen the way of right- Acts. 3. c eousnes. As for suche as be weake, he comforteth them, suffreth them, & sendeth theim the portion of the veritie. O turne then vnto the Lorde, forsake thy synnes, make thy prayer before the Lorde, doo the lesse offence, turne agayne vnto the Lorde, forsake thyne vnrighteousnes, be an vtter enemy to abhomination, learne to knowe the ryghteousenesse and iudgementes of god, stand in the portion ỳ is set forth for thee, and in the prayer of the moste hye god: go in the portion of the holy C
worid, with suche as be lyuynge and Psal. 7. a geue thankes vnto God. • Who wyll Esa. 38 b prayse the Lorde in the helle? Abyde not thou in the erroure of the vngodly, but geue him thanks before death. As for the deade, thankefulnesse perysheth frome hym as noothynge. Geue thou thankes in thy lyfe, yea, whyle thou arte lyuyng and whole, shalte thou geue thanckes, and prayse GOD, and reioyce in hys mercye. O howe great is the louynge kyndnesse of the Lorde, and hys mercyfull goodnesse vnto suche as tourne vnto hym? For all thynges may not be in man: and why the soonne of man is not immortall, and hee hathe pleasure in the vanitie of wyckednesse. What is more clere then the Sunne?

Yet

Yet shall it fayle. Or what is more wicked then the thyng that flesshe and bloode hath imagined? and that same shall be reproued. The Lord seeth the power of the hye heauen, and all are earthe and ashes.

¶ The.xviii. Chapter.

A He that lyueth for euermore, made all thynges together, God only is ryghteous, and remaineth a victorious king for euer. • Who shalbe able to expresse the workes of hym? Who will seke out the grounde of hys noble actes? Who shall declare the power of hys greatnes? Or who wyll take vpon hym, to tell out his mercy? As for the wondrous workes of the Lord, there may nothyng be taken from them, nothyng may be put vnto them, neyther may the ground of them be found out. But when a man hath done his best, he must begynne agayn: and when he thinketh to be come to an end, he must go agayn to his labour. What is man? wherto is he worth? what good or euyll can he doo? • If the numbre of a mans dais be almost an hundred yere, it is muche. Lyke as the droppes of rayne are vnto the sea, and as a gravel stone is in comparison of the sand: • so are these fewe yeares to the days of euerlastyng. Therfore is the Lord pacient wyth them, and poureth oute his mercy vpon theym. He sawe and perceaued the thoughtes and imaginations of their heart, that they were euyll: therfore heaped he vp his mercifull goodnes vpon theym, and shewed them the way of righteousnes. The mercy that a man hath, reacheth to his neyghboure: but the mercye of GOD is vpon all flesshe. He chastneth, he teacheth and nurtureth: yea, euen as a shepherde tourneth agayne his flocke, so dothe he all theym that receaue chastenyng, nurture, and doctrine. • Mercyfull is he vnto theym, that stand in awe of his iudgements. My soonne, when thou doodest good, make no grudging at it: and what so euer thou geuest, speake noo discomfortable wordes. Shall not the dewe coole the heate? euen soo is a woorde better then a gyft. • Is not a frendly woorde a good honest gyfte, but a gracious mā geueth them both. • A foole shall cast a man in the teethe, and that roughly, and a gyft of the nygard putteth out the eye. Gett the ryghteousnesse before thou come to iudgement. Learne before thou speake, and go to phisike, or euer thou be sycke: • Examyne and iudge thy selfe, before the iudgement comme, and so shalte thou fynde grace in the syght of GOD: Humble thy selfe afore thou be sycke, and in tyme of thy disease shewe thy conuersation. • Lette not to praye alway, and stande not in feare to be reformed vnto death, for the reward of God endureth for euer. Before thou prayest, prepare thy soule, and be not as one that tempteth God. Thynke vpon the wrathfull indignation that shalbe at the end, and the houre of vengeaunce, when he shall tourne awaye his face. • When thou haste ynoughe, remembre the tyme of hunger: & whē thou art rich, think vpon ỹ time of pouertie & scarsenes. Frō the morning vntill the euenyng, the tyme is changed & all suche thyngs are soone done in the syght of God. A wyse man feareth GOD in all thyngs, and in the days of transgression, he kepeth hym selfe from synne. A discrete man hath pleasure in wysedom, and he that fyndeth her, maketh muche of her. They that haue hadde vnderstandyng, haue dealt wysely in wordes, haue vnderstande the truthe and righteousnesse, and haue soughte out wyse sentences and iudgementes. • Folowe not thy lustes, but turne thee from thyn owne wyll. For yf thou geuest thy sowle her desyres, it shall make thyne enemies, to laughe thee to scorne. • Take not thy pleasure in great voluptuousnesse, and medle not to muche wythall. Make not to greate cheere of the thynge that thou haste wonne by auantage, leste thou falle into pouertie, and haue nothing in thy purse.

Gen. 3. a
Psl. 105.
Ecc. 43. d
Psl. 110.
B
2. Pe. 3. b
Esa. 66. a
C
Pro. 15. and. 25. c
Ecc. 41. b
1. cor. 15
Luk. 18. 1. thes. 5.
Ecc. 11. d
D
Ro. 6. b and. 13. b

¶ The. xix. Chapter.

A labou-

A Labouring man that is geuen vnto dronkennes, shall not be ryche: and he that maketh not much of small thinges, shal fall by lytle & lytle. • Wyne and wemen • make Ge.19. E wyse men renuagates, and put men of •ecc.118 vnderstandyng to reproue, and he that accompanyeth aduouterers, shall become a wycked manne. Mothes and wormes shall haue him to herytage, yea, he shalbe set vp to a greater example, and hys soule shalbe roted oute of Iob.22.c the number. • He that is hastye to geue credence, is lyghte mynded, and doeth agaynst him self. Who so reioyseth in wickednes, shall be punyshed: he that hateth to be reproued, hys lyfe shalbe shortened, and he that abhorreth bablynge of woordes, quencheth wickednes. He that offendeth agaynst his owne soule, shall repente it: and he that reioyseth in wickednes shalbe punished. B Rehearse not a wicked and churlyshe woorde twyse, and thou shalt not be hindred. Shew thy secretes neyther to frende nor foe: and if thou haste offended, tell it not oute. For he shall hearken vnto thee and marke thee: and when he fyndeth opportunitye, he shall hate thee (and so shall he be alwaye aboute thee.) • If Eccl.22b thou haste herde a woorde agaynst thy neighboure, let it be dead within the: and be sure, thou shalt haue no harme thereby. A foole trauayleth wyth a woorde, lyke as a woman that is payned with bearyng of a child. Lyke as an arowe shot in a dogges thighe, so Leu.19.d is a woorde in a fooles herte. • Tell mat.18.b thy frende hys faute, leste he be ignoraunt, and saye: I haue not done it, or if he haue spoke, that he do it no more. Reproue thy neighbour, that he kepe hys tongue, and yf he haue spoken, that he say it nomore. Tell thy neighbour his faut, for oft times an offence is made, & geue not credence to euery C woord. A man falleth somtime with his Eccl.14a tongue, but not with his will. For what is he, ỳ hath not offended in his tonge: geue thy neyghbour warning, before thou threaten hym, and geue place vnto the lawe of the Lord. The feare of God is al wisedome and hee that is a ryghtwise man, keepeth the lawe. As for the doctrine of wyckednes, it is no wysdome, and the prudẽce of synners is no good vnderstanding: it is but wyckednes, and abhominacion and a blasphemyng of wysdome. A simple manne of smalle vnderstandinge that feareth God, is better then one that hath muche wysedome, and transgresseth the lawe of the hiest. A crafty suttle man can be wyse, but hee D is vnryghteous: and wyth giftes hee wrasteth the open and manyfest lawe. A wicked man can behaue hym selfe humblye, and canne bouke wyth hys heade, and yet is hee but a dyscreauer wythin. He hideth hys face, • and dis- Mat.6.b guyseth it: and because he shoulde not be knowen, hee preuenteth thee. And though he be so weake that hee can do thee no harme, yet when he maye find opportunitie, he shall doo somme euill. A manne may be knowen by his face, and one that hath vnderstandinge, may be perceaued by the looke of hys countenaunce. • A mans garmente, Eccl.32 laughter, and goinge, declareth what he is.

¶ The.xx. Chapter.

SOme man • reproueth hys neighbour oft times, but not in due sea- A Eccl.31b son: Againe, some manne holdeth hys tounge, and hee is wyse and dyscrete. It is muche better to geeue warninge and to reproue, then to beare euyll wyll, for he that knowledgeth hymselfe openly, shall be preserued from hurt & destruction. Like as when a gelded man thorow desire and lust defyleth a mayden, euen so is it with hym that vseth violence, and vnryghteousnes in the lawe. O how good a thyng is it, a mã that is reproued, to shew opẽly his repẽtãce for so shalt thou escape wilfull syn. Some man kepeth silence, and is fond wise: but hee that is not ashamed what hee sayth, is hatefull. Some man holdeth hys tongue, because he hathe not the vnderstandynge of the language: and some man kepeth silence, wayting & sowre-

Eccl.3.8. conuenient time. ¶ A wyse man wyll holde hys tonge tyl he see opoꝛtunity, but a wanton and vndiſcrete bodye ſhal regarde no tyme. Hee that vſeth many woꝛdes, ſhal hurte hys owne ſoule: and hee that taketh auctholitie vpon him vnryghteouſlye, ſhalbe hated. Some man hath oft times pꝛoſperitie in wycked thynges. Agayne ſome manne getteth muche, and hathe harme and loſſe. There is ſome gyfte that is nothing woꝛth: Agayne there is ſome gyfte, whoſe reward is double. Some man getteth a fal foꝛ being to pꝛoude, and ſome commeth to woꝛſhip from lowe eſtate. Some man bieth muche foꝛ a lyttle pꝛice, and muſt
B pape foꝛ it ſeuen folde. ¶ A wyſe man
Eccl.6.d wyth his woꝛdes maketh hym ſelfe to be loued, but the ſauoure of fooles ſhalbe poured out: the gifte of the vnwyſe ſhal do thee no good, foꝛ his eies
Ecc.18.c are ſeuen folde. ¶ He ſhall geue lyttle, and ſay he gaue much: he openeth hys mouth and cryeth out, as it were one that cryeth out wyne. To day he lendeth, to moꝛowe aſketh the agayn, and ſuche a man is to be hated. The foole ſayeth: I haue no frende, I haue no thanke foꝛ al my good dedes: yea, euen they ẏ eate my bꝛead, ſpeake no good of me. O howe oft, & of howe many ſhal he bee laughed to ſcoꝛne? He taketh a moꝛe perilous fal by ſuch woꝛds, thē yf he fel vppon the grounde: euen ſo ſhal the fal of wicked men com haſtelye. In the mouth of him that is vntaught, are many vnconuenient and vnmete woꝛdes. A wiſe ſentence ſhal not be alowed at the mouth of ẏ foole foꝛ he ſpeaketh it not in due ſeaſon.

¶ Some man ſynneth not, becauſe hee hath not wherwythal, and in his reſt he ſhalbe ſtinged. Some man there is that deſtroyeth hys owne ſoule wyth ſhame, and foꝛ an vnwyſe bodyes ſake deſtroyeth hee it, and wyth accepting perſones ſhall he vndo hym ſelfe. Some man pꝛomiſeth his frend a gyft foꝛ very ſhame, and getteth an enemy of him foꝛ naughte. A lye is a wicked ſhame in a man, yet ſhall it be euer in the mouthe of the vnwyſe. A theſe is better, then a man that is accuſtomed to lye, but they bothe ſhall haue deſtruction to heritage. The conditions of lyers are vnhoneſt, and their ſhame is euer wyth thē. A wiſe man ſhal bꝛyng him ſelfe to honoure with his woꝛdes, and hee that hath
D vnderſtandyng, ſhalbe ſet by amonge Pꝛo.12b great men. ¶ He that tilleth hys land, ſhall increaſe hys heape of coꝛne: hee that woꝛketh ryghteouſnes, ſhalbe exalted, and he that pleaſeth gret men ſhal eſcape muche euil. ¶ Rewardes Ecc.23.d and gyftes blind the eyes of the wiſe and make him domme, that he cannot Ecc.41.c tell men their faultes. ¶ Wiſdoome that is hid, and treaſure that is hoꝛded vp, what pꝛofit is in theym both? Better is he that kepeth his ignoꝛaunce ſecret, then a man that hideth his wiſdome.

¶ The.xxi. Chapter.

A
My ſonne, yf thou haſt ſinned Eccl.5.d do it nomoꝛe: ¶ but pꝛaye foꝛ thy foꝛeſynnes: that they may be foꝛgeuen thee. Flee from ſyn, euen as from a ſerpente: foꝛ yf thou commeſt to nyghe her, ſhe wyll byte the. The teeth therof are as the teeth of a lion to ſley the ſoules of menne. The wickednes of man is as a ſharp two edged ſwerd, which maketh ſuch woundes that they cannot be healed. Strife and wꝛongeous dealing ſhal waſte awaye a mannes goodes, and thꝛough pꝛyde a rych houſe ſhall bee bꝛoughte to naughte: ſo the ryches of Ecc.3.b the pꝛoude ſhalbe rooted oute. ¶ The pꝛayer of ẏ poꝛe goth out of ẏ mouth, and commeth vnto the eares of God, and hys vengeaunce (oꝛ defence) ſhal come, and that haſtely. Who ſo hateth to be reſoꝛmed, it is a token of an vngodly perſon: but he that feareth God will remember him ſelfe. A myghtye man is knowen a faꝛ of by his tong, but he that hath vnderſtanding, perceaueth that he ſhal haue a fal. Whoe
B ſo buildeth hys houſe with other Ecc.16c mens coſt, is lyke one that gathereth ſtones in winter. ¶ The congregatiō of ẏ vngodly is like ſtubble gathered together, their end is a flame of fyre.

The

The way of the vngodly is set with stones, but in their ende is hell, darknes, and paynes. He that kepeth the lawe, wil hold fast the vnderstanding therof, and the end of the feare of god is wysedome and vnderstandyng. He that is not wyse, will not be taughte in good: but the vnwise man aboundeth in wickednes: and where bitternes is, there is no vnderstandynge.

The knowlege of the wise, shal flow lyke water that runneth ouer, and his councel is like a fountayn of life. The heart of a foole is lyke a broken vessell, he can kepe no wisedom. When a man of vnderstandyng heareth a wise word, he shall commende it, and make much of it. But if a voluptuous mā heare it, he shall haue no pleasure therin, but cast it behynde his backe. The talkynge of a foole is lyke an heaupe burthen by the waye: but to heare a wise man speke, it is a pleasure. Where a dout is in the congregation, it is asked at the mouth of the wise, and they shall pōder his words in their herts. Lyke as is a house that is destroyed, euen so is wysdome vnto a foole. As for the knowledge of the vnwise, it is but darke wordes. Doctrine is vnto hym that hath no vnderstandyng, euē as fetters aboute hys feete, and lyke manicles vpon his ryghte hande. Ecc. 19 b

D A foole lifteth vp his voice w laughter, but a wyse mā shal scarse laugh secretly. Learnyng is vnto a wyse man, a Jewel of gold, and lyke an armelette vpon his right arme. A folishe mans foote is soone in his neighbors house, but one that hath experience, shall bee ashamed at the person of the myghty. A foole wyl peepe in at the window, into the house, but he that is well nurtured, will stande without. A foolish man standeth herkenyng at the doore, but he that is wise, will be ashamed. The lippes of the vnwise wil be teilyng foolyshe thynges, but the wordes of suche as haue vnderstandyng, shall be weyed in the balance. The heart of fooles is in their mouth, but the mouthe of the wyse is in their heart, where the vngodly curseth the blasphemer, he curseth his owne soule. A tytuye accuser of other men, shall defyle hys owne soule, & be hated of euery man: (but he that kepeth his tongue, and is discrete, shall come to honour.)

The .xxii. Chapter.

A A Slouthfull body is moulded of a stone of claye, and euerye man wylle speake to hys dyspraise. A slouthfull body is made of the donge of oxen, and euery one that toucheth hym, must washe his hands agayne. A mysnurtured soonne is the dishonor of ỹ father. A foolysh daughter shall bee lytteli regarded. A wise daughter is an heritage vnto her husbande: but she that commeth to dishonestie, bryngeth her father in heuines A daughter that is past shame, dishonoreth both her father & her husbande: the vngodly shal regard her, but they bothe shall despise her. The playinge of Musike is not mete where heaynesse is, euen so is the correction and doctrine of wysedome, euer vnpleasaunt vnto fooles. B who so teacheth a foole, is euen as one that glewethe a potshearde together: as one that telleth a tale to hym that heareth hym not, and as one ỹ ratseth a man out of an heuy slepe. who so telleth a foole of wysedome, is euen as a man, whiche speaketh to one that is a slepe. whē he hath told his tale, he saith: what is the matter? When one dieth, lamentation is made for him, because the light fayleth him: euen so let mē mourn ouer a fool: for he wanteth vnderstandynge. Make but lyttle weepyng, because of the dead: for he is come to rest, but the lyfe of the foole is worse thenne the death. Seuen days do men mourn for hym that is dead, but the lamentation ouer the vnwise and vngodly shoulde endure all the dayes of theyr lyfe. Talke nat much wyth a foole, and go C not with him that hath no vnderstanding. Beware of him, lest it turn thee to trauayle, and thou shalt not be defyled wyth his synne. Depart from hym, and thou shalte fynde reste, and shalt not be drawen back into his foolishenes. What is heauier then leade?

And

And what shoulde a foole be called els but leade? ✠ Sande, salt, and a lumpe of yron is eesyer to beare then an vnwise, foolishe, and vngodly man. Like as the band of wodde bound together in the foundation of the house can not be loosed: euen so is it with the heart that is stablysshed in the thoughte of
D counceile. The thoughte of the wyse shall neither feare, nor bee offended at any tyme. Lyke as a fayre playstered wall in a wynter house, and an hygh buyldyng, may not abyde the wynde and stourme: euen so is a fooles hearte afrayde in his imagination, he feareth at euery thing, and can not endure. (A wauerynge hearte in the imagination of a foole will not euer stand in awe, he that abydeth in the commandemẽtes of God, will alway feare.) He that nyppeth a mans eye, bringeth foorthe teares: and he that prycketh the heart, bringeth forth the mening & thought. Who so casteth a stoane at the byrdes, frayeth them away: and he that blasphemeth his frend, breaketh the frendshyp: though thou drawest a swearde at thy frend, yet despayre not, for thou mayst come agayn to thy frend. If he speake sowrely, feare not, for ye maye be agreed together againe: except it be
E that thou blaspheme hym, disdayne hym, open hys secretes, and wounde hym trayterously, for all suche things shall drsyue awaye a frende. Be faithfull vnto thy neighbour in hys pouertie, that thou mayst reioyce with him also in his prosperitie. Abyde stedfast vnto hym in the tyme of hys trouble, that thou mayst be heyre with hym in his heritage. Lyke as the vapour and smoke goth out at the ouen before the fyre, euen so euyll woordes, rebukes & threatnynges go before bloudshedyng. Be not ashamed to defende thy frend: as for me, I wylle not hyde my face from hym, though he shoulde doo mee harme. Who so euer heareth it, shall
Pſ.141a beware of hym. ✠ Whoe shall sette a watche before my mouthe, and a sure seale vpon my lyppes, that I fall not wyth theym, and that my tongue deStroye me not?

The.xxiii. Chapter.

O Lorde, father and gouernour of my lyfe, leue me not in their imagination and councel. Oh let me not fall in suche reproffe. Whoe will kepe my thoght with the scurge and the doctrine of wisedom in myne hearte? that he spare not myne ignoraunce, that I fall not with them, lest myne ignorances increase, that myne offences bee not many in numbre, and that my synnes excede not: lest I fall before myne enemies, and so my aduersarie reioyce. O Lorde, thou father & God of my lyfe, leaue me not in their imagination. O lette me not haue a proude looke, but turne away all voluptuousnes fro me. Take fro me the lustes of the body, let not the desyres of vnclennes take hold vppon me, and
B geue me not ouer into an vnshamfast and obstinate mynd. Heare me (O ye childrẽ) I wyll geue you a doctrine howe ye shall order your mouth: who so kepeth it, shall not perishe thorowe his lyppes, nor be hurt thorowe wicked woorkes. As for the synner, hee shall be taken in his owne vanitie: he
Ex.20.b that is prowde and cursed, shall falle Eccl.27.c therin. ✠ Let not thy mouthe be accus- Mat.5.b tomed with swearyng, for in it there are many falles. Let not the nampnge of God be continually in thy mouth: (and meddle not wyth the names of sainctes, for thou shalte not be excused of them) for lyke as a seruant which is oft punished, can not bee without some sore, euen so what so euer he bee, that sweareth, and nameth God, shall not be cleane purged frome synne. A man that vseth much swearyng, shall bee fylled with wyckednesse, and the plague shall neuer go from his house. If he begyle his brother, hys faulte shalbe vpon him: if he knowledge not his synne, he maketh a double offence, and yf he sweare in vayne, he shal not
C be founde rightous, for his house shal Leui.2 bee full of plagues. ✠ The woordes of the swearer bryngeth deathe. (God graunte it bee not found in the house of Jacob.) But they that feare God, eschue all such, and lye not wel-

tringe

Eph. 5.a tryng in sinne. ✱ Use not thy mouthe to vnhoneste and filthy talkinge, for in it is the worde of sinne. Remembre thy father and thy mother when thou art set among great men: lest God forget the in their sight, and lest thou doting in thy custome, suffre rebuke, and wishe not to haue bene borne, and so curse the daye of thy nativitie. ✱ The
2.Ki.16.b man that is accustomed with ỹ wordes of blasphempe, wyll neuer be reformed all the dayes of his lyfe. To sinne twyse is to much, but the thirde bringeth wrathe and destruction. An hote stomacke cannot be quenched (euen lyke a burnynge fyre (tyll it haue swalowed vp some thyng: euen so an vnchast man hath no rest in his flesshe, all he haue kyndled a fire. All bread is swete to an whoremonger, he will not leaue of, tyll he haue his purpose. A man that breaketh wedlocke, and regardeth not his soule, but sayeth: ✱
Esa.29.a Tushe, who seeth me? I am compassed aboute with darknes, the walles couer me, no body seeth me: whō nede I to feare? The Hyest wyll not remember my synnes. He vnderstādeth not that hys eyes see all thynges, for all suche feare of men dryueth awaye the feare of God from him: for he feareth onely the eyes of men, and considereth not that the eyes of the Lorde are clearer then the sunne: beholdinge all the wayes of men and the grounde of the depe, and lokyng euen to mens hertes in secrete places. The Lorde God knewe all thynges or euer they were made, and after they be brought to passe also he loketh vpon them all.
Leu.20.b ✱ The same man shalbe openly punis-
deu.22.b shed in the stretes of the citye, and shal be chased abrode lyke a ponge horse foale: and when he thinketh least vpon it, he shalbe taken. Thus shall he be put to shame of euery man, because he would not vnderstand the feare of the Lorde. And thus shall it goo also with euery wife, that leaueth her husbande, and getteth enheritaunce by a
Exo.20.c straunge marryage. ✱ Fyrste, she hath bene vnfaythfull vnto the lawe of the Hyest. Secondlye shee hath forsaken her owne husband. Thirdly, she hath played the whore in aduoutry, & gotten her children by another man. She shalbe brought out of the congregation, and her children shalbe loked vpon. Her children shall not take rote: as for frute, her braunches shall bring forth none. A shamefull reporte shall she leaue behynd her, and her dyshonoure shall not be put out. And they that remayne, shall knowe, that there is nothynge better, then the feare of God: and that there is nothyng swete ter then to take hede vnto the cōmandementes of the Lorde. A greate worshyp is it to folow the Lord, for longe lyfe shalbe receyued of hym.

¶ The.xxiiii. Chapter.

VIsdome shall prayse her self, and be honoured in God, and reioyse in the myddest of hys people: In the congregations of the hiest shal she open her mouth, and triumphe in the beholding of his power In the myddest of her people shall she be exalted, and wondred at in the holy fulnesse. In the multitude of the chosen she shalbe commēded, and among such as be blessed she shall be praysed, and shall saye: I am come oute of the mouth of the hiest, fyrst borne before al creatures. I caused the light that fayleth not to aryse in ỹ heauē, & couered all the erth as a cloude. My dwelling is aboue in the heyght, and my seat in the pyller of the cloude. I my selfe alone haue gone round about the compasse of heauen, and pearsed the grouṅd of the deepe: I haue walked in the floudes of the sea, and haue stande in all landes: my dominion is in euerye people and in euery nacion, and with my power haue I troden downe the herres of all, both hye and low. In all these thinges also I sought reste, and a dwelling in some enheritaunce. So the Creatour of all thynges gaue me commaundemente: and he that made mee, appoynted mee a tabernacle, and sayde vnto me: Let thy dwellynge be in Jacob, and thyne inheryteunce in

Israel, & rote thy selfe among my chosen. ✠ I was created from the beginning, and before the worlde, and shall not leaue of vnto the worlde to come. ✠ In the holy habitation haue I serued before him, and so was I stablyshed in Sion. ✠ In the holye citie rested I in lyke maner: and in Jerusalem was my power. I tooke roote in an honorable people, euen in the portion of the Lord, and in his heritage, and kept me in the fulnes of the saintes. I am set vp an hie lyke a Cedar vpon Libanus, and as a Cypres tree vpon the mount Hermon. I am exalted lyke a palme tree in Cades, and as a rose plant in Jericho. As a fayre Olyue tree in the fielde, and am exalted lyke a planteyne tree by the water side. I haue geuen a smel in the stretes, as the Cynamon and Balme, that hath so good a sauoure: yea, a swete odoure haue I geuen as it were Myrre of the best. I haue made my dwellinges to smel as it were of Rosin, Galbanum, of Cloues, and incense, and as Libanus when it is not hewen downe, and myne odour is as the pure Balme. As the Cerebinte haue I stretched oute my braunches and my braunches are the braunches of honour and louing sauour. ✠ As the vyne haue I brought forth fruit of a swete sauour, and my floures are the fruit of honour and ryches. I am the mother of beawtye, of loue, of fear, of knowledge, and of holy hope. ✠ In me is al grace of life and truth. In me is al hope of lyfe and vertue. O come vnto me al ye that be desyrous of mee, and fyl your selues wyth my fruites, for my spirite is sweeter then honye, and so is my inheritaunce more then the hony combe: the remembraunce of me endureth for euermore. They that eate mee, shall haue the more hunger, and they that drynke me, shall thirste the more. Who so herkeneth vnto me, shal not come to confusion: and they that worcke in me, shal not offende. They that make mee to bee knowen, shal haue euerlastynge lyfe, the couenaunt of the hiest, and the knowledge of the truth. ✠ Moyses commaunded the lawe in the preceptes of righteousnes for an heritage vnto the house of Jacob, and committed the promises vnto Israel. ✠ (Oute of Dauid hys seruaunt he ordeined and rayled vp a most myghty king, sytting in the seat of honoure for euermore.) Thys fylleth wyth wysedome lyke as the flud of Physon, and as the flud of Tigris, when the newe fruites are a growing. ✠ This bringeth a plenteous vnderstanding lyke Euphrates: and filleth it vp, as Jordane in the tyme of harueste. This maketh nurtoure to breake forth as the lyghte, and as the water Gihon in the haruest. The first hath not knowen her perfectlye, nomore shall the laste seeke oute the ground of her. For her thought is fuller then the sea, and her councel is more founder then the great depe. I wysedome haue caste out fluddes. I am as a great waterbrooke out of the riuer. I am as the ryuer Dorix, and as a water condite am I come oute of the garden of pleasure. I sayde: I wyll water the garden of my yong plants, and fyl the fruite of my byrth: So my water broke became exceading great, and my ryuer approched vnto the sea. For I make doctrine to bee vnto all men as lyght as the fayre morninge, and I shal make it to be euer the clerer. I wil pearse through al the lower partes of the earth. I wil loke vpon al such as be a slepe, and lighten al them that putte their truste in the Lord. I shal yet poure oute doctryne, lyke as prophecye, and leaue it vnto such as seke after wysdome, and their generations shal I neuer fayle, vnto the holy euerlasting worlde. ✠ Behold howe that I haue not laboured for my selfe onelye, but for all theym that seke after the truth.

Ecclus. 24 a
Psa. 8. c
Exo. 31 a
Psa. 132.
C
Joh. 14 a
Joh. 14 a
Exo. 28 b
Psa. 132
D
Josu. 3. c
Eze. 33 b

¶ The xxv. Chapter.

THree thynges there are, that my spirit fauoureth, which bee also allowed before God and men. ✠ The vnitie of brethren, and the loue

Ge. 13. b

Ecc.40.d

Gen.18.b

Ecc.19.c

done of neyghbours: a man and wife that agree wel together. Three thinges there be whiche my soule hateth, & I vtterly abhorre the lyfe of the. A poore man that is proude. A rych man that is a liar, & an old body that doteth, and is vnchaste. If thou hast gathered nothinge in thy youthe, what wilt thou finde then in thine age? O howe pleasaunt a thinge is it, when graye headed menne are discrete, and when the elders can geue good counceil? O howe comely a thing is wysedome vnto aged men: yea, vnderstanding and councel is a glorious thyng. The crowne of olde menne is to haue much experience: and the fear of God is their worshyp. There be nine thinges, which I haue iudged in my hert
B to be happye, and the tenth wil I tell forth vnto men with my tong. A man that whyle hee liueth, hath ioye of his children, and seeth the fal of his enemyes. Wel is him that dwelleth wyth an houswyfe of vnderstanding, and that hath not fallen wyth hys tonge, and that hath not bene fayne to serue such as are vnmete for him. Wel is him, that findeth a faythful frende: and well is him whiche talketh of wisdom to an eare that heareth him. O howe greate is hee, that fyndeth wysedome and knowledge? Yet is he not aboue him, that feareth the Lord. The feare of God hath set it selfe aboue al thinges. Blessed is the man, vnto whome it is graunted to haue the feare of God. Vnto whome shall he be likened, that kepeth it fast? The feare of God is the begynning of hys loue, and the beginning of fayth is to cleaue fast vnto it. The heauynes of the hearte is al the punyshmente: and the wickednes of a woman goeth aboue al. All punyshmente, and plage is nothing in comparison of the plage of the hert, euen so al wickednes is nothing to the wyckednes of a woman. Whatsoeuer happeneth vnto a man is nothinge in comparison of it, that hys euil willers do vnto him: and all vengeaunce is nothing to the vengeaunce of the enemye. There is not a moze wycked heade then the heade of the serpente, and there is no wzath aboue the wzath of a woman. I wyl rather dwel wyth a lion and dragon, then to keepe house wyth a wycked wyfe. The wyckednes of a woman chaungeth her face, she shall mouffle her countenaunce as it wer a Beare, and as a sacke shal she shew it among the neyghbours. Her husbande is brought to shame among hys neyghbours, and when he heareth it, it maketh him to syghe. All wyckednes is but lyttle to the wickednes of a woman, the portion of the vngodlye shall fal vppon her. Lyke as to clymbe vp a sandy way is to the feete of the aged, euen so is a wyfe full of woordes to a stil quiet man. Loke not to narowly vppon the beawty of a woman, lest thou be prouoked in desire towarde her.

C Ecc.25.a

D Ecc.42.b

The wzath of a woman is dishonor and greate confusion. If a woman get the maistry, then is she contrarye to her husband. A wycked wyfe maketh a sorye hearte, an heauy countenance and a dead wound. Weake handes and feeble knees is a woman that her husband is not the better for.) Of the woman came the begynnynge of synne, and thorow her we all ar dead. Geue thy watter no passage, no not a lyttell, neither geue a wicked woman her wyll. If she walke not after thy hande, she shall confounde thee in the syght of thy enemies. Cut her of then frome thy flesshe, that she doo not alwaye abuse thee.

Gen.3.c. 1 Tim.2.

¶ The xxvi. Chapter.

HAppy is the manne that hath a vertuous wyfe, for the nũber of his yeres shalbe double. An honest woman maketh her husband a ioyfull man, and she shall fyl the yeres of his lyfe in peace. A vertuous woman is a noble gyft, which shalbe geuen for a good portion vnto suche as feare God: whether a man be ryche or poore, he may haue euer a mery heart, and a cheerefulle countenaunce.

A

Psa.21.a

There be three thinges that my hert feareth, and my face is afrayde of the fourth. Treason in a citie, a sedicious people, and noysome tonges, all these are heauyer then deathe. But when one is gelous ouer hys wife, it bringeth paine and sorowe vnto the hert: and a woman that telleth out al thinges, is a scourge of the tungue. When one hath an euill wife, it is euen as when an vnlyke payre of oxen muste
Iud. 16 a drawe together, ✱ hee that getteth her getteth a scorpion. A dronken womā
B is a great plage, for she cannot couer her owne shame. The whoredome of a woman maye be knowē in the pride of her eyes and eye lyddes. ✱ If thy
Ecc. 42 b daughter bee not shamefast, holde her straytely, least she abuse her selfe thorough ouer muche libertye. Beware of all the dishonestye of her eyes, and maruel not yf she do agaynst the. Like as one that goeth by the waye and is thyrstye, so shal shee open her mouthe and drinke of euerye next water that she may get. By euery hedge shall she sit her downe, and open her quiuer agaynst euery arowe. A louyng wyfe reioyseth her husband, and fedeth hys bones wyth her wysedome. A womā of fewe wordes is a gyft of God, and to all well nurtured myndes may no
C thinge bee compared. An honest and manerly woman is a gift aboue other gyftes, and there is no wayght to bee compared: vnto a mynde that can rule it selfe. Lyke as the Sunne when it arysseth, is an ornament in the hie heuen of the Lord, so is a vertcous wife the bewtye of all her house. Lyke as the clere lyght is vpon the holye candlestycke, so is the bewtye of the face
Can. 5 d vppon an honest bodye. ✱ Lyke as the golden pillers are vpon the sockettes of syluer, so are the fayre legges vpon a woman that hath a constant mynd. Perpetual are the foundations that be layed vpon a whole stonye rocke;
C so are the commaundementes of God vpon the herte of an holy woman. Three be two thinges that greue my hert, and in the third is a displeasure come vpon me. When an experts man of warre suffereth scarsenes and pouertye. When men of vnderstandyng and wisdome are not set by: And whē one departeth from righteousnes vnto synne. Who so doth such, the Lorde hath prepared him vnto the swearde. There be two maner of thinges, whi che me thincke to be harde and perylous. A marchaunte cannot lyghtlye kepe him from wrong, nether a tauerner him selfe from synne.

¶ The xxbii. Chapter.

B Ecause of pouerty haue many
A one offended: and he that seketh to be rych, turneth hys eyes aside. Lyke as a nayle in the wall sticketh faste betwixte two stones, euen so doth synne stick betwixt the byer & the seller. If he hold him not diligently in the feare of the Lorde, hys house shal soone bee ouerthrowen. Lyke as when one sifteth, the filthines remaineth in the sieue: So remaineth there some vncleane thing in the thoughte of manne. The ouen proueth the potters vessel. ✱ so doeth temptation of
B trouble trye ryghteous menne. ✱ The Sap. 3 a
tree of the fyelde is knowen by hys ✱ mat. 7 a
fruit, so is the thought of a mās hert knowen by hys wordes. Prayse no man except thou haue heard him: for a man is knowen by hys wordes. If thou folowest ryghteousnesse, thou shalt get her, and put her vpon the as a fayre garment. And thou shalt dwell wyth her, and she shal defend thee for euer, and in the day of of knowledge thou shalte synde stedfastnesse. The byrdes resorte vnto theyr like, so doth the trueth tourne vnto theym that be occupyed wythal. The lyon waiteth the praye: so do the synners lurke vpon the workers of wyckednes. The talkinge of him that feareth God, is nothing but wysedome: as for a foole he chaungeth as the Moone. If thou be amonge the vndyscrete, keepe thy wordes vntil a conuenient tyme, but a monge suche as bee wyse, speake on hardly. The talking of fooles is abho
C mination, and their sport is volupte-
Ecc. 22 b ousnes and misnurture. ✱ Much swe-

ryng

ring maketh the hearte to stande by: e to strive with such as stoppeth the eares. The stryfe of the proud is bloudsheddinge, and their blaspheminge is
Eccl. 19b heauy to heare. * Who so discouereth secrettes, leseth hys credence, and findeth no frend after hys wil. Loue thy frend, and binde thy selfe in faithfulnes with him: but yf thou bewrayest hys secrettes, thou shalt not get hym agayne. For lyke as the man is, that destroyeth hys enemye, so is he also that deseieth falsly in the frendshyp of hys neyghbour. Lyke as one that letteth a byrde go oute of hys hande, can
D not take her agayne: Euen so thou, yf thou geue ouer thy frende, thou canst not gette him agayne: Yea, thou canst not come by him, for he is to farre of. He is vnto thee as a Roe escaped out of the snare, for hys soule is wounded. As for woundes, they may be bounde by agayne, and an euyl worde may be reconcyled: but whoso bewrayeth the
Prou. 9b secrettes of a frende, there is no more hope to be hadde vnto him. * Hee that wynketh with his eyes, ymagyneth some euil, and no man shall take hym from it. When thou art present, he shal highly commend and prayse thy wordes: but at the last he shal tourne hys tayle, and sclaunder thy saying. Many things haue I hated, but nothing so euil, for the Lorde himselfe also at-
E horreth such a one. * Who so casteth a
Exo. 21b stone on hie, it shal fal vpon his owne heade: and he that smyteth with gyle woundeth hym selfe. Who so diggeth a pit shal fal therin (and he that layeth a stone in hys neighbours waye, shall stomble theron) and hee that layeth a snare for another, shalbe taken in it hym selfe. * Who so geueth a wycked
Deu. 7.b. noysome counceil, it shal come vppon
Ecc. 10a hym selfe, and he shal not know from whence. The proude blaspheme, and are scorneful, but vengeaunce lurketh for them as a lion. They that reioyce at the fall of the righteous shalbe taken in the snare, anguyly of heart shal consume them before they dye. Anger and rigorousnesse are two abhominable thynges, and the vngodlye hath them both vpon him.

The .xxviii. Chapter.

HE * that seeketh vengeaunce, A
shall fynde vengeaunce of the Lorde, which shal surely kepe
De. 32.a * mat. 5 b
him hys synnes. * Forgeue thy neybour the hurte that he hath done thee and so shal thy sinnes be forgeuen the also, when thou praiest. A manne that beareth hatred agaynst another, howe dare he desire forgeuenes of God? He that sheweth no mercy to a man whi che is lyke hym selfe, howe darre hee aske forgeuenes of hys synnes? If he that is but flesh, beareth hatred and kepeth it, whoe will intreate for hys synnes? Remember the ende, and let enmity passe, which seeketh death and destruction, and abyde thou in the cõmaundementes. Remember the commaundementes, so shalte thou not be rigorous ouer thy neyghbor. Thinke vpon the couenaunte of the hyest, and B
forgeue thy neyghbours ignorauncе.
* Beware of stryfe, and thou shalte Ecc. 28.a
make thy sinns fewer. For an angrie man kyndleth variaunce, and the vngodly disquieteth frends, and putteth dyscord among them that be at peace.
Pro. 26c * The more wodde there is, the more behemente is the fyre: and the myghtier that menne be, the greater is the wrath: and the longer the strife endureth, the more it burneth. An haslye brawling kyndleth a fyre, and an hasty strife sheddeth bloud: A tong also that beareth false witnes, bryngeth death. If thou blow the sparke it shal burne. If thou spit vpon it, it shal go forth, and both these out of the mouth.
* The slaunderer and double tonged Ecc. 21.b
is cursed, for manye one that be frendes setteth he at variance. The third tonge hath disquieted many one, and dryuen theym from one lande to another. Strong cities of the ryche hath it broken downe, and ouerthrowē the houses of great mē. (The strength of the people hath it brought down and ben the decay of mighty nations.) The third tong hath cast out many an honest womā, and robbed them of their

labours. Who so herkeneth vnto such
shall neuer fynd rest, and neuer dwell
safely. The stroke of the rod maketh
edders, but the stroke of the tong smi-
teth the bones in sunder. Ther be ma-
ny that haue perished with the sword
D but many mo thorow the tong. Well
is hym that is kept from an euill tong
and commeth not in the anger therof,
which draweth not the yoke of such,
and is not bounde in the bandes of it.
For the yoke therof is of yron, and the
bande of it of stele. The death therof
is a very euyll death: hell were better
for one, then such a tong. But the fire
of it may not oppresse them that feare
God, and the flame therof maye not
burne thē. Such as forsake the Lorde,
shall fall therin: and it shal burne thē,
and no man shalbe able to quenche it.
It shall fall vpon them as a Lion: and
deuour them as a leopard. Thou hed-
gest thy goodes with thornes: whye
doest thou not rather make dores and
barres for thy mouthe? Thou weyest
thy golde and syluer: whye doest thou
not weye thy wordes also vppon thy
balance? Beware, that thou slyde not
in thy tonge, and so fall before thyne
enemyes, that lay waite for thee, (and
thy fall be incurable, euē vnto death.)

The. xxix. Chapter.

A Deu. 15a Luke. 6, d
WHo so will shewe mercy: * let
him lende vnto his neighbour:
and he that is able, let him kepe
the commaundement. Lende vnto thy
neibour in time of his nede, & pay thou
thy neyghbour agayne in due season.
Kepe thy worde, and deale faythfully
with him, and thou shalt alway fynde
the thynge that is necessarye for thee.
There haue bene many, that when a
thyng was lent them, reckened it to be
found: and made them trauayle and
labour, that had helped them. Whyle
they receaue any thyng, they kysse the
handes of such as geue them, and for
their neighbours good they humble
their boyce. But when they shoulde
paye agayne, they kepe it backe, and
geue euyll wordes, and make manye
excuses by reason of the tyme: and
though he be able, yet geueth he scarse
the halfe agayne: and reckeneth the o-
ther to be found. And if he withholde
not his money yet hath he an enemye
of him, and that vndeserued. He payth
him with cursing and rebuke, and ge-
B ueth him euyll wordes for hys good
dede. There be manye one whiche are
not glad for to lende, not because of e-
uyll, but they feare to lese the thynge
that they lende. Yet haue thou pacīēce
with the symple, & withholde not thy
mercy from him. Helpe the poore for
the commaundementes sake, and let
him not go emptye from thee, because
of his necessitye. Lese thy money for
thy brother and neyghbours sake, and
burye it not vnder a stone, where it
rusteth and corrupteth. * Gather thy Math. 6c
treasure after the commaundement of Luk. 12d
the Hyest, and so shall it bringe thee
more profyte then gold. * Laye vp the Tob. 4, b
almes in the hande of the poore, and it
shall kepe the from all euill. * A mans Dan. 4 d
almes is as a purse with him, and shal Luk. 12 d
kepe a mans fauoure as the apple of
an eye: and afterward shal it arise and
paye euery man his reward vpon his
heade. It shall fight for thee agaynste
thyne enemyes, better then the shylde
of a gyaunt or speare of the myghtye.
A good honest man is suretye for hys
C neyghboure, but a wicked person let-
teth him come to shame. Forget not
the frendshyp of thy suerty, for he hath
geuen his soule for thee. The vngod-
ly despyseth the good dede of his suer-
tye, and the vnthankefull and ignō-
raunt leaueth his suertie in daunger.
Some man promiseth for his neygh-
boure: and when he hath lost his ho-
nestye, he shall forsake hym. Suertī-
shyppe hath destroyed manye a ryche
man, and remoued them as the waues
in the sea. Myghtye people hath it
dryuen awaye, and caused theym to
wander in straunge countreys. An
vngodly man transgressyng the com-
maundemente of the Lorde, shall fall
into an euyll suertshyp: and thoughe
he force him selfe to gette out, yet shal
he fall into iudgemente. Helpe thy
neyghboure oute after thy power, and
beware,

beware that thou thy selfe fall not in
Eccl.39c fuche debte. ¶ The chefe thynge that
kepeth in thy life, is water and bread,
clothynge and lodgynge, to couer thy
D shame. Better is it to haue a poore ly-
Psa.36b uyng in a mans owne house, then de-
Deb.13a lycate fare amonge the straunge. ¶ Be
it lytle or muche that thou haste, holde
thee content withall, and thou shalte
not be blamed as a vagabounde: for a
mysserable lyfe is it, to go from house
to house: and wher a man is fremd, he
dare not open hys mouthe. Thoughe
one be lodged, and haue meate and
drinke, yet shall he be taken as vnwor-
thye, and heare manye bytter roughe
wordes, namelye thus: Go thy waye
thou straunger, and prepare a table for
thy selfe, and fede me also of that thou
haste. I waye thou straunger (so that
he regardeth his honour nomore) my
brother commeth into my house, and
so he telleth hym the necessitye of hys
house. These thynges are heauye to
a manne that hathe vnderstandynge:
namely, the forbyddynge of the house
and that the lender casteth hym in
the teeth.

¶ The.xxx. Chapter.

A VWho so loueth his child ¶ hol-
Pro.13.f deth him styll vnder correcti-
on, that he maye haue ioye of
him afterward, and that he grope not
Deut.6a after his neyghbours dores. ¶ He that
teacheth hys sonne shall haue ioye in
hym, and nede not to be ashamed of
him among his acquayntaunce. Who
so enfourmeth and teacheth his sonne
greueth the enemye: and before hys
frendes, he maye haue ioye of hym.
Thoughe the father dye, yet is he as
though he were not deade: for he hath
lefte one behynd hym that is like him.
In hys lyfe he sawe him, and had ioy
in him, and was not sory in his death,
neyther was he ashamed before the e-
nemyes. For he lefte behynde hym an
auenger agaynste hys enemyes, and a
good doer vnto the frendes. For the
lyfe of the chyldren he shall vnbynde the
woundes together, and hys herte is
greued at euerye crye. An vntamed
horse wyll bee harde, and a wanton
chylde will be wylfull. If thou bring
vp thy sonne delicately, he shall make
the afrayde, and yf thou playe wyth
hym, he shall bringe thee to heauynes.
Laughe not with him, lest thou wepe
with him also, and lest thy teeth be set
on edge at the laste. Geue him no ly- B
berte in his youth, and excuse not his
folye. Bowe downe hys necke whyle
he is yonge, hyt hym vppon the sydes
whyle he is yet but a chylde, leaste he
waxe stubburne, and geue no more
force of the, and so shalt thou haue he-
uynes of soule. Teache thy chyld, and
be dylygente therein, leaste it be to thy
shame. Better is the poore beynge
whole and stronge, then a man to be
ryche, and not to haue hys healthe:
Health and welfare is aboue all gold,
and a whole bodye aboue all treasure.
There is no riches aboue a sound bo-
dye, and no ioye aboue the ioye of the
hert. Death is better then a wretched
lyfe, and eternall rest better then con-
tinuall syckenes. The good thynges
that are put in a close mouth, are lyke
as when meat is laied vpō the graue.
What good doeth the offering vnto an
Idoll? ¶ For he can neyther eate, taste, Bel.d.
nor smell. Euen so is he that is chased
of the Lorde, and beareth the rewar-
des of iniquitye. He seeth wyth hys
eyes, and groneth lyke a gelded man,
that lyeth with a virgine and sigheth.
¶ Geue not ouer thy mynde vnto hea- Pro.22d
uynes, and vexe not thy selfe in thyne
owne councell. ¶ The ioy and chereful- Pro.24b
nes of the herte is the lyfe of man, and
a mans gladnes is the prolongyng of
hys dayes. Loue thyne owne soule,
and comforte thyne hert: as for sorow
and heuynes, dryue it farre from thee,
¶ for heuines hath slaine many a man, 2 Cor.7b
and bringeth no profyt. Zele and an-
ger shorten the days of the lyfe: care-
fulnes & sorowe bryng age before the
tyme. Vnto a mery hert euery thynge
hath a good taste that he eateth.

¶ The.xxxi. Chapter.

A TRaueil and carefulnes ¶ for ri- A
ches taketh away the slepe, and 1 Ti.6b.
maketh the flesshe to consume.

When one lyeth and taketh care he
waketh euer vp, lyke as a great sicke-
nes breaketh the slepe. The rych hath
great labour in gatheryng his riches
together, and then with the pleasure
of his riches he taketh his rest and is
refreshed. But who so laboureth and
prospereth not, he is poore: and thogh
he leaue of, yet is he a begger: He that
loueth ryches, shall not be iustifyed:
and who so folowyth corruption, shal
Eccl. 8. a haue ynough therof. * Many one are
come in greate misfortune by the rea-
son of golde, and haue found their de-
struction before theym. It is a tree of
fallyng vnto them that offer it vp, and
all such as be folishe fall therin. Blest-
ed is the riche, which is found with-
out blemyshe, and hath not gone after
golde, nor hoped in money and treasu-
res. Where is ther such a one? and we
shall commend him, and call him blest-
ed, for great thynges doeth he among
his people. Who so is tried, and found
perfect in such thinges, shalbe cõmen-
ded and praysed. Who might offende,
and hath not offended? who coulde do
euell, and hath not done it? Therfore
shall hys good be stablyshed, and the
whole congregacion shall declare his
almesses. If thou syt at a great mans
table, open not thy mouth wyde vpon
it, and make not manye wordes. Re-
member that an euyll eye is a shrew.
B What thynge created is worse then a
wicked eye? therfore weyeth it before
euery mans face? Lay not thyne hand
vpon euery thing that thine eye seeth,
and stryue not with him in the dyshe.
Mat. 7. a * Ponder by thy selfe what thy neigh
boure wolde fayne haue, and be dys-
crete in euery poynt. Eate thy thynge
that is set before thee manerlye, as it
becõmeth a man, and eat not to much,
least thou be abhorred. Leaue thou of
firste of all, because of nurtoure, leste
thou be he, whom no man may satisfie
which may turne to thy decaye. When
thou sittest among many men, reache
not thine hand out first of all. O how
well content is a wyse man with a ly-
tle wyne? so that in slepe thou shalte
not be sicke therof, nor fele any payne.
A swete wholsome sleepe shall suche
a one haue, and fele no inward greefe.
He ryseth vppe betymes in the mor-
ning, and is well at ease in hym selfe.
But an vnsaciable eater slepeth vn-
quietly, and hath ache and payn of the
body. If thou felest that thou hast ea-
ten to much, aryse, go thy way, caste it
out of thy stomak, & take thy rest: and
it shall ease thee, so that thou shalte
bring no sickenes vnto thy body. My C
sonne, heare me, and despyse me not:
and at the laste thou shalt fynde as I
haue tolde thee. * In all thy workes Eccl. 32. c
be diligente and quicke, so shall there
no sickenes happen vpon thee. * Who Prou. 22. a
so is liberall in dealyng out his meat,
many men shall blesse him, and prayse
him with their lyppes: and the same
is a sure token of hys loue and fayth-
fulnes. But he that is vnfaythfull in
meat, the whole citye shall complaine
of him: and that is a sure experience of
hys infidelytye and wickednes. * Be Ephe. 5. b
not thou a wine bibber, for wine hath
destroyed many a man. The fire prou-
eth the hard yron, euen so doth wine
proue the hertes of the proude, when D
they be dronken. * Wine soberly dron Prou. 31. a
ken, quyckeneth the lyfe of man. If 1. tim. 5. c
thou drinkest it measurably, thou shalt
be temperate. What life is it, that may
continue without wine? (what ta-
keth away the lyfe? euẽ death.) Wine
was made frome the begynnynge to
make men glad, and not for dronken-
nes. Wyne measurablye dronken is a
reioysyng of the soule and bodye. (A
measurable drinkyng is helth to soule
and body.) But if it be dronken with
excesse, it maketh bytternes and so-
rowe vnto the mynde. Dronkennes
fylleth the mynd of the foolyshe with
shame and ruyne, mynysheth the
strengthe, and maketh woundes.
* Rebuke not thy neyghboure at the Eccl. 20. a
wyne, and despyse hym not in hys
mirth. Geue him no despytefull wor-
des, and preasse not vppon hym with
contrary sayinges.

C The .xxxii. Chapter.

A IF thou be made a ruler, * pryde not thy selfe therin, but be thou as
Deu. 17. d
*Eccl. 32. one of the people. * Take diligent care for theym, and loke well therto: and when thou hast done all thy dewtye, syt thee downe, that thou mayest be merye wyth them, and receaue the crowne of honour. Talke wisely and honestly, for wisdome becommeth the ryghte well. Hynder not musyke.
Speake not, where there is no audience: and poure not foorthe wysdome out of tyme, at an importunitie. Lyke as the Carbuncle stone shyneth that is set in golde, so doeth a songe garnysh the wine feast: and as the Smaragde that is set in gold, so is ỹ swetenes of Musike by the myxth of wyne. (Geue eare, and be styll, and for thy good behauiour thou shalt be loued.)
B Thou yonge man speake that becommeth thee, and that is profytable, and yet scarse when thou art twyse asked. Comprehende much with fewe wordes. In many thynges be as one that is ignorannt, geue eare, and holde thy tonge withal. If thou be among men of hyer auctoritye, desire not to compare thy selfe vnto them: and when an elder speaketh, make not thou many woordes therin. Before the thonder goeth lightnyng, and before nurtoure and shamefastnesse, goeth loue and fauoure. Stand vp betymes, and be not the last: but get thee home soone, and there take thy pastyme, and do what thou wilte: so that thou doo no cuyll, and defye no man, but for all thynges geue thankes, vnto hym that hathe made thee, and replenyshed thee wyth hys goodes. Who so feareth the Lord,
C wyll receaue hys doctryne: and they that get theym to hym betymes, shall fynde grace. He that seketh the lawe, shalbe fylled withall. As for him that is but fayned, he wil be offended therat. They that feare the Lord shal find the iudgement, and their ryghteousnes shalbe kyndled as a light. An vngodly man will not be reformed, but can helpe hym selfe with the example of other in his purpose. A man of vnderstandyng delyteth no good counsell: but a wyld and proude body hath no feare. (Yea, euen when hee hathe dealte ralhely with another man, but his owne doinges shalbe his rebuke.) My sonne, do nothynge without aduisement, so shall it not repent the after the dede. Go not in the way wher
D thou mayest fall, nor wher thou mayest stomble agaynst the stone. Geue not thy selfe into a laborious slippery way, and beware of thine owne children, (and take hede of them that be of thyne owne housholde.) In all thy workes put thy truste in God, frome thy whole hearte, for that is the keepyng of the commaundementes. Who so beleueth Gods worde, taketh hede to the commaundementes: and he that putteth hys truste in the Lorde, shall want nothyng.

¶ The .xxxiij. Chapter.

THere shall no cuyll happen vnto hym that feareth God: but
E when he is in temptacion, the Lorde shall delyuer him, and kepe him from cuill. A wise man hateth not the lawe, but an ypocrite is as a shyppe in ragyng water. A man of vnderstandyng geueth credence vnto the law of God, and the lawe is faythfull vnto him. Be sure of the matter, then talke therof. Be firste well instructe, then mayest thou geue answere. The herte of the folyshe is lyke a cartwhele, and hys thoughtes runne aboute lyke the axell tree. Lyke as a wylde horse that neyeth vnder euerye one that syt teth vpon hym, so is it wyth a scornefull frende. Why doeth one day excell another, seynge all the dayes of the yeare come of the Sunne? The wisdome of the Lorde hath separated theym a sunder, and so hath he ordeined the times and solempne feastes. Some of them hath he chosen, and halowed before other days. And al men are made of the
* grounde, and oute of the earth of Adam. In the multitude of science hath Gen. 2. e
F the Lorde sundered theym, and made theyr wayes of dyuerse fashyons.
Some of them hath he blessed, made

muche of them, halowed them and clai
med theym to hym selfe: But some of
them hath he cursed, brought theym
Rom.9.c lowe, and put them out of their estate.
*Lyke as the claye is in the potters
hand, and al the ordring therof at hys
pleasure: so are men also in the hande
1.cor.6.c of him that made them, so that he may
geue theym as lyketh him beste. *Ag-
aynst euil is good, and against death
is lyfe: so is the vngodly against such
as feare God. Beholde these are the
woorkes of the hiest, and there are e-
uer two agaynst two, and one sette a-
gaynst another. I am awaked vp last
of all, as one that gathereth after in
haruest. In the giftes of God and in
hys blessing I am increased, and haue
fylled my wine presse, lyke a grape ga
C therer. *Beholde, howe I haue not
Eccl.4.d laboured onely for my selfe, but for all
such as loue nurture & wysdom. Here
me O ye great men of the people, and
herke with your eares, ye rulers of ỹ
congregation. Geue not thy sonne &
wife, thy brother and frend, power o-
uer thee, while thou lyuest: and geue
not away thy substaunce and good to
another, least it repente thee, and thou
be fayne to begge therefore thy selfe.
As long as thou lyuest and hast breth
let no man chaunge thee: For better it
is thy childrenne to praye thee: then
that thou shouldest be fayne to loke in
their handes. In al thy woorkes be ex-
cellent, that thy honour be neuer stay-
ned. At the time when thou shalt end
thy dayes, and finish thy lyfe, dystry-
bute thyne inherytaunce. The fod-
der, the whyp, and the burthen belon-
geth vnto the Asse: Meat, correction,
D and woorke vnto the seruaunt. If thou
set thy seruaunt to labour, thou shalte
fynde rest. But yf thou lette hym go
vnle, he shal seke lyberte. The yoke
and the whyp bowe downe the harde
necke, but tame thou thy euyl seruant
with bandes and correction. Sende
him to laboure, that hee goe not vnle.
For vnlenes bryngeth muche euyl.
Set him to woorke, for that belongeth
vnto him, and becommeth hym well.
If he be not obedient, bynde hys fete;
but do not to muche vnto him in anyt
wyse, and without discretion do no-
thinge. *If thou haue a faithfull ser- Eccl.7.c
uaunt lette him be vnto thee as thyne
owne soule: (intreate him as a bro-
ther:) for in bludde haste thou gotten
him. If thou haue a seruaunte, holde
him as thy self: for thou haste nede of
hym as of thy self. If thou intreatest
him euyll, and keepest him harde, and
makest him to be proude and to renne
awaye from the, thou canneste not tell
what way thou shalt seke him.

¶ The .xxxiiii. Chapter.

V Nwyse people begyle theym
selues with vayne and dys-
ceatful hope, and foles trust in
dreames. Who so regardeth dreames,
is lyke him that wyll take holde of a
shadowe, and folowe after the wind:
Euen so is it with the appearynges
of dremes. Before the face is the like-
nes of a face. Who can be clensed of the
vncleane? Or what truth can be spo-
ken of a lyar? Soth sayinge, wytche-
crafte, sorcerye and dreaminge is but
vanitie: lyke as when a woman tra-
uaileth with child, and hath many fan
tasies in her heart. Where as such vy-
sions come not of God sette not thyne
hearte vpon them: For dreames haue
dysceaued many a man, and they fay-
led, that put their truste therein. The
lawe shalbe fulfylled withoute lyes,
and wysedome is sufficient to a faith-
full mouth. What knowledge hath he
that is not tryed? A wyse man that is
wel instructe, vnderstandeth muche:
and he that hath no experience know
eth lytle: and he that erreth, causeth
much wickednes. He that is not try- B
ed what thinges knoweth hee? Who
so foloweth no rule, is ful of wicked
nes. When I was yet in erroure, I
learned much also: yea, I was so lear-
ned, that I coulde not expresse it all,
and came ofte in peryll of death there-
fore, tyl I was deliuered frō it, (tho-
rough ỹ grace of God: Nowe I see ỹ
they ỹ feare God haue the right spirit
for

For their hope standethe in hym, that can helpe theym. And the eyes of the Lord are on them that loue hym. Who so feareth the Lord standeth in awe of no man, and is not afrayd, for the Lord is his hope and comforte. Blessed is
C the soule of hym that feareth the lord: In whom putteth he his trust? who
2.pa.16. is his strengthe? For the eyes of the lord haue respect vnto them, that loue hym. He is theyr myghty protection and stronge grounde: a defence for the heate, a refuge for the hote noone day, a succour for stombyng, and an helpe for fallyng. He setteth vp the soule, & lighteneth the eies. He geueth lyfe & blessyng. He that geueth an offeryng of vnrightuous good, his offeryng is refused: and the scorneful dealyngs of the vnrightous please not god. (The Lord is theirs onely that patientely abide hym in the way of the truth, and of righteousnes. The Highest doothe not allowe the giftes of the wicked.)
Pro.15a And • God hath no delite in the offerings of the vngodly, neither may sin be reconciled in the multitude of oblations. Who so bryngeth an offeryng out of the gooddes of the poore, dothe euen as one that kylleth the sonne before the fathers eyes. The bread of the
D nedeful is the life of the poore: he that defraudeth him thereof, is a manne of blood. Who so robbeth his neyghbor of his lyuing, dothe as great a synne, as though he slew hym to death. • He
Exo.24c that defraudeth the laborer of his hire
Eccl.7.c is a bloodshedder. When one buildeth and another breaketh downe, what profite haue they thenne but labour? When one prayethe, and an other curseth, whose voyce will the lord heare?
Nu.19b • He that washeth himselfe because of a dead bodye, and thenne toucheth the
Pro.26b dead agayn, what doth his washyng?
2.pet.2b • So is it with a man that fasteth for his synnes, and doothe theim agayne: Who will heare his prayer? Or what doth his fastyng helpe hym?

The .xxxv. Chapter.

Who so kepeth the law • bringeth offerynges ynough. He A Jere.17.c
that holdeth faste the comande-
• • • demēt, offreth the right helth offryng. He that is thankful, & recompenseth, offereth fyne flower. • Who Heb.13c
so is merciful and geueth almes, that Phil.4.c
is the ryght thankoffryng. God hath pleasure when one departethe frome synne, and to forsake vnrighteousnes, reconcylethe vs with hym. • Thou Exo.33.
shalt not appere empty before ỹ Lord, for all suche is doone beecause of the commaundement of God. • The offeryng of the ryghteous maketh the aultar fatte, and a swete smell is it before the Hyest. The offerynge of the righteous is acceptable vnto GOD and shall neuer bee forgotten. Geue God his honor with a cherefull hart, and kepe not backe the fyrstlynges of 2.cor.9.b
thy handes. • In all thy gyftes shew a mercyful countenaunce, and halowe thy tythes vnto God with gladnes. B
Geue vnto God accordyng as he hath Tob.4.b
enriched and prospered the: • and loke what thyne hand is able, geue with a cherefull eye: for the Lord recompenceth, and geueth thee seuen tymes as muche agayne. Geue no vnrighteous giftes, for suche will he not receyue. Beware of wrongfull offrynges, for the Lorde is a ryghteous Judge: and regardeth no mans person: He accepteth not the persone of the poore, but hee heareth the prayer of the oppressed. • Hee despysethe not the desyre Jud.4.b
of the fatherlesse, nor the wydowe, when shee pourethe oute her prayer before hym. Doothe not GOD see the teares that renne downe the chekes of the wyddowe? Or hearethe hee not the complaynte, ouer suche as maketh her to weepe. For frome her chekes doo the teares go vp vnto heuen, and the Lorde whyche hearethe them, dooth accepte them? Who so serueth God after his pleasure, shall bee- Tre.3.d
accepted: and his prayer reacheth vnto the cloudes. • The prayer of hym Act.10.f
that humbleth hym selfe, goeth thorough the cloudes til she com nye: she C
wyl not be comforted, nor go her way,
tyll

tyll the hyest God haue respect vnto her, geue true sentence, and performe the iudgement. And the Lord wil not be slacke in commyng, nor tary longe: till he haue smitten in sunder the backes of the vnmercyfull, and auenged hymselfe of the Heathen: tyll he haue taken away the multitude of the cruell, and broken the scepter of the vnrighteous, till he geue euery mā after his workes, & reward them after their doopynges, tyll he haue delyuered hys people, mainteyned their cause, and reioyced them in his mercy. O howe fayre a thyng is mercy in the tyme of angupshe and trouble? It is lyke a cloude of rayne that commeth in the tyme of a drought.

¶ The.xxxvi. Chapter.

HAue mercy vpon vs, O Lorde, thou God of all thyngs, haue respecte vnto vs, shewe vs the lyght of thy mercies, and sende thy feare among the heathen and strangers, whiche seeke not after the, that they may knowe, howe that there is no God but thou, and that they maye shewe thy wonderous workes. Lifte vp thyne hand ouer the outlandyshe Hethen, that they may learn to knowe thy myght and power. Lyke as thou art halowed in vs before thē, so bring to passe, that thou mayst be magnified also in them before vs: that they maye knowe thee, lyke as we knowe thee. For there is none other God, but onlye thou O LORDE. Renue the tokens, and chaunge the wondrous workes. Shewe thyne hande, and thy eyght arme gloriously. Rayse vp thy indignation, and poure out thy wrath. Take away the aduersarye, and smite the enemie. Make the tyme shorte, remembre thy couenant, that thy wondrous workes maye be prayfed. Lette the wrathe of the fyre consume them that lyue so careleſſe: and let them perysshe that do thy people hurt. Smite in sunder the head of the princes, that be our enemies, and say there is none other but we. Gather all the Tribes of Jacob agayne, that they may knowe how that ther is none other God but onely thou, that they maye shewe the wonderous workes, and be thou thy peoples heritage, lyke as from the begynnynge. O Lorde haue mercy vpon thy people that hathe thy name, and vppon Israel, * whom thou hast lykened to a fyrst borne sonne. O bee mercyfull vnto Jerusalem, the citie of thy Sanctuarie, * the citie of thy reste. Fyll Syon with thy vnspeakable vertues, and thy people wyth thy glorye. Geue witnes vnto thy creature, whom thou madest from the begynnyng, and rayse vp the prophecies that haue bene shewed in thy name. Reward theim that wayte for thee, that thy Prophetes maye bee founde faythefull. O LORDE heare the prayer of thy seruauntes, accordynge to the blessing of Aaron ouer thy people, (and guyde thou vs in the way of ryghtuousnesse) * that all they whych dwell vpon the earthe maye knowe, that thou arte the Lorde the eternall GOD, whych is from euerlastyng. ¶ The bealy deuoureth all meates, yet is one meate better then an nother. Lyke as the tongue tasteth venyson, * so dothe an hert of vnderstondyng marke false wordes. A froward hert gyueth heuynes, but a manne of experience lyfteth hym vppe agayne. The woman receyueth euery man, yet is one daughter better thenne an other. A fayre wyfe reioyceth her husband, and a man loueth nothyng better. If she be louynge and vertuous wythall, thenke is not her husbande lyke other menne. He that hathe gotten a vertuous woman, hath a goodly possession: she is vnto hym an helpe, and pyller, wherevpon he resteth. Where noo hedge is, there the goodes are spoyled: and where no huswyfe is, there the frendlesse mourneth. Lyke as there is no credence geuen to a robber, that goeth frome one Cytie to an other: So is not the man beleued, that hathe no neste, and muste tourne in, where he may abyde in the nyght.

Ecclus. 4.c

1.pa.6.g

Num. 6.d

1.cor. 2.b

¶ The.xxxvii. Chapter.

Euery

A Euery frend sayth: I wyll be frendly vnto hym also. But there is some frend, which is only a frend in name. Remaineth there not heuines vnto deth, whē a companyon & frende is turned to an enemye? O most wicked presumption: From whens arte thou spronge vp, to couer the earth with falshoode Eccl. 6.b and disceyte? There is some companion whiche in prosperitie reioyceth with his frende: but in the tyme of trouble, he taketh parte agaynst hym. There is som companion that mourneth with his frend for the belly sake, but when trouble commeth, he taketh hold of the shield. Forget not thy frēd in thy mynde, and thynke vppon hym in thy riches. Seke no councell at thy kynsmen, and hyde thy councell frome Eccl. 8.c and. 9.c suche as beare thee no good wyl. Euery counceller bryngeth foorthe hys councell. Neuertheless, ther is some that counsaileth, but for his owen profite. Beware of the counceller, and be aduised afore whereto thou wylte vse hym, for he wyll councell for himself. Lest he cast the lot vpon thee, and say vnto thee: Thy way and purpose is good, and afterward he stand agaynst thee, and loke what shall becomme of thee. Aske no councel at hym, that suspecteth thee for an ennemie, and hyde thy councell frome suche as hate thee. Aske no councell at a woman concerB nyng the thyngs that she longeth for: nor at a fearefull and faynt harted body, in matters of warre: or at a marchaunt how deare he wyll cheape thy wares toward his: or at a byer, of selling: Or at an enuious man, of thankesgeuyng: Or at the vnmercyful, of louyng kyndnes: Or (at an vnhoneste man, of honestie.) Or at the slouthful of worckyng: Or at an hyrelyng whiche hath no house, or profyt or welth. (An yde bodye wold not gladly here speake of much labour. Take no such folkes to councell, but be diligente to seke councell at a vertuous man that feareth God, suche one as thou knowest to be a keeper of the commaundementes, whiche hath a mynde after thyne owne mynde, and is sorye for thee when thou stombleste. And holde thy councell faste in thyne hearte: for C there is no man more faithful to kepe it, then thou thy selfe. For a mans mynde is sometyme more disposed to tell out, then euen watchemenne that syt aboue in an hie place loking about theym. And aboue all thys, praye the Hyest, that he wylle leade thy way in faithfulnes and truth. Before all thy workes aske councel fyrst: and or euer thou doest any thynge, be well aduised. There bee foure thynges that declare a chaunged hert, wherout there springeth cupll and good, deathe and lyfe, and a maisterfull tonge that bableth muche. Some man is apt & well instruct in many thynges, and yet very vnprofitable vnto hym self. Some man there is, that can geue wyse and prudent councell, and yet is he hated, and cōtinueth a begger: for that grace is not geuen hym of God to be accepted. An other is robbed of all wysedome, yet is hee wise vnto hym selfe, and the fruite of vnderstandynge is commendable in his mouthe. A wyse manne maketh hys people wyse, and D the fruites of his wysedom fayle not. A wyse man shalbe plentuously blessed of God: and all they that see hym, shall speake good of hym. The lyfe of manne standeth in the numbre of the days, but the dayes of Israell are innumerable. A wise man shall obtayn faithfulnes and credence amonge hys people, and hys name shall bee perpetuall. My soonne, proue thy soule in thy lyfe: and if thou se any euil thing, geue it not vnto her. For all thinges are not profitable for all men, neither 1.cor. 6.c and. 10.c hath euery soul pleasure in euery thing We not gredy in euery eatyng, and be not hasty vpon al meats. For excesse of meates bringeth sickenes, and gluEcc. 30.b tonie cōmeth at the last to an vnmeasurable heate. Throwe we surfete haue many one perished: but he that dieteth hym selfe temperatly, prolongeth his lyfe.

The xxxviii. Chapter.

Honor

HOnoure the Phisition: honoure him because of necessitie. God hath created him (for of the hiest commeth medicine) and he shall receaue giftes of the kyng. The wisedome of the Phisicion bryngeth him to great worshyp, and in the sight of the greate men of thys worlde, he shall be honorably taken. The Lorde hath created medicines of the earth, and he that is wyse, wyll not abhorre it. Was not the bitter water made swete with a tree that men might learne to knowe the vertue therof. The Lorde hath geuen men wisdome and vnderstandyng, that he myght be honoured in his wonderous workes. With such doeth he heale men, and taketh awaye their paynes: Of such doeth the Apotecarye make a confection, yet can no man perfourme all hys workes. For of the Lord cōmeth prosperous welth
B ouer all the earth. My sonne dispyse
2 par. 10 d not this in thy sickenes, but ✱ pray vn-
Esa. 38 a to the Lorde, and hee shall make thee whole. Leaue of from synne, and order thy handes aryght, cleanse thyne hearte frome all wickednesse. Geue a swete sauoured offeryng, and the fine floure for a token of remembraunce: make the offeryng fat, as one that geueth the firste fruites, and gene rowm to the Phisition. For the Lorde hath created him, let him not go from thee, for thou hast nede of him. The houre may come, that the sick may be holped thorowe them, when they praye vnto the Lord, that he may recouer, and get health to lyue longer. He that sinneth before hys maker, shalle fall into the
C handes of the Phisition. My sonne,
Eccl. 22 c ✱ bryng forth the teares ouer the dead and begyn to mourne, as if thou haddest suffred great harme thy selfe: and then couer his body after a conuenient maner, and despyse not hys buryall. Enforce thy selfe to wepe, & prouoke
a Eccl. 4. thy selfe to mourne, ✱ and make lamētacion expedientlye, and that a daye or two, leste thou be euill spoken of: and then conforte thy selfe because of the heauynes. ✱ For of heuines commeth
Pro. 12 d death, the heauynes of the heart breaketh strength. Heuynes and ponertie
Ecc. 33 b greueth the hearte in temptation and offence. Take no heauynes to hearte, dryue it away, and remember the laste thinges. Forget it not, for there is no turnyng agayne. Thou shalt do hym no good, but hurte thy selfe. Remember his iudgement, thyne also, shalbe likewise: vnto me yesterday, vnto the to day. ✱ Let the remembraunce of the
1 Re. 12 a dead ceasse in his rest, and confort thy selfe again ouer him, seyng his spirite is departed from him. The wisdome of the scrybe is at conuenient tyme of reste: and he that ceasseth from exercise and labour, shalbe wise. He that hol-
D deth the plough, and hath pleasure in
prodding, and dryuynge the oxen, and goeth about with such works, he can speake of oxen: He setteth his herte to make forowes, and is diligent to geue the kyne fodder. So is euery carpenter also and worckemaster, that laboureth still night & day: he carueth, graueth, cutteth oute, and hys desire is in sondry connyng thynges, his herte ymagineth, how he may cūningly cast an ymage, his diligente also and watchyng perfourmeth the worke. The yronsmith in like maner bideth by his stithye, and doeth his diligence to labourre the yron. The vapoure of the fire dryenneth hys flesshe, and he muste sighte with the heate of the fornace. The noyse of the Hammer soundeth euer in hys eares, and hys eyes loke styll vpon the thinge that he maketh. He hath set his mynd therupon, that he will make out his worke, and therfore he watcheth, howe he maye set it
E out, and bryng it to an ende. So doeth
the potter sytte by his worke, he turneth the whele aboute with hys fete, he is diligent & careful in all doinges, and his labour and worke is without number. He fashioneth the clay with his arme, and with his fete he tempereth it. His herte ymagineth howe he may make it pleasaunte, and hys diligence is to cleanse the ouen. All these hope in their handes, and euerye one thinketh to be connyng in his worke, wythout these maye not the cityes be
mayn-

maintained, inhabited nor occupied: yet they com not hie in ꝑ cõgregation neyther syt they vpon the iudgement seates: they vnderstand not the couenant of the law: they can not declare equitie & iudgemẽt: they can not synd out the dark sentẽces, but thorow thẽ shall ꝑ creature of the worlde be maintained, their prayer consterneth only in worke and labour of cunynge.

¶ The .xxxix. Chapter.

HE that applyeth hys mynde to vnderstand the law of GOD dothe diligentely seeke oute the wysedome of them of the old tyme, & exercyseth hymselfe in the Prophets. He kepeth the sayinges of famous mẽ and pleaseth to the vnderstandyng of darke sentences of wysedome. He seketh out the mysterie of secrete sayinges, and exercyseth hym self therin cõtinually. He doothe seruice amonge great menne, and appeareth before the prince. He goth into a straunge countrey, and tranayleth thorow it: looke what good or euyll is among men, he proueth it and seketh it out. He purposeth in his heart, to resort early vnto the Lord that made hym, & to praye before the hiest God. He openeth his mouth in prayer, and prayeth for hys sinnes. When the great Lorde wyl, he shalbe filled with the spyrete of vnder-
B standyng, that he may then poure out wyse sentences, & geue thankes vnto the Lord in his prayer. He shall order his deuice, and leade his knowledge a right, and geue hym vnderstanding of secrete thynges. He shall shew forth the science of his lernyng, and reioyce in the couenant of the law of the Lord The whole congregation shall commende his wysedome, and it shall neuer be put out. The remembraunce of hym shall neuer be forgotten, and his
Eccl.44. name shall continue from one generation to an other. • His wisdome shall be spoken of, amonge the people, & the whole congregation shall openly declare his prayse. Whyle he lyueth, he hath a greatter name then a thousand beside: and after his deathe, the same name remaineth vnto hym. Yet wyll I speake of mo men of vnderstanding. for I am full as the Moone. Herken C vnto me (ye holy vertuous chyldren) bryngе foorth fruite, as the Rose that is planted by the brokes of the fielde, and geue ye a swete smel as Libanus. Flourishe as the rose garland, syng a song of prayse. O geue thankes vnto God ouer all his workes. Geue glorie and honor vnto the Lord, shew his prayse with youre lyppes. Yea, euen withthe song of youre lyppes, wyth harpes and playinge, and in geuynge thankes vnto him, saye after this ma-
Gen.1.D ner. • All the workes of the Lord are exceding good, and all his commandements are mete and conuenient in due D season. A man nede not to saye: what is that? what is that? for at tyme conuenient they shal all be sought. At his commaundement the water was as a wall, and at the worde of his mouthe
Gen.7.b the water stode styll. • In hys commaundement is euery thyng acceptable, and reconciled, and his health can not be minished. The woorkes of all fleshe are before hym, and there is nothing hid from his eies. He seeth from euerlastyng to euerlastyng, and there is nothyng to wonderfull or hye vnto hym. A man nede not to saye then, What is this, or that? For he hathe made all thyngs to do good vnto man. His blessyng shall runne ouer as the streame, and moysture the earth lyke a floode of water. Lyke as he maketh the water for drought, soo shall his E
Osee.14 wrath fall vppon the Hethen. • Hys
Rom.8.D wayes are playne and righte vnto the iust, but the vngodly stomble at them. For the good, are good things created from the beginnyng, and euyl thyngs
Eccl.29c for the vngodly. • All things necessary for the life of mã, ar created frõ the beginning, water, fire, yron, & salt, meale wheat, and hony, milke, & wine, oyle, & clothing. • All these thyngs are cre-
1.Ti.4.B ated for the beste to the faithfull. But to the vngodly shal all these thyngs be turned to their hurt and harm. There be spirites that are created for vengeaunce, and in theyr rigorousnes haue they fastened theyr tourmentes.

In

Mat.25. • In the tyme of the ende, they shall poure out theyr strength, and pacifye the wrathe of hym that made theym.

Ecc.40b • Fyre, hayle, hunger, and deathe, all these things ar created for vengeance. The teeth of wyld noysome beastes, the scorpions, serpents, and the swerd are created also for vengeaunce, to the destruction of the vngodly. They shalbe glad to doo his commaundements: and when nede is, they shalbe readye vpon earth: and when their houre is come, they shall not ouerpasse the cõmaundemente of the Lord. Therfore haue I taken a good courage vnto me

Gen.1.b from the begynnyng, and thoughte to put these thynges in writyng, and to leaue them behynd me. • All the workes of the Lorde are good, and he geueth euery one in due season, & when nede is, so that a man nede not to say: This is worse then that. For in due season, they are all pleasant and good, and therefore prayse the Lorde with whole hert and mouth, and geue thankes vnto hys name.

¶ The. xl. Chapter.

A Great trauayle is created for all men, and an heuy yoke vpon al men childzen, from the day that they go out of theyr mothers wombe, tyll they bee buryed in (the earthe) the mother of all thynges. Namely, their thoughtes and imaginations, feare of the hert, councel, meditations, longing and desyre, the day of deathe: from the hyest that sytteth vpon the glorious seate, vnto the lowest and moste simple vpon the earth from hym that is gorgiously arayde, and weareth a crown, vntyl hym that is but homely and symplye cloathed. There is nothyng but wrathe, zeale, carefulnes, vnquietnes, and feare of death, rigorous anger, and strife. And in the nyght, when one shoulde reste and slepe vpon his bed, the slepe changeth hys vnderstandyng and knowledge. A lyttle or nothyng is his reste in the sleape, as welle as in the day of laboure. Hee feareth, and is disquieted in the dyspon of hys hart, as one that renneth out of a battayle: and in the time of health he awaketh and marueleth that the feare was nothinge. Suche thynges happen vnto al flesh, both man and beast: but seuenfold to the vngodly. Moreouer, death, bludshedding, stryfe and swearde, oppression, hunger, destruction and punyshment: • these thynges ar al created Ge.29.c agaynste the vngodlye, and for their sakes came the flonde also. • All that Gen.7.d is of the earth shall turne to earthe agayne, and all waters ebbe agayn into the sea. All bribes and vnryghteoulnes shalbe put away, but faithfulnes and truth shal endure for euer. The substaunce and goodes of the vngodly shalbe dried vp and sinke away as a water flud, and they shal make a sounde lyke a greate thonder in the rayne. Like as the ryghteous reioyseth when hee openeth his hande, so ¶ shal the transgressours be faint, whe their goodes vanishe and consume away. • The childzen of the vngodlye shal not obtayne many branches, and Ecc.41b the vnclean rootes vpon the hyghe rockes shalbe rooted oute before the grasse by the water side, and vpon the ryuer bankes. Frendlynes, and liberalitye in the increase and blessing of God, is lyke a Paradyse and garden of pleasure: such mercy also and kind- Phil.4.b nes endureth for euer. To labour and to be content with that a man hath, is a swete pleasaunt lyfe: and that is to find a treasure aboue all treasures. To beget childzen and to repayre the citie, maketh a perpetual name: but an honest woman is more worthe, then them both. Wyne and minstrelsy reioyce the herte, but the loue of wysedome is aboue theym both. Pypynge and harping make a swete noise, but a frendly tonge goeth beyonde theim both. Thyne eye desyreth fauour and bewty, but a grene seede time, rather ¶ then they both. A frend and companõ come together at opportunitie, but aboue them both is a wyfe that agreeth with her husband. One brother helpeth another in the tyme of trouble, but almes shal deliuer more then them both. Gold and siluer fasten the feete,

fete, but a good councell is more pleasaunt then they both. Temporal substaunce and strength lift vp the mind: but the feare of the Lorde more then they both. The feate of the Lord wanteth nothing, and nedeth no help. The feare of the Lorde is a pleasaunt garden of blessyng, and nothyng so bewtyfull as it is. My sonne, lede not a beggers lyfe, for better it were to dye then to begge. Who so loketh to another mans table, taketh no thought for his owne lyuing howe to vphold his life, for he fedeth him selfe with other mennes meate. But a wyse and well nurtoured man wyll beware thereof. Beggynge is sweete in the mouth of the vnshamefast, but in his bely there burneth a fyre.

¶ The .xli. Chapter.

A O Death, how bitter is the remembraunce of thee, to a man that seketh reste and comforte in his substaunce and ryches, vnto the man that hath nothynge to vexe hym, and that hath prosperitie in al things, yea, vnto hym that yet is able to receaue meate? O death, howe acceptable and good is thy iudgemente vnto the nedefull, & vnto him whose strength fayleth, and that is nowe in hys last age, and that in all thinges is full of care and fearefulnes: vnto him also that is in dyspayre, and hath no hope nor pacience? Be not thou afrayed of death: remember them that haue bene bene before thee: and that come after the: this is the iudgement of the Lord Gen. 8.d ouer all fleshe. And whye wouldest thou be agaynste thys pleasure of the hyest? whether it be ten, an hundred, or a thousande yeres, death asketh not B howe long one hath lyued. The children of the vngodly are abhominable children, and so are they that kepe com Eccl. 40c pany with the vngodly. The enheritaunce of vngodlye chyldren shall come to naughte, and their posteritye shall haue perpetuall shame and confusion. The children complayne of an vngodly father, and why? for his sake they are rebuked and despysed. Wo be vnto you (O ye vngodly) which haue forsaken the lawe of the hyest God: if ye be borne, ye shalbe borne to cursynge, yf ye dye, the curse shalbe your portion. All that is of the earth, shall Eccl. 11 b turne to earth agayn: so go the vngodlye also out of the curse into destruction. The sorowe of menne is their bodye: but the name of the vngodlye shall be put oute, for it is nothynge Eccl. 22 a worth. Labour to gette thee a good name, for that shall continue surer by thee, then a thousande great treasures of golde. A good life hath a number of days, but a good name endureth euer. C My chyldren, kepe wisdome in peace: for wyse dome that is hyd, and a treasure that is not sene, what profyt is is in the both? A man that hideth his foolyshnes, is better then a man that hydeth hys wisdome. Therfore be ye turned at my woordes: for it is not good, inall thynges and alway to be ashamed. True fayth must proue and measure it. Be ashamed of whordom, before father and mother: be ashamed of lesyng, before the prince and men of auctoritie: Of sinne, before the iudge and ruler. Of offence, before the congregation and people: Of vnryghteousnes, before a companyon and frende: Of theft, before thy neyghbours. As for the trueth of God and hys couenaũt, be not ashamed therof. Be ashamed to lye wyth thyne elbowes vpon the bread: Be ashamed to loke vppon harlottes: Be ashamed to turne away thy face from thy frende. Be ashamed to take and not to geue: Be ashamed also to loke vpõ another mans wyfe, and to make manye tryfyng woordes with her mayden, or to stãd by her bedside. Be ashamed to vp braid thy frend: whẽ thou geuest any thing, cast him not in ỹ teeth withal.

¶ The .xlii. Chapter.

R Ehearse not a thynge twyse, and dysclose not the woordes, ỹ thou hast hard in secret. Be shamefast and well manered in dede, so shall euerye man fauoure thee. Of these things be not thou ashamed, and accept no person to offende. Namely, of these thynges be not ashamed. Of

the lawe of God, of the couenant, of
lodgement to bryng the vngodly frō
hys vngodlines vnto ryghteousnesse,
and to make hym a good man: to deale
faythfully wyth thy neygbboure and
companion: to dystribute the heritage
vnto thy frendes: to bee diligente to
kepe true measure and weyght: to bee
content, whether thou gettest muche
or lytle: to deale truelye with tempo-
ral goodes in byinge and sellinge: to
brynge vp children wyth diligence: to
correct an euil seruante: to keepe that
thyne is from an euil wyfe: to sette a
locke where many handes are: what
thou delieuerest and geuest oute to bee
kept, to tel it, and to wepe it: to wryte
vp al thy out geuing and receauinge:
to enfourme the vnlearned and vn-
wyse. Of the aged, that are iudged of
the yong. If thou be diligent in these
thynges, truely thou shalt be learned
and wyse and accepted of al mē. The
B daughter maketh the father to watch
secretlye: & the carefulnes that he had
for her, taketh away his slepe: yea, in
the youth, least she should ouergrow
him: And when she hath an husband
lest she should be hated, lest she shold be
defiled, or rauished in her virginitie,
or gotē wt child in her fathers house:
when she commeth to the man, leaste
she behaue her selfe not aryght, or cō-
tinue vnfruitful. ✠ If thy daughter
Ecc. 16b be wanton, kepe her straitly, least she
cause thyne enemyes to laugh the to
scorne, and the whole citie to geue
thee an euyl reporte, and so thou bee
fayn to heare thy shame of euery man,
and be confounded before al the peo-
ple. ✠ Beholde not euery bodies be-
Ecc. 25, c tye, and haue not much dwellynge a-
mong wemen. For lyke as the worm
and moth cometh out of ꝑ clothing, so
doth wickednes come of wemen. It
is better to bee wyth an euil manne,
then wyth a frendelye wyfe that put-
teth one to shame and rebuke. I wyll
remember the woorkes of the Lorde,
and declare the thing that I haue sene
In the wordes of the Lorde are hys
woorkes. The Sunne ouerloketh all
thynges wyth hys shine, and al hys
woorkes are ful of the clearnes there-
of. Hath not the Lord brought to passe
that hys saintes should tel out all his
wonderous woorkes whych the Al-
mighty Lord hath stablished? All thin
ges endure in his glorye. He seeketh
oute the grounde of the depe, and the
heart of men, and he knoweth al their
ymagination and wysedome. For the
Lorde knoweth al science, and he loo-
keth into the token of the tyme. Hee
declareth the thinges that are paste,
and for to come, and dyscloseth things D
that are secrete. ✠ No thoughte maye Iob. 43 b
escape him, neyther may any woorde
be hid from him. Hee hath garnyshed
the hye excellent woorkes of hys wis-
dome, and he is from euerlasting to e-
uerlasting. Vnto him maye nothinge
be added, neither can he be mynished,
he hath no neede also of anye mannes
counsel. O howe amiable are all hys
woorks, and as a sparke to loke vpon?
They lyue al, and endure for euer:
and when soeuer nede is, they are all
obedient vnto him. They are al dou-
ble, one against another: he hath made
nothing that hath faulte or blemyshe. deu. 32. a
✠ Hee hath stablished the goodes of e-
uery one: and who maye be satysfyed
with hys glory, when he seeth it?

¶ The xliii. Chapter.

THe glory of the height, is ✠ the F
fayre and clere firmamente, the Psal. 8. a
beawty of the heuen is his glo-
rious clearenes. The sunne when it
appeareth, declareth the day in the go
ing out of it, a maruelous woorke of
the hiest. At noone it burneth the erth
and who may abyde for the heat ther-
of? Who so kepeth an ouen when it
is whote, three tymes more doeth the
Sunne burne vpon the mountayns,
when it bretheth out the fyery bemes
and shineth, wyth the brightnes of it,
it blyndeth the eies. Greate is the
Lord that made it, and in his cōmaun Gen. 1. b
dement he causeth it to runne hastely
✠ The Moone also is in al, and at con
uenient season it shewed the times,
and is a token of the time. ✠ The tokē Exo. 12. a
of the solempne feaste is taken of the
Moone, a lyghte that minisheth and
increa-

increaseth agayne. The moneth is called after the Moone, it groweth wōderously in her changing. The armye
B of heauen also is the height in the firmamente of heauen it geueth a cleare and glorious shine. Thys is the clerenes of the starres, the bewtiful apparel of heuen, the apparel that the Lord lyghteth in the heygth. In his holy worke they continue in the order, and not one of them fayleth in his watch.
Gen.9.d *Looke vppon the rayne bowe, and prayse him that made it: very bewtyful is it in hys shyne. Hee compasseth the heauen about with his clerenesse and glory, the hands of the hyest haue bended it. Through hys commaundemente he maketh the snowe to fall, and the thonder of hys iudgement to smyte hastely. Through his commaūdement the treasures are opened, and the cloudes flye as the foules. In his power hath he strengthened the cloudes, and broken the haile stones. The mountaynes melt at the syght of him the winde bloweth according to hys wyl. The sounde of his thonder beateth the earth, and so doeth the storme of the North: the whirle winde also lyghteth downe as a feathered foule, casteth oute and spreadeth the snowe abroade: and as the grashoppers that destroye al, so falleth it downe. The eye maruelyeth at the bewtye of the whytenesse thereof, and the hearte is afrayde at the raine of it. He poureth out the frost vpon earth, like salt and when it is frosen, it is as sharpe as the pricke of a thistle. When the
C cold northwind bloweth, hard Christal commeth of the water. Hee lyghteth downe vpon al the gatherynges together of water, and putteth on the waters as a brestplate. He deuoureth the mountaynes, and burneth the wildernesses: and loke what is grene he putteth it out like fyre. The medicine of al these is, whē a cloud cōmeth hastelye: and when a dewe commeth vpon the heate, it shalbe refreshed agayne. In hys woorde he stilleth the wynde: In hys counce he setteth the deepe, and (the Lorde) Jesus planted it. They that sayle ouer the sea, tel of the perylles and harmes thereof, and when wee heare it with oure eares, we maruel therat. For ther be strāge wonderous woorkes, diuerse maner of nyce beastes and whale fyshes.
Through him are all thinges sette in good order and perfourmed, and in his woorde all thynges endure. I speake much, but I can not sufficientelye attayne vnto it, for he him selfe onelye
D is the perfection of all hys woordes. We shoulde prayse the Lorde after all oure power, for he is greate in al hys workes. The Lorde is to bee feared, yea very great is he, * and marueilous in hys power. Prayse the Lorde, and Psa.96.a magnifye him as muche as ye maye: yet doth he farre exceade al praise. * D Psa.106 magnify him with al youre power, & labour earnestly, yet are ye in no wise able sufficiently to prayse him. * who Deu.5.c. hath sene him, þ he might tel vs? who Joh.1.b. can magnify him so gretlye as he is? For there are hid yet greater thinges thē these be: as for vs, wee haue seene but fewe of his workes. For þ Lord hath made al thinges, and geuen wisdome to such as feare God.

The .xliii. Chapter.

L Et vs cōmend þ noble famous
E men, and the generation of our fore elders and fathers. Many more glorious actes hath the Lorde don, & shewed his gret powercuer sēs þ begynning. The noble famous men reigned in their kingdoms, & bare excellēt rule. In their wisdom & vnderstāding, they folowed the coūcell shewed in þ prophets. * They led þ folk Exo.18.c thorow the councel & wisdome of the Scribes of the people. wise sentēces are founde in their instruction. They sought þ swetenes & melody of musik and brought forth the pleasant songes in scripture. They were rich also, and could cōfort & pacify those that dwelt with them. All these were very noble and honorable mē in their generatiōs and were wel reported of in their tymes. These haue left a name behynde thē, so that their praise shall alwaie be spoken of. Afterward there wer some

Gen.7.d. whose remembraunce is gone. * Thei
B cammne to naughte and perysshed, as
though they had neuer beene: and be-
came as though they had neuer beene
borne, ye, and their children also with
them. Neuertheles these are louynge
men, whose ryghteousnes shall neuer
bee forgotten, but continue by theyr
posteritie. Their children are an holy
good heritage: Their sede endureth
fast in the couenant. For theyr sakes
shal their children and seede continue
for euer, and theyr prayse shall neuer
be put downe. Their bodyes are bu-
ried in peace, but their name lyueth
for euermore. The people can speake
Ecc.49.c of their wisdome, and the congregati-
on can talke of their prayse, * Enoch
walked ryght and acceptablye before
the Lorde: therfore was he translated
for an example of amendmente to the
Gen.6,a. generations. * Noe was a stedfaste
and ryghteous man, and in the tyme
of wrath hee became a reconcylynge.
Therfore was he left a remnaunt vn
to the earth, when the floud came. An
euerlastynge couenaunte was made
Gen.9.c. wyth him, that all fleshe shoulde * pe-
rysshe nomore wyth the water. Abra-
Ge.17.a. ham was a * greate father of manye
people, in glorye was there none like
vnto him. Hee kepte the lawe of the
hyest, and came into a couenant wyth
hym, hee sette the couenaunte in hys
Ge.22.a. flesshe, and whē he * was proued, hee
was found faithful. Therfore swore
God vnto hym wyth an oth, that hee
wold blesse all people in his sede, ỳ he
woulde multiplye and increase hym
as the dust of the earth, and to exalte
hys seede as the starres: yea, and that
hys seede shoulde haue the possession,
Ge.26.a. an inheritaunce of the land from Sea
to sea, and from the ryuer vnto the bor-
ders of the worlde. Wyth Isaac dide
he stablysshe the same couenaunte for
Abraham hys fathers sake. Yea, that
gracious blessing and health of al mē,
Ge.28.c, and couenant, dyd he stablysshe wyth
Isaac, and made it to reste vppon the
head of Jacob. He knewe him in that
* Jos.18. he prospered him so wel and richlye,
and gaue him an heritage and sunde-
red hys portion by it selfe, * and par-
ted it amonge the twelue Trybes.
Merciful men brought he out of him
which found fauour in the syght of al
flesh.

¶ The.xlb. Chapter.

MOses * beloued of God and
men, whose remembraunce
is in hie praise: him that the
Lorde made lyke in the glorye of the
sainctes, and magnified him, so that
the enemyes stode in awe of him, tho
rough his wordes he did great won-
ders. He made him great in the syght
of kynges, gaue him commaundemēt
before hys people, and shewed him
hys glorious power. * He stablysshed
him with faythfulnes and meknesse
and chose him out of al men. For hee
heard hys voice, and he led him in the
darke cloude, * and there he gaue him
the commaundementes, yea, the lawe
of lyfe and wysdome that he myghte
teach Jacob the couenaunt, and Israel
hys lawes. Hee chose Aaron hys
brother also out of the trybe of Leui,
exalted him, and made him such lyke.
* An euerlasting couenaunte made he
B wyth him, and gaue hym the prieste-
Exo.28.a. hode in the people. He made him glo-
rious in bewtiful araye, and clothed
him wyth the garment of honour. He
put perfect ioye vpon him, and girded
him with strēgth. He deckt him with
syde clothes, and a tunicle, wyth an o-
uer body cote also and a girdle. Round
about made he him belles of gold, and
that many, * that when hee wente in,
Exo.28.f the sound myght be heard, that they
myght make a noyse in the sanctuary,
and geue the people warninge. The
holy garment was wrought and bor-
dered wyth golde, yealowe sylke and
purple. And in the brestlappe there
C was a goodly woorke, wherein was
Exo.4.c. fastened lyght and perfectnes. * Up-
pon the same also there was a worke
fastened, and set wyth costly precious
stones, al bound with golde: and this
he brought in his ministration. The
stoanes were fastened for a remem-
braunce, after the number of the twelue
Trybes of Israel. Vppon the myter

thers

there was a plate of pure golde, a graue̅n ymage of holines, a famous and noble worke, garnished, and pleasant to loke vpon. Before him were there seene no suche fayre ornamentes, and these it behoued him alwaye to vse: Ther might none other put them on, but onely his children, and hys chylders children perpetually. Dayelye
Leui. 8:a perfourmed he hys burntefferynges
D twys tymes. * Moyses fylled his han des, and annoynted him wyth holye oyle. This was nowe confirmed him wyth an euerlastyng couenaunte, and to hys seede, as the dayes of heauen: namely, that his children shoulde alway minister before him, and perfo̅rm the office of the prieſthode, and wyshe the people good in his name. Before al menne liuing chose he him, that hee should offre incense before the Lorde, and make odours for a swete sauoure and remembraunce, that he should re-
Deu. 17.c concyle the people of the Lorde wyth hym agayne. * He gaue him auctho̅rite also in hys commaundementes, and in the couenaunt, that he shoulde teach Jacob the statutes and testimo-
E nies, and to enfourme Israel in hys
Nu. 16a lawe. * Therfore, there stoode vppe a certayne against him, and had enuye at him in the wildernes: namelye, they that were of Dathan, and Abyrams syde, and the furious congregation of Chore. This the Lorde sawe, and it displesed him, and in his wroth ful indignation were they consumed. A great wonder dyd he vpon theym,
Nu. 17.a and consumed theym wyth the fire.
* Besides thys, hee made Aaron yet more honorable and glorious. Hee gaue him an heritage, and parted the
Exo. 25 f fyrste fruites vnto him. * Unto hym speciallye he appointed the breade for sustenaunce, (for the prieſtes dyd eate of the offrynges of the Lord) this gaue he vnto hym and hys seede. * Els had
Deu. 12.b he no heritage nor portion in the land
and. 18. wyth the people. For the LORD
F hymselfe is his portion and inhery-
Nu. 15 d taunce. The thirde noble and excellent man is * Phinehes the sonne of Eleazar, whyche pleased the God of Israell, because hee had the zeale and feare of the Lorde. For when the people were turned backe, he put himselfe foorthe ryghte soone, and that wyth a good wyll, to pacify the wrath of the Lorde towarde Israell. Therefore was there a couenaunt of peace made wyth him, that he should be the prin-cipal amonge the ryghteous, and the people, that hee and hys poster itye should haue the office of the prieſthode for euer. (Lyke as there was made a couenant wyth Dauid of the trybe of Juda, that from amonge hys sonnes onely, there shoulde be a kinge:) And that Aaron also and hys seede shoulde be the heritage, to geue vs wysdome in oure hearte, to iudge hys people in ryghteousnes: that hys goods should not come into forgetfulnes, and that their honour mighte endure for euer.

¶ The. xlvi. Chapter.

MAnlye and stronge in batteil A
* was Jesus the sonne of Naue, whiche in steade of Moyses the prophet was geuen to be captaine of the people, whiche accor-ding vnto hys name was a greate sa-uiour vnto the elect of God, to punish the enemyes that rose vp against Is-rael, that Israel myghte obtayne the inheritaunce. O howe great, noble, and excellent was he, when he lyft vp hys hand, and drewe out hys sweard agaynst the cities? Who stode so man-lye before hym? For the Lorde hym
Ios. 10.b selfe brought in the enemies. * Stode not the Sunne stil at his commaun-dement, and one daye was as long as twoe? Hee called vppon the hyest and most myghty when the enemyes prea sed vppon him on euerye syde, and the Lorde hearde him wyth the haile sto-nes. They smote the Hethenish peo-ple myghtelye, and in the fallynge downe they slewe al the aduersaries. Sothat the heathen knewe hys hoste, and al his defence, that the Lord hym selfe fought againste them, for he folo-
B wed vpon the myghty men of theym.
Nu. 14.a * In the time of Moses also, hee and Caleb the sonne of Jephune, dydde a good worke, which stode againste the

enemyes, wythheilde the people from
synne, and stylled the wycked murmu
Nu.26 g ryng. * And of syx hundred thousande
people of foote, they two wer preser-
ued, to bring theym into the heritage,
namelye, a lande that floweeth wyth
Ios.24.c mylcke and honye. * The Lorde gaue
strength also vnto Caleb, whiche re-
mayned wyth him vnto hys age: so
that he weate vp into hys hye places
of the lande, and hys seede conquered
the same for an heritage: that al the
children of Israel myghte see, how
good a thing it is, to be obedient vnto
the Lorde. And the iudges or rulers,
(euerye one after hys name) whose
heart went not a whoryng, nor depar
ted from the Lorde, and that forsooke
not the Lorde vnfaithfully, whose re-
membraunce hath a good report. Yea
their bones flourish out of their place:
& their names shall neuer be changed,
(but honor remaineth stil with ỹ chil
dren of those holy men.) Samuel the
a Re.10 a prophet beloued of the Lord his God,
C * ordeyned a kinge, and annoynted the
princes ouer the people. In the lawe
of the Lorde ruled he, & iudged the cō-
gregation, and the Lorde had respecte
vnto Jacob. The prophet was found
diligente in hys faythfulnes: yea, &
he is knowen faithfull in his woor-
des, because he saw the god of lyght.
c Reg.7 a * He called vpon the Lord the almigh
ty, when the enemyes preased vppon
him on euery syde, what time as hee
offered the sucking lambes. And the
lord thondred from heauē, & made his
voyce to be heard with a great noise.
He dyscomfited the princes of Tyre,
d Re.12 a and al the rulers of the Philistines.
* Before hys laste ende he made pro-
testation in the syght of the Lord, and
hys annoynted, that he tooke neyther
substance nor good of anye manne, no
not so much as a shoe, and no manne
myght accuse him. After thys he told,
that hys ende was at hande, and shew
ed the king al so his end and death,
and from the earth lifte hee vp hys
voyce in the prophecy, that the vngod
ly people should perysshe.

¶ The xlvii. Chapter

AFterward in the time of king
Dauid, there rose vp a Pro-
phet called Nathan: For like
as the fat is taken away from the of-
fering, so was Dauyd chosen oute of
the children of Israel. He tooke hys
pastyme with the lions, as with kid-
des, and wyth beares lyke as wyth
lambes. * Slewe hee not a giaunte
when he was yet but yong, and toke
awaye the rebuke from hys people:
what tyme as he toke the stone in his
hande, and smote downe proud Goli-
ath wyth the slinge? For he called vp-
on the hiest Lorde, which gaue hym
strength in hys ryghte hande, so that
he ouerthrewe the myghty gyaunt in
the dat tail, that he myght lette vp the
horne of hys people agayne. * Thus
brought he hym to worshyp aboue all
prynces, and made him to haue a good
reporte in the prayse of the Lord, that
he shoulde weare a crowne of glorye.
* For he destroyed the enemyes on e-
uery syde, rooted out the Philistines
hys aduersaryes, and brake their horn
in sunder, like as it is broken yet this
day. In al hys workes he praysed the
hiest and holiest, and ascrybed the ho-
nour vnto him. With hys whole hert
dyd he prayse the Lord and loued hym
that made hym. * Hee set syngers also
before the aulter, and in their tune hee
made sweete songes. Hee ordeyned to
kepe the holy daies worshipfully, and
that the solemne feastes thorough the
whole yeare should be honorably hol
den, wyth prayesynge the name of the
Lorde, and wyth syngynge betymes
in the morninge in the Sanctuarye.
* The Lorde toke awaye his synnes,
and exalted hys horne for euer. Hee
gaue hym the couenant of the kynge-
dome, and the throne of worshyp in
Israel. * After him there rose vp the
wyse sonne called Salomon, and for
hys sake he drone the enemies awaye
far of. This Salomon reygned with
peace in hys tyme (for God gaue him
rest from hys enemyes on euery side,
that he myght build hym an house in
hys name, and prepare the Sanctua-
rye for euer) lyke as hee was well

instructe

instruct in hys youth, and fulled with wysedome and vnderstandynge, as it were a water floud. He couered & filled the whole lande with similitudes and wise prudent sentēces. His name went abrode in ỹ Iles, because of his peace he was beloued. All lands merualled at his songes, prouerbes, similitudes, and at his peace, & at the name of the Lord God, whiche is called the God of Israel. He gathered gold as tynne, and he had made as much siluer as lead. He was maued in inordinate loue toward women, and was ouercome in affection. He stayned hys honour and worshyp, yea hys posteritie defiled he also, in bringyng the wrath of the Lord vpon his children, and sorowe after his ioy: so that his kingdome was deuided, and Ephraim became an vnfaithful and an vnconstant kyngdome. Nuertheless God forsoke not his mercy, neither was he vterly destroyed because of his workes, that he should leaue him no posterity. As for the seede that came vpon hym, which he loued, he brought it not vterly to naughte, but gaue yet a remnant vnto Jacob, & a roote vnto Dauid out of him. Thus rested Salomō with his fathers, and out of his seede he left behynd hym a very foolishnes of the people, and suche one as hadde no vnderstanding: euē Roboā, whiche turned awaye the people thorowe his counsell: and Jeroboam, the sonne of Nabat, whyche caused Israell to synne, & shewed Ephraim the way of vngodlynes: In so muche that theyr synnes and myssededes had the vpper hande so sore, that at the last they were driuen out of the lande for the same. Yea, he sought out and brought vpon all wyckednes, tyll the vengeaunce came vpon theym.

D
3.re.10.d
3.re.11.a
3.re.12.
3.re.12.d

The. xlviii. Chapter.

3.re.17.a

Then stode vp Eliah the prophet as a fyre, and his woorde brēt like a creesyte. He brought an hunger vpon them, and in his zele he made theim fewe in numbre. For thye myght not away with the commandementes of the Lord. Thorowe the woorde of the Lord, he shut the heuen, & thze tymes brought hee the fyre down. Thus becam Eliah honorable in his wondrous dedes. Who may make his boaste to be lyke him? One that was dead rayled he vppe frome deathe, and in the woord of the hyest he brought him out of the graue againe. He cast downe kynges & destroyed them, and the honorable from their seate. Vppon the mount Sina he heard the puntshement, and vppon Horeb the iudgemente of the vengeance. He prophecied recompencing vnto kings, ordeyned prophetes after him. He was taken vp in the storme of fyre, in a charet of horses of ỹ lord. He was ordined in the reprouings in tyme, to pacifie the wrath of the lord, to turne the herts of the fathers vnto the children, and to set vp the tribes of Jacob agayne. Blessed were they that saw thee, and were garnysshed in loue: for we liue in life (but after deth we shall haue no suche name. Elias was couered in the storme, but Heliseus was spilled wyth hys spirite. While he lyued, he was afrayde of no prince, and no man myghte ouercome hym. There could no worde deceyue hym, and after his death, his bodye prophecied. He dyd wonders in his lyfe, and in deathe were his workes meruailous. For all thys, the people amended not, neyther departed they from theyr synnes, tyll they were caryed away prisoners out of the land, and were scattered abrode in all countreys, so that of them there remained, but a very lyttle people, and a prynce vnto the house of Dauid. Howebeit, some of them dyd ryght, and some heaped vp vngodlynes. Hezekias made his citie stronge, conueyed water into it, dygged thorowe the stonye rocke with yron, & made vp a well by ỹ water side. In his time cam Sēnacherib vp, & sent Rabsakes to lift vp his hād against Sion, & defied thē with great pryde. Then trembled their heartes and hands, so that they sorowed lyke a woman trauaylynge wyth chylde.

3.re.18.e
4.reg.1.c
3.re.17.c
3.re.19.c
*4.re.2.c
Luk.1.a
B
4.reg.2.a
3. and.4.
4.re.13.b
*4.re.5.
6.7.13.
4.re18.b
C
2.pa.12.a
4.re.18.c
Eja.36.c

So they called vpon the Lord, which is mercifull, and lyft vp their handes before him. Immediatelye the Lorde herd thē out of heuen, (he thought no more vpō their sinnes, nor gaue them ouer to their enemyes,) but deliuered
4re.19.g them by the hand of Esay. * He smote the host of the Assirians, and his aungel destroied them. For Hezekias had done the thyng that pleased the Lord, and remayned stedfastly in the way of Dauid hys father: As Esay the great
4re.20.b and faythfull Prophete in the syghte
Esa.31b of GOD had cōmanded hym. * In his tyme the sunne went backeward, & he lengthened the kinges life. With a ryghte spirete prophecied he, what shold come to passe at the last, & to such as were sorowfull in Syon he gaue consolaciō, wherwith they might comfort them selues for euermore. He shewed thynges that were to come, and secrete, or euer they came to passe.

¶ The.xlix. Chapter.

A
4Kyr.11a
2Pa.35a
THe remembraunce of * Josias is lyke as when the apoticarye maketh manye precious swete smellynge thynges together. Hys remembraunce shalbe swete as hony in all mouthes, & as the playing of Musike at a banket of wyne. He was appoynted to turne the people agayne, & to take away al abhominacions of the vngodly. He dyrected hys herte vnto the Lord, and in the tyme of the vngodlye he set vp the worshippe of God agayne. All kinges (except Dauid, Hezechias and Josiah) committed wickednes, for euen the kynges of Juda also forsake the law of God. For they gaue their honre vnto other, their honoure and worshyp also to a straunge
B people. Therfore was the electe citie
3re.25.d of the Sanctuary brente with fire, * and the stretes therof lay desolate and waste: for they intreated Jeremy euill, whiche neuertheles was a prophete ordeyned from hys mothers wombe,
Jerr.1.a that he might rote out, breake of, * and
Ezec.1.a destroy: and that he myght buylde vp and plant agayne. * Ezechiell saw the glory of the Lorde in a vision, whyche was shewed him vpon the charette of the Cherubins. For he thought vpon the enemyes in the rayne, to do good vnto such as had ordred their wayes aryght. And the bones of the twelue prophetes florysshed from out of their place: for they gaue conforte and consolacion vnto Jacob, and deliuered thē
Ygge.2a C faythfullye. * Howe shall we prayse
Ygge.1.a Zorobabell, which was a ringe in the right hand? * So was Jesus also the sonne of Josedec: these men in theyr times builded the house and set vp the Sanctuary of the Lord again, which was prepared for an euerlastyng worshyp. * And Nehemias is alway to be
1Esd.18 * 2Es.48 commended, * which set vp for vs the walles that were broken down, made the portes and barres agayne, & buylded our houses of the new. * But vpGen.5.c Hebr.12a pon earth is ther no man created like
Gen.41c Enoch, for he was taken vp from the earth. * And Joseph, which was lord of hys brethren, and the vpholder of his people: hys bones were couered and kepte. Seth and Sem were in great honoure among the people: and so was Adam aboue all the beastes, when he was created.

¶ The.l. Chapter.

A
2Mat.3. SImeon * the sonne of Onias the hye preest, whiche in hys lyfe set vp the house agayne, and in hys dayes made faste the temple. The heygth of the temple also was founded of hym, the double buyldynge, and the hye walles of the temple. In hys daies the welles of water flowed out and were exceading full as the sea. He toke care for his people, and deliuered them from destruction. He kepte hys citye and made it stronge, that it shold not be beseged. He dwelte in honoure and worshyppe amonge hys people, and enlarged the entraunce of the house, and the courte. He gaue lyghte as the morynge starre in the myddest of the cloudes, and as the mone when it is full. He shyned as the sunne in the temple of God. He is as bryghte as the raine bow in the fayre cloudes, and florysshed as the floures and roses in the sprynge of the yeare, and as lylyes

lyues by the riuers of water: Like as the braunches vpon the mount Libanus in the tyme of Sommer, as a fire & incense that is kyndled. Lyke as an whole ornamēt of pure gold, set with all maner of precious stones, and as an Olyue tree that is fruitfull, and as a Cipres tree whiche groweth vp an
B hye. when he put on the garmente of honoure, and was clothed wyth all bewtye: when he wente to the holye aulter, to garnishe the couerynge of the Sanctuary: when he toke the porcions out of the Priestes hande, he him selfe stode by the herthe of the aulter, and his brethrē round about in ordre. As the braunches of Cedre tree vpon the mount Libanus, so stode they rou̇nd aboute hym. And as the braunches of the Olyue tree, so stode all the sunnes of Aaron in their glory, & the oblatiōs of ỳ lord in their handes before al the congregation of Israell. And that he might sufficiently perfourme hys seruyce vpon the aulter, and garnishe the offeryng of the hiest God, he stretched oute hys hand, and toke of the drinke-offeryng, and powred in the wyne: so he powred vpon the botome of the aul ter a good smel vnto the hyest prince. Then began the soonnes of Aaron to synge, and to blowe with trompettes, and to make a great noise, for a remem braunce and prayse vnto the Lorde. Then were the people afrayd, and fell downe to the earthe vpon their faces, to worshyp the Lorde their God, and to geue thankes to the almighty God. They songe goodlye also wyth their voyces, so that there was a pleasaunt noyse in the great house of the Lorde. And the people in their prayer besoughte the Lorde the hyest, that he wolde be mercifull, tyll the honour of the Lorde were perfourmed: thus en-
C ded they their mynystracyon and seruice. Then went he downe and stretched oute hys handes ouer the whole multitude of the people of Israel, that they shoulde geue prayse and thankes out of their lyppes vnto the Lord, and to reioyce in hys name. He began yet once also to pray, that he myght opēly shew the thanksgeuyng before ỳ hyest namely thus: O geue prayse & thanks (ye all) vnto the Lorde oure GOD, which hath euer done noble and great thynges: whiche hath increased oure dayes from our mothers wombe, and dealt with vs accordyng to his mercy: that he will geue vs the ioyfulnes of hearte, and peace for oure tyme in Is-
D raell. whiche faythfullye kepeth hys mercye for vs euermore, and alway de lyuereth vs in due season. There bee two maner of people that I abhorre fro my herte: as for the third whom I hate, it is no people. They that sytte vppon the mountaynes of Samaria, the Philistines, and the foolyshe peo-ple that dwell in Sichimis. I Jesus the sonne of Sirach Eleazarus of Je rusalem, haue tokened vp these infor-macions and documentes of wisdome and vnderstandyng in this boke, and poured out the wysdome of my herte. Blessed is he that exerciseth him selfe therin: and who so taketh sueh to hert shall be wyse for euer. If he doo these thinges, he shall be stronge in all. For the yght of the Lorde ledeth him.

¶ The. li. Chapter.

I wyll thanke thee, O Lorde and
A kyng, and prayse thee, O God my sauiour. I will yelde prayse vnto thy name: for thou art my defendoure and helper, and haste preserued my bo-dye from destruction, from the snare of traytorous tonges, and from the lyps that are occupyed with lyes. Thou haste bene my helper, frome suche as stode vp against me, and hath delyue-red me after the multitude of thy mer cy, and for thy names sake. Thou hast delyuered me from the roaring of thē that prepared them selues to deuoure me, out of the hande of such as sought after my lyfe: frome the multitude of them that troubled me, and wente a-boute to sette fyre vpon me on euery syde, so that I am not brente in the myddest of the fyre: From the depe of hell, frome an vncleane tongue, frome lying wordes, from the wicked king, and from an vngracious tongue. My soule shall praise the Lord vnto death,

for my life dyde I pye vnto hell downe
¶ warde. They compaſſed me round a-
bout on euery ſyde, and there was no
man to helpe me. I loked about me, if
there were any man that would ſuc-
coure me: but there was none. Then
thought I vpon thy mercy, O Lord,
and vpon thy actes that thou haſt don
euer of olde, namely, that thou deliue-
reſt ſuche as put their truſte in thee,
and ryddeſt them out of the handes of
the Heathen. Thus lyfte I vppe my
prayer from the earthe, and prayed for
deliueraunce from death. I called vp-
on the Lorde my father, that he wold
not leaue me without helpe, in the day
of my trouble, and in the tyme of the
proude: I prayſed thy name continu-
allye, yeldynge honoure and thankes
vnto it: and ſo my prayer was herde.
Thou ſauedſt me frome deſtruction,
and delyueredſt me from the vnrygh-
teous tyme. Therfore, will I aknow
ledge and prayſe thee, and magnifye
the name of the Lorde. When I was
yet but yonge, or euer I went aſtray,
I deſired wiſdome openly in my pra-
yer. I came therefore before the tem-
ple, and ſoughte her vnto the laſte.
¶ Thē flouriſhed ſhe vnto me, as a grape
that is ſone rype. My hearte reioyſed
in her, then wente my foote the rygh
waye, yea from my youth vp, ſought
I after her. I bowed downe myne
eare and receaued her. I founde me
much wiſdome: and proſpered greatly
in her. Therefore I will aſcrybe the
glory vnto him, that geueth me wyſ-
dome: for I am aduyſed to do therafe-
ter. I will be gelous to cleue vnto the
thing that is good, ſo ſhall I not be
confounded. My ſoule hath wreſtled
with her, and I haue bene diligent to
be occupyed in her. I lyfte vppe myne
handes on hye, thenne was my ſoule
lyghtened thorowe wyſdome, that I
knowledged my folyſhnes. I ordred
my ſoule after her, ſhe and I were one
heart frō the begynnyng, and I found
her in clennelle. And therfore ſhall I
not be forſaken. My hert longed after
D her, and I gat a good treaſure. Tho-
rowe her the Lorde hath geuen me a
newe tong, wherwith I will prayſe
him. ✱ O come vnto me ye vnlearned, Eccl. 51
and dwell in the houſe of wyſdome:
withdraw not your ſelues from her,
but talke and comen of theſe thinges,
for your ſoules are verye thirſty. I o-
pened my mouth, and ſpake, O come
ye by wiſdome without money, bow
downe your necke vnder her yoke, and
youre ſoule ſhall receaue wyſdome.
She is hard at hand, and is content to
be founde. Behold with your eyes, ✱ Eccle. 51
how that I haue had but litle labour,
and yet haue found much reſte. O re-
ceaue wiſdome, and ye ſhall haue plen
teouſnes of ſiluer and golde in poſſeſ-
ſion. Let your mind reioyſe in his mer
cye, and be not aſhamed of hys prayſe.
Worke his worke betymes, & he ſhall
geue you your reward in due time.

¶ The end of the boke of Jeſus the ſonne of Strach, which is called in Latyne Eccleſiaſticus.

¶ The booke of the prophete Baruch.

¶ The firſte Chapter.

AND theſe are the
wordes of the booke
which wer wrytten
by Baruch the ſone
of Nerias, the ſonne
of Maaſias, the ſon
of Sedechias, the
ſonne of Sedecias, the ſonne of Helchi
as, at Babylon in the fyfth yeare, and
in the ſeuenth daye of the moneth,
what tyme as the Caldees toke Je-
ruſalem, and brent it vppe with fyre.
Baruch dyd reade the wordes of this
boke, that Jechoniah the ſonne of Jo
achin kyng of Juda might heare: and
in the preſence of all the people, that
were come to heare the boke: yea, and
before all the noble kinges ſonnes, be-
fore the Lordes of the councell, and
elders

elders: and before the whole people, from the lowest vnto the hyest: before al them that dwelt at Babilon, by the water of Sody. Whiche when they herd it, wept, fasted, and prayed before
B the Lord. They made a collection also of money, accordyng to euery mannes power, and sent it to Jerusalem vnto Joachim the sonne of Helchia, the son of Salom priest, with the other priestes and to all the people which were wyth hym at Jerusalem, what tyme as they had gotten the ornamentes of the temple of the Lord (that were taken away out of the temple) that they might bryngе theym agayne into the land of Juda, the tenth day of the moneth Siban: namely, syluer vesselles (which Sedechiah the sonne of Josiah kynge of Juda had made) after that Nabuchodonosor king of Babilan had taken Jechoniah, with all his princes, lordes, and all the people, and led them captiue from Jerusalem vn-
C to Babylon. And they sayd: Behold, Deu. 14c we haue sent you money, - to bye you Jer. 29b burnt offerynges and incense withall: make you vnleuened breade, and offer for sinne vpon the aulter of the Lorde
2 Ti. 2. b our God. * And praye for the prosperitie of Nabuchodonosor kyng of Babilon, and for the welfare of Balthasar his sonne: that their dayes may be vppon earthe, as the dayes of heauen: that God also may geue vs strengthe and lightē our eyes, that we may liue vnder the defēce of Nabuchodonosor kyng of Babylon, and vnder the protection of Balthasar hys sonne: that we may longe do them seruice, & kynd fauour in their sight. Pray for vs also vnto the Lorde oure God, for we haue sinned against the Lord our God and vnto thys daye is not hys wrath turned yet away from vs. And se that ye rede this boke (which we haue sēt vnto you to be rehearsed in the temple of the Lorde) vpon the hye dayes, and
D at time conuenient. Thus shal ye say: Dani. 9a * The Lorde our God is ryghteous, but we are worthye of confusion and shame: lyke as it is come to passe thys daye, vnto all Juda, and to euery one that dwelleth at Jerusalem: to oure kynges, princes, priestes, prophetes, and to our fathers. We haue sinned before the Lorde our God, we haue not put our truste in hym, nor geuen hym credence, we haue not obeyed him, we haue not herkened vnto the voyce of the Lord our God, to walke in the cō-maūdementes that he gaue vs. Sens the daye that he brought oure forefathers out of the lande of Egypt vnto this present day, we haue bene euer a misbeleuing and an vnfaythfull people vnto the Lord our god: destroying our selues vtterly, & shrinking backe, that we shoulde not heare hys voyce.
* Wherfore ther ar com vpon vs gret plagues and dyuerse curses. Lyke as the Lord deuysed by Moyses his seruaunte: * whiche brought our forefathers out of the land of Egipt, to geue vs a lande, that floweth wyth mylke and hony, lyke as it is to see this day. Neuertheles, we haue not herkened vnto the voyce of the Lorde our God, accordyng to all the wordes of the prophetes, whom he sent vnto vs, and to oure rulers: but euery man folowēth hys owne mynde and wycked imaginacion, to offer vnto straunge gods, and to do euill in the sight of the Lord our God.

Leui. 26. Deu. 28 E Exod. 14

¶ The. ii. Chapter.

FOr the * which cause the Lorde A oure God hath performed his Dan. 8, b deuice, wherof he certifyeth vs, and our heades that ruled in Jerusalem: yea, and our kynges, our princes with all Israell and Juda. And such plages hath the Lorde brought vpon vs, as neuer came to passe vnder the heauen, like as it is fulfilled in Jerusalem, * accordyng as it is wrytten in Deu. 28e the lawe of Moyses: that a man shold 4 Re. 7. a eate the flesshe of hys owne sonne, and Tren. 3 b the flesshe of hys owne daughter. Moreouer, he hath deliuered them into the handes of all the kynges, that are round about vs (to be confounded and desolate) and scatered theym abrode in al landes and nations. Thus are we brought beneth and not aboue, because

because wee haue synned agaynst the
B Lord our God, and haue not ben obe-
Bar. 1.d dient vnto his voyce. * Therfore the
Lord our God is righteous, and wee
with oure fathers (as reason is, are
brought to open shame, as it is to see
this daye. And as for these plagues
that are come vppon vs all ready, the
Lorde hadde deuised theym for vs: yet
wold we not pray vnto the Lorde our
God, that we might euery man turne
from his vngodly wais. So the Lord
hath caused such plagues to come vp-
pon vs: for he is ryghteous in all hys
workes, which he hath commaunded
vs: whiche we also haue not done, nor
harkened vnto his voice, for to walke
in the commandements of the Lorde,
Dan. 9.c that he hath geue vnto vs. * And now
* Ex. 7.8 O Lord god of Israel, thou that * hast
9.10,11. brought thy people out of the lande of
12.13 14 Egypt with a mighty hand, with to-
kens and wonders, with thy greate
power and outstretched arme: & haste
gotten thy selfe a name, as it is come
to passe this day: O Lord oure God,
we haue sinned, we haue doone wic-
kedly, we haue behaued our selues vn
godly in all thy righteousnes. Turne
thy wrathe from vs (we beseech thee)
C for we are but a fewe left amonge the
T.ps. 6.e Hethen, where thou hast scattred vs.
* Heare our prayers (O Lord) & our
petitions, bryng vs out of captiuitie,
for thyne owne sake: Get vs fauoure
in the sight of them, which haue ledde
vs away: that al landes maye knowe
that thou art the Lord our God, & that
Israel and his generation calleth vp-
pon thy name. O Lord, looke downe
from thy holy house vpon vs, encline
Deu. 26.c thyne eare, and heare vs. * For the
Esa. 63.c dead that be gone downe to their gra-
Ps. 113. ues, and whose soules are out of their
bodyes, * ascribe vnto the Lord, ney-
ther praise nor ryghteous makynge:
but the soule that is vexed for the mul
titude of her synnes, which goeth on
heauyly and weakely, whose eies be-
gyn to faile: yea such a soule ascribeth
D prayse and ryghteousenesse vnto the
Lorde. O Lorde, we poure oute oure
prayers before thee, and require mer-
cye in thy sight, O Lord our God: not
for any godlines of our forfathers, but
because thou hast sent out thy wrathe
& indignation vpon vs: according as
thou didst threaten vs, by thy seruan-
tes the prophets, saying: * Thus saith Jer. 27.a
the Lord: Bow downe your shoulders
and neckes, and serue the king of Ba
bylon, so shal ye remain still in ỹ land
that I gaue vnto your fathers. If ye
wil not do this, nor heare the voice of
the Lord your God, to serue the kyng
of Babylon: I shal destroy you in the
cities of Juda, within Jerusalem &
without. I wil also take frō you the
voyce of myrth and the voyce of ioye,
the voyce of the brydegrome, and the
voice of the bride, & there shall no men
dwell more in ỹ land. But they wold
not herken vnto thy voyce, to doo the
kyng of Babylon seruice: and therfore
hast thou performed the wordes that
thou spakest by thy seruants the pro-
phets: namely, that the bones of oure
fathers shold be trāslated out of their
place. And lo, now are they layde out
in the heate of the son, and in the colde
of the nyghte, and dead in greate my-
serye, with hunger, with swearde,
with pestilence, and are cleane caste
forthe. As for the temple, wherin thy
name was called vpon, thou hast laid
it waste, as it is to se this day: and that
for the wickednes of the house of Is-
raell, and the house of Juda. O Lord
our God, thou hast intreated vs after
all thy goodnes, & according to al that
great louinge mercy of thyne, like as
thou spakest by thy seruant Moses, in
the day when thou dydst cōmand him
to write thy law before the childrē of
Israel, saying: * If ye will not hear- Deu. 4.d
ken vnto my voice, then shal this gret and. 28.
multitude be turned into a very small
people, for I wil scatter them abrode.
F Notwithstanding, I am sure ỹ thys
folk wil not here me: for it is an hard
necked people. But in ỹ land of theyr
captiuitie, they shal remēbre them sel-
ues, & lerne to know, ỹ I am the lord
theyr God, when I geue theym an
hart to vnderstand, and eares to here.

Then

Then shall they praise me in the land of their captiuitie, and think vpon my name. Then shal they turne them frō their hard backes, and from their vngodlynes. Then shall they remembre the thynges, that happned vnto theyr forefathers, whyche synned agaynste me. Do wyll I bryng theim agayne into the land, which I promised with an othe vnto their fathers: Abraham, Isaac and Jacob: and they shalbe lordes of it: yea I wil increase them, and not minysh them. * And I will make an other couenaunt with them: suche one as shall endure for euer: namely, that I wil be their GOD, and they shalbe my people: and I wil nomore driue my people the childrē of Israel, out of the land that I haue geuē thē.

Hebr. 8.c
Jach. 8 b
Apo. 21 b

¶ The. iii. Chapter.

AND now, O Lord almighty thou GOD of Israell, oure soule that is in trouble, & our spirite that is vexed, crieth vnto thee: Heare vs (O Lord) and haue pitie vpon vs, for thou art a mercyfull God: be gracious vnto vs, for we haue synned before thee. Thou endurest for euer, should we then vtterly perysshe? O Lord almyghty, thou God of Israell: Heare nowe the prayer * of the dead Israelites and of their chyldren whiche haue synned beefore thee, and not hearkened vnto the voyce of the Lord theyr God, for the whiche cause these plagues hang now vpon vs: O Lorde, remembre not the wickednesse of our forefathers, but thynke vppon thy power & name now at this tyme: for thou art the Lord our God, & thee (O Lord) wil we praise. * For thou hast put thy feare in our hertes, to the intent that we should call vppon thy name, and praise thee in our Captiuitie: and that wee myght turne frome the wickednes of our forfathers, that synned before thee. Beholde, we are yet this day in our captiuitie, wher as thou hast scattred vs to bee an abhomination, curse, and synne: * lyke as it happened vnto our fathers also, because of all theyr wickednes and departynge from thee. O Israell heare the commaundements of lyfe, ponder them wel with thyne eares, that thou mayste learne wisedome. But howe happeneth it Israel, that thou arte in thyne enemies land? thou art waxen old in a strange countrey, and defyled with the dead. Why arte thou become lyke them, that go down to their graues? Euen because thou hast * forsaken the welle of wysedome. For yf thou haddest walked in the waye of God truely, thou shouldest haue remained styll safe in thyne owne land. * O learne then where discretion is, where vertue is, where vnderstandinge is, that thou mayste knowe also from whens cometh * long lyfe, a necessary liuing, the light of the eies and quietnesse. Who euer founde oute her place? or who cam euer into her treasures? Where are the Princes of the Heathen become, & suche as ruled the beastes vpon the earthe? They that had theyr pastyme with the fowles of the aire, they that hoorded vp siluer & gold (wherin men trust so much) and made no end of their gathering? What is becom of them that coyned syluer, and were so carefulle, and coulde not bryng theyr workes to passe? They be rooted out, & gon downe to hell, & other mē are come vp in their steades. Yong men haue sene light, & dwelt vpon earth: but the way of reformatiō haue they not knowē, nor vnderstand the pathes thereof: neither haue theyr childrē receaued it, yea, right far is it from thē. It hath not bē herd of in the lande of Canaan, neither hath it bene sene at Themā. The Agarens sought after wisedome, but ỳ which is erthly like as the marchants of the land do. They of Theman are comming also, and they labour for wisedom and vnderstanding: but the way of true wisdom they know not: neither doo they think vpon the pathes therof. O Israel, how great is the house of God? and how large is the place of his possession? * Great is he, and hath none ende, yea, and vnmeasurable, what is

Deut. 4. f
Ie. 23. b

become of thole famous gyantes, that
wer so great of bodies, and so worthy
men of warre? Those had not the lord
chose, neither haue they found ꝑ way
of reformation, therfore wer they de-
stroyed: and for so muche as they had
no wisedome, they perished because of
their foolishnesse. who hath gone vp
into heauen, to take wysedome there,
and brought her downe from the clou-
des? who hathe gone ouer the sea to
fynde her, and hathe chosen her aboue
golde, and so brought her hyther? No
man knoweth the ways of wisdome,
neither is there any that can seke oute
her pathes. But he that wotethe all
thinges, knoweth her, & he hath fou-
de her oute wyth hys foreknowledge.
Gen. 1.d This same is he, which prepared the
earthe at the beginnynge, and fylled it
with all maner of foules and beastes.
Iosu. 1.c when he sendeth out the light, it go-
Esa. 38 b eth: and when he calleth it again, it o-
Eccl. 46. beyeth hym wyth feare. The starres
kepe their watche, & geue their light,
yea, and that gladly. when he calleth
theym, they say: Here we be. And soo
Ps. 148a with cherefulnes, they shew light vn
Deu. 4.a to him that made them. This is our
God, and there shall none other be cō-
pared vnto hym. It is hee that hathe
found out all wisedom, and hath geue
John. 1a her vnto Iacob his seruant, & to Is-
1. Joh. 1 raell his beloued. Afterward, dyd he
shew him self vpon earth, and dwelte
amonge men.

The.iiii. Chapter.

THis is the boke of the comman
dements of God, and the lawe
that endureth for euer. All they
that keepe it, shall comme to lyfe: but
suche as forsake it, shall comme to
deathe. Tourne thee O Iacob, and
take holde of it: walke by this waye
thorowe his brightnes & shine. Geue
not thyne honour to another, and thy
worshyp to a straunge people. O Is-
Ps. 93. b rael, how happy are we, seyng that
God hath shewed vs suche thynges as
are pleasaunt vnto hym? Be of good
1. re. 17 d chere, thou people of God, O thou an
and. 25. cient Israel, how are ye solde a-
mong the Heathen: howbeit not for
your vtter destruction: but because ye
prouoked God the lord to wrathe and
displesure, therfore were ye deliuered
vnto your ennemies: for ye displeased
the euerlastynge God that made you,
offeryng vnto deuyls, and not to god.
Yee haue forgotten hym that brought
you vppe, and youre nourse haue yee
greued, O Ierusalem. whenne thee
sawe that the wrath of GOD was
commyng vppon you, she sayd: Hear-
ken O ye that dwelle aboute Syon,
for God hath brought me into a great
heauynesse, and why? I see the capti-
uitie of my people, of my soonnes and
daughters, whyche the euerlastynge
GOD wyll bryng vpon them. With
ioye dyd I nourysshe theym, but now
must I leaue them with weppyng and
sorow. Lette no man reioyce ouer me
wydowe and forsaken: which for the
synnes of my chyldren am desolate of
euery man. For why? they departed
from the lawe of God: they wold not
know his rightcousnes, nor walke in
the way of hys comaundementes: and
as for the pathes of the truth and god
lynesse, they hadde no luste to goe in
them. O ye dwellers aboute Syon:
come, and let vs call to remembraunce
the Captiuitie, that the euerlastynge
God hath brought vppon my sonnes
and my daughters. He hath brought
a people vpon them from farre, an vn-
curteous people, and of a strange lan-
guage: whiche neither regard the old,
nor pitie the yong. These haue caried
away the deere beloued of my wido-
wes, leauyng me alone, bothe desolate
and childlesse. But alas, what can I
help you? Now he that hath brought
these plagues vppon you, deliuer you
also from the hands of your enemies.
Go your waye (O my children) goe
your way: for I am desolate and for-
saken. I haue put of the clothynge of
peace, and put vppon me the sack cloth
of prayer, and for my tyme I wil call
vppon the moste Hyest. Bee of good
cheare, O my children, crye vnto the
Lorde, and he shall deliuer you frome
the power of ꝑ princes, your enmies.

For

For verely, I haue euer a good hope of your prosperous health: yea, a very gladnes is come vpon me from the holye one, because of the mercye that ye shall haue of oure euerlastyng Sauioure. With mournynge and weppynge did I let you go fro me, but with ioye and perpetuall gladnes, shall the Lord bryng you agayne vnto me. Lyke as the neyghbours of Sion sawe youre captiuitye from God: Euen so shall they also see shortely youre healthe in God, whiche shall come on you with great honoure and euerlastyng worshyp. O my children, * suffer pacientlye the wrathe that shall come vppon you. For the enemye hath persecuted thee, but shortely thou shalt see his destruction, and shalt treade vppon hys necke. My derlings haue gone rough hard wayes, for they are led awaye as a flocke that is scatered abrode wyth the enemyes. But be of good conforte (O my chyldren) and crye vnto the Lorde: For he that led you away, hath you yet in remembraunce: and lyke as ye haue bene mynded to swarue from your God, * so shal ye now endeuour your selues ten tymes more, to turne agayn & to seke him. For he that hath brought these plages vpon you, shall bryng you euerlastyng ioye agayn to your health. Take a good herte vnto thee, O Jerusalē: for he which gaue the ỳ name, exhorteth ỳ so to do * The wycked doers that nowe put thee to trouble, shall perish: and such as haue reioyced at thy fall, shalbe punished. The citys whom thy children serue, and that haue caryed away thy sōnes, shall be correcte. For lyke as they be nowe glad of thy decaye (and reioyse at thy fall) so shall they mourne in their owne destruction. The ioye of their multitude shall be taken away, and their cheare shall be turned to sorowe. For a fyre shall fall vpon them from the euerlasting God long to endure: and it shalbe inhabited of deuils for a great season.

2.kk.16.b

Esa.55.b

Jer.50.a

¶ The. b. Chapter.

O Jerusalem, loke about the toward the East, and behold the ioy that commeth vnto the frō God. For lo, thy sonnes (whom thou hast forsaken, and that were scatred abrode (com gathered together, from ỳ east and west reioysyng in the worde of the holye one, vnto the honoure of God. Put of thy mournynge clothes (O Jerusalem) and thy sorowe, and deck thee with the worshyp and honoure that commeth vnto thee from God, with euerlastynge glorye. God shal put the garment of righteousnes vpon thee, and set a crowne of euerlastyng worshyp vpon thyne heade: for vpon the will God declare his brightnesse, that is vnder the heauen. Yea, an euerlastyng name shalbe geuen the of God, with peace of righteousnes, and the honoure of Gods feare. Aryse, O Jerusalem, stand vpō hye: loke about thee toward the easte, and beholde thy children gathered from the East, vnto the weste, whiche reioyce in the holye word, hauyng God in remembrance. They departed from the one fote, and were led away of their enemyes: but nowe shall the Lorde bryng them caryed with honoure, as chyldren of the kyngdome. For God is purposed to bryng downe all stout mountaynes, yea, and all hye rockes, to fyll the valleys, and so to make theym euen with the ground: that Israell may be diligent to ryue vnto the honour of God. The woddes and all pleasaunt trees shall ouershadow Israell, at the commaundemente of God. For hyther shall God bryng Israell with toyfull mirth, and in the light of his maiesty: with the mercy and righteousnes, that commeth of him selfe.

¶ The. bi. Chapter.

BEcause of the synnes that ye haue done agaynst God, ye shal be * led away captiue vnto Babylon, euen of Nabuchodonosor the kynge of Babylon. So when ye be come into Babylon, ye shall remayne there manye yeares, and for a longe season: namelye seuen generacions: and

Jer.25.b

and after that will I bring you away peaceably from thence. Nowe shal ye see in Babilon, goddes of golde, of syluer, of wood and of stone, borne vpon mens shoulders, to cast out a fear vnto the heathen. But looke that ye do not as the other: be not yee afrayde, and let not the feare of them ouercome you. Therfore, whan ye see
B the multitude of people worshipping them behinde and before, saye yee in
Deu. 6. c your hertes: O Lord, * it is thou that oughtest onely to be worshypped.
Myne aungel also shalbe with you, and I my selfe will care for your soules. As for the tymber of those gods, the carpenter hath polished them. Ye, guited bee they and layed ouer with syluer, yet are they but vayne thinges and can not speake. Lyke as a wench that loueth peramors is trimly deckt, euen so are these made and hanged with gold. Crownes of gold vereiye haue their goddes vpon their heades: so the priestes them selues take gold and siluer from them: and putte it to their owne vses, yea, they geue of the same vnto harlottes, and trym their whoores withal: againe, they take it from the whores, and decke their god-
Ier. 10a des therewith. * Yet canne not these goddes deliuer them selues from rust and mothes. When they haue couered them with clothinge of purple, they wype their faces for the duste of the temple, wherof there is much among them. One hath a scepter in his hand as though he wer iudge of the countrye: yet can he not slea such as offend him. Another hath a sword or an axe in hys hande, for al that is hee neyther able to defend him selfe from battayle, nor from murtherers. By thys yee
C may vnderstand, that they be no goddes: therfore see that ye neyther worshyp them, nor feare them. For lyke as a vessel that a manne vseth, is nothing worth when it is broken, euen so is it with their goddes. Whā they be set vp in the temple, their eyes bee full of duste throughe the feete of those that come in. And lyke as the doores are shut in round about vppon hym that hath offended the kyng. Or as it were a deade bodye kepte beside the graue: Euen so the priestes keepe the doores with barres and lockes, leaste their goddes bee spoiled with robbers. They set vp candels before the (yea verely and that manye) whereof they can not see one, but euen as blockes, so stande they in the temple. It is sayd, that the serpentes and woormes, which com of the earth, gnawe out their heartes, eatinge them and their clothes also, and yet they feele it not. Their faces are blacke thorough the smoke that is in the temple. The
D oules, swalowes, and birdes flye vpon them, yea and the cattes runne ouer their heades. By this ye may bee sure that they are not goddes, therefore feare them not. The golde that they haue, is to make them bewtiful: for al that, except some body dyghte of their rust they wil geue no shine: and whan they were caste into a fourme, they felte it not. They are boughte for money, and haue no breath of lyke
Sap. 4 swythin them. * They must be borne vpon mennes shoulders, as those that haue no fete: wherby they declare vnto men, that they be nothing worth. Confounded be they then that wor-
Ps. 11 shyppe them, for yf they fall to the grounde, they canne not ryse vppe agayne of them selues. Yea though one helpe them vp, and set them ryghte, yet ar they not able to stand alone, but must haue proppes to set vnder them lyke dead men. As for the thynge that is offered vnto them, their Priests sell it, and abuse it, yea, the priests wyues take therof: but vnto the sick & poore, they geue nothynge of it, the women with chyld and the menstruous lye handes of their offrynges. By this ye may be sure, that they are no goddes, therfore be not ye afrayd of the. From whens commeth it then, that they be called gods? The women sytte before the gods of syluer, gold, and woodde, and the priestes syt in their temples, hauyng open cloathes, whose heades and beardes are shauen, and haue nothynge vppon their heades, roaryng

and

and cryinge vpon their gods, as men
E do at the feast when one is dead. The
priestes also take away the garmētes
of the ymages, and decke their wyues
and chyldren withall. Whether it be
good or euyll that anye man do vnto
them, they are not able to recompence
it: they can neyther set vp a kynge nor
put him downe. In lyke maner they
may neyther geue ryches, nor reward
Eccl. 5.a euyll. ✱ Though a man make a bowe
vnto them and kepe it not, they wyll
not require it. They can saue no man
from death, neither deliuer the weake
frō the myghty. They can not restore
a blynde man to hys syghte, nor helpe
anye man at his nede. They can shew
no mercy to the widdow, nor do good
to the fatherles. Their gods of wod,
stone, golde, and syluer, are but euen
as other stones, that be hewen of the
mountayn. They that worshipp them,
shalbe confounded. Howe sholde they
then be taken for goddes? Yea, howe
dare men call them gods? And though
the Chaldees worshypped them not,
hearynge that they were but domme,
and coulde not speake: Yet they them
selues offer vnto Bell, and woulde
fayne haue him to speake: as who say,
they coulde fele, that maye not moue.
But when these men come to vnder-
standyng, they shall forsake them, for
F their gods haue no feling. A great sort
of wemen gyrde with coardes, syt in
the stretes, and burne Olyue beryes.
Nowe if one of them be conueyed a-
waye, and lye with anye such as come
by: she casteth her neyghboures in the
teeth, because she was not so worthe-
lye reputed, nor her coarde broken.
Whatsoeuer is done for them, it is but
in bayne and losse. Howe may it then
be thought or said, that they are gods?
Carpenters and goldesmythes make
them, neither be they any other thing
but euen what the workeman wyll
make of them. Yea, the goldesmythes
them selues that make them, are of no
longe continuaunce. Howe sholde
then the thinges that are made of thē,
be goddes? Mayne therefore are the
thynges (yea, verye shame is it) that
they leaue behind them for their po-
sterity. For as sone as there commeth
any warre or plague vpon them, then
the priestes ymagine, where they may
hyde them selues with them. Howe
can men thinke thē, that they be gods,
which nether may defend themselues
from warre, nor delyuer theym frome
myssfortune? For seyng they be but of
wood, of stone, of syluer and of golde:
all people and kynges shall knowe
hereafter, that they be but vaine thin-
ges: yea, it shalbe openly declared, that
they be no goddes: but euen the wor-
kes of mennes handes, and that God
hath nothing to do with them. (It is
manyfest then that they are no gods,
but the workes of mens handes, and
no worke of God in theym.) They
can set no kyng in the lande, nor geue
rayne vnto menne. They can geue no
sentence of a matter, neyther defende
the lande from wronge. For they are
not able to do so much as a crow, that
flyeth betwyxte heauen and earthe.
When there happeneth a fire into the G
house of those goddes of woode, and
syluer, and of golde, the priestes wyll
escape and saue theym selues, but the
goddes burne as the balkes therein.
They can not withstand any kyng or
battell: howe maye it then be thought
or graunted, that they be gods? More
ouer, these goddes of wodde, of stone,
of golde, and syluer, may neyther de-
fend themselues from theues nor rob-
bers: yea, the very wycked are stron-
ger then they. These strype them out
of their apparell, that they be clothed
withall, these take their golde and sil-
uer from them, and so get them away:
yet can they not helpe theym selues.
Therfore it is muche better for a man
to be a kynge, and so to shewe his po-
wer: or els a profytable vessell in a
house: wherin he that occupyeth it, might
haue pleasure: yea, or to be a doze in a
house, to kepe such thynges safe as be
therin, then to such a dayn God. The
Sunne, the moone, and all the starres
seynge they geue their shyne & lyght,
are obedient, and do men good. When
the lyghtenyng glistreth, all is cleare

The wind bloweth in euery contry: and whan God commaundeth the cloudes to go round about the whole worlde, they doo as they are bydden, when the fyre is sent downe frō aboue, and commaunded, it burneth by hylles and woodds. But as for those goddes, they are not lyke one of these thinges, neyther in beawty, neyther strength. Wherfore men shoulde not thinke nor saye that they be goddes, seing they can neyther geue sentence in iudgement, nor do men good. ¶ For so much now as ye are sure that they be no goddes, then feare thē not. For they can neyther speake euil nor good for kinges. They can shewe no tokens in heauen, for the Heathen, neyther shine as the sonne, nor geue lyght as the Moone: yea, the vnreasonable beastes are better then they, for they can get them vnder the roofe, and do them selues good. So can ye be certifyed by no manner of meanes, that they be god des: therfore feare theym not. For lyke as a skarcrowe in a garden of herbs kepeth nothing, euen so are their goddes of woodde, of syluer and gold: and lyke as a whyte thorne in an orchard, that euery birde syt teth vpon: yea lyke as a dead body that is cast in the darke. Euen so is it with those goddes of woodde, syluer, and gold. By the purple & scarlet whiche they haue vpon them, and sone fadeth away, ye may vnderstande, that they bee no goddes: yea, they theym selues shalbe consumed at the laste, whyche shalbe a greate confusion of the land. Blessed is the godlye man, that hath no ymages, and worshypeth none, for he shalbe far from reproffe.

¶ The ende of the Prophet Baruch, whiche is not in the Canon of the Hebrue.

¶ The songe of the three childzen, which were put into the hote burning ouē. The comen translation redeth this song in the .iii. chap. of Daniel.

AND they walked in the middest of the flame, prayeng God and magnifying the Lord. Asarias stode by, and prayd on this maner. Euen in the middest of the fyre opened hee hys mouth, and sayde: Blessed be thou O Lord God of our fathers) right worthye to bee prayed and honoured is that name of thyne for euermore: for thou art ryghteous in al the thynges that thou haste done to vs: Yea, faithful are all thy workes, thy waies are ryghte, and al thy iudgements true. In al the thynges that thou haste brought vpon vs, and vpon the holye Citie of oure fathers (euen Jerusalem) thou haste executed true iudgemente: yea accordyng to ryghte and equity haste thou brought al these thinges vpon vs because of our sins. For we hy: we haue offended, and done wickedly, departinge from thee: • In all thynges haue wee trespassed, and not obeyed thy commaundements, nor kept them, neyther done as thou haste bydden vs, that we myghte prospere. • Wherfore, al that thou haste brought vpon vs, and euerye thinge that thou haste done to vs, thou haste done theym in true iudgement: As in deliuerynge vs into the handes of oure ennemies, among vngodly and wicked abhominations, and to an vnryghteous king yea, ye most frowarde vpon earth. And now we may not open our mouthes, we are becom a shame and reproffe vnto thy seruauntes, and to theym that worshyp thee. Yet for thy names sake (we beseech the) geue vs not vp for euer, breake not thy couenaunte, and take not awaye thy mercye from vs: for thy beloued Abrahams sake, for thy seruaunte Isaacs sake, and for thy holye

Dan. 9.d

Bar. 3.b

holy Israels sake. To whome thou
Ge.15.c. hast spoken and promised * that thou
wouldest multiplye their sede as the
starres of heauen, and as the sand that
lyeth vpon the sea shore. For we (O
Lord) are become lesse then anye peo-
ple, and be kept vnder thys daye in all
the world, because of our synnes. So
that nowe wee haue neither prynce:
duke, prophet, burnt offring, sacrifice,
oblation, incense, nor sanctuary before
thee. Neuertheless, in a contrite hert
and an humbled spirit let vs be receaue-
ued, that we may obteyne thy mercy.
Like as in the burntofferinge of ram-
mes and bullockes, and lyke as in
thousandes of fat lambes, so let oure
offring be in thy syght thys day, that
1 Pet.2.a it maye please thee, * for there is no
confusion vnto them, that putte their
trust in thee. And now we folow thee
wyth al our hearte, we feare thee, and
seke thy face. Putte vs not to shame,
but deale wyth vs after thy louynge
kyndnes, and accoding to the multi-
tude of thy mercyes. Delyuer vs by
thy miracles (O LORDE) and
gette thy name and honoure: that all
they which do thy seruantes euil, mai
be confounded. Let theim be ashamed
through thy almyghty power, and let
their strengthe bee broken: that they
may knowe, howe that thou only art
the Lord God, and honor worthy thro
rough out al the world. And the kyn-
ges seruantes that put theim in, ceas-
sed not to make the ouen hote wyth
wylde fyre, dyre strawe, pitch and fag
gottes, so that the flame went oute of
the ouen vppon .a.xlix. cubites: yea, it
toke away and brent vp those Caldes
that it gat hold vpon beside the ouen.
But the Aungel of the Lorde came
downe into the ouen to Asarias, and
his felows, and smote the flame of the
fyre oute of the ouen, and made, ꝑ mid-
dest of the ouen as it had beene a colde
wind blowing: so ꝑ the fyre neyther
touched them greued them, nor did thē
hurt. Then these thre (as oute of one
mouth) praysed, honoured, and blessed
Exo.4.b God in the fornace, saying: * Blessed
be thou, O Lord, God of our fathers,
for thou art prayse and honour wor-
thy, yea and to be magnifyed for euer-
more. * Blessed bee the holye name of Psa.72.8
thy glory, for it is worthy to be pray-
sed, and magnifyed in al worldes.
Blessed be thou in the holy temple of
thy glorye, for aboue al thinges thou
art to be praysed, yea, and more then
worthy to be magnifyed for euer.
Blessed bee thou in the throne of thy
kyngdom, for aboue al, thou art wor-
thy to be wel spokē of, and to be more
then magnifyed for euer. Blessed bee
thou, that lookest throughe the deepe,
and syttest vppon the Cherubins: for
thou art worthy to be praised, and a-
boue al to be magnified for euer. Bles-
sed be thou in the fyrmament of heuē,
for thou art prayse and honour wor-
thy for euer.

O al ye workes of the Lord, speake
good of the Lorde: prayse him and set
him vp for euer,

Psa.102 * O ye aungels of the Lord, speake
good of the Lorde, prayse him, and set
him vp for euer.

O ye heauens, speake good of the
Lord, praise him, & set him vp for euer.

O al ye waters that be aboue ꝑ fyr
mamente, speake good of the Lorde:
praise him and set him vp for euer.

O al ye powers of the Lord: speak
good of the Lorde, prayse him, and set
him vp for euer.

O ye sun and Moone, speak good Psa.148
of the Lord, prayse him and sette hym
vp for euer.

O ye starres of heuē, speke good of ꝑ
lord, praise him, & set him vp for euer.

* O ye showers and dewe, speake
good of the Lorde, prayse hym and set Psa.136
hym vp for euer.

O all yee wyndes of God, speake
good of the Lorde, prayse hym and set
hym vp for euer.

O ye fyre and heate, speake good of
the Lorde, prayse hym, and sette hym
vp for euer.

O ye wynter and Sommer, speake
good of the Lorde, prayse hym, and set
hym vp for euer.

O ye dewes and frostes, speke good
of the Lorde, prayse hym, and sette

him vp for euer.

O ye frost and colde, speake good of the Lord: prayse him, and sette him vp for euer.

O ye yse and snowe speake good of the Lord: prayse hym, and sette hym vp for euer.

O yee nyghtes and dayes: speake good of the Lorde: prayse hym, and set him vp for euer.

O yee lighte and darkenes, speake good of the Lord: prayse him, and sette him vp for euer.

O ye lyghtnings and cloudes speak good of the Lord: prayse him, and sette him vp for euer.

O let the earth speake good of the Lord: yea let it praise him, and set him vp for euer.

O ye mountaynes & hylles, speake good of the Lorde: prayse him, and set hym vp for euer.

O al ye grene thynges vppon the earth, speake good of the Lord: prayse him, and set him vp for euer.

O yee welles, speake good of the Lorde: prayse him, and set him vp for euer.

O ye seas and floudes, speake good of the Lord: prayse him, and sette hym vp for euer.

O ye whales and al that moue in the waters, speake good of the Lorde: prayse him, and set him vp for euer.

O all yee foules of the aire, speake good of the Lorde: prayse him, and set him vp for euer.

O al ye beastes and cattell, speake good of the Lord, prayse him, and sette him vp for euer.

O ye children of men, speake good of the Lord, praise him and set him vp for euer.

O lette Israell speake good of the Lorde: prayse hym, and set him vp for euer.

O ye priestes of the Lorde, speake good of the Lord, prayse him, and sette him vp for euer.

Psa.113 * O ye seruantes of the Lord, speak good of the Lorde, prayse him, and sette hym vp for euer.

O yee spirites and soules of the ryghteous, speake good of the Lorde: prayse him, and set him vp for euer.

O ye holy and humble men of hert, speake ye good of the Lorde, praise ye him and set him vp for euer.

O Ananias, Azarias, and Misael, speake ye good of the Lord: prayse yee hym, and set him vp for euer. * which hath delyuered vs from the hel, kepte vs from the hande of death, rydde vs frō the myddest of the burning flame and saued vs euen in the middest of the fyre. Jer.20.

* O geue thankes therefore vnto the Lorde: for he is kynde harted, and hys mercy endureth for euer. Psa.117

O al deuout men, speake yee good of the Lord, euen the God of all goddes: O prayse him, and geue hym thankes, for hys mercye endureth world wythout end.

☞ The ende of the songe of the three children.

¶ The story of Susanna which is the thirteenth Chapter of Daniel, after the Latin.

There dwelt amanne in Babilon called Joachim, that tooke a wyfe, whose name was Susanna, the daughter of Helkya, a very fayre woman and suche one as feared God. Her father and her mother also were godlye people, and taught their daughter accordyng to the law of Moyses. Now Joachim (her husband) was a greate ryche manne, and had a fayre orchard ioyning vnto hys house. And to hym resorted the Iewes cōmenly, because he was a man of reputation amonge them. The same yere wer there made two Iudges, such as the Lorde speaketh of: All the wyckednes of Babylon, commeth from the elders, that is from the iudges, which seeme to rule the people. These came ofte to Joa-

chims houſe, and all ſuche as had any thyng to doo in the law, came thither vnto theym. Nowe when the people came agayne at after noone, Suſanna wente into her huſbandes orcharde to walke. The elders ſeeyng thys, that ſhe went in dayly, and walked: they bourned for luſt to her, yea they were almoſte out of their wittes, and caſte downe their eies, that they ſhould not ſee heauen, nor remembre, that God is a righteous Iudge. For they were bothe wounded with the loue of her, neither durſte one ſhewe another his greſe. And for ſhame, they durſte not tell her their inordinate luſt, that they would fayn haue had to do with her. Yet they layde wayte for her earneſtly from day to daye, that they myghte (at the leaſt) haue a ſyght of her. And the one ſayde to the other: Vp, let vs go home, for it is diner time. So they went their way from her. When they returned agayne, they came together, enquirynge oute the matter betwixte themſelues: yea, the one told the other of his wycked luſt. Then appoynted they a tyme, when they myghte take Suſanna alone. It hapned alſo, that they ſpyed oute a conueniente tyme, when ſhe went foorthe to walke (as her maner was) and no bodye with her, but two maydens, and thoughte to waſhe her ſelfe in the gardein, for it was an hotte ſeaſon: And ther was not one perſone there, except the two elders, that had de hydde them ſelues to behold her. So ſhe ſayd to her maidens, Go fet me oyle & ſope, and ſhut the orchard dooze, that I maye waſhe me. And they dyd as ſhe bad them, & ſhut the orchard dooze, and went out themſelues at a backe dooze, to fet the thyng that ſhe had commaunded: but Suſanna knewe not, that the elders lay there hid within. Nowe when the maidens wer gone forthe, the two elders gat thē vp, & ran vpō her, ſaying: Nowe the orchard doozes are ſhutte, that no man can ſe vs: we haue a luſt vnto thee, therefore conſent vnto vs, & lye with vs. If thou wylt not, we ſhall bryng a teſtimonial agaynſt the, that there was a younge felowe with thee, and that thou haſt ſent away thy maidens from thee for the ſame cauſe. Suſanna ſighed, & ſaide: Alas, I am in trouble on euery ſyde: Though I folow your mynd, it will be my deth, & if I conſent not vnto you, I can not eſcape your handes. Well, it is better for me, to fall into your hande without the dede dooyng, then to ſynne in the ſyght of the Lorde: and with that ſhe cryed out with a lowde voice: the elders alſo cried out againſt her. Thē ranne there one to the orcharde dooze, and ſmote it open. Nowe when the ſeruantes of the houſe heard the crye in the orcharde, they ruſhed in at the back dooze, to ſe what the matter was. So when the elders tolde theym, the ſeruantes were greatly aſhamed, for why? there was neuer ſuche a report made of Suſanna. On the morowe after, came the people to Ioachim her huſband, and the two elders came alſo, full of miſchenous imagination againſt Suſanna, to bryng her vnto deathe, and ſpake thus before the people: Sende for Suſanna, the daughter of Helcias, Ioachims wife. And immediately they ſent for her. So ſhe came with her father and mother, her children, and all her kynrede. Nowe Suſanna was a tender perſone, and meruailous fayre of face. Therefore the wycked men cōmanded to take of the clothes from her face (for ſhe was couered) that at the leaſte they myght be ſo ſatiſfied in her beauty. Thē her frendes, yea & all they that knew her, beganne to wepe. Theſe two elders ſtode vp in the myddeſt of the people, and layd their handes vpon the head of Suſanna, which wept, & loked vp toward heuen, for her hert had a ſure truſt in the Lord. And the elders ſaid: As we were walking in the orchard alone, this woman cam in with her two maydēs, whom ſhe ſent away from her, & ſparred the orchard dozes. With that, a yōg felow (which ther was hid) cam vnto her, and lay with her. As for vs, we ſtoode in a corner of the orcharde: And when we ſaw this wickednelle,

Exo. 2.a
2.re.11.a

Leui. 24.

we ran to her, and perceiued, that they had medled together. But we could not hold hym, for he was stronger thē we: Thus he opened the doore, & gat him away. Now when we had taken this woman, we asked her, what yong felow this was, but she wold not tell vs. This is ỳ matter, and we be witnesse of the same. The cōmon sort beleued theim, as those that were the elders and iudges of the people, and so they condemned her to death. Sulanna cried oute wyth a loude voice, and
Hebr. 4. c sayd: O euerlasting God, • thou sercher of secretes, thou that knowest al thynges afore they come to passe: thou wotest, that they haue borne false witnes against me: and beholde, I muste
C dye, where as I neuer dyd any suche things, as these men haue maliciously inuented agaynste me. And the Lorde heard her voyce. For whē she was led forth to death, the Lord rayled vp ỳ spirite of a yong child, whose name was Daniell, whyche cryed with a loude voyce: • I am clean from this blood. Then all the people turned theim towarde hym, & said: What meane these wordes, that thou hast spoken? Daniel stode in the middest of them, and said: Are ye suche fooles, O ye childzen of Israel, ỳ ye can not discern nor know the truth? Ye haue here condemned a daughter of Israel vnto deth, & know not ỳ truth. Wherfore, Go sit on iudgmēt againe, for they haue spoken false witnes against her. Wherfore the people turned again in all ỳ hast. And the elders (that is, the principall heades) said vnto him: Come, sit downe here amōg vs, & shew vs this matter, seyng God hath geuē thee as great honor as an elder. And Daniel said vnto them: • Put these two asyde, one from another, and then shal I heare thē. When they were put a sunder one from another, he called one of them, & saide vnto him: O thou old cankred carle, ỳ hast vsed thy wickednesse so long: thyn vngracious dedes which thou hast done afore, are now come to light. For thou hast geuen false iudgements, thou hast oppressed the innocent, & letten the guilty go free, where as yet ỳ Lord saith: • The innocent and rightous se thou slea not. Well than, if thou hast seene her, Tell me vnder what tree sawest thou them talking together? He answered: Under a Mulbery tree. And Daniel said: Very wel, now thou liest euen vpon thyne head. Lo the messanger of the Lord hath receaued the sentence of him, to cut thee in two. Then put he him aside, & called for the other, and sayde vnto hym: O thou seede of Canaan, but not of Juda: Fairnesse hath discerned thee, and lust hath subuerted thyne heart. Thus dealt ye afore with the daughters of Israel, and they (for feare) consented vnto you: but the daughter of Juda would not abyde your wickednesse. Now tel me than vnder what tree dydst thou take them, speakyng together? He answered: Under a pomgranate tree. Then sayd Daniell vnto hym: Very well, nowe thou lyest also euen vpon thyne head. The messanger of the Lord standeth waytyng with the sword, to cut the in two, and to slea you both. With that, all the whole multitude gaue a great shoute, and praised God, • which alway delyuered them that putt their truste in hym. And they came vppon the two Elders, (whome Daniell hadde conuicte wyth theyr owne mouthe: that they hadde geuen false wytnesse:) and dealt with them, euen lykewyse as they wouldе haue doone wyth theyr neyghbours: yea, they dyd • accordynge to the lawe of Moyses, and put theim to deathe. Thus the innocent bloodde was saued the same day. Then Helchiah and hys wyfe prayed G O D for theyr daughter Sulanna, wyth Joachim her husbande, and all the kynredde, that there was no dishonestie founde in her. From that daye forthe was Daniell hadde in great reputation in the syghte of the people. (And Kyng Astyages was layde wyth hys fathers, and Cyrus of Persia reygned in hys steade.)

¶ The ende of the story of Sulanna.

The

¶ The story of Bell, and of the Dragō, which is the fourtenth Chapter of Daniel, after the Latyn.

DAniel did eate at the kinges table, and was hadde in reuerence aboue all hys frendes. Ther was at Babilō an image called Bel, and there were spent vpō hym euery day .xii. cakes .xl. shepe, & fiue gret pots of wine. Him dyd the king worshyp him selfe, and went dayly to honoure him: but Daniel worshypped his owne God. And the kyng sayde vnto hym: Whye doest not thou worshyp Bel? He answered and sayde: Because I maye not worshyppe thinges that bee made wyth handes, but the liuinge God, whiche made heauen and earthe, and hath power vpon all flesh. The kyng sayd vnto him: thinkest thou not that Bel is a lyuing God? Dost seest thou not howe much he eateth & drinketh euery day? Daniel smiled, and sayde: O kinge, dysceaue not thy selfe, for this is but made of claye within, & of mettal wythout, neither eateth hee any thing. Thē the king was wroth, and called for hys priestes, and sayde vnto them: If ye tel me not whoe is thys, that eateth vp these expenses, ye shal dye: but yf ye can certifye mee that Bel eateth them, then Danyell shal dye, for he hath spoken blasphemy agaynst Bel. And Daniel sayd vnto the king: let it so be, according as thou haste salde: The priestes of Bel were lxx. besyde their wyues and chyldren. And the king went wyth Daniel into the temple of Bel. So Bels priestes sayd: Lo, we wil go oute, and set thou the meat there (O king) and poure in the wine: then shut the doze faste, and seale it wyth thyne owne signette: and to morowe when thou commest in, yf thou findest not that Bel hath eaten vp all, we wyll suffer death: or els Daniel, that hath lied vpon vs. The priestes thought theym selues sure ynough, for vnder the aultar they had a priuye entraunce, and there wente they in euer, and dyd eate vp what there was. So whan they were gone forth, the kinge set meates before Bel. Howe Daniel had commaunded hys seruauntes to dryngе ashes, and these he sifted throughoute al the temple, that the king might see. Then went they out, and sparred the doze, sealing it wyth the kinges signette, and so departed. In the nighte came the priestes wyth their wyues and chyldren (as they were wonte to do) and eate and dronke vp al. In the morning betymes at the breake of the day, the kyng arose, and Daniel with hym. And the king sayde: Daniell, are the seales whole yet? He answered: Yea (O king) they be whole. Howe as soone as he had opened the doze, the king loked vpon the aultare, and cryed wyth a loude voyce: Greate art thou O Bel, and with thee is no disceat. Then laughed Daniel, and held the kyng that he should not go in, and sayde: Behold the pauemente, marcke well, whose fotesteppes are these? The kynge sayde: I se the footesteppes of men, wemen and chyldre: therfore the king was angry, and toke the priestes wyth their wyues and chyldren, and they shewed him the priuye doores, where they came in, and dydde eate vp suche thynges, as were vpon the aulter. For the whiche cause the kynge slewe them. and delyuered Bel into Daniels power, which destroyed him and hys temple. And in that same place ther was a great dragon, whiche they of Babilon woorshypped. And the king sayd vnto Daniel: Saiest thou that thys is but a god of metall also? lo, hee liueth, he eateth and dronketh: so that thou canneste not saye, that he is no lyuyng God, therfore worshyppe him. Daniel sayd vnto the kinge: I wyll worshyppe the Lorde my God, for hee is the true lyuynge God. Geue me leaue, (O kynge) and I shal destroye this

Dragon

Dragon without swearde or staffe. The kynge sayde: I geue thee leaue. Then Daniel toke pitch fat and hearye wol, and dyd seeth them together, and made lompes therof: thys he put in the Dragons mouth, & so the Dragon burst in sonder: and Daniel sayd: lo there is he whom ye worshypped.

C When they of Babilon herd that, they toke great indignacion, and gathered them together agaynst the kyng, sayinge: The kyng is become a Jew and he hath destroyed Bell, he hath slayne the Dragon, and put the Priestes to death. So they came to the kyng, and sayde: let vs haue Daniell, or els we will destroy the & thyne house. Now when the kyng sawe that they rushed in so sore vpon hym, and that necessitie constrayned hym, + he delyuered Daniell vnto them: which caste him into the lyons denne, where he was syxe dayes. In the denne there were seuen lyons, and they had geuen them euery daye two bodyes & two shepe, which then were not geuen them, to the intent that they might deuoure Daniel.

Dani. 6 c

F There was in Jewry a Prophet called Habacuc, whiche had made potage, and broken bread in a depe platter, and was goyng into the field, for to bring it to the reapers. But the Aungell of the Lorde sayde vnto Habacuc: go cary the meate that thou haste into Babylon, vnto Daniell, which is in the lyons denne. And Habacuc sayde: Lorde, I neuer sawe Babylon: and as for the denne, I know it not. Then the Aungell of the Lorde toke him by the toy, and bare him by the heare of the head, and (thorow a mighty wynd) set him in Babylon vpon the denne. And Habacuc cryed, sayinge: O Daniell + thou seruaunt of God, haue, take the breakfast, that God hath sent the. And Daniell sayd: O God, hast thou thought vpon me? well, thou neuer fayleste the that lone thee. So Daniell arose, and dyd eate: and the Aungell of the Lorde set Habacuc in hys owne place agayne immediately.

1 Re. 17a

G Upon the seuenth daye the kyng wēt to bewepe Daniel: and when he came to the den, he loked in: and behold, Daniel sat in the myddest of the Lyons. Then cryed the kynge with a loude voyce, sayinge: Great art thou, O Lorde God of Daniell, and he drewe him out of the lyons denne. + As for those that were the cause of hys destruction, he dyd caste them into the denne, and they were deuoured in a momēt before his face. After this, wrote the kyng vnto all people, kynredes and tongues, that dweite in all countreys, sayinge: peace be multiplyed with you. My commaundement is in all the dominion of my realme: that men feare and stand in awe of Daniels God, + for he is the lyuyng God, which endureth euer: his kyngdome abydeth vncorrupt, and hys power is euerlastyng. It is he that can deliuer and saue: he doeth wonders and marueilous workes in heuen and in earth, for he hath saued Daniel from the power of the Lyons.

Dan. 6.c

Dan. 6.c

Luke. 1.c

¶ The ende of the storye of Bell.

The prayer of Manasses

king of Juda, when he was holden captiue in Babylon.

O Lorde Almyghtye, God of our fathers, Abraham, Isaac and Jacob, & of the righteous seede of them which haste made heauen and earth, with al the ornament therof, which haste ordeined the sea by the word of thy commaundement, which haste shut vp the depe, and haste sealed it for thy fearfull and laudable name, whiche all menne feare and tremble before the face of thy vertue, and for the anger of thy threatnyng, the which is importable to sinners. But the mercy of thy promes is great and vnsearcheable: for thou art the Lorde God moste hygh, aboue al the earth, longsuffring, and exceading mercyfull, and repentaunte for the malyce

malyce of men. Thou Lorde after thy goodnes hast promised repentaunce of the remissiō of synnes: and thou that art the God of the righteous, hast not put repentaunce of the righteous Abraham, Isaac, and Jacob, vnto them that haue synned agaynste thee: But because I haue synned aboue the number of the sandes of the sea, and that mine iniquities are multiplied, I am humbled with many bandes of yron, and there is in mee no breathynge, I haue prouoked thyne anger, and haue done euyll before thee, in committyng abhominacions, and multiplying offences. And nowe I bowe the knees of my herte, requiryng goodnes of the O Lord. I haue synned, Lord I haue synned, and knowe myne iniquitye. I desyre thee by prayer, O Lord forgeue me: forgene me and destroye me not with mine iniquityes, neyther do thou alwayes remember myne euyls to punyshe them, but saue me (whiche am vnworthy) after thy great mercy: and I will prayse thee euerlastyngly, all the dayes of my life: for all the vertue of heauen prayseth thee, and vnto thee belongeth glorie world without ende. Amen.

The fyrste boke of the Machabees.

The fyrste Chapter.

After that Alexander the sonne of Philippe, kynge of Macedonia wente forth of the lande of Cethim, and slewe Darius kynge of the Persians and Medes: It happened, that he toke greate warres in hande, wanne berye manye stronge Cyties, and slewe many kynges of the earth: goynge thorowe to the endes of the worlde, and gettynge manye spoyles of the people: In so muche, that the worlde stoode in greate awe of hym, *and therefore was he proude in hys herte. Nowe when he had gathered a mighty strong hoost, and subdued the landes and people with their princes so that they became tributaryes vnto hym: he fell sicke. And when he perceaued that he must nedes dye, he called for hys noble estates (whiche had bene broght vp with him of childzen) *and parted hys kyngedome amonge them, whyle he was yet alyue. So Alexander reygned. xii. yeare, and then dyed. After hys deathe fell the kyngdome vnto hys princes, and they obtayned it euery one in his rowme, and caused theym selues to bee crowned as kynges: and so dyd their childzen after them many yeres, and much wickednes increased in the worlde. Out of these came the vngracious rote, noble Antiochus the sonne of Antiochus the king (*which had bene a pledge at Rome) & he reygned in the. Cxxxvii. yeare of the empyre of the Grekes.

In those dayes went there out of Israel wicked men, which moued much people with their councell, sayinge: *Let vs go and make a couenant with the Heathen, that are round about vs: *for sence we departed from them, we haue had muche sorowe. So thys deuyse pleased them well, and certayne of the people toke vpon theym lycence to do after the ordinaunce of the Heathen. Then set they vp an open scole (at Jerusalem) of the lawes of the Heathen, and were nomore circumcised: but forsoke the holy Testamente, and ioyned them selues to the Heathē, *and were cleane sold to do myschefe.

So when Antiochus beganne to be mighty in hys kingdom, he wente about to obtayne the land of Egypt also, that he myghte haue the dominion of two realmes. *Upon thys entred he into Egypte with a strong hoofte, with charettes, Elephantes, horsmen and a great number of shippes, and beganne to warre agaynst Ptolomy the kyng of Egypte. But Ptolomy was afrayde of hym, and fled: and many of hys people were wounded to deathe.

Judi. 2. b

Dani. 7 a

1 Ma. 8 a

B

Deu. 7. a

Jer. 44. c

2. re. 22 b

1 mac. 5. a

Thus Antiochus wan many stroge cy
C ties, & toke away great good out of the
2mat. 5.c lande of Egipt. ✱ And after that Anti-
ochus had smytten Egypt, he turned
agayne in the .C.xliii. yere, and went
towarde Israell, and came vp to Je-
rusalem with a myghtye people, and
entred proudely into the Sanctuary,
and toke awaye the golden aulter, the
candlestycke and all the ornamentes
therof, the table of the shewbread, the
pouryng vessell, the chargers, the gol-
den spones, the vaile, the crown, & the
golden apparel of the temple, & brake
downe all. He toke also the syluer and
golde, the precious Jewelles, and the
secrete treasures that he founde. And
when he had taken awaye altogether,
he caused a great murther of men, & so
fulfylled hys malicious pryde, he de-
parted into hys owne lande. Thus
D there arose great heaupnes and myse-
rye in all the lande of Israell. The
prynces and the elders of the people
mourned, the ponge men and the may-
dens were defiled, and the fayre bew-
ty of wemen was chaunged: the bride
grome & the bryde toke them to mour-
nynge: the lande and those that dwelt
therein, was moued: for all the house
1mat. 5.a of Jacob was broughte to confusion.
✱ After two yeres the kynge sent hys
cheke treasure vnto the cytyes of Iu-
da, whiche came to Jerusalem wyth
a greate multitude of people, speaking
peaceable wordes vnto theym, but all
was dysceate: for when they had ge-
uen him credence, he fell sodenly vpon
1mat. 7.b the cyty, & smote it sore, and destroyed
much people in Israell. ✱ And when
he had spoyled the citye, he set fyre on
it, castyng downe houses and walles
on euerye syde. The wemen and their
chyldren toke they captyue, and led a-
way their catell. Then buylded they
the cytye of Dauid with a greate and
thicke wal, and with mighty towres
and made it a strong holde for theym.
Besyde all thys they set wicked peo-
ple and vngodly men to kepe it, stored
it with weapons and vitayles: gathe
red the goodes of Jerusalē, and layed
them vp there: thus became it a the-
uylshe castell. And thys was done to
laye wayte for the people that wente
into the Sanctuary, and for the cruel
destruction of Israel. Thus they shed
innocent bloode on euerye syde of the
sanctuarye, and defiled it. In so much
that the cytesēs were fayne to depart,
and the citye became habitacion of
straungers, being desolate of her owne
sede, for her owne natiues were fayne
Tob. 2.a to leaue her. ✱ Her Sanctuarye was
Jmos. 8b cleane wasted, her holye dayes were
turned into mourning, her sabbothes
were had in derision, and her honoure
brought to naught. Loke howe great
her glory was afore, so great was her
E confusion, and her ioye turned into so-
2mat. 6.a rowe. ✱ Antiochus also the kyng sent
out a commission vnto all hys kynge-
dome, that all the people shoulde be
one. Then they lefte euerye man hys
law, and all the Hethen agreed to the
commaundement of king Antiochus.
Yea, many of the Israelites consented
therunto, offerynge vnto Idoles, and
defilyng the Sabboth. So the kynge
Antiochus sent his messaūgers with
his commission vnto Jerusalem, and
to all the cityes of Juda: that they
should folowe the lawes of the Hea-
then, and forbad ether burnt offeryng,
meateofferyng or peaceofferynge to be
made in the temple of God, and that
there shold no Sabboth nor hye feast
day be kept: but commaunded, that the
Sanctuary and the holy people of Is
rael should be defiled. He cōmaunded
also, that there should be set vp other
aulters, temples and Idoles: to offer
vp swynes flesh, and other vncleane
beastes: that men shoulde leaue their
chyldren vncircumcised, to defile their
soules with all maner of vnclennesse
and abhominacions: that they myght
so forget the law, and chaunge all the
holy ordinaunces of GOD: and that
whosoeuer wolde not do accordynge
to the commaundemente of kyng An-
tiochus, shoulde suffer death. In lyke
maner commaunded he throwout all
his realme, and set rulers ouer the peo
ple, for to compell theym to do these
thynges, commaundinge the cyties of

Juda

Juda to doo sacrifyce vnto Idolles. Then went the people vnto the heathen by heapes, forsoke the lawe of the Lorde, and commytted muche euyll in the lande: yea, and chaced oute the secrete Israelites, which had hyd them selues in corners and preuye places. The.xv. day of the moneth Casleu, in the.C.xlv. yere, set kynge Antiochus an abhominable Idoll of desolacion vpon the alter of God, and they buylded alters throughout all the cities of Juda on euery syde, before the doores of the houses, and in the stretes: wher Jer.36.c they brent incense, and dyd sacrifyce. And as for the bokes of the lawe of God, they brente them in the fire, and rente theym in peces. Whatsoeuer he was that had a boke of the Testamēt of the Lorde found by hym, yea, whosoeuer endeuoured hymselfe to keepe the lawe of the Lord, the kynges commaundemente was, that they shoulde put hym to deathe. And thorowe hys auctoritie they executed these thinges G euery moneth, vpon the people of Is- 2mat.9 b rael that were founde in the cityes. The fyue and twenty day of the moneth what time as they dyd sacrifyce vppon the aulter (whiche stode in the steade of the aulter of the Lorde) accordynge to the commaundemente of kyng Antiochus, they putte certayne wemen to deathe, whiche had caused their chyldren to be circumcised: Not only that, but they hanged vp the children by the neckes thorowout al their houses, and slewe the circumcysed of them. Yet were ther many of the people of Israell, whiche determined in them selues, that they wolde not eate vncleane thynges: but chose rather to suffer deathe, then to be defyled with vncleane meates. So because they wolde not breake the blessed lawe of God, they were cruellye slayne. And this great tirānny increased very sore vpon the people of Israell.

¶ The.ii. Chapter.

IN those dayes there dyd stand vp one Mathathias the sōne of Simeon the Priest (out of the kynred of Joaris) from Jerusalem, and dwelt vpon the mount of Modin, and had fiue sonnes: John called Goddis: Simeon called Thasi: Judas otherwyse called Machabeus: Eleazar other wise called Abaron, & Jonathas, whose surname was Apphus. These sawe the euyll that was done among the people of Juda and Jerusalem. And Mathathias sayd: wo is me, alas that euer I was borne: to se this misery of my people, and the pitcous destruction of the holy citye: and thus to syt so styll, it beyng delyuered into the 1mat.2.b handes of the enemyes. Her Sanctuary is come into the power of strangers: her temple is, as it were a man that hathe loste hys good name: Her precious ornamentes are caryed away captyue. Her olde men are slayne in the stretes, and her yong men are fallen thorow the sword of the enemies. What people is it, that hath not some possession in her kyngdome? Or who hath not gotten some of her spoyles? All her glorye is taken awaye. She was a free woman, and now she is become an handemayden. Beholde our Sanctuary, our bewtye and honoure is wasted awaye, and defyled by the Gentyles. What helpeth it vs then to lyue? And Mathathias rent his clothes, he and his sonnes, and put sackclothe vpon them, and mourned very B sore. Then came the menne thyther which were sent of kyng Antiochus, to compell suche as were fled into the citye of Modin, for to do sacrifyce and to bourne incense vnto Idols, and to forsake the lawe of God. So many of the people of Israell consented & enclined vnto theym, but Mathathias and his sonnes remayned stedfaste. Then spake the commyssyoners of kynge Antiochus, and sayde vnto Mathathias: Thou arte a noble man, of hye reputacion and greate in thys Citye, hauynge fayre chyldren and brethren. Come thou therfore fyrste, and fulfyll the kynges commaundement, lyke as all the Hethen haue done, yea, and the men of Juda, and suche as remayne

at Jerusalem: so shalte thou and thy childzen be in the kinges fauour, and enriched wyth golde, siluer and great rewards. Mathathias answered and spake wyth a loude voyce: Thoughe al nations obey the king Antiochus, and fal away euery man from keping of ꝑ law of their fathers: though they consente to hys commaundementes, yet wyl I and my sonnes and my bzethzen, not fal from the lawe of our fa-
Acts. 5.b thers, God forbydde we shoulde, that swer not good for vs. that we should forsake the lawe and ordinaunces of God, and to agre vnto the commaundement of king Antiochus. Therfore we will do no suche sacrifyce, neyther
Pro. 4.c. breake the statutes of oure lawe, ne to go another way. And when he hadde spoken these wordes, there came one of the Jewes, whiche openlye in the syght of al, dyd sacrifyce vnto the I-
C dols vppon the aulter in the Citye of Modin, accordyng to the kinges commaundement. whē Mathathias saw this, it greued him at the hert, so that hys raynes shooke wythall, and hys wzathe kindled for verye zeale of the lawe. Wyth that, he start vp, and kylled the Jewe beside the aulter: Yea, and slewe the kynges commissioner, that compelled him to do sacrifice, and destroyed the aulter at the same time:
Nu. 25.b such a zeale hadde he vnto the lawe of God. like as Phinches did vnto Zā-bzi the sonne of Salomi. And Mathathyas cryed wyth a loude voyce thorough the citie, saying: Whoso euer is feruent in the law, & will kepe the co-
2 mac. 5.c uenant, let him folowe mee. So hee and hys sonnes fled in the mountaynes, and lefte al that euer they had in the citye. Many other godlye men also departed into the wildernes wyth their childzen, their wyues and their cattel, and remayned there: for the ty-
D ranny increased sore vpon thē. Nowe when the kinges seruauntes, and the host, which was at Jerusalem in the citye of Dauid, hearde that certayne men had broken the kinges commaundement, and were gone their waye to the wildernes into secrete places, and that there were many departed after them: they folowed vpon thē, to fyght agaynst theym in the Sabboth daye, and sayde: Wil ye yet rebel? Gette you hence, and do the commaundement of kinge Antiochus and yee shal liue. Iosu. 1.c.
They answered: We wil not go forth neyther wil we do the kinges commaundement, to defyle the Sabbothe day. Then beganne they to fyghte agaynst theym, neuertheleſſe they gaue them none other answere, nether cast they one stone at them, nor made fasse their preuy places, but sayd: we wyll dye al in oure innocencye, heauen and earth shal testify wyth vs that ye put vs to deathe wzongfully. Thus they fought agaynst theim vpon the Sabboth, and slewe both men and cattell, their wyues and their childzen, to the number of a thousande people. When Mathathias and hys frendes hearde thys, they mourned for theym ryghte sore, and saide one to another: If so be that we al dooe as our bzethzen haue done, and fyght not for oure liues and for the lawes agaynste the heathen: then shal they the sooner rote vs oute of the earth. So they concluded amōg them selues at the same tyme, saying: what soeuer hee bee that commeth to make battaile with vs vpon the Sabboth day, we will fyght against hym,
E and not dye al, as oure bzethzen that were murthered so haynously. Upon this cam the Synagoge of the Jewes vnto them strong men of Israell, all such as were feruent in the law. And al they that were fled for persecution came to helpe theym, and to stande by them. In so much that they gathered an hoste of men: and slue the wycked doers in their gelousye: and the vngodlye menne in their wzath. Some of the wycked fledde vnto the Heathen, and escaped. Thus Mathathyas and hys frendes wente aboute, and destroyed the aulters, and cyzcumcysed the chyldzenne, that hadde not yet receiued cyzcumcision: as manye as they founde wythin the costes of Israell: and folowed myghtelye vppon the chyldzenne of pryde,

and

and this act prospered in their hands: In so much, that they kept the law against the power of the Gentiles and the kynges, and gaue not ouer theyr dominion vnto wicked doers. After this, when tyme drewe on fast, that
F Mathathias should dye, he said vnto his sonnes: Nowe is pryde and persecution increased, now is the time of destruction and wrathfull displesure, wherfore (O my sonnes) be feruent in the law, and leopard your lyues for the Testament of the fathers: & cal to remembrance what actes our fathers dyd in theyr tyme, so shall ye receaue great honour & an euerlastyng name.
Iac. 1. d * Remembre Abraham, was not hee
Rom. 4 a founde faithfull in temptation, and it
Ge. 12. b was reckned vnto hym for righteous-
Heb. 11 d nes? Joseph, in tyme of hys trouble
Eccl. 44. kepte the commaundement, and was
Ge. 41. f made a lord of Egypt. * Phinees our
Nu. 25. c father was so feruent for the honor of
Eccl. 45 f God, that he obteined the couenaunt
Nu. 27. of an euerlastynge priesthode. * Josue
Josu. 1. a for fulfillyng the word of God, was
Nu. 14. a made the captaine of Israel. * Caleb bare recorde before the congregation, and receiued an heritage. * Dauid al-
1. Reg. 24. c so in his mercyfull kyndnes, obteined the throne of an euerlastynge kynge-
4. reg. 7. c dome. * Elias beynge zelous and feruent in the lawe, was taken vp into
Dan. 3. d heauen. * Hananias, Azarias, & Misael remained stedfast in faith, & were deliuered out of the fyre. In like ma-
Dan. 6. c ner * Daniel beyng vngilty, was sa-
G ued from the mouth of the lyons. And thus ye may consyder thorow out all
Heb. 11 b ages sence the worlde beganne, * that who so euer put theyr truste in God, wer not ouercome. * Feare not ye the
Mat. 10. Esa. 40 a & 51. c * wordes of an vngodly man. * For his glory is but dong & wormes: to day is
1. Pet. 1. he set vp, and to morow is he gone: for
Jac. 1. b he is turned into earth, and his memo-
Eccl. 14 b riall is come to naught. Wherfore (O
Psa. 26. c my sonnes, take good hertes vnto you and quite your selues like men in the lawe: for yf ye doo the thynges that are commanded you in the lawe of the Lord your God, ye shall obtaine great honour therin. And behold, I knowe that your brother Simon is a man of wisedome: see that ye geue eare vnto hym alway, he shall bee a father vnto you. As for Judas Machabeus, hee hath euer be mighty and strong from his youth vp: let hym be your captain & order the battail of the people: thus shal you bryng vnto you al those that fauour the lawe, and se that ye auenge the wrong of your people, and recompence the Heathen agayne, and apply your selues wholle to the commaundement of the lawe. So he gaue them his blessyng, and was layde by his fathers: and dyed in the. C. and. xlvi. yeare at Modin, where his sonnes buryed hym in his fathers sepulchre, and all Israell made greatte lamentation for hym.

The. iii. Chapter.

A Jos. ca. 8 9, lib. 12. Anti.

THen stode vp Judas Machabeus in his fathers steade, and all hys brethren healped hym: and so dydde all they that helde with his father, & fought with cherefulnes for Israell. So Judas gate his people great honour: He put on a brestplate as a Gyant, and arayed hymself with hys harnesse, and defended the hoste with his swearde. In hys acts hee was lyke a Lyon, and as a Lyons whealpe roaryng at hys praye. * He Ps. 101. was an ennemye to the wycked, and hunted theym oute: * and brent vppe 2. Mac. 8. those that vexed hys people. So that hys ennemies fledde for feare of hym, and all the workers of vngodlyneslie were put to trouble: suche lucke and prosperitie was in hys hande. Thys grieued dyuers Kynges: but Jacob was greately reioyced thorough hys Actes, and he gatte hym selfe a greate name for euer. He went thorough the Cities of Juda, destroyenge the vngodly out of theym, tournynge awaye the wrathe frome Israell, and receauynge suche as were oppressed: And the fame of hym went vnto the vttermoste parte of the earthe. Then Appollonius (a prynce of Syria) gathered a myghtye greate hooste of the Heathen, and oute of Samaria, to fight

fyght agaynst Israell. Whiche when Judas perceyued, he wente forthe to mete him, fought with him, slewe him, and a great multitude with him, the remnant fled, & he toke their substance. Judas also toke Appollonius owne swearde, and fought with it all his lyfe long. Now when Seron (an other prince of Syria) heard say, that Judas had gathered vnto him the cōgregation and church of the faithfull, he sayd: I wyll get me a name and a praise thoroughout the realme: For I wyll go fyght with Judas, and them that are with hym, as many as haue despised the kynges commandement. So he made him redy, and there went with hym a great myghtie host of the vngodly, to stand by hym, and to be auenged of the children of Israel. And when they came nye vnto Bethoron, Judas went forth against them with a small companye. And whenne hys people sawe suche a great hoste before them, they sayde vnto Judas: Howe are we able (beyng so fewe) to fyghte agaynst so greate a multitude, and so
1.re.14.c strong, seeynge we bee so weary, and haue fasted all this daye? * But Judas sayde: It is a smalle matter for manye to be ouercomme wyth fewe:
2.Pa.25 yea, there is no difference to the God of heauen, to delyuer by a great multitude, or by a small company: * for the victorie of the battell standeth not in the multitude of the hoost, but the
C strength commeth from heauen. Behold, they comme agaynste vs with a presumptuous and proude multitude, to destroye vs, oure wyues, and oure children, and to robbe vs. But wee wyll fyght for our lyues, and for oure lawes, and the Lord hymselfe shall destroy them before our face: therfore be not ye afrayde of them. As soone as he had spoken these woordes, he lept sodeynly vpon theim. Thus was Seron smitten, and his host put to flight, and Judas folowed vppon theim beyond Bethoron vnto the playn field: where there were slayne eighte hundreth men of theim, & the residue fled into the land of the Philistins. Then all the heathen on euery syde were afrayde for Judas and hys brethern: so that the rumour of him came vnto the
D kynges eares: for all the Gentyles coulde telle of the warres of Judas. So when king Antiochus herd these tydinges, he was angry in his mynd: wherefore, he sent forthe, and gathered an hooste of hys wholle Realme, verye stronge Armyes: And opened hys treasourye, and gaue his hooste a yeares wages in hande, commaundynge theym to bee readye at all tymes. Neuerthelesse, when he sawe that there was not moneye ynoughe in hys treasouryes, and that thorow the dyscorde and persecution, whyche he made in the lande (to putte downe the lawes that hadde bene of olde tymes, hys customes and Tributes of the lande were mynyshed: He feared that he was not hable for to beare the costes and charges any longer, nor to haue suche gyftes, to geue so lyberallye as hee dydde afore, more then the kynges that were before him. Wherfore, hee was heauye in hys mynde, 1.Mac.6
and thoughte * to goe into Perside, for to take Tributes of the Land, and soo to gather muche money. Soo hee lefte Lysias (a noble man of the kynges bloudde) to ouersee the kynges busynesses, frome the water of Euphrates, vnto the borders of Egypt: and to keepe well hys sonne Antiochus, till he cam̄e again. Moreouer, G
he gaue hym halfe of his hooste, and Elephantes, commytted vnto hym euerye thynge of hys mynde, concernynge those whyche dweite in Juda and Jerusalem: that hee should sende oute an armye agaynste theym, to destroye, and to roote oute the power of Israelle, and the remnaunte of Jerusalem: to putte oute theyr memorye all from that place, to set strangers for to inhabyte all theyr quarters, and to parte theyr lande amonge them: Thus the kynge tooke
Iose.ca. 10,li.12. Anti. the other parte of the hooste, and departed from Antioche (a Citie of his Realme) ouer the water of Euphrates, in the hundreth and, xlvii. yere, and

1mat.8.d wente thorowe the hye countreyes. And Lisias chose vnto him Ptolomy the sone of Dozimmus, Nicanor and Gorgias mighty men, and the kinges frendes. These he sent with .xl. thousand fotemen, and .vii. thousand horsemen, for to go into the lande of Juda, and to destroy it, as the king cõmaunded. So they went forth withal their power, and camme to Emaus into a playne fielde. When the marchauntes heard the rumoure of them, they and their seruauntes toke very much syluer and golde, for to bye the chyldren of Israel to be their bondmen: There came vnto theym also yet moo men of warre on euery syde, out of Siria and from the Palestines. Now when Judas and hys brethren sawe that trouble increased, and that the hoste drewe nye vnto their borders, considerynge the kynges woordes whiche he commaũded vnto the people: namely, that they should vterly wast and destroye them. They sayde one to another: Let vs redresse the decay of our people, let vs fyghte for oure folke, and for oure Sanctuary. Then the congregacion were sone ready gathered to fighte, to
1mat.1.d praye, and to make supplicacion vnto God for mercy and grace. As for Jerusalem it laye voyde, and was as it had bene a wildernes. There wente no man in, nor out at it, and the sanctuarye was troden downe. The aleauntes kept the castell, there was the habitacion of the Heathen. The mirth of Jacob was taken awaye, the pype and the harpe was gone from among them. The Israelites gathered them together, and came to Malpha before
1Re.7.b Jerusalem: for in Malpha was the place where they prayed before tyme in Israell. So they fasted that daye and put sackeclothes vpon them, caste asshes vpon theyr heades, rente their clothes, and layde forth the bookes of the law (wherout the hethen sought the lykenesse of their ymages) and brought the prestes ornamentes, the
Num.6b firstlynges and the tithes. They sette there also the abstayners (which had fulfylled theyr dayes) before God, and cryed with a loud voyce toward heauen, saying: What shall we do with these? and whither shal we cary them G
away? For thy Sanctuary is troden downe and defyled, thy Prestes are come to heauynesse and dyshonoure: and behold, the Heithen ar come together for to destroy vs. Thou knowest what thinges they ymagin against vs. Howe may we stand before them, except thou (O God) bee oure helpe? They blewe oute the trompette also with a loude voyce. Then Judas ordeyned captaynes ouer the people: ouer thousandes, ouer hundredes, ouer fifty, and ouer ten. But as for such as buylded them houses, maryed wiues, planted theym vyneyardes, and those that were fearefull: he commaunded them euery man to go home agayne, accordyng to the lawe. So the hoste remoued, and pitched vpon the southsyde of Emmaus. And Judas sayde: Arme youre selues, be stronge (O my chyldren) make you readye agaynst to morowe in the mornyng, that ye maye fight with these people, whiche are agreed together to destroye vs and our sanctuary. Better is it for vs to dye in battell, then to see our people & our sanctuarye in suche a myserable case. Neuertheles, as thy will is in heauen, so be it.

Exo.18d

Deu.20.c

Mat.6.b Luk.11.a

The.iiij. Chapter.

THen toke Gorgias fyue thousand mẽ of fote, and a thousand of the best horsemen, and remoued by nyghte, to come nye where the Jewes hoste laye, and soo to slaye them sodaynely. Nowe the men that kepte the castell, were the conueyers of theim. Then arose Judas to smyte the chyefe and pryncypall of the kynges Hooste at Emmaus, for the armye was not yet come together. In the meane season came Gorgias by nyghte into Judas tentes: and when he founde no manne there, hee sought theym in the mountaynes, and thought they had bene fled awaye because of hym. But when it was day,

Judas

Judas shewed him selfe in the fyelde wyth thre thousand men only, which had neyther harnesse nor swerdes to theyr myndes. But on the other syde, they sawe ꝑ the hethen were myghty and wel harnessed, and theyr horsmen about them, and al these well experte in feates of warre. Then sayde Judas to the men that were wyth hym: Feare not ye the multitude of theym, bee not afrayde of their violente runninge: remember howe oure fathers
Exo. 14.f were delyuered in the red sea, when Pharao folowed vppon them wyth a greate hoste. Euen so lette vs also crye nowe towarde heauen: and the Lorde shal haue mercy vpon vs, and remember the couenaunt of our fathers, yea, and destroye thys hoste before our face
B thys daye: And al the Heathen shall knowe that it is God hym selfe, which delyuereth and saueth Israel. Then the heathen lyfte vppe their eyes: and when they sawe that they wer commyng agaynste them, they went oute of their tentes into the battaile: and they that were wyth Judas, blewe
2mac.7.d vp the trompettes. ✱ So they buckled together, and the heathen were discōfited and fled ouer the playne fyelde: but the hinmost of them wer slain, for they folowed vpon thē vnto Assaremoth, and into the feldes of Idumea towarde Azot and Jamnia: so that there were slaine of them vpon a thre thousand men. So Judas turned agayne wyth hys hoste, and sayde vnto the people: Bee not greedye of the spoiles, we haue yet a battel to fight: for Gorgias and hys hoste are here by vs in the mountaynes, but stande yee faste agaynst our enemyes, and ouercome them, then maye ye safelye take the spoyles. As Judas was speking
C these wordes, beholde there appeared one parte of them vpon the mounte. But whan Gorgias sawe that they of hys partye wer fled, and the tentes brente vppe (for by the smoke, they myght vnderstand what was done) they perceauing thys, wer berye sore afrayd: and when they sawe also that Judas and hys hoste were in the feld ready to strike battaile, they fled euerychone into the land of the Heathen. So Judas tourned agayne to spoile the tentes, where they gat much gold and siluer precious stones, purple and great riches. Thus they went home, and song a psalme of thankesgeuing, and praysed God in heauen: ✱ for he is Psa. 107
gracious, and hys mercy endureth for euer. And so Israel had a great victorye in that day. Nowe al the heathen that escaped, came and tolde Lisiase-uerye thynge as it happened. Wherefore Lisias was sore afraide, and greued in hys mynd, because Israell had not gotten suche myschefortune as hee woulde they shoulde, neyther as the king commaunded. The nexte yeare folowing, gathered Lisias thre score thousand chosen men of fote, and fiue thousand horsemen, to fight agaynste them. So they came into Iewry, and
D pytched their tentes at Beehoron, where Judas came agaynste theym wyth ten thousande men. And when he sawe so great and myghty an hoste he made hys prayer and sayd: Blessed be thou (O Sauioure of Israell)
✱ which diddest destroye the violente 1Re. 17.
power of the gyaunte, in the hande of thy seruaunt Dauid, ✱ and gauest the 1Re. 14.
hoste of the heathen into the hande of Jonathas (the sonne of Saule) and of hys weapon bearer. Put this hoste nowe into the hande of thy people of Israell, and lette them be confounded in their multitude and horse menne. Make theym afrayde, and dyscomforte the boldenes of their strengthe, that they may be moued through their destruction. Caste theym downe thorough ꝑ swerd of thy louers, thē shall al they ꝑ knowe thy name, prayse the with thankesgeuing. So they stroke the battaile, and there were slayne of Lysias hoste fyue thousande men. Thē Lysias seyng the discomfityng of hys mē, and the manlynes of the Iewes, how they were ready eyther to liue or to dye lyke men. He went vnto Antiochye to choose out men of warre: that when they were gathered together, they myght come agayn into Iewry.

Then

Then layd Judas and hys brethren: Behold, our ennemyes are discomfyted: let vs now go vp, to clense and to repayre the Sanctuary. • Upon thys all the hoste gathered them together, and wēt vp into mount Sion. Now when they sawe the Sanctuary layd wast, the alter defyled, the dores brent vp, the shrubbes growyng in the courtes, like as in a wood, or vpon mountaynes, yea, and that the prieستes Celis were broken downe: They rent their clothes, made greate lamentacion, cast ashes vppon their heades, fell downe flat to the ground, made a great noyse with the trompets, and cryed toward heauen. Then Judas appoynted certayn men to fight against those which were in the castell tyll they had clensed the Sanctuarye. So he chose Prieستes that were vndefiled, such as had pleasure in the lawe of God: and they clensed the Sanctuary, and bare out the defyled stones into an vnclean place. And for so much as the auiter of burntofferynges was vnhalowed, he toke aduisement, what he myghte do withall: so he thought it was beste to destroy it (lest it shoulde happen to do them anye shame) for the heathen had defyled it, and therefore they brake it downe. As for the stoones, they layed theym vp vpon the mountayne vp the house in a conuenient place: tyll there came a prophet, to shewe, what shold be done with theym. • So they toke whole stones accordyng to the lawe, and buylded a newe auiter, such one as was before, and made vp the Sanctuary within and without, and halowed the house and the courtes. They made newe ornamentes, and brought the candlestycke, the auiter of incense, and the table into the temple. The incense layed they vppon the auiter, and lyghted the lampes which were vppon the candlestycke, that they myght burne in the temple. They sette the shewebreade vpon the table, and hanged vp the vayle, and set vp the temple, as it was afore. • And vppon the xxv. daye of the .ix. moneth, whiche is called the moneth of Casleu, in the C.xlviii. yeare, they rose betymes in the mornynge for to doo sacrifyce (accordynge to the lawe) vpon the newe burnt offeryng auiter that they hadde made: after the time and seasō that the Heathen had defiled it. The same day was it set vp agayne, wyth songes, pypes, harpes and cymbales. And all the people fell vpon their faces, worshyppyng and thankynge the God of heauen, whiche had geuen theym the victorye. • So they kept the dedicacion of the auiter .viii. dayes, offerynge burnt sacrifyces and thankofferynges with gladnes. They deckt the temple also with crownes & shyldes of gold, and halowed the portes and celles and hanged dores vpon them. Thus there was very greate gladnes amonge the people, because the blasphemye of the Heathen was put awaye. So Judas and hys brethren with the whole congregacion of Israell, ordeyned, • that the tyme of the dedicacion of the auiter should be kept in hys season from yere to yere, by the space of .viii. dayes, from the .xxv. day of the moneth Casleu, with mirthe and gladnes. And at the same tyme buylded they vppe the mounte Sion, wyth hye walles and strong towres round about: leaste the Gentyles shoulde come and treade it downe, as they dyd afore. Therfore Judas set men of warre in it, to kepe it: and made it stronge, for to defende Bethsura: that the people might haue a refuge agaynst the Edomites.

¶ The .v. Chapter.

IT happened also, that when the Heathen round about herd, howe that the auiter and the Sanctuary were set vp in their olde estate: it displeased them very sore, wherfore they thought to destroye the generacion of Jacob that was amonge them: In so muche that they beganne to slaye and to persecute certayne of the people. • Then Judas foughte agaynst the chyldren of Esau in Idumea, and agaynst those whiche were at Arabachane (for they dwelt round about the

Iſraelites) Wher he ſlewe and ſpoyled a greate multitude of theym. Yee thought alſo vpon the malice and vnfaythfulnes of the chyldren of Bean, howe they were a ſnare and ſtop vnto the people, and howe they layed wayt for them in the hye waye: wherfore he ſhut theym vp in two towers, & came vnto them, deſtroyed theym vtterlye and brente vp their towers, with all that were in them. Afterward went he agaynſte the chyldren of Ammon, wherof he found a mighty power and a great multitude of people, with Timothy theyr captayne. So he ſtroue manye battayles with them, whyche were deſtroied before him. And when he had ſlayne theym, he wanne Gazer the Citye, with the townes belongyng thereto, and ſo tourned agayne into Iewrye. The Heathen alſo in Galaad gathered theym together, agaynſte the Iſraelites, that were in their quarters, to ſlaye them: but they fled to the caſtell of Datheman, and ſente letters vnto Judas and his brethren, ſayinge: The Heathen are gathered agaynſte vs on euerye ſyde, to deſtroy vs, and nowe they make them redy for to come, & lay ſege to ỹ caſtel, whervnto we are fled, and Timothe is the captayne of their hooſte: come therfore, and delyuer vs oute of their handes: for there is a great multitude of vs ſlayne already. Yea and our brethren that were at Tubin are ſlayne and deſtroyed (well nye a thouſande men) and their wyues, their chyldren and their goodes haue the enemyes led away captiue. Whyle theſe letters were yet a reading, beholde, ther came other meſſaungers from Galile, with rente clothes: whiche tolde euen the ſame tydynges, and ſayde, that they of Ptolomays, of Tyrus and of Sidon were gathered agaynſt them, and that all Galilee was filled with enemyes to deſtroy Iſrael. 1.mac 8 c When Judas and the people hearde thys, they gathered together (a greate congregacion) to deuyſe, what they myght do for their brethren, that were in trouble and beſieged of their enemyes. And Judas ſayde vnto Simon his brother: chooſe thee out certayn men, & go deliuer thy brethren in Galilee: As for me and my brother Jonathas, we will go into Galaadithim. So he lefte Joſephus the ſonne of Zachary, and Azarias to be captaines of the people, & to kepe the remnant of the hoſt in Jury, commaunded them, ſaying: Take the ouerſight of this people, and ſe that ye make no warre againſt ỹ heathen, vntil the time that we come agayn. And vnto Simon he gaue iii. thouſand men for to go into Galile, but Judas hym ſelf had eyghte thouſande in Galaadithim. C Then went Simon into Galile, and ſtroke dyuers battayls with ỹ Hethen: whom he diſcomfited, & folowed vpon them vnto the port of Ptolomais. And there were ſlayne of the Heathen almoſte .iii. thouſande men. So he toke the ſpoyles of them, and caried away the Iſraelites, that were in Galilee and Arbatis, with theyr wiues, their chyldren and al that they had, and brought them into Iewrye with greate gladneſſe. Judas Machabeus alſo and hys brother Jonathas went ouer Jordan, and trauayled .iii. dayes iourney in the wylderne: Wher the Nebuthees met them, and receaued them louyngly, and told them euerye thyng that had happened vnto their brethren in Galaadithim and how that many of them were beſieged in Barala, Boſor, Alimis, Caſphor, Mageth and Carnaim (all theſe are ſtrong walled and Mighty great cityes) and that they were kept in other cityes of Galaad alſo: and to morowe they are appoynted to bryng their hooſte vnto theſe cytyes, to take them, and to wynne them in one day. So Judas and hys hooſte turned in all the haſte in the wyldernes toward Boſor, and wanne the cytye, ſlewe all the males with the ſwearde, toke all their goodes, and ſet fyre vpon the cytye. And in the nyght they toke their iourney from thence, and came to the caſtell: And betymes in the morynyng when they loked vppe, beholde, there was an innumerable people bearyng

ladders and other instrumentes of warre, to take the castell and to ouercome them. When Judas sawe that the battayle began, and that the noyse thereof went vp and range into the heauen, and that there was so greate a crye in the cytye: He sayde vnto hys hoste: fyghte thys daye for your brethren. And so came behinde their enemyes in three companyes, and blewe vp the trompettes, and cryed in their prayer to God. But as soone as Timothes hoost perceaued that Machabeus was there, they fled from hym, and the other slewe theym downe ryghte sore: so that there were kylled of theym the same daye, almoste eyght thousande men. Then departed Judas vnto Maspha, laied siege vnto it, and wanne it, slewe all the males in it, spoyled it, and set fyre vpon it. Frō thence went hee and toke Casbon, Mageth, Bosor, and the other cytyes in Galaad. After this gathered Timothy another hoost, which pytched their tentes before Raphon beyonde the water. Judas also sent to spye the hooste, and they brought hym worde agayne, sayinge: All the heathen that be rounde about vs, are gathered vnto hym, and the hoaste is verye great: Yea they haue hyred the Arabians to helpe theym, and haue pytched theyr tentes beyond the water, and are ready to com and fyght against thee. So Judas went out to mete them. And Timothy sayde vnto the captaynes of the hoaste: when Judas and hys hooste come nye the ryuer: if he go ouer fyrst, we shal not be able to withstande him: for whye? he will be to stronge for vs. But yf he dare not comme ouer, soo that he e pytche hys tente beyonde the water: then will we go ouer, for we shall be stronge ynough agaynst hym. Nowe as soone as Judas came to the ryuer, he appoynted certayne scrybes of the people, and commaunded them, sayinge: see that ye leaue none behynde vppon this syde of the ryuer, but lette euerye man come to the battell. So he went fyrste ouer vnto them and hys people after him. And all the heathen were dyscomfited before him, and let theyr weapons fal, and ranne into the temple that was at Carnaim. Which cytie Judas wanne, and brent the temple with al that were in it: So Carnaim was subdued, and myghte not withstand Judas. Then Judas gathered al the Israelytes that were in Galaadythim, from the least vnto the mooste, with their wyues and theyr childzen (a verye greate hoste) for to come into the lande of Israel. * So they cam vnto Ephraim, which was a myghtye, great and stronge Citye, and laye in their way. For they could not go by it, nether of the ryght hand, nor of the lefte, but must go throughe it. Neuertheless, they that were in the citie, woulde not let them go thorough, but walled vp the portes with stones. And Judas sente vnto theym with peaceable woordes, saying: Let vs passe through your lande, that wee may go into our owne country: there shall no body do you harme, we will but only go through on fote. But they woulde not let them in. Wherfore Judas commaunded a proclamation to be made throughout the hoste, that euerye man should kepe his order: and so they did their best lyke valeant mē. And Judas besyeged the citye al that day and al that nighte, and so wan it: where they slew as many as wer males, & destroid the city, and spoiled it, and went through al the city ouer thē that wer slain. Then went they ouer Jordane into the plaine felde before Bethsā. And Judas helped those for ward ỳ came behind, & gaue the peple good exhortation al the way through til they wer come into the land of Juda. Thus they went vp vnto ỳ moūt Sion, where they offred with mirth & thankesgeuing: because there wer none of thē slain, but cam home again peceably. Now what time as Judas and Jonathas wer in the land of Galaad, & Simon their brother in Galile before Ptolomais. Thē Josephus the son of Zachary, and Asarias ỳ captaynes, hearynge of the actes that

D 2 mac. 10

E 2 mac. 7

2 Da. 20

were donne and of the battelles that were ſtroken, ſayde: Let vs gette vs a name alſo, and go fyghte agaynſte the
F Hethen that are round about vs. So they gaue their hooſte a commaundemente, and wente towarde Jamnia. Then came Gorgias and hys menne oute of the citie, to fight againſt them: Joſephus alſo and Aſarias wer chaſed vnto the borders of Jewrye, and there were ſlaine that daye of the people of Iſrael. xi. M. men: ſo that there was a great miſerye among the peo-
1 mac. 5. b ple, * and al becauſe they were not obediēt vnto Judas and his brethren, but thought they ſhould quyte theym ſelues manfullye. Neuertheleſſe they came not of the ſeede of theſe men, by whom Iſrael was helped. But the menne that were wyth Judas, were greatly commended in the ſyght of all Iſrael and all heathen, whereſoeuer their name was heard vpon, and the people came vnto them, byddinge thē welcome. After thys wente Judas forth wyth hys brethren, and foughte agaynſte the childzen of Eſau, in the lande that lyeth towarde the South, where he wanne the city of Hebzon, and the townes that lye beſide it: and as for the walles and towres rounde about it, he brent them vp. Then remoued hee to go into the lande of the Philiſtines, and went through Samaria. At the ſame time were there many prieſtes ſlayne in the battayle, which wilfully and wythout aduiſement went out for to fyght to get thē honor. And whē Judas cam to Azot
Deu. 6. a in the Philiſtines lande, * he brake down their aulters, brent their ymages of their ydoles, ſpoyled the cities, and came agayne into the lande of Juda.

The vi. Chapter.

NOw when king Antiochus trauayled through the hyghe countreis, he herde that Elimas in Perſia was a noble and plenteous Citye in ſiluer and golde, and that there was in it a very ryche temple: where as were clothes, cote armoures, and ſhieldes of golde, whyche Alexander the ſon of Philyp kinge of Macedonia (that raygned fyrſte in Greke land) hadde lefte behind hym. Wherfore he went aboute to take the citye and to ſpoyle it, but he was not able: for the citezins were warned of it, and foughte wyth him. And ſo hee fled and departed wyth great heauynes, and came agayne into Babylon. Moreouer there camme one whyche broughte hym tydinges in Perſide,
* that hys hoſtes whyche were in the 1 mac. 3 f
land of Juda, were dryuen awaye, and howe that Liſias wente forth fyrſte wyth a great power, and was dryuen awaye of the Jewes: howe that they had won the victory, and gotten gret goodes out of the hoſts that periſhed,
howe they had brokendowne the ab- 1 mac. 1. f
homination, * which he ſet vp vppon the altare at Jeruſalem, and fenced the Sanctuary wyth hye walles, like
B as it was afore, yea; and Bethſura hys Citye alſo. So it chaunced, that when the king had hearde theſe wordes, he was afraid and greued verye ſore. Wherfore he laied him downe vpon hys bed, and fel ſicke for verye ſorowe: and al becauſe it had not happened as he had deuyſed. And there continued he longe, for hys griefe was euer more and more, ſo that he ſawe he muſt nedes dye. Therfore he ſent for hys frendes, and ſayde vnto them, the ſlepe is gone fro mine eies, for the very ſorowe and vexation of hearte that I haue. For when I conſider in my mynd the great aduerſitye that I am come vnto, and the floods of heauines which I am come in, where as afore tyme I was ſo mery, and ſo greatlye lett vp (by reaſon of my power.) Agayne, conſideringe the euyll that I haue done at Jeruſalem, from whēce I toke al the riches of gold and ſiluer that were in it, and ſent to fetch away the inhabitours of Jewrye without any reaſon why: I knowe that theſe troubles are com vpon me for ỹ ſame cauſe. And beholde, I muſte die wyth gret ſorow in a ſtrange land. Thē called he for one Philippe a frend of his, whom he made ruler of hys realme, &
hys

gaue hym the crowne, his roabe, and hys ringe: that hee shoulde take hys soonne Antiochus vnto him, and bryngе him vppe till hee mighte reygne hym selfe. * So the Kynge Antiochus died there, in the hundred foztye and nyne yeare. When Lisias knewe that the Kinge was deade, hee ordeined Antiochus hys soonne, * whome hee hadde brought vppe, to reygne in his fathers steade, and called him Eupatoz. Nowe they that were in the castell at Jerusalem kept in the Jewes rounde aboute the Sanctuarye, and soughte euer still to dooe theym harme foz the strengthenings of the Heathen. Wherefoze Judas thoughte to destroye theym, and called al the people together, that they might laye sege vnto theym. So they camme together in the hundred and fifty yere, and beseged thē, layng forth their ordinance & instrumentes of war. Then certaine of them ẏ wer beseged, went forth, vnto whō some vngodly men of Israel toined thē selues also, & wēt vnto the king, saying: How long wil it be, oz thou punish, & auenge oure brethren? Wee haue euer ben minded to do thy father seruice, to walke in his statutes, and to obey his cōmaundementes: Therfoze our people fel from vs, and whersoeuer they found any of vs, they slewe thē: (and spoiled our inheritance) and thei haue not only medled with vs, but with al our countreys: and behold this day are they besieging the castel at Jerusalem, * and haue made vp the stronge holde in Bethsura: And yf thou doest not preuente them ryghtē soone, they will do moze then these, & thou shalte not be able to ouercome them. When ẏ kyng herd this, he was very angry, & called al hys frendes the captaines of hys footemen, and of al hys horsemen together. He hired mē of war also out of other realmes and oute of the Iles of ẏ sea, which cam vnto him. And the number of hys hoste was an hundred thousand foote men, and xx. thousande horsemen, and twoe and thyrty Elephantes well exercysed to battayle.

* These came through Idumea vnto Bethsura, and beseged it a longe season, and made dyuerse instrumentes of warre agaynste it. But the Jewes camme oute, and brente theym, and foughte lyke menne. Then departed Judas from the castell at Jerusalem, and remoued the hooste towardes Bethzacharan ouer againste the kynges armye. So the Kynge arose before the daye, and broughte the power of hys hooste into the waye to Bethzacaran, where the hoostes made theym readye to the battayle, blowynge the trompettes. And to prouoke the Elephauntes to fyghte, they shewed theym the sappe of redde grapes and molberyes. And dyuyded the Elephauntes amonge the hoost, so that by euerye Elephante, there stoode a thousande menne well harnessed, and helmettes of steele vppon theyr heades: Yea vnto euerye one of the Elephantes also, were ordeyned fyue hundred horsemenne of the beste, whyche wayted of the Elephante, goynge where so euer hee wente, and departed not from hym. Euerye Elephante was couered wyth a stronge tower of woodde, where vppon were twoe and thyrtye valeauut menne, wyth weapons to fyghte, and wythin was a manne of Inde to rule the beaste. As for the remnaunte of the horsemenne, hee sette theym vppon bothe the sydes in twoe partes wyth trompettes, to prouoke the hoste, and to steere vppe suche as were slowe in the armye. And when the Sunne shone vppon their shieldes of golde, and steele, the mountaynes glystered agayne at theym, and were as bryghte as the creslettes of fyre. The Kynges hooste also was deuyded, one parte vppon the hye mountaynes, the other lowe benethe: so they wente on takynge good heede, and keeppynge theyr order. And all they that dwelte in the lande, were afrayed at the noise of their hooste, when the multitude wente foorthe, and when the weaponnes smote together, for the hooste was both greate and myghtye. Ju-

das alſo and hys hoſte entred into the battell, and ſlewe .vi C. men of the kynges armye. Nowe when Eleaſar the ſonne of Saura dyd ſee one of the Elephantes decked with the kynges badge, and was a more goodlye beaſte then the other: he thought the kynge ſhoulde be vpon him, and ieopard him ſelfe to delyuer hys people, and to get him a perpetuall name. Wherefore he ranne with a corage vnto the Elephante in the myddeſt of the hooſte, ſmytynge them downe of bothe the ſydes, and ſlewe many about hym. So wente he to the Elephantes fete, and gat hym vnder hym, and ſlewe hym: then fell the Elephante downe vpon him, and there he dyed. Judas alſo and his men ſeyng the power of the kyng and the mighty violence of hys hooſte, departed from them. And the kynges armye wente vp againſt them toward Jeruſalem, and pytched their tents in Jewry beſyde mount Sion. Moreouer, the kyng toke truce with
1.mac.46 them that were in * Bethſura. But
2.mac.11 when they came oute of the citie (be-
and. 15.d cauſe they had no vitayles within,
F and the lande laye vntylled) the kyng toke Bethſura, and ſet men to kepe it, and turned his hoſt to the place of the ſanctuary, and layed ſiege to it a great whyle. Where he made all maner ordeynaunce, handebowes, fyry dartes, rackettes to caſte ſtones, ſcorpions to ſhoote arowes, and ſlinges. The Jewes alſo made ordeynaunce againſte theirs, and fought a long ſeaſon. But in the city there were no vitayles, for it was the ſeuenth yere of the warres and thoſe Heathen that remayned in Jewry, had eaten vp all their ſtoare. And in the Sanctuarye were fewe men left, for the hunger came ſo vpon them, that they were ſcatered abroade euery man to his owne place. So whē
2.mac.6b Liſias heard that Philippe (* whom Antiochus the kynge whyle he was yet lyuyng, had ordeyned to bryng vp Antiochus his ſonne, that he myghte be kynge) was come againe oute of Perſia and Media wyth the kynges hooſte, and thoughte to obtayne the kyngdome. He gat hym to the kynge G
in all the haſte, and to the captayns of the hoſte, and ſayd: we decreaſe dayly, and our vitayles are but ſmal: Againe the place that we laye ſiege vnto, is verye ſtronge, and it were our part to ſee for the realme. Let vs agree with theſe men, and take truce with them, and wyth all their people, and grant them to lyue after their lawe: as they dyd afore. For they be greued, and do all theſe thynges againſt vs, becauſe we haue deſpiſed their lawe. So the kyng and the prynces were contente, and ſent vnto them to make peace, and they receaued it. Nowe when the kynge and the prynces had made an othe vnto them, they came oute of the caſtel, and the kyng went vp to mount Sion. But when he ſawe that the place was well fenſed, he brake the othe that he had made, and commaunded to deſtroye the wall round about. Then departed he in all the haſte, and returned vnto Antioche, where he found Philip hauing dominion of the citie. So he foughte againſt him, and toke the citie againe into his handes.

¶ The .vii. Chapter.

In the .Cli. yere came Demetrius A
the ſonne of Seleucus frome the citye of Rome with a ſmall compayne of men, vnto a cytye of the ſea coaſt, and there he bare rule. And it chaunced, that when he came to Antioche the citie of his progenitours, his hooſte toke Antiochus and Liſias to bringe them vnto hym. But when it was tolde him, he ſayde: let me not ſee their faces: So the hoſte put them to death. Now when Demetrius was ſet vpon the trone of hys kyngdome, there came vnto him wycked and vngodly men of Iſraell: whoſe captayne was Alcimus, that wolde haue bene made hye prieſte. Theſe men accuſed the people of Iſraell vnto the kynge, ſayinge: Judas and his brethren haue ſlayne thy frendes, and dryuen vs out of our owne land. Wherefore, ſend nowe ſome man (to whom thou geueſt credence) that he maye go and ſee all the

deſtruc-

destruction, which he hath done vnto
vs and vnto the kynges land, and let
him be punished with all his frendes
B and fauourers. Then the kynge chose
Bachides a frende of his, which was
a man of greate power in the realme
(beyond the great water) and fayth-
full vnto the kyng: and sent him to see
the destruction that Judas had done.
And as for the wycked Alcimus, he
made him hie priest, and commaunded
hym to be auenged of the chyldren of
Israell. So they rode vp, and came
with a greate hooste into the lande of
Juda, sendyng messangers to Judas
and his brethren, and speakynge vnto
them with peaceable wordes: but vn-
1.mac.1b der disceate. * Therfore Judas & hys
people beleued not their sayinge, for
they sawe that they were come with
a great host. After this came the scri-
bes together vnto Alcimus and Ba-
chides, trustyng the beste vnto them.
And first the Assideans required peace
of them, saying: Alcimus the priest is
come of the sede of Aaron, howe can
he dysceaue vs? So they gaue them
louyng wordes, and swore vnto them,
and sayde: we will do you no harme:
neyther your frends: and they beleued
thē. But the very same day toke they
lx. men of them, and slew them, accor-
dyng to the wordes that are wrytten.
Psal.79. * They haue caste the fleshe of thy
saynctes, and shed their blood rounde
aboute Jerusalem, and there was no
man that would bury them. So ther
C came a greate feare and drede amonge
the people, sayinge: There is neyther
trueth nor righteousnes in theym, for
they haue broken the appoyntmente
and othe that they made. And Bachi-
des remoued his hoste from Jerusa-
lem, and pytched hys tente at Betze-
cha: where he sent forth, and toke ma-
ny of them that had forsaken him: He
slew many of the people also, and cast
them into a great pyt. Then commit-
ted he the land vnto Alcimus, and left
men of warre with him to helpe him,
and Bachides hym selfe went vnto
the kyng. And thus Alcimus defended
hys hye prycsthoode, and all suche as
vexed Israel, resorted vnto hym: In
so much that they obtayned the lande
of Juda, and did muche euill vnto the
Israelytes. Now when Judas sawe
al the mischefe that Alcimus and hys
company had done (yea more then the
heathen themselues) vnto the Israe-
lytes: He went forth round about all
the borders of Iewrye, and punyshed
those vnfaithfull rennagates, so that
they came nomore out into the coun-
trye. So when Alcimus sawe, that
Judas and hys people had gotten the
vpperhand, and that he was not able
to abyde them: he went agayne to the
kyng, and sayd al the worste of theym
that he coulde. Then the kynge sente
Nicanor, one of hys chyefe prynces
(which bare euil wil vnto Israel) &
cōmaunded him, ỹ he should vtterlye
D destroie ỹ people. * So Nicanor came 2.mac.15
to Jerusalem with a grct host, & sent
vnto Judas and his brethren wyth
frēdly wordes (but vnder disceat) say-
ing: there shalbe no war betwixt mee
& you: I will come with a few mē, to
se how ye do, with frendship. Vppon
this he came to Judas, & they saluted
one another peaceably: but ỹ enemies
wer apoited to take Judas by violēce
Neuertheless, it was tolde Judas,
that he came vnto him but vnder dis-
ceate: wherfore he gatte hym awaye
from him, and woulde see his face no
more. When Nicanor perceyued, that
his councell was bewrayde, he went
out to fight against Judas, beside Ca
pharsamala: where there wer slain of
Nicanors host. 5000. mē: & ỹ residue
fled vnto ỹ castel of Dauid. After this
cam Nicanor vp vnto mōnt Siō: and
ỹ priestes with the elders of ỹ people
went forth to salute him peaceably, &
to shew him the burnte sacrifices that
wer offred for the king. But he laugh
ed them & the people to scorne, mocked
them, defiled their offrynges, & spake
disdainfully, ye & swore in his wroth,
saying: * If Judas and his hoste bee E
not delyuered nowe into my handes, 2.ma.14
as soone as euer I come agayne (and
fare wel) I shal burne vp this hous.

with that wente he oute in a greate anger. Then the Prieſtes came in, and ſtode before the aulter of the tem-
2.par.3.c ple, weppynge, and ſayinge. * For ſo muche as thou (O LORDE) haſt chaſen thys houſe, that thy name myghte be called vppon therein, and
Eſa.56.b that it ſhoulde bee * an houſe of pra-
mat.21.b yer, and petition for thy people: Wee auenged of thys man and hys hoolke, and lette theym bee ſlayne wyth the ſwearde, remember the blaſphemyes of theym, and ſuffer theym not to con-tynue anye longer. Whenne Nycanor was goone frome Jeruſalem, he pytched his Tente at Bethoron, and there an hoſt met him onte of Siria. And Judas came to Adarſa with thre thouſande men, and made hys prayer
Eſa.39.f vnto God, ſayinge: O Lord, * becauſe
4Re.19g the meſſaungers of king Senacherib blaſphemed thee, the Aungell wente forth, and ſlewe an hundred fourſcore and fyue thouſande of them. Euen ſo deſtroye thou this hooſt before vs to daye, that other people maye knowe howe that he hath blaſphemed thy Sanctuary, & punyſhe him accordinge to his malicioufnes. And ſo the hoſtes ſtroke the field, the thyrtene day of the
Febꝛuary. Moneth, * Adar: and Nicanors hoſte
* 2ma.15 was diſconfited, * & he him ſelfe was firſt ſlayne in the battell. When Nicanors men ſawe that he was kylled, they caſt away theyr weapõs, and fled, but the Jewes folowed vpõ theym an whole dayes iourney, from Adazer vnto Gazara, blowyng with trompets, and makynge tokens after them. So the Jewes came forth of al the townes there about, and blew out their hornes vpon them, and turned a-gaynſt thẽ. Thus were they all ſlain, and not one of them lefte. They then toke their ſubſtaunce for a praye, and
F ſmote of Nicanors hed, and his right
2mac.14c hand (* which he held vp ſo proudly) and brought it with them, and hanged it vp afore Jeruſalem. Wherfore the people were exceedingly reioyſed, and paſſed ouer that day in great gladnes. And Judas ordeyned, that the ſame day (namely the thirtynth daye of the moneth Adar) ſhoulde be kept in mirth euery yeare. Thus the lande of Jude was in reſt a lytle whyle.

The .viii. Chapter.

IUdas hearde alſo the fame of the Romaynes, that they were mighty and valeaunt men, and agreeble to all thynges that are required of theym, and make peace with all men, which come vnto them, and how they were doughty men of ſtrengeh. Beſydes that it was tolde hym of their battayles, and noble actes which they dyd in Galacia, how they had conque red them, and brought theym vnder trybute and what great thinges they had done in Spaine: howe that with their wyſdome and ſober behauoure they had won the mynes of ſyluer and golde that are there, and obtayned all the land, with other places farre from them: howe they had diſcomfited and ſlayne downe the kynges that came vpon them, from the vttermaſte parte of the earthe, and howe other people gaue them trybute euery yere. Howe they had ſlayne and ouercome Philip and Perſes kynges of Cethim, and other mo (in battayle) whiche hadde brought theyr ordynaunce agaynſte theym: howe they diſcomfyted greate Antiochus kyng of Aſia (that would nedes fyghte wyth theym) haupnge an hundred and twentye Elephantes wyth horſemenne, charettes, and a
A verye greate Hooſte: howe they toke hym ſelfe alyue, and ordeyned hym (wyth ſuche as ſhoulde raygne after hym) to paye theym a greate trybute.
B * Yea, and to kynde theym good ſuer-
1 mac.1.8 tyes and pledge: beſydes all this, how they hadde taken frome hym India, Media, and Lidia (hys beſte landes) and geuen theym to kynge Eume-nus. Agayne, howe they perceaupng that the Greekes were commynge to vexe theym: ſente agaynſte theym a captayne of an Hooſte, whyche gaue theym battayle, ſlewe many of them,

kylled

ledde awaye theyr wynes and chylderne captyue, spoyled theym, tooke possession of theyr lande, destroyed theyr stronge holdes, and subdewed them to be theyr bondemen, vnto this daye. ¶ Moreouer, howe that as for other kyngedomes and Iles whyche sometyme withstode theym, they destroyed theim, and brought theim vnder their dominion. But helped euer theyr owne frendes, and those that were confederate with them, and conquered kingdoms both farre and nye, and that whosoeuer hearde of theyr renowne, was afrayde of theym: for whome they woulde helpe to theyr kingdomes, those raigned: and whom it lyked not theym to raygne, they put hym downe. And howe they were come to greate preemynence, hauyng no kynge amonge theym, neyther any man clothed in purple, to be magnified there thorowe, but had ordeyned theym selues a Parliamente, wherin there satte three hundred and twentye Senatoures dayly vppon the counsayle, to dyspatche euer the busynes of the people, and to keepe good order. And howe that euery yere they choose a Mayre, to haue the gouernaunce of all their lande, to whome D euerye man was obediente, and there was neyther euyl wyll nor dissention among them. Then Judas chose Eupolemus the sonne of Jacob, and Jason the sonne of Eleazar, and sente theym vnto Rome for to make frendshyppe and a bonde of loue wyth theym, that they myghte take frome theym the bondage of the Grekes, for the Jewes sawe that the Greekes woulde subdue the kyngdome of Israell. So they wente vnto Rome (a verye greate iourneye) and came into the Parleamente, and sayde: Judas Machabeus wyth hys brethren and the people of the Jewes hathe sente vs vnto you, to make a bond of frendshyppe and peace wyth you, and ye to note vs as youre louers and frendes. And the matter pleased the Romains right well, wherefore it was written by of the which the Romaynes made a wrytynge in Tables of brasse, and sente it to Jerusalem: that they myghte haue by theym a memoriall of the same peace and bonde of frendeshyppe after thys manner: God saue the Romaynes, and the people of the Jewes both by sea and by lande, and kepe the swearde and ennemye from them for euermore. If there comme eyther anye warre vppon the Romaines for any of their frendes throughoute all their dompynyon, the people of the Jewes shall healpe theym (as the tyme requyreth) and that wyth all their heartes. Also they shall neyther gene nor sende vnto theyr ennemyes victualles, weapones, money, nor shyppes: but fulfyll thys charge at the Romaynes pleasure, and take nothynge from theym therefore. Agayne, yf the people of the Jewes happen eyther to haue warre, the Romaynes shall stande by theym wyth a good wyll, accordinge as the tyme wyl suffer. Neyther shal they gene vnto the Jewes enemyes, victualles weapons, money nor shyppes. Thus are the Romaines contente to do, and E shall fulfyll their charge wythoute anye dysceyte. Accordynge to these articles, the Romaynes made the bonde wyth the Jewes. Nowe after these articles (sayde they) yf anye of the partyes wyll putte to theym, or take anye thynge from theym: they shall doo it wyth the consente of bothe: and whatsoeuer they adde vnto theym, or take from theym, it shall stande faste. And as touching the euil that Demetrius hath done vnto the Jewes, we haue written vnto hym, sayinge: Wherefore layest thou thy heauy yoke vppon the Jewes our frendes and louers? Yf they make any complaint of the agayn vnto vs, we shall defende theym, and fyghte wyth thee, by sea and by lande.

¶ The .ix. Chapter.

The

A 1.mac.7.f IN the meane ſeaſon when Demetrius herde that • Nicanor and hys hooſte was ſlayne in the fyelde, hee proceaded further to ſende Bachides and Alcymus agayne into Jewrye, and thoſe that wer in the right wing of hys hooſte with theym. So they wente forthe by the waye that leadeth vnto Galgala, and pytched their tentes before Meſaloth, whiche is in Arbelis, and wanne the Citie, and ſlewe muche people. In the fyrſte Moneth of the hundred fyftye and two yeare, they brought their hooſte to Jeruſalem, and roſe vp, and cam to Berea, with twenty thouſande fote men, and two thouſande horſemenne. Nowe Judas had pytched hys tente at Layſa, with three thouſande choſen menne. And when they ſawe the multitude of the other armye that it was ſo great, they were ſore afrayde, and manye conueyed theym ſelues oute of the hooſte. In ſo muche that there abode no mo of theym but eight hundred menne. When Judas ſawe that his hooſte fayled hym, and that he muſte needes fyghte: it brake hys hearte, that he had no tyme to gather theym together: wherefore the manne was in extreame trouble. Neuertheleſſe, he ſayde vnto theim that remayned with hym. Up, let vs go againſt oure ennemyes, peraduenture wee ſhalbe able to fyght with them. But they woulde haue ſtopped hym, ſayinge: wee ſhall not bee able, therefore lette vs nowe ſaue oure lyues, and tourne agayne to oure brethren, and then will we fyghte againſt theym, B for we are here but fewe. And Judas ſayde: God forbydde that we ſhoulde flee from theym. Wherefore, yf oure tyme be come, let vs dye manfully for our brethren, and let vs not ſtayn our honor. Then the hoſt remoued out of the tentes and ſtode againſte theym. The horſemenne are deuyded in two partes: the ſlynge caſters and archers wente before the hooſte, and all the myghtye menne were formoſt in the fyeld. Bachides hys ſelfe was in the ryght wynge of the battayle, and the hoſte drewe nie in twoe partes, and blewe the trompettes. They of Judas ſyde blewe the trompettes alſo, and the earth ſhoke at the noiſe of the hooſtes, and they ſtrooke a felde from the morowe tyll nighte. And when Judas ſaw that Bachides hoſte was ſtrogeſt of the right ſide, he toke with hym all the hardye menne, and brake the ryghte wynge of their order, and folowed vpon theym vnto the mount Azot. Nowe when they whych wer of the lefte wynge, ſawe that the ryghte ſyde was diſconfite, they perſecuted Judas and theym that were with hym. Then was there a ſore battayle, for manye were ſlaine and wounded of bothe the partyes. Judas alſo hym ſelfe was killed, and the remnaunte fledde. So Jonathas and Simon tooke Judas their brother, and buryed him in hys fathers ſepulchre in the Cytye of Modyn. And all the people of Iſraell made greate lamentation for hym, and mourned longe, ſayinge: Alas, that thys worthye ſhoulde be ſlayne, whyche delyuered the people of Iſraell. As for other thynges pertayninge to the battayles of Judas, the noble actes that he didde and of hys worthyneſſe: they are not wrytten, for they were beryemanye. • And after the deathe of Judas, wycked menne came vp in all the coaſtes of Iſraell, and there aroſe all ſuche as worke vngodlyneſſe. In thoſe dayes was there a great dearth in the lande, and al the countrye gaue ouer theymſelues, and theirs, vnto Bachides. So Bachides choſe wicked menne, and made theym Lordes in the lande. Theſe ſoughte oute, and made ſearche for Judas frendes, and brought them vnto Bachides which auenged hym ſelfe vppon theim with greate diſpyte. And there camme ſo greate trouble in Iſraell, as was not ſence the tyme that no prophete was ſene there. Then came al Judas frendes together, and ſaid vnto Jonathas For ſo muche as thy brother Judas is deade, there is none lyke hym

C Joſe. ca. 3. li. ant.

to

to go forth against our ennemies against Bachides, and such as are aduersaries vnto our people. wherfore, this day we chose thee for hym, to bee oure Prince and Captayne, to order oure battayle. And Jonathas tooke the gouernance vpon hym at the same tyme, and ruled in steede of hys brother Judas. whenne Bachides gat knowledge thereof, he soughte for to slea him. But Jonathas and Simon his brother, perceaupnge that, fledde into the wilderneſſe of Thecua with all theyr companye, and pitched theyr tentes by the water poole of Aſphar. whyche whenne Bachides vnderstoode, he camme ouer Jordane wyth all hys hooſte vppon the Sabbothe daye. Nowe hadde Jonathas sente hys brother John (a Captayne of the people) to praye hys frendes, the. D Nabuthites, that they woulde lende theym theyr ordynaunce, for they had muche. Soo the chylderne of Jambri camme out of Madaba, and tooke John and all that he hadde, and went their way withall. Then came word vnto Jonathas and Symon his brother, that the chylderne of Jambri, made a great maryage, and broughte the bryde from Madaba wyth greate pompe: For she was daughter to one of the nobleſte prynces of Canaan. Wherefore, they remembred the blood of John theyr brother, and went vp, and hydde theym selues, vnder the shadowe of the mountayne. So they lyfte vppe theyr eyes, and loked, and beholde, there was muche a doo, and greatte repayre: for the bridegroome camme forthe, and hys frendes, and hys brethren, mette them wyth tympanyes, instrumentes of muſyke, and many weapons. Thenne Jonathas, and they that were wyth hym, roaſe out of theyr lurkynge places agaynſt them, and ſlewe many of theym. As for the remnant, they fledde into the mountaynes, and they tooke all theyr substance. Thus the maryage was turned to mournyng, and the noyſe of theyr melodye, into lamentation. And soo whenne they hadde auenged the bloode of theyr brother, they tourned agayne vnto Jordane. Bachides herynge thys, came vnto the very border of Jordane wyth a greate power vppon the Sabboth daye. And Jonathas sayde to hys companye: Lette vs gette vppe, and fyght agaynſt our ennemies: For it standethe not wyth vs to daye, as in tyme paſte: Behold, oure ennempes are in oure waye, the water of Jordane vppon the one syde of vs, with bankes, fennes, and woddes of the other syde, so that there is noo place for vs to departe vnto. * Wherefore, crye nowe vnto Heauen, that ye may be deliuered from the power of youre ennempes. Soo they strooke the battayle. And Jonathas stretched oute hys handes, to smyte Bachydes, but he fledde backwarde. Then Jonathas, and they that were wyth hym, leapte into Jordane, and swymmed ouer Jordane vnto hym, and there were slayne of Bacchydes syde that daye a thousande men. Therfore Bachydes wyth hys hoſte tourned agayne to Jeruſalem, and buylte vppe the Caſtelles and strong holdes that were in Jewry, Jericho, Emaus, Bethoron, Bethell, Thamnata, Phara, and Topo, wyth hyghe walles, wyth portes, and wyth lockes, and sette menne to keepe theym, that they myght vſe theyr malyce vpon Iſrael. He walled vp the Citye Bethſura, Gazarah, and the caſtell of Jeruſalē alſo, & prouyded them with men and vytayles. Hee tooke also the chiefeſt mens sonnes in the countrey for pledges, and putte theym in the Caſtell at Jeruſalem to be kepte. Afterwarde, In the hundred fyftye and three yeare in the seconde moneth, Alcimus commaunded, that the walles of the innermoſte Sanctuary should bee deſtroyed, and the buyldynges of the Prophetes alſoo. And whenne hee beganne to deſtroye theym, the thynges, that hee wente aboute, were hyndered: For he was smytten wyth a palſeye, and hys mouthe shut, so that he couide no more speake, nor

E

I. pa. 108
I. ma. 21

F

noꝛ commaunde anye of hys houſe: concernynge hys buſyneſſe. Thus dyed Alcimus in greate myſerye, at the ſame tyme. And whenne Bachides ſawe that Alcimus was deade, hee tourned agayne to the Kynge, and ſo the lande was in reſt two yeres. Thenne all the vngodlye menne helde a counſayle, ſayenge: Beholde, Jonathas, and hys companye are at eaſe, and dwell wythout care. Wherfoꝛe, lette vs bꝛyng Bachides hither, and hee ſhall take theym all in one nyghte. Soo they wente and gaue Bachydes thys counſaylle, whyche aroſe to comme wyth a greate hoſte, and ſente Letters pꝛyuylye to hys adherentes, whyche were in Jewry, to take Jonathas, and thoſe that were wyth hym, but they myghte not, foꝛ the other had gotten knoweledge of theyꝛ deuyce. And Jonathas tooke fyftye menne of the countreye (whyche were the ryngleaders of theym, and ſlewe theym. Thenne Jonathas and Symon wyth theyꝛ companye departed vnto the Cytie Bethbeſſen, whyche lyethe in the wyldernelſe, and repayꝛed the decaye thereof, and made it ſtronge. Whenne Bachydes knewe thys, hee gathered all hys Hooſte, and ſente woꝛde to theym that were of Jewrye. Thenne camme hee, and layde ſyege to Bethbeſſen, and foughte agaynſte it a longe ſeaſon, and made Inſtrumentes of warre. Nowe Jonathas lefte hys bꝛother Symon in the Cutie, and wente fooꝛthe hym ſelfe into the Countreye, and camme wyth a certayne noumbꝛe, and ſlewe Odares, and hys bꝛetherne, and the chylderne of Phaſeron in theyꝛ Tentes: ſo that he beganne to bee ſtrong, and to increaſe in power. As foꝛ Simon, and hys companye, they wente oute of the Cytie, and bꝛente vppe the Inſtrumentes of warre, and foughte agaynſte Bachydes, and diſcomfyted hym. And Bacchydes was ſoꝛe vexed, becauſe hys counſayle and trauayle was in vayne. Wherefoꝛe hee was wꝛoathe at the wycked menne (that gaue hym counſayle to comme into theyꝛ lande) and ſlewe manye of theym. Thenne purpoſed hee wyth hys companye, to goe awaye into hys owne Countreye: Whereof, whenne Jonathas hadde knowledge, hee ſente Ambaſſadours vnto hym, foꝛ to make peace wythe hym, and that hee ſhoulde delyuer hym hys pꝛyſoners agayne. To the whyche, Bacchides conſented gladlye, and dydde accoꝛdyng to hys deſyre: yea and made an othe, that hee ſhoulde neuer doo hym harme all the dayes of hys lyfe. So he reſtoꝛed vnto hym all the pꝛyſoners that hee had taken oute of the Lande of Juda, and thenne tourned and wente hys way, into hys owne lande, neyther pꝛoceeded hee anye further to come vnto the boꝛders of Juda. Thus Iſraell hadde noo moꝛe warre. And Jonathas dweite at Machemas, and beganne there to gouerne the people, and deſtroyed the vngodlye menne out of Iſraell.

¶ The. x. Chapter.

In the hundꝛed and thꝛe ſcoꝛe yeare camme Alexander, the ſoonne of noble Antiochus, and toke Ptholomais, whoſe Cytezens receaued hym, and there hee reygned. Whenne Demetrius hearde thereof, hee gathered an exceedynge greate hooſte, and wente fooꝛthe agaynſte hym to fyghte. Wherefoꝛe Demetrius ſente letters vnto Jonathas, wyth louynge woꝛdes, and pꝛayſed hym greatelye. Foꝛ he ſayde: Wee wyll fyrſte make peace wyth hym, beefoꝛe hee bynde hymſelfe wyth Alexander agaynſte vs: elles hee ſhall remember the euylle that we haue doone agaynſt hym, his bꝛother and hys people. And ſoo hee gaue Jonathas leaue to gather an hooſte, to make weapons, and to bee confederate wyth hym, and cõmanded the pledges that were in the caſtell to bee

I Joſe. ca. 2, 3, li. 13

bee delyuered vnto hym. Then came Jonathas to Jerusalem, and red the letters in the audience of al the people and of theym that were in the castell. And therfore wer they sore afrayd, because they heard, that the king had geuen hym licence to gather an hoost. Thus were the pledges deliuered vnto Jonathas, wyche restored them to their elders. Jonathas also dwelt at Jerusalem, and began to buylde vp, & to repayre the citie: commaundyng the workmen to wall it, and the mounte Syon round about with free stone, to be a strong hold, and so they dyd. As for the Heathen, that were in the Castelles, whiche Bachydes had made vp, they fled: so that euery mā left the B place, and went into his own coūtrey Only at Bethsura remained certaine of the Jewes, which had forsaken the law and commandements of God, for Bethsura was their refuge. Nowe when kyng Alexander herd of the promises that Demetrius had made vnto Jonathas, and when it was tolde hym of the battailes and noble actes, whyche he and his brethren had done, and of the greate trauailes, that they had taken, he said: where shal we fynd suche a man? Well, we will make him our frend, & he confederate with him. Upō this, he wrote a letter vnto him, with these wordes: King Alexander salueth his brother Jonathas. We haue heard of thee, that thou art a valiaunt man, and mete to be our frend: wherfore, this day we ordeyn thee to be the Hye Priest of thy people, and to bee called the kynges frend. (Upon this, he sent hym a purple clothyng, and a crowne of gold) that thou mayst consyder what is for our profit, and kepe frendshyp toward vs. So in the seuenth moneth of the hundred & three score yeare vpon the solemne feast day of the tabernacles, Jonathas put the holy rayment vpon hym. Then gathered he an host, & made many wepons. Whiche when Demetrius hearde, he was meruailous sory, and sayd: Alas, what haue we don, that Alexāder hath preuented vs in gettynge ỹ frendshyp of the Jewes, for hys owne defence? Yet will I wryte louyngly vnto thē also, yea, and promyse them dignities and rewardes, that they may be of my syde. Wherupon he wrote vnto them these wordes. Kyng Demetrius sendeth gretynge vnto the people of the Jewes: Wheras ye haue kept your couenant towarde vs, and continued in our frendshyp, not enclynyng to oure enemies, we were glad, whē we herd therof. Wherfore, remayne still, and be faythfull to vs: and we shall well recompence you for the thynges that ye haue don on our party: we shal release you of many charges, and geue you rewardes. And nowe I dyscharge you and all the Jewes frome tributes, I forgeue you the customes of salt, and release you of the crowne taxes, of the third part of sede, & half of the fruites of trees which is myne owne dewty. These I leaue for you from this day D forth: so that they shall not be taken of the lande of Juda, nor of the three cytyes which are added therunto out of Samaria and Galile, from thys daye forthe for euermore. Jerusalem also with all thynges belongynge therto, shalbe holy and free, yea the tithes and tributes shall pertayne vnto it. As for the power of the castell whiche is at Jerusalem, I rempt and geue it vnto the hye priest that he may set in it such men, as he shal chose to kepe it. I freely delyuer all the Jewes that are prisoners throughout all my realme: so that euery one of them shalbe fre from paying any tribute, yea, euen of their cattell. All the solempne feastes, Sabbothes, newe moones, the dayes appoynted, the three daies before and after the feast, shalbe free for all the Jewes in my realme: so that in them no man shal haue power to do any thing or to moue any busynes agaynst anye of them in any maner of cause. There shal thirty thousand also of ỹ Jewes be wrytten vp in the kinges host, and haue their wages payed as all other men of warre of the kynges shoulde haue: and of them shalbe ordeined certaine to kepe the kinges strōg holdes:

and

yea, and ſome of them ſhall be ſet ouer the kynges buſyneſſe, that they maye kaythfully deale with the ſame. The Jewes alſo ſhal haue prynces of their owne, and walke in theyr owne lawes, as the kyng hath commaunded in the land of Juda. And the three cyties that are fallen vnto Jewry, from the countrey of Samaria and Galilee: ſhalbe taken as Jewry, and be vnder one: nether be ſubiect to any ſtrāge Lord, but to the hyghe Prieſt. As for Ptholomais, and the land pertayning therto, I geue it vnto the Sanctuary at Jeruſalem, for the neceſſary expences of the holye thynges. Moreouer, I wyll geue euery yeare fiftene thouſand Sicles of ſyluer out of the kynges checker (whiche pertayneth vnto me) to the worke of the Temple: yea, and looke what remayneth (whyche they that had our matters in hand in tymes paſt haue not payde) the ſame ſhall they geue vnto theym alſo. And beſydes all thys, the fyue thouſande Sicles, whiche they tooke yearely of the rentes of the Sanctuarie, ſhal belonge vnto the Prieſtes, that doo ſeruice. Item, whoſoeuer they be, that flee vnto the temple at Jeruſalem, or within the liberties therof, where as they are fallen into the kinges danger for any maner of buſynes they ſhalbe pardoned, and al the goodes that they haue in my realme, ſhall be free. For the buyldynge alſo and repayrynge of the worke of the Sanctuary, expenſes ſhall bee geuen out of the kynges Checker: Yea, and for the makynge of the walles rounde aboute Jeruſalem, for the breakynge downe of the olde, & for the ſettyng vp of the ſtrong holdes in Jewry, ſhall the coſtes and charges be geuen out of the kynges
1. Ma. 7. Checker. * But when Jonathas & the people heard theſe wordes, they gaue no credence vnto theym, nether receaued theym: for they remembred the great wyckednes that he had done vnto Iſraell, and howe ſore he hadde vexed them. Wherfore, they agreed vnto Alexander, for he was a prince that had delt frendly with theym, & ſo they ſtode by him alway. * Then gathered kyng Alexander a great hoſt, & brought his army againſt Demetrius. So the two kynges ſtroke battaile together, but Demetrius hoſte fledde, and Alexander folowed after, and fell vppon theym. A myghty ſore fielde was it, continuyng tyl the Sun went down and Demetrius was ſlayne the ſame daye. And Alexander ſente Ambaſſadours vnto Ptholomee the kynge of Egypte with theſe wordes, ſayinge: For ſo muche as I am come agayn to my realme, and am ſet in the throne of my progenitours, & haue gotten the dominion, ouercommed Demetrius, conquered the land, and ſtriken a field with hym, ſo that wee haue diſcomfyted bothe hym and hys hooſte, and ſytte in the throne of hys kyngdome. Lette vs nowe make frendſhyppe together, geue me thy daughter to wife: ſo ſhall I bee thy ſonne in lawe, and bothe geue thee rewardes, and her greate dignitie. Ptholomee the kyng gaue aunſwere, ſayinge: Happy bee the daye, wherein thou arte come agayne vnto the lande of thy Progenitoures, and ſette in the throne of theyr kyngdome. As nowe wyll I fulfyll thy wyſhyng: but mete mee at Ptholomais, that we may ſee one an other, & that I may mary my doughter vnto thee, accordyng to thy deſire. So Ptholomee went out of Egypte wyth hys doughter Cleopatra, and came vnto Ptholomais, in the. Clxii. yeare: where kyng Alexander mette hym, and he gaue Alexander his daughter Cleopatra, and maryed them at Ptolomais wt great worſhip, like as ye maner of kyngs is to be. The wrote king Alexāder vnto Jonathas, that he ſhold com & mete him. So he went honorably vnto Ptolomais, and ther he met the two kings, & gaue them great preſentes of golde and ſiluer, & founde fauour in their ſight. And there cams together againſt Jonathas certayne wicked men & vngracious perſons of Iſrael, making complaintes of hym, but the kyng regarded them not. As for Jonathas, the kyng commaunded

Joſe. ca. 5. lib. 13.

Joſ. ca. li. 13.

mac. 3.

to

to take of hys garmentes, & to clothe him in purple: and so they did. Then the kinge appoynted him to sytte by him, and sayde vnto hys princes: Go wyth him into the middest of the Cytye, and make a proclamation, that no man complayne agaynste hym of anye matter, and that noman trouble hym for anye maner of cause. So it happened, that when hys accusers sawe the worshyp whyche was proclaimed of him, and that hee was clothed in purple, they fled everychone. And ỹ king made much of him, wrote him among hys cheefe frendes, made him a Duke, and partaker of hys dominiõ. ✱ Thus Jonathas went agayne to Jerusalẽ, with peace and gladnes. In the .clxb. yere came Demetrius the son of Demetrius from Creta into hys fathers land: wherof when Alexander hearde tel, he was ryght sorye, and returned vnto Antioch. And Demetrius chose Apollonius, (whyche had the gouernance of Celosiria) to be hys captain. So he gathered a great host, and came vnto Jamnia, and sent word vnto Jonathas the hye priest, sayinge: Darest thou wythstand vs thy selfe alone? As for me, I am but laughed to scorn and shamed, bycause thou prouedst thy strength agaynst vs in ỹ mountains. Now therfor, if thou trustest in thyn owne strength, come downe to vs into the playne fielde, and there lette vs proue our strẽgth together: thou shalt find, that I haue bai tant men of war with me, and shalt knowe whome I am, and the other that stand by me. Whych say, that your foote is not able to stand before our face, for thy fathers haue ben twyse chased into their owen land. And now, how wilt thou be able to abyde so great an host of horsemen and fotemen in the fyeld wheras is nether rock, stone nor place to fle vnto? When Jonathas heard the wordes of Appollonius, he was moued in hys minde: wherfore he chose .x. thousand men, and went out of Jerusalẽ, and Simon hys brother met him for to helpe him: And they pitched their tẽtes at Joppa, but the city kept him forth: for Joppa was an hold of Apollonius: Then Jonathas laid siege to it, and they that were in the Cyty, for very feare let him in, and so Jonathas wanne Joppa. Apollonius hearinge of thys, toke three thousand horsemen wyth a great hoste of fote, and wente as thoughe he wouwe go to Azotus, and came immediatly into the playne feide: because he had so many horsmen and put hys truste in them. So Jonathas folowed vppon him to Azotus, and ther they stroke the battel. Now had Appollonius left a thousand horsmen behind them preuely in the tẽtes And when Jonathas knew that such wayte was layde behinde them, they wente round about the enemies host, and shot dartes at the people from the morning to the eueninge. As for Jonathas people, they kepte their order as he had commaunded them, and the enemyes horses were euer laboringe. Then brought Simon forth his host and set them against the fotemen. For the horsemen wer wery already. So he dyscomfited them, and they fledde. And they that were scatred in the feld, gat them to Azotus, and came into the Temple of Dagon their Idoll, that they myghte there saue their lyues. But Jonathas set fyre vpon Azotus and all the Cytyes rounde aboute it, and toke their goodes: ✱ and brente vp the temple of Dagon wyth al theym that were fled into it. Thus were slayn and brent wel nye .viii.M. mẽ, Soo Jonathas remoued the hooste from thence, and broughte theym to Ascalon: where the men of the Cytye came forth, and met hym wyth great worshyp. After thys went Jonathas and hys hooste agayne to Jerusalem, wyth greate substaunce of good. And when kynge Alexander hearde these thynges, he thought to do Jonathas more worshyppe, and sent hym a collar of golde, as the vse is to bee geuen vnto suche as are of the kynges nexte bloode. Hye gaue hym also the Cytye of Acaron (wyth the landes belonging therto in possession.

Jos. ca. 6 li. 13.

1 mac. 3. a

1 mac. 3. b

¶ The. xi. Chapter

Ioſe. ca. 7. lib. 13.

AND the king of Egipte gathered an hoſte (like the ſand that lieth vpon the ſea ſhore) and many ſhips: & ſente about thrōughe diſceate to obtayne the kingdome of Alexander, and to ioyne it vnto hys owne realme. Upon thys he toke hys iourney into Syrya, and was letten into the Cyties, and men came forth to mete hym: for kyng Alexander had commanded theim ſo to do, becauſe he was hys father in law. Now whē Ptolome entred into any Citie, he left men of war to kepe it, & this he did thrōughout al the cities.

2. Mac. 10. c

And when hee came to Azotus, they ſhewed hym the temple of Dagon, & Azotus that was brente by, with the other things which wer deſtroyed, & dead bodies caſte abrode, & the graues that they had made by the waye ſyde, for ſuche as were ſlaine in the fyelde. And told the king that Jonathas had done al theſe thynges, to thintente they myght get him euil will. But ✠ king ſaid not a word therto. And Jonathas met the king with gret honor at Joppa, where they ſaluted one another, and toke their reſt. So whē Jonathas had gon with the king vnto ✠ water that was called Eleutherus, he turned againe to Jeruſalem. Nowe Ptolomi had gotten the dominion of the cities vnto Seleucia vpon the ſea coaſt, ymagining wicked councels againſt Alexander, and ſente ambaſſatours vnto Demetrius ſaying: Com let vs make a bond betwixt vs, ſo ſhal I geue the my daughter that Alexander hath, and thou ſhalt reygne in thy fathers kingdome. I repente that I gaue Alexander my daughter, for he goeth about to ſley me. And thus he ſlaundred Alexander, becauſe he wold haue had hys realme. Thus he tooke his daughter from him, gaue her vnto Demetrius, and forſoke Alexander ſo ✠ his malice was opēly knowē. And Ptolomi came to Antioch, where he ſet two crownes vpon his owne head, the crowne of Egypt and of Aſia. In the mean ſeaſon was kyng Alexander in Cilicia, for they that dwelt in thoſe places, rebelled againſt him. But whē Alexander herd of this: he cam to war agaynſt hym. So kynge Ptholomye brought foorth hys hoſt, and met hym with a myghty power, and chaſed him awaye. Then fled Alexander into Arabie, ther to be defended, and king Ptolomies honoure increaſed. And Zabdiel the Arabian, ſmote of Alexanders head, and ſent it vnto Ptholome. But the third day after, dyed kyng Ptholomee himſelf: and they whom he had ſette in the ſtrong holdes, were ſlayne of thoſe that were within the Cities. ¶ And Demetrius reigned in the hundred and ſeuen and ſixtie yere. At the ſame tyme gathered Jonathas theim that were in Jewry, to lay ſiege vnto the caſtell, which was at Jeruſalem, and ſo they made many inſtrumentes of warre againſt it. Then went ther certayn vngodly perſons (whiche hated their owne people) vnto king Demetrius, and told him that Jonathas beſeged the caſtel. So when he heard it, he was angry, and immediatly cam vnto Ptholomais, & wrote vnto Jonathas, that he ſhould not lay ſiege to the caſtelle, but come and ſpeake with hym in al the haſt. Neuertheles, whē Jonathas hearde it, he commanded to beſiege it. He choſe alſo certayn of the elders and prieſtes of Iſrael, and put hymſelfe in the perill, and toke wyth hym gold, ſiluer, clothyng, and diuers preſents, and went to Ptolomais vnto the kyng, and found hym gracious. And though certaine vngodly men of hys owne people made complaynte vpon him, yet the king intreated him, like as hys predeceſſoures had done before: and promoted hym in the ſight of all his frendes, confyrmed hym in the hye prieſthode, with all the worſhyp that he had afore, and made hym hys chief frend. Jonathas alſo deſired the kynge, that he would make Jewry free, with the three head cities of Samaria, and the landes pertaynyng therto: Upon this did Jonathas promyſe hym. iii. C. talentes. Whervnto

1. Mac. 10. b

1. Mac. 10. c and. 11.

the

the kyng consented, and gaue Jonathas wryting of the same, conteyning these wordes: kyng Demetrius sendeth gretyng vnto his brother Jonathas and to the people of the Jewes: we sende you here a copy of the letter whiche we dyd wryte vnto our elder Lasthenus, concernynge you that ye
D shoulde knowe it. Kyng Demetrius sendeth gretyng vnto Lasthenus his elder. For the faythfulnes that oure frendes the people of the Jewes kepe vnto vs, and for the louynge kyndnes whiche they beare toward vs: we are determined to do them good. Wherfor we ordayne all the coastes of Jewry with three cityes, Lidda and Ramatha (which are added vnto Jewry frō Samaria) and all the landes pertaynyng therunto, to be freely separated for such as do sacrifyce in Jerusalem: both concernyng the paymentes whiche the kyng toke yearely afore tyme, and the frutes also of the earthe and trees. As for other tithes and tributes that belonged vnto vs, we discharge them therof from this tyme forth. In like maner we graunt vnto them all the customes of salt and crown taxes, whiche were brought vnto vs. And this fredome shal they haue firme and stedfast, from this time forth for euermore. Therfore see that ye make a copye of these our letters, and deliuer it vnto Jonathas: that it maye be kepte vpon the holy mount in a conuement
E place. After thys, when Demetrius the kyng sawe that his lande was in reste, and that no resistance was made him: he sent awaye all his hoste, euery man to his owne place, except an armye of straungers, whom he brought from the Iles of the heathen, wherfore all hys fathers hoost had enyll
1 Mac. 12c wyll at hym. ✱ Now was there one Tryphon (that had bene of Alexanders part afore) which when he sawe that all the hoost murmured agaynste Demetrius: he went to Emalcuel the Arabian (that brought vp Antiochus the sonne of Alexander) and laye fore vpon him, to deliuer hym thys yonge Antiochus: that he myghte reygne in his fathers steade. He tolde hym also, what gret euill Demetrius had done and how his men of warre loued him not: and so remayned there a long season. And Jonathas sente vnto kynge Demetrius, to driue them out which were in the castell at Jerusalem, and in the other refuges, for they did Israell greate harme. So Demetrius sente worde vnto Jonathas, sayinge: I will not onely do these thynges for thee and thy people, but at tyme conuenyent I will do both thee and thy people great worshyppe. But nowe F
thou shalte doo me a pleasure, if thou wylte send me men to helpe me: for all mine army is gone fro me. So Jonathas sent hym three thousand stronge men vnto Antioche, and they came vn to the kyng, wherfore the kyng was very glad at their cōmyng. But they that wer of the citie (euen an hundred and twenty thousande men) gathered them together, and wolde haue slayne the kynge, which fled vnto his court, and the citezens kept the stretes of the citye, and beganne to fyght. Then the kynge called for the Jewes helpe, whiche came vnto hym all together, and wente abrode thorowe the citye, and slewe the same daye an hundred thousande men: set fyre vpon the citie, gat many spoyles in that day, and delyuered the kyng. So when the citezens sawe that the Jewes had gotten their will of the citye, and themselues dysappoynted of their purpose, they made their supplicacio vnto the king, sayinge: Graunte vs peace, and let the Jewes ceasse from troublyng vs and the citye, and vpon thys they caste away their weapons. Thus thei made peace, and the Jewes gat great worshyp in the syght of the kynge, and in the sight of al that wer in his realme, and were spoken of thorowe out the kyngdom: and so they came agayn to Jerusalē, with great goodes. So the
G kynge Demetrius sat in the trone of of his kyngdome, and had peace in his lande: Neuertheles, he dyssembled in all that euer he spake, and withdrewe hym selfe frome Jonathas, neyther

rewarded him accordyng to the benefites whiche he had done for hym, but troubled hym verye sore. After thys came Triphon agayne with ponge Antiochus, which reygned and was crowned kyng. Then there gathered vnto him all the men of warre, whom Demetrius had put away: these foght agaynst Demetrius, whiche fled and turned his backe. So Triphon toke the Elephantes, and wan Antioche. And yong Antiochus wrote vnto Jonathas, saying: I confirme thee in thy prestlode, and make thee ruler of. iiij. countreis, that thou mayest be a frend of the kynges. Upon this he sent him golde vessels to be serued in, and gaue him leaue to drinke in golde, to be clothed in purple, and to weare a colar of golde. He made his brother Symon also captayne, from the coastes of Tirus vnto the borders of Egipt. Then Jonathas toke his iourney, and went thorowe the cityes beyond the water of Jordane, and all the men of warre of Siria gathered them vnto him for to helpe him. So he came vnto Ascalon, and they of the citye receaued him honorably, and from thence wente he vnto Gaza, but they wouldе not let him in: wherfore he layed siege vnto it, burnyng vp and spoylyng the places that were about the citie. And the citezens of Gaza submitted thē selues vnto Jonathas, whiche made peace with them, but toke of their sonnes to pledge, sente them to Jerusalem, and went thorow the countrey vnto Damascus. Now when Jonathas herd that Demetrius prynces were come into Cades (whiche is in Galilee) with a great hoost, purposyng to put Demetrius out from medlyng in the realme: he came agaynst thim, and left Simon his brother in the land: whiche came to Bethsura, and layed sege to it a long season, and discomfited thē. So they desyred to haue peace wyth him, which he granted them, & afterward put thē out frō thence, toke the citye & set men to kepe it. And Jonathas with his hoost came to the water of Genesar, and betymes in the morenyng gat them to the playne field of Asor. And beholde, the hoostes of the Heathen met them in the fielde, and layed watch for them in the mountaynes: so that when Jonathas came agaynst them: the other whiche were layed to watche) rose out of their places, and fought, and they that were of Jonathas syde, fled euerye man: and there was not one of them left, except Mathathias the son of Absalomus, and Judas the sonne of Calphi, the captayne of the host. Then Jonathas rent his clothes, layed earth vpon hys head, made his prayer, and turned agayne to them in the field: where they fought together, and he put theym to flighte. Nowe when hys owne men that were fled, sawe this: they turned agayne vnto hym, and helped him to followe vppon all their enemyes vnto their tentes at Cades. So there were slayne of the Heathen the same daye three thousande men, and Jonathas turned agayne to Jerusalem.

¶ The. xii. Chapter.

JOnathas seeynge that the tyme was mete for hym, chose certayne men and sent them vnto Rome for to stablyshe and to renue the frendeshyp with them. He sente letters also vnto Sparta, and to other places in like maner. So they wēt vnto Rome and entred into the councel, and sayd: Jonathas the hye Priest and the people of the Jewes sente vs vnto you, for to renue the olde frendeshype and bonde of loue: Upon thys the Romaynes gaue them fre passportes, that men should leade them home into the lande of Juda peaceably. And this is the copy of the letters that Jonathas wrote vnto the Spartians. Jonathas the hye Priest with the elders, priests, and other peple of the Jewes sende gretynge vnto the Spartians their brethren. There were letters sente longe a go vnto Onias the hye Priest, from Arius, which then reygned amonge you: that ye are oure brethren, as the wrytinge made there vpon, specifyeth. And Onias entreated the embassadour that was sent honorably

Mac. 8.

rably, and receaued the letters: where in there was mencion made of the
B bond of loue and frendshippe. But as for vs, we nede no suche wrytynges: for why? we haue the holy bookes of scrypture in our handes to oure comforte: Neuertheles, we hadde rather sende vnto you, for the renuynge of the brotherhode and frendeshyppe: leaste we shoulde be straunge vnto you: for it is longe sens the tyme that ye sente word vnto vs. Wherfore in the sacrifyces that we offer and other ceremonyes vpon the hye solemne dayes and other, we alway remember you with out ceassynge (lyke as reason is, and as it becommeth vs to thynke vpon our brethren) yea and are ryghte glad of youre prosperous honoure. And though we haue had greate troubles and warres, so that the kynges about vs haue foughtē agaynst vs: yet wold we not be greuous vnto you, nor to other of oure louers and frendes in these warres. For we haue had helpe from heauen, so that we are deliuered and our enemyes subdued. Wherfore we chose Numenius the sonne of Antiochus. and Antipater the sonne of Jason, and sente them vnto the Romaynes, for to renue the olde bonde of frendeshippe and loue with them. We commaunded them also to come vnto you to salute you, and to delyuer you oure letters, concernyng the renouacion of our brotherhode. And nowe ye shall do right well, to geue vs an an-
C swere therunto. And this is the copy of the wrytynge, whiche Arius the kynge of Sparta sente vnto Onias. Arius kyng of the Spartians sendeth gretyng vnto Onias the hye prieste. It is foūd in writing, that the Spartians and Jewes are brethren, & come oute of the generacion of Abraham. And now for so much as this is come to our knowledge, ye shall do well, to wryte vnto vs of youre prosperitye. As for vs, we haue written our mind vnto you: Our catell and goodes are yours, and yours ours. These thinges haue we commaunded to be shewed vnto you. When Jonathas heard, that Demetrius princes were come forth to fyghte agaynste him with a greater hoste then afore, he went frō Jerusalem, and mette theym in the land of Hemath, for he gaue them not space to come into hys owne country. And he sente spyes vnto their tentes whyche came agayne and tolde hym, that they were appointed to come vpon hym in the nyght season. Wherefore when the sunne was gone down Jonathas commaunded hys men to watche all the nyghte, and to be redye with wepons for to fyghte: and set watchemenne rounde aboute the
D hooste. But when the aduersaryes heard that Jonathas was readye with hys menne to the battaile, they feared, and were afrayde in their hertes, and kindled fyres in their tentes, brake vp, and gat theym awaye. Neuertheles Jonathas and hys companye knewe it not til the morynge, for they sawe the fyres bournynge. Then Jonathas folowed vpon them but hee myghte not ouertake theym, for they were gone ouer the water Eleutherus. So Jonathas departed vnto the Arabians (which were called Zabadei) slewe theym, and tooke theyr goodes. Hee proceaded further also, and cawme vnto Damascus, and went through al that countrye. But Simon hys brother tooke hys iourney, and came to Ascalon & to the next stronge holdes: departyng vnto Joppa, and wanne it. For he heard that they woulde stande of Demetrius partye: wherefore hee sette menne of warre in the Cytye, to keepe it. After thys cawme Jonathas home agayne and called the elders of the people together: and deuysed with them for to buylde vp the stronge holdes in Jewrye, and the walles of Jerusalem, to set vp an hie wal betwixt the castell, and the Cytye, for to separate it from the city, that it myghte bee alone, and that men shoulde neither bie nor sell in it. Upō this they came together for to build vp the citie, & for so much as the wal vpon the broke of the weste syde called Caphetah was fallē down they repaired it: & Simō set vp Adiadah

in Sephelah, and made it strong setting yates and lockes vpon it. Now
E when Tryphon purposed to reygne
1 mac. 11. in Asia, to be crowned, and to slay the
kyng Antiochus: he was afraide that
Jonathas would not suffer him, but
fyght against him. Wherfore he went
about to take Jonathas, and to kyll
him. So he departed, and came vnto
Bethlan. Thē went Jonathas forth
agayns him to the battel wyth forty
thousand chosen men, and came vnto
Bethlan also. But when Tryphon
sawe that Jonathas camme wyth so
great an hoste to destroy him, he was
afrayde, and therfore he receaued hym
honorably, commended him vnto all
hys frendes, and gaue him rewardes,
and comaunded his men of war to be
as obedient vnto him as to him selfe.
And sayde vnto Jonathas: why haste
thou caused thys people to take suche
trauayle, seing there is no warre betwyxte vs: Therefore send thē home
agayne, and chose certayne menne to
wayte vpon the, and come thou with
me to Ptolomais: for I will geue it
thee, wyth the other stronge holdes,
menne of warre and their officers. As
F for me, I must departe, this is onelye
the cause of my comming. Jonathas
beleued him, and did as he sayd, putting away hys hoste which wente into the lande of Juda. He kept but .iii.
M. by him, wherof he sent .ii. M. into
Galile, and one .M. wente wyth
him self. Now as soone as Jonathas
entred into Ptolomais, the citezins
sparred the gates of the citie, and toke
him, and slewe all theym wyth the
swearde, that came in wyth hym.
Then sent Tryphon an hoste of fote-
men and horsemen into Galile and in
to the great playne fyelde, to destroye
al Jonathas companye. But when
they knewe that Jonathas was taken, and all they slayne that wayted
vpon him: they toke counsel together
and came forth ready to the battel. So
when they whych folowed vpon the,
sawe that it was a matter of lyfe, they
turned backe againe. As for the other
they wente into the lande of Juda
peaceably, and bewayled Jonathas,
and them that were wyth him ryght
sore. And Israel made greate lamentation. Then al the heathen that wer
round about them, sought to destroye
theim. For they sayd: now we haue they
no captayne, nor anye manne to helpe
them. Therfore let vs ouercome them
and rote out their name from amonge
menne.

¶ The .xiii. Chapter.

NOwe when Simon hearde
that Tryphon gathered a gret
hoste, to come into the land of
Juda, and to destroye it: and sawe that
the people was in greate fearefulnes
and care: hee came vp to Jerusalem,
and gathered the people together, and
gaue theym exhortation, sayinge: Ye
knowe what great battels I and my
brethren and my fathers house haue
fought for the lawe and the Sanctuarye, and what maner of troubles we
haue sene: through occasion whereof
al my brethren are slaine for Israels
1 mac. 6. sake, and I am lefte alone. And nowe
let not me spare myne owne lyfe in any maner of trouble, for I am no better then my brethren, but will auenge
my people and the Sanctuarye, oure
childzen and our wynes: for al the hea
then are gathered together, to destroy
vs of verye malice. At these wordes
the hertes of the people wer kindled to
gether, so that they cried with a loude
voyce, saying: Thou shalt be our captayne in steade of Judas and Jonathas thy brethren, order thou our battel, and whatsoeuer thou commaundest
vs, we shal do it. So he gathered all
the men of warre, making hast to fy-
G nish al the walles of Jerusalē, which
he made stronge round aboute. Then
sente he Jonathas the son of Absalomus wyth a freshe hoste vnto Joppa,
which draue them oute that were in
the castel, and remayned there hym
self. Tryphon also remoued from Ptolomais wyth a greate armye to come
in to the land of Juda, and Jonathas
with him in ward. And Simon pitched hys tentes at Addus before the
playne fyelde. But when Tryphon
knew

knewe that Simon stode vp in stead of his brother Jonathas, and that he wolde warre against him: he sente messaungers vnto him, saying: Wher as we haue kepte Jonathas thy brother, it is for mony that he is owyng in the kinges accompte, concernynge the busines that he had in hand. Wher fore send nowe an. C. talentes of syluer and hys two sonnes for suertye, that when he is letten forth, he shall not forsake vs: and we shall send hym agayne. Neuertheiesse Simon knew that hee dyssembled in hys woordes: yet commaunded he the mony and chil dren to be deliuered vnto hym: leaste he shoulde be the greater ennempe agaynste the people of Israel: and say, because he sent him not the mony and the children: therefore is Jonathas dead. So Simon sente him the chyldren and an hundreth talentes, but he dyssembled, and would not let Jonathas go. Afterwarde came Triphon into the land to destroye it, and went round about vp the waye that leadeth vnto Ador. But whereseuer they went, thyther went Simon and hys hoste also. Nowe they that were in the castel, sent messangers vnto Triphon, that he should make hast to com by the wildernes, and to send thē victualles. And Triphon made readye all his horsemenne, to come that same nyghte. Neuertheles it was a verye greate snowe, so that hee came not in Galaadithim. And when he drew nie Baschama, he slue Jonathas and his sonnes there, and then tourned for to go home into hys owne lande. Then sent Simon for to fette hys brothers dead coarse, and buryed it in Modyn hys fathers Citye. So al Israel bewayled hym with great lamentation and mourned for him very longe. And Simon made vppon the sepulchre of hys father and hys brethren, a buylding hye to loke vnto, of free stone behynde and before, and set vp seuen pillers one againste another (for his father, his mother, and four brethren) & set gret pillers round about & armes vpon them for a perpetuall memory, & carued ships beside the armes: that they myght be sene of men saylyng in the sea. Thys sepulchre whiche hee made at Modin, stādeth yet vnto this day. Nowe as Triphon went forth to walke with the yonge Antiochus he slewe hym trayterously, and reygned in his steade, crowned hym selfe kynge of Asia, and dyd muche euyll in the land. Simon also built vp the casteis in Jewrye, makinge thē stronge with hye towres, great walles, portes and lockes, and layed vp vitayles in the stronge holdes. And Symon chose certayne men, and sent theym to kyng Demetrius to desyre hym that he would dyscharge the lande from al bondage, for Triphon had spoyled it very sore. Whervpon Demetrius the kyng answered him, and wrote vnto hym after this maner. Demetrius the kynge sendeth gretinge vnto Simon the hye priest hys frend, with the elders and people of the Jewes. The goldē crowne and precious stone that ye sent vnto vs, haue we receued: and are readye to make a stedfaste peace with you: yea, and to wryte vnto our officers, for to release you, concernyng the thynges wherin we made you fre: and the appointment that wee make with you, shalbe fyrme and stable.

D Jose. ca. 10. li. 13.

The stronge holdes whiche yee haue builded, shalbe your owne. As for any ouersyghte or faute committed vnto this day, we forgiue it: & the crowne taxe that ye oughte vs also. And wher as was any other trybute in Jerusalem, it shal nowe bee no trybute: and loke who are mete among you to be in our courte, let thē be written vp, that there may be peace betwixt vs. Thus the yocke of the Heathen was taken from Israel in the hundred and seuētenth yere. And the people of the Jewes began to wryte in their letters. & and acts on thys maner. In the first yere of Simon the hye priest & prince of the Jewes, In those daies went Simon vnto Gaza, and besieged it round about, where he set vp ordeynance of warre. And wanne a towre which he toke. So they that gat into

1 mac. 13

the towȝer leapte into the citye, which was in a great feare: In ſo much that the people of the citye rente their clothes, and clymed vp vpon the walles with their wyues and childzen, beſechyng Simō to be at one with them, F ſayinge: O reſwarde vs not after our wickednes, but be gracious vnto vs, and we ſhall doo thee ſeruyce. Then Symon foȝ very pitye would fyghte nomoȝe agaynſt them, but put theym out of the citye, and cauſed the houſes (wherin the ymages were) to be clenſed, and ſo entred the citie with Pſalmes of prayſe, geuynge thankes vnto the Lozde. So when he had caſte all abhominacions out of the citie, he ſet ſuch mē in it as kept the laȝw of God, and made the citye ſtronge, and buylded a dwellynge place foȝ hym ſelfe. Now, when they in the caſtel at Jeruſalē wer kept ſo ſtraytly, that they coulde not come foȝthe into the countrey, and myght neyther bye noȝ ſell: they were very hungry, and manye of thē famiſhed vnto death: In ſo much that they beſoughte Symon to be at one with theym, whiche he graunted them. So he put them out frō thence, and clenſed the caſtell from fylthines. And vpon the .xxiii. daye of the ſecond moneth in the .Clxxi. yere they entred into it wyth thankeſgeuyng & bzaunches of palme trees, with harpes, crowdes, ſimbals & lutes, ſinging pſalmes, and ſonges of prayſe vnto God, foȝ that the great enemie of Iſraell was ouercome. And Simon ozdeyned that the ſame day ſholde be kept euery yere in gladneſſe, and made ſtrong the hyll of the temple that was beſyde the caſtell, where he dwelt hym ſelfe wyth his company. Simon alſo perceauing that John hys ſonne was a mightye man of armes, made hym captayne of all the hoſtes, and cauſed him to dwel at Gaza.

¶ The .xiiii. Chapter.

A IN .Clxxii. yere gathered ỹ king Demetrius his hoſt, and departed vnto Media, to get hym helpe foȝ to fyghte agaynſte Triphon. Nowe when Arſaces the kyng of Perſia and Media hearde, that Demetrius was entred within hys bozders, he ſente one of his prynces, to take him alyue: and to bzynge hym vnto hym. So he went and ſlew Demetrius hoſt, toke hym ſelfe, bzoughte hym to Arſaces which kept him in warde. And all the lande of Juda was in reſte, ſo longe as Symon lyued: foȝ he ſoughte the wealth of hys people, therefoȝe were they glad to haue hym foȝ their ruler, and to do hym woȝſhyp alwaye. Symon wan the citye of Joppa alſo foȝ an hauen towne, and made it an entraunce into the Jles of the ſea. He B enlarged the bozders of hys people, and conquered them moȝe land: He gathered vp manye of their people that were pryſoners: he had the dominion of Gaza, Bethſura, and the caſtell, which he clenſed from fylthynes, and there was no man that reſiſted hym: So that euery man tilled his ground in peace, the lande of Juda, and the trees gaue their fruite and encreaſe. The elders ſat all in iudgemente, and toke their deuice foȝ the wealth of the lande: the yonge men put on woȝſhyp and harneſſe vpon them. He prouided vitailes foȝ the cities, and made goodlye ſtronge holdes of them: ſo that the fame of hys woȝſhyp was ſpoken of vnto the ende of the woȝlde. - Foȝ he Leu. 26. a made peace thoȝowe out the land, and 3. Re. 3. a Iſraell was full of mirthe and ioye. Euerye man ſat vnder hys vyne and fyggetrees, and there was no man to fraye them away. Ther was none in the lande to fighte agaynſt theym, foȝ then the kynges were ouercome. He helped thoſe that were in aduerſitye among his people, he was diligent to ſee the laȝwe kept: as foȝ ſuch as were vngodlye and wycked, he toke theym away. He ſet vp the Sanctuarye, and encreaſed the holy veſſels of the temple. When the Romaines and Spartians had gotten woȝde, that Jonathas was dead they were ryght ſoȝy. But when they hearde that Symon his bzother was made hye Prieſte in his ſteade, and how he had wonne the land, agayne with the cities init: they

wrote vnto him in tables of brasse, to
renue the frendshyp and bond of loue,
which they had made afore with Iu
1 mac. 8e & 12a das & Ionathas hys brethren.
which writinges were red before the
congregacion at Ierusalem. And this
C is the copye of the letters, that the
Spartians sente: The Senatours
and citezens of Sparta sende greting
vnto Simon the great Priest, with
the elders, priestes, and the other pro-
ple of the Iewes their brethren. Whē
your ambassadors that were sent vn-
to oure people, certifyed vs of youre
worshyppe, honoure and prosperous
wealthe: we were glad of their com-
mynge, and haue wrytten the errande
which they spake before the councell
of the people: namely, that Numeni-
us the sonne of Antiochus, and Anti-
pater the sonne of Iason the Iewes
ambassadors are come vnto vs, for to
renue the olde frendshyppe with vs.
B Upon this the people consented, that
the men should be honorably intrea-
ted, and that the copy of their errand
should be written in the special bokes
of the people, for a perpetuall memory
vnto the Spartians: yea, and that we
should sende a copye of the same vnto
Simon the greate priest. After thys,
dyd Symon sende Numenius vnto
1.26.8 Rome, with a golden shyeld of a thou
Ec.3.8 sande pound weyght, to confyrme the
frendshyp with them: whiche when
the Romaynes vnderstode, they sayd:
what thankes shall we recompence
agayne vnto Simon and his childrē?
For he hath stablyshed hys brethren,
and ouercome the enemyes of Israel.
Wherefore they graunted hym to be
free. And all thys wrote the Iewes
in tables of brasse, and nayled it vnto
the pyllers vppon the mounte Sion.
The copye of the wrytynge is thys.
Iuguste, The .xviii. daye of the moneth Elul
in the .Clxxii. yeare in the thirde yere
of Simon the hye Priest, in the great
congregacion of the priestes, rulers of
the people, and elders of the countrey
at Asarame, were these wordes open-
E lye declared. For somuch as ther was
much war in our lande, therfore Sy-
mon the sonne of Mathathias (come
of the childrē of Iareb) & his brethrē,
put them selues in peryl, and resysted
the enemies of their people: that their
Sanctuary and lawe myght be main
teyned, and did their people gret wor
shyp: Ionathas in lyke maner, after
he had gouerned hys people, and bene
their hie priest, died: & lieth buried be-
side hys elders. After that wold they
enemyes haue troden their holy thin-
ges vnder fote, destroied their land, &
vtterly walled their sanctuary. Thē
Simon withstode them, & fought for
his people, spēt much of his owne mo
ney, weaponed the valeant men of his
people, gaue thē wages, made strong
the cities of Iuda, with Bethsura
lieth vpō the borders of Iewry (wher
the ordeinaunce of their enemies laye
sometime) and set Iewes there for to
kepe it. Hee made faste Ioppa also F
which lyeth vpō the sea, & Gaza
dreth vpō Azotus, (where enemies
dwelt afore) & there he set Iewes to
kepe it: & whatsoeuer was mete for
subduing of the aduersaries, laye
he therin. Now when people sawe
noble actes of Simon, & what wor
ship he purposed to do for thē, his god
ly behauiour, & faithfulnes, which he
kept vnto thē, & how he sought by all
waies wealth of his people, because
he did al thys, therfore they chose him
to be their prince, and hie priest. And
in his time they prospered wel by him
so that the Heathen were taken oute
of their lande: and they whyche were
in the Cytye of Dauyd at Ierusa-
lem in the castell (where they wente
oute, and defyled all thynges that
were aboute the Sanctuarye, and
dyd great harme vnto clenclines) and
Simon put men of the Iewes in it,
for the defence of the land, and Cytye,
and set vp the walles of Ierusalem. G
And king Demetrius confirmed him
in his hie priesthode, made hym hys
frend, and did him greate worshyppe.
For hee hearde that the Romaynes
called the Iewes their frendes, lo-
uers and brethren, howe honorably
they receiued Simons ambassadors:

howe the Jewes and prieſtes conſented, that he ſhould be their prince and hye Prieſt perpetually (till God rayſed vp the true prophete) and that he ſhould be their captaine to care for the Sanctuary, and to ſet officers vppon the workes therof, ouer the land: ouer the weapons, ouer the houſes of defence to make prouiſion for the holye thynges, and to be obeyed of euerye man, and all the writynges of the lande to be made in hys name, that he ſholde be clothed in purple and golde, and that it ſholde be lawfull for none of the people nor prieſtes to breke any of theſe thynges, to withſtande hys wordes, nor to call anye congregacion in the land without him: that he ſhold be clothed in purple, and weare a collar of golde: And if there were anye whiche diſobeyed or brake this ordinaunce, that he ſhoulde be puniſhed.

So all the people conſented to alowe Simon, and to do accordyng to theſe wordes: Simon alſo him ſelfe toke it vpon him, and was content to be the hye Prieſt, the captayne and prynce of the Jewes and prieſtes, and to gouerne them all. And they commaunded to make this writynge in tables of braſſe, and faſten it vnto the cõpaſſe of the Sanctuarye in an open place: and laye vp a coppe of the ſame in the treaſury, that Simon and his poſteritye might haue it.

The.xv. Chapter.

MOreouer kynge Antiochus the ſõne of Demetrius ſent letters from the Iles of the ſea, vnto Simon the hye prieſte and prynce of the Jewes, and to all the people, conteining theſe wordes: Antiochus the kynge ſendeth gretynge vnto Simon the hye prieſt and to the people of the Jewes. For ſo much, as certayne wicked men haue gotten the kyngdome of oure progenitours, I am purpoſed to chalenge the realme agayne, and to reſtore it to the olde eſtate. Wherefore, I haue gathered a great hoſte and made ſhyppes of war, that I may go thorowe the countrey, and be auenged of them whiche haue deſtroyed our land, and waſted many cityes in my realme. And therefore now I make the free alſo from all the tributes, wherof all kynges my progenitours haue diſcharged thee: and from other cuſtomes (wherfrom they haue releaſed thee) whatſoeuer they be: yea, I geue thee leaue to ſmite money of thyne owne within thy lande. As for Jeruſalem, I will that it be holye and free: and all the weapons and houſes of defẽce, which thou haſt buylded, and kepeſt in thyne handes, ſhalbe thyne. Where as any thynge is or ſhall be owynge vnto the kynge, I forgeue it thee, from this tyme forthe for euermore. And when we haue obtayned our kingdome, we ſhall do the thy people and the temple great worſhyp: ſo that your honour ſhalbe knowen thorowout the whole world. In the.C.lxxiii. yeare went Antiochus into his fathers land, and all the men of warre came together vnto hym, ſo that fewe were left with Triphon. So the king Antiochus folowed vpon him, but he fled vnto Dora, whiche lyeth by the ſea ſyde: for he ſawe that there was myſchefe cõmyng vnto him, and that his hoſt had forſaken him. Then came Antiochus vnto Dora with an.C. and twenty thouſande men of armes vpon foote, and eyghte thouſand horſemen. So he compaſſed the citye round about, and the ſhippes came by the ſea. Thus they vexed the city by land and by water, in ſo much that they ſuffered noman to go in nor out. In the meane ſeaſon came Numenius (and they that had bene with hym) from the citye of Rome, hauyng letters wrytten vnto the kynges and prouinces, wherein were conteyned theſe wordes: Lucius the mayre of Rome ſendeth gretynge vnto Ptolomy the kyng. The Imbaſſadoures of the Jewes our frendes beynge ſente from Simon the hye prieſt, and from the people of the Jewes, came vnto vs for to renewe the old frendſhyp and bond of loue, & brought a ſhild of gold weying a thouſande pounde, whyche we were content to receaue of them.

1.Mac.14.

Wherfore

wherfore we thoght it good to write vnto the kynges and prouinces, to do them no harme, nor to take parte agaynste theym, their cityes nor countries, neither to mayntayne their enemyes agaynst them. If there be anye wycked persons therefore fled frome their countrey vnto you, deliuer them vnto Symon the hye priest, that he may punishe them accordyng to their owne lawe. The same wordes wrote the Romaynes also vnto Demetrius the kynge, to Attalus, Araba, Arsaces and to all regions: as Sanlanes, to them of Sparta, Delo, Mido, Sidon Caria, Samos, Pamphilia, Licia, Alicarnassum, and to the Rhodes, to Faselis, Coo, Sida, Arado, Gortina, Gnydum, to Cipres and Cyren. And of euery letter they sent a copy to Symon the hie priest, and to the people of
D the Iewes. So Antiochus the kyng brought his hooste vnto Doza the seconde tyme to take it: where he made diuerse ordinaunce of warre, and kept Cryphon in, that he shoulde not come forth. Then sente Simon to Antiochus two thousande chosen men to helpe hym with golde, syluer and other pleteous geare: Neuertheles, he would not receaue them, but brake all the couenaunt whiche he made with Symon afore, and withdrewe hym selfe from hym. He sente Athenobius also a frende of hys vnto Simon, for to reason with him, saying: Ye withholde fro me Joppa and Gaza (with the castell that is at Jerusalem) whiche are cities of my realme, whose borders ye haue destroyed and done great euyll in the land, hauyng the domination in many other places of my kingdome. Wherfore deliuer nowe the cities whiche he haue taken, with the tributes of the places that ye haue rule vppon without the borders of Iewry: Or els geue me fiue hundred talentes of syluer: yea, & for the harme that ye haue doug in the cityes, and for the tributes of the same, other fyue hundred talētes. If no, we shall come
E and fyght against you. So Athenobius the kynges frend came to Jerusalem, and when he sawe the great worshyp and honoure of Simon in golde, siluer, and so great plenty of ornamentes: he maruayled and told Simon as the king commaunded him: Then answered Simon, and sayde vnto hym: *As for vs: we haue neither taken other mens landes, nor withholdē thē, Jud.11 C
but onely our fathers heritage, which oure enemyes had vnryghteously in possession a certayne time. This heritage of our fathers haue we chalēged in processe of tyme. And wher as thou complaynest concerninge Joppa and Gala, they dyd greate harme to oure people and in our lande, yet wyll we geue an hundred talentes for thē. Neuertheles, Athenobius answered him not one worde, but tourned agayne worthfully vnto the kinge, and told him al these wordes, and the great dignitye of Symon, with al that he had sene, and the kinge was very angrye. In the meane tyme fled Cryphon by shyp vnto Dortholaida. Then ꝑ king made Cendebius captayne of the sea coste, and gaue him an hoste of footemen and horsemenne, commaundinge him to remoue the hoste toward Jewrye, and to build vp the citie of Cedrō to make vp the portes, and to warre agaynste the people of the Iewes. As for the king him selfe: he folowed vpon Cryphon. So Cendebius came vnto Jamnia, and began to vexe the people, to tread doun Jewry, to take the people prisoners, to slay them, and 1.ma.16
*to builde vp Cedron: where he sette horsmen and other men of warre, that they might com forth and go through the stretes of Jewry, like as the king had commaunded him.

The.xvi.Chapter.

Then came John vp from *Ga Ia
za, and told Symon hys fa- 1 mac. 1
ther, what Cendebius had don among theyr people. Upon this, called Symon two of hys eldest sonnes, Judas and John, and sayd vnto theim: I and my brethren, and my fathers house, haue euer frome oure

youthe

youth vp vnto thys daye foughten a-gaynſte the ennemyes of Iſraell, and God gaue vs good fortune to deliuer Iſraell ofte tymes. And nowe for ſo much as I am olde, be ye in ſtede of me and my brother, to go forth & fight for oure people and the helpe of God be with you. So he choſe .xx. M. fighting men of the countrye, with horſe men alſo, which went forth agaynſte Cendebius, and reſted at Modin. In the morning they aroſe, and went into the playne fielde: and beholde, a myghty great hoſte came againſt thē, both of footemen and horſemē. Now was ther a water broke betwixt thē, and Iohn remoued the hoſt toward them. And when he ſawe that the people was afrayde to go ouer the water brooke, he went ouer fyrſte him ſelfe: and the men ſeing thys, folowed him.

B Then Iohn ſette hys horſmenne and fotemen in order, the one by the other, for their enemyes horſemen wer very many. But when they bleawe vp the prieſtes trompettes, Cendebius fled with hys hoſte, whereof many were ſlayne, and the remnaunt gat them to their ſtrong holde. Iudas alſo Iohns brother was wounded at the ſame tyme. And Iohn folowed ſtill vppon the ennemies, til hee came to Cedron,

1 mac. 15 * which he builded. The enemies fled alſo vnto the towres that were in the feldes of Azotus, and thoſe did Iohn burne vp. Thus there were ſlaine .xx. thouſand men of them, and Iohn turned agayn peceably into Iewry. And in the feld of Iericho was Ptolomy the ſonne of Abobus made captayne: which becauſe he had aboundance of ſiluer, and gold (for he had maried the daughter of Simon the hie prieſte) waxed proud in his mind, and thoght to conquer the land, ymagining falſehed againſte Simon and hys ſonnes, to deſtroye them. Nowe as Simon was going about throughe the cities that were in the country of Iewry, and caring for theym: he came downe to Iericho with Mathathias & Iudas hys ſonnes, in the .C. lxxvii. yere

January in the .xii. month called Sabat. Thē Ptolomye the ſonne of Abobus receiued theym (but with dyſceate) into a ſtronge houſe of hys, called Doth, C which he had builded, wher he made them a banckette. So when Simon and hys ſonnes were mery and dronken wel, Ptolomy ſtode vp with his men (whom he hadde hyd there) and tooke their wepons, entred into the banket houſe, and ſlew Simon with hys twoe ſonnes, and certayne of hys ſeruauntes. Such great vnfaythfulnes dyd Ptolomye in Iſrael, and recompenced euil for good. Then wrot thys Ptolomy the ſame vnto Kynge Antiochus, requiringe hym, that hee ſhould ſend him an hoſte to helpe him and ſo he ſhould deliuer him the land with the cities & tributes of the ſame. He ſent other men alſo vnto Gaza, for to take Iohn: and wrote vnto the captaines to come to him, and he ſhoulde geue them ſiluer, gold and rewardes. And to Ieruſalem hee ſente other, to D take it, and the Sanctuarye. Thē ranther one before, and told Iohn in Gaza, that hys father and hys brethren were ſlaine, and howe that Ptolomy had ſent to ſlaye hym alſo. Whē Iohn hearde thys, he was ſore abaſhed, and layed handes of them that were come to deſtroye hym, and ſlewe theym, for he knewe, that they went about to kil him. As for other thinges concerning Iohn: of hys warres, of hys noble actes (wherein he behaued him ſelfe manfully) of the buyldyng of walles whiche he made, and other of hys dedes: They are writtē in the chronicles of hys prieſthode, from the tyme forth that he was made hye prieſte after hys father.

☞ The end of the fyrſte boke of the Machabees.

The

The second Boke of the Machabees.

The fyrst Chapter.

THe brethern of the Jewes, which be at Ierusalem, and in the Lande of Jewry, wyshe vnto those brethren of the Jewes, that are those owe out Egypt: good fortune, heith, and peace. GOD be gracious vnto you, and thynke vpon hys couenaunt that hee made wyth Abraham, Isaac, and Jacob his kaythfull seruauntes: Deu. 30. b * and geue you all suche an herte, that ye maye loue and serue hym: yea, and perfourme hys wylle wyth an whole heart, and of a wyllyng mynde. He open your hertes in his law and in his commaundementes, sende you peace, here your prayers, be at one with you, and neuer forsake you in time of trouble. Thys is here our prayer for you. What tyme as Demetrius reigned in the. Clxix. yeare, wee Jewes wrote vnto you in the trouble and violence that came vnto vs. In those yeares, after that Jason departed oute of the holy lande and kyngdome, they brent vp the portes, and shed innocēt blood. Then made we oure prayer vnto the Lorde, and were hearde: we offered, and lyghted the candels, settyng forth Lem. 24. cakes and breade. * And now come ye vnto the feast of tabernacles in the mo Monēbre neth * Casleu. In the. Clxxxviii. yere B the people that was at Ierusalē and in Jewry, the counsel and Judas him selfe, sente this wholsome salutation vnto Aristobulus kynge Ptolomees maister, whiche came of the generation of the annointed Priestes: and to the Jewes that were in Egypte: In somuche as God hathe deliuered vs from great perylles, we thanke hym highly: In that we resisted so myghty a king. And why? he brought men out of Perlis by heapes, to fyght against vs, and the holy citie. For as he was in Perlis (namely, the Captain with the great hooste) he perished in the temple of Naneas, beeyng deceyued thorough the deuice of Naneas priestes. For as he was purposed to haue dwelt there, Antiochus and his frendes came thyther, to receyue muche money for a dowrye. Soo when Naneas Priestes hadde laide forthe the money, hee entred wyth a smalle companye, into the compasse of the temple, and so they shutte the Tem- C ple. Nowe whenne Antiochus entred by opening the preuy entrance of the temple, the priestes stoned the captayne to death, hewed them in pieces that were wyth hym, smoote of theyr heades, and threwe them oute. In all thynges God be praysed, which hathe deliuered the wycked into oure handes. Where as we are nowe purposed to kepe the purification of the temple vpon the. xxb. day of the moneth Casleu, we thought necessary to certifye Leui. 23. you thereof: that ye also myght keepe Nu. 29 b. the tabernacles feast day, and the daye 3. Esd. 5 of the fyre, whyche was geuen vs, when Nehemias offered, after that he had set vp the temple and the aultare. For what tyme as oure fathers were ledde away vnto Perlis, the priestes (whyche then fought the honoure of God) tooke the fyre priuyly from the Aulter, and hyd it in a valleye, where as was a deepe dyrye pyt: and therein they kepte it, so that the place was vnknowen vnto euery man. Nowe after many yeares, when it pleased God that Nehemias should be sent frome Leui. 6. g the kynge of Perlis, * hee sente the 10. a. 16 c childers childerne of those Priestes, D (whych had hyd the fyre) to seeke it. And as they tolde vs, they founde no fyre, but thicke water. Then cōmanded he thē to draw it vp, & to bryngе it him, & ỳ offrings withall. Now whē the sacrifices wer laid on & ordred, the prieste Nehemias cōmanded to sprynkle them & the wod with water. whē this was don, & the time com that the Sun shone, which afore was hid in ỳ cloude: ther was a great fyre kindled. In somuche ỳ euery man merueiled.

Now

Nowe all the Prieſtes prayed, while the ſacrifice was a making. Jonathas prayed fyrſte, and the other gaue aunſwer. And Nehemias prayer was after this maner: O Lord God, maker of all thynges, thou fearefull & ſtrong, thou ryghteous and mercyfull, thou that art onely a gracious kyng, onely liberall, onely iuſt. Almyghty and euerlaſtyng, thou that deliuereſt Iſraell from all trouble, thou that haſte choſen the fathers, and halowed them receiue the offring for the whole people of Iſrael, preſerue thyn owen portion, and halowe it, gather thoſe together, that are ſcatterd abroade from vs: deliuer them that are vnder the Heathens bondage, looke vpon them which are deſpiſed and abhorred, that the Hethen may know and ſe, how that thou art our GOD. Punyſhe them that oppreſſe, and proudely put vs to diſhonour. Set thy people agayne in
E thy holy place, * lyke as Moſes hathe
Deu. 30. a ſpoken. And the Prieſtes ſong pſalmes of thankeſgeuyng, ſo long as the ſacrifice endured. Now when the ſacrifice was brente, Nehemias commanded the great ſtones to be ſprinkled with the reſt of the water. * Whi-
Iud. 6. d che whenne it was doone, there was
3. re. 18. c kindeled a flame of theim alſo: but it was conſumed, through the light, that ſhyned from the altar. So when this matter was knowen, it was tolde the kyng of Perſia, that in the place wher the Prieſts which were led away, had hyd fyre, there appered water in the ſtede of fyre: and that Nehemias and hys company had purified the ſacrifices wythall. Then the kynge conſyderyng and pondryng the matter diligently, made hym a Temple to proue the thyng that was done. And when he found it ſo in dede, he gaue the prieſtes many gyftes and dyuers rewardes: yea, he toke them with his owne hande, and gaue them. And Nehemias called the ſame place Nephthar, whiche is as much to ſaye, as a clenſyng: but many men call it Nephi.

The. ii. Chapter.

IT is found alſo in the wrytinges of Jeremie the Prophete, that he commaunded theym, which were 2. mac. 1. c
caried away, to take fyre, * as it is ſaid Jer. 39 b
afore. * He commaunded theym alſo, Bar. 6. a
that they ſhoulde not forget the lawe and commaundementes of the Lord, and that they ſhould not erre in theyr myndes, when they ſee ymages of ſiluer and gold with their ornamentes. Theſe and ſuche other thynges commanded he theim, and exhorted them, that they ſhould not lette the lawe of God go out of their herts. It is writen alſo, howe the Prophete (at the cõmandement of God) charged them to take the tabernacle and the Arke with them: and he went forthe vnto the mountayne, where Moyſes clymed vp, * and ſaw the heritage of god. Deu. 34. a
And when Jeremie came there, hee found an open caue, wherin he layde the Tabernacle, the Arke, and the alter of incenſe, and ſo ſtopped the hole. There came certayn men together alſo folowyng hym, to marke the place, but they coulde not fynde it. Whyche whenne Jeremye perceyued, he reproued theym, Sayenge: As for that place, it ſhall bee vnknowen, vntyll the tyme that GOD gather hys people togyther agayne, and receyue theym vnto mercye.
Thenne ſhall GOD ſhewe theym theſe thynges, and the maieſtie of the Ex. 13. a
LORDE ſhall appeare, and the 2. re. 8. b
clowde alſo, lyke as it was ſhewed vnto Moyſes: and lyke as whenne Salomon deſyred, that the place myght bee ſanctifyed, and it was ſhewed hym. For he beyng a wiſe man, handled honourably and wyſely, offryng vnto GOD in the halowyng of the temple, when it was fynyſhed. Leui. 19. a
* And lyke as when Moyſes prayed vnto the Lorde, the fyre came downe from heauen, and conſumed the burnt offerynge: Euen ſoo, prayed Salomon alſo, * and the fyre came downe 2. pa. 7. a
frome Heauen, and conſumed the burnt offerynge. And Moyſes ſayd: Becauſe the ſynoffryng was not eatẽ

there

therfore is it consumed. In like maner Salomon kept the dedication (or halowyng) eight dayes. In the Annotations and writyngs of • Jeremy, wer these thynges put also: and howe hee made a libarie, and howe he gathered out of all countreis, the bookes of the Prophets, of Dauid, the Epistles of the Kynges, and of the prelentes. Euen so Judas also, lyke what he learned by experience of warre, and suche thynges as hath happened vnto vs, he gathered them altogether, and so wee haue them by vs: If ye desyre to haue the same, send som body to fetch them vnto you. Whereas we then are about to celebrate the purification, we haue written vnto you. Therfore, ye shall doo well, yf ye kepe the same dayes.

We hope also, that the God (whyche delyuered hys people, and gaue theim all the heritage, kyngdom, priesthode, and Sanctuarye, • that he promysed theym in the lawe) shall shortly haue mercy vppon vs, and gather vs togyther, from vnder the heauen into hys holy place: for he hath saued vs from great perils, & hath clensed the place. As concernyng Machabeus, and hys brethren, the purification of the great temple: The dedication of the aultar: yea, and of the warres that concerne noble Antiochus, and • Eupator hys soonne, of the shynynges that camme downe fromе heauen, vppon those, whyche manfully defended the Iewes. For though they were but few, yet defended they the whole Lande, droue away the ennemies hoste, recouered agayne the Temple, that was spoken of thorowghout all the world: delyuered the Citie: doyng theyr best that the law of the Lord, which was put downe, myght with all tranquillitie be restored agayn vnto the Lorde that was so mercyfull vnto them. As touchynge Jason also of Cyrene, wee haue vndertaken' compendiously to dyng into one boke, the thynges that were comprehended of hym in fyue. For we consyderyng the multitude of the bookes, and howe hard it shoulde be for them that would meddle wyth

Home read Machabees.

1.Ma.6.

2.Ma.13.

stories and actes (and that because of so dyuers matters) haue vndertaken so to comprehende the storyes: that suche as are dysposed to reade, myght haue pleasure and pastime therin: and that they whiche are diligent in such thynges, myghte the better thinke vpon theym, yea, and that whosoeuer reade theym, myght haue profit therby. Neuertheles, we our selues that haue medled with this matter for the shortening of it, haue taken no small labour, but great diligence, watchinges and trauayle. Lyke as they that make a feaste, wouldo fayne do other menne pleasure: Euen so we also (for many mens sakes) are very wel content to take the labour, where as we maye shortly comprehend, the thinges that other mē haue truly writtē. For hee that buildeth an house a newe, must prouide for many thinges, to the whole building: but he that painteth it afterwarde, seketh but onely what is comly, mete and conuenient to garnish it withal: Euen so do we also in lyke maner. And whyle he that beginneth to wryte a storye for the fyrste, must with his vnderstanding gather the matter together, set hys woordes in order, and diligently seke out of euerye parte. But he that afterwarde wyl shorten it, vseth fewe woordes, and toucheth not the matter at the large: Let this be sufficient for a Prologe, nowe wil we begin to shewe the matter: for it is but a folysh thinge to make a long Prologe, and to be short in the storye it selfe.

The. iii. Chapter.

VVhat time as the holy City was inhabited in all peace & wealth, and whē the lawes wer yet very wel kept. For so was it ordeyned by Onias the hie prieste, and other godlye menne, that were ennemyes to wyckednes.) It came therto, • that euen the Kynges and prynces themselues did the place great worshyp, and garnished the tēple wyth greate gyftes. In so muche that Seleucus kynge of Asia of hys

1.mac.1.

owne rentes, bare all the costes belon
ging to the seruyce of the offerynges.
Then Simon of the Tribe of Ben
Jamin, and ruler of the temple, labo-
red to worke some mischefe in the cy-
tie: but the hye preiste resisted hym.
Neuertheles, when he might not o-
uercome Onias, hee gat him to * Ap-
2 mac 3. b polonius the son of Thersa (whyche
then was chyefe Lorde in Celosyria
and Phenices) and told him, that the
treasury in Jerusalem was ful of in-
numerable money, and howe that the
common goods (which belonged not
vnto the offerynges) were exceading
great also: yea, and howe it were pos-
sible, that al these myght come vnder
the kinges power. Now when Ap-
polonius had shewed the king of the
monye, as it was tolde him: the kyng
called for Heliodorus hys steward, &
sent him wyth a commaundement, to
bring him the same money. Immedi-
atlye Heliodorus tooke hys iourney,
but vnder a colour, as though he wold
go through Celosiria & Phenices, to
visit the cities, but hys purpose was
to fulfil the kyngs pleasure. So when
he cam to Jerusalē, & was louingly re
ceiued of the hie preist into the city: he
tolde what was determined, concer-
ning the money, and shewed the cause
of hys comminge: he asked also if it
were so in dede. Then the hye preiste
told him, that there was suche money
layed vp for the vpholding of wydo-
wes and fatherlesse chyldren, & howe
a certayne of it belonged vnto Hyrca-
nus Tobias a noble man: and that of
the money (which that wicked Sy-
mon had bewrayed) there were foure
hundred talentes of siluer, and .ii. hun
dred of golde: yea, and that it wer vn-
possible for those mennes meaning to
be disceaued, that had layed vp their
mony in the place and temple (which
is had in worshipp through the whole
worlde (for the mayntenaunce and ho
nour of the same. Whervnto Heliodo-
rus answered, that the king had com-
maunded hym anye wyse, to bringe
him in the money. So at the daye ap-
pointed, Heliodorus entred into the
tēple to order thys matter. But there
was no small feare throughoute the
whole citie. The Priestes fel downe
before the aulter in their vestimentes
and called vnto heauen vppon hym,
* which had made a lawe concerning
stuffe geuen to kepe, that they should
be safely preserued for such as commit
them vnto keping. Then whoso had
looked the hye Priestes in the face, it
would haue greued hys heart: For hys
countenance and the changing of hys
colour, declared the inward sorowe of
hys mynde. The man was al in hea-
vynesse, and hys bodye in fear: wher-
by they that loked vpon him, myghte
perceaue the griefe of his herte. The
other people also came oute of their
houses by heapes vnto the common
prayer, beause the place was lyke to
comme into confusion. The wemen
cam together through ỹ stretes with
hearye clothes aboute their brestes.
The virgins also that were kept in,
ran to Onias, some in the walles, o-
ther some loked out of the windowes
yea, they all held vp their handes to-
ward heauen, and prayed. ✠ miserable D
thing was it, to loke vpon the commē
people, and the hie preist being in such
trouble. But thei besought almighty
God that the goodes which wer com
mitted vnto theym, mighte bee kepte
whole, for those that hadde delyuered
them vnto their kepinge. Neuerthe-
lesse, the thinge that Heliodorus wes
determined to do, that persourmed he
in the same place, he himself personal-
nally being about the treasurye wyth
his men of warre. But the spirite of
almyghtye God shewed himselfe o-
penlye, so that all they whiche presu-
med to obeye Heliodorus, fel through
the power of God into a great feare-
fulnesse and dreade. For there appe- 2 mac. 1
red vnto them an horse, wyth a terri-
ble man sitting vppon him decked in
goodly aray, & the horse smote at Heli
odorus with his fore fete. Mowe, he
that satte vpō the horse, had harnes of
golde vpon him. Moreouer ther appe
red .ii. faire & beutifull yonge men in
goodlye arraye, whyche stoode by him,

scourged

scourged hym of bothe the sydes, and gaue hym many stripes without ceasyng. * With that fell Heliodorus 2.mac.3. E sodenly vnto ỹ ground. So they toke hym vp (beyng compassed about with great darknes) and bare hym out vpon a biere. Thus he that came with so many runners and men of warre, into the sayd Treasory, was born out where as no myght helpe him: and so the power of God was manyfest and knowen. He laye styll dombe also, by the power of god destitute of all hope, and lyfe. And they praysed the Lorde that he had shewed his power vppon his place and temple, whiche a lyttle afore was full of feare and trouble: and that thorow the reuelation of the almyghty Lorde, it was fylled wyth ioy and gladnesse. Then certain of Heliodorus frendes prayed Onias, that in all the haste he wold call vpon god, to graunt hym his lyfe, whiche was geuing vp the ghost. So the hie priest considerynge the matter, and leste the kyng should suspecte, that the Iewes had done Heliodorus somme euyll: he offred an helth offring for hym. Now when the hye priest had obteyned hys petition, the same yong men in ỹ same clothyng appeared, and stoode beside Heliodorus, saying: Thanke Onias F the hye priest, for * for his sake hathe Act.27.c the Lord graunted thee thy lyfe: therfore, seing that god hath scurged thee, geue him prayse and thankes, & shewe euery manne his myght and power. And when thei had spoken these wordes, they appered no more. So Heliodorus offered vnto God, & made great vowes vnto hym, whiche had graunted hym his life, thanked Onias, toke hys host, and went agayn to the king. Then testified hee vnto euery man of the great workes of God, that he had sene with his eyes. And whenne the kynge asked Heliodorus, who were mete to be sent yet ones again to Ierusalē, he sayd: If thou hast an enemy or aduersary vnto thy realme, sende hym thyther, and thou shalt haue hym punished, if he escape wyth hys lyfe: for in that place (no dout) there is a speA cial power and worckyng of God. For hee that dwelleth in heauen, visiteth and defendeth that place: and all that come to do it harme, he punisheth and plagueth them. This is now the matter concernynge Heliodorus, and the kepyng of the treasory at Ierusalem.

The .iiii. Chapter.

THis Simon now (of whom we spake afore) beeynge a be- A
2.ma.3 a
trayer of the moneye, and of hys owne naturall countrey, reported the worste of Onias: as thoughe he had moued Heliodorus vnto this, and as though he had ben a brynger vp of euil. Thus was he not ashamed to cal him an enemy of the realme that was so faythfull an ouerseer and defender of the Citie, and of his people: ye, and so feruente in the lawe of God. But when the malice of Simon increased so farre, that thorough hys frendes, there were certayne manslaughters committed: Onias considered the peryll that myght come thorough thys stryfe, and howe that Appollonius, (namely the chiefe Lord in Celosiria, and Phenices (was all set vppon tyranny, and Simons malice increased the same: he gat hym to the kyng, not as an accuser of the Citesyns, but as one that by himself intēded the cōmon wealth of the whole multitude. For he sawe it was not possible to lyue in peace, neither Simon to lene of from hys foolyshnesse, except the kyng did looke thereto. But after the deathe of Seleucus, when Antiochus (whiche is called the noble) tooke the kyngedome: Jason, the brother of Onias laboured to be hye priest. For he came vnto the kyng, and promised him three B
hundrethe and. ix. talentes of syluer, and of the other rentes. lxxx. talentes. Besides this he promised hym yet an C. & fifty, if he might haue the schole of the childzen, and that he might call them of Ierusalē, Antiochians. Whiche when the kyng had graunted, and he had gotten the superiorytie, hee beganne immediatly to drawe his kinsmenne to the custome of the Heathen,

gut

put downe the thinges that the Jewes had ſet vp of loue, by John the father of Eupolemius whyche was ſent ambaſſatoure vnto Rome, for to make the bond of frendſhyp and loue. He put downe all the Jewes and lybertyes of the Jewes, and ſet vp the wicked ſtatutes. He durſt make a ſigh tyng ſcole vnder the caſtell, & ſet fayre yonge men to learne the matters of
C whoores & bryotheis. This was nowe the begynnyng of the Heathenyſh and ſtraunge conuerſacion, brought in thorowe the vngracious & vnheard wickednes of Jaſon, whyche ſhoulde not be called a prieſt, but an vngodly perſon. Inſo much that the prieſtes wer now no more occupyed about the ſeruice of the aulter, but deſpiſed the temple, regarded not the offerynges: yea, gaue their diligence to learne to fight, to wraſtle, to leape, to daunce, and to put at the ſtone, not ſetting by the honoure of the fathers, but lyked the glorye of the Greekes beſte of all: for the whiche they drone perylouſly, and were gredye to folowe their ſtatutes, yea their luſte was in all thynges to be lyke them, which afore were their enemyes and deſtroyers. Howbeit to doo wyckedlye agaynſte the lawe of God ſhall not eſcape vnpunyſhed: but
D of thys wee ſhall ſpeake hereafter.

Theſe wer kept euerye fyfthe yeare.

Now what tyme as the * Olympiades ſportes were played at Tyrus (the kinge hym ſelfe beynge preſente) thys vngracious Jaſon ſent wicked men, bearynge frome theym of Jeruſalem (whych now wer called Antiochiãs) iiii. C. drachmas of ſyluer for an offering to Hercules. Theſe hadthey that caried them deſired them vnder ſuche a fashion, as though they ſhoulde not haue ben offred but beſtowed to other vſes. Neuertheles, he that ſente them ſente theym to the intente that they ſhould be offred vnto Hercules. But becauſe of thoſe that were preſente, they were geuen as to the makyng of ſhyppes. And Appolinas the ſonne of Meſtens was ſet into Egipt becauſe of the noble men of kynge Ptolomye Philometor. Now when Antiochus perceaued that he was put oute from medlyng in the realme, he ſought hys owne profite, departed frome thence, came to Joppa, and then to Jeruſalē, where he was honorably receyued of Jaſon, and of the citie, & was brought in with torche light, and with greate prayſe: and ſo he turned his hoſt vnto Phenices. After .iii. yere Jaſon ſent E
Menelaus, the aforeſayde Symons 1.ma.4
brother, to beare the money vnto the kyng, and to bryng hym anſwer of other neceſſary matters. But he (whē he was prayſed of the kyng for magnifying of hys power) turned the prieſthode vnto hymſelfe, layng vp .iii. C. talentes of ſiluer for Jaſon. So whē he had gotten the commaundementes from the kynge (he came hauyng nothynge that becommeth a prieſte) but bearyng the ſtomacke of a cruell tyrant, and the wrath of the wyld brute beaſt. Then Jaſon (whyche hadde 1.ma.3
diſceaued his owne brother (ſeynge that hee hym ſelfe was begyled alſo, was fayne to flee into the lande of the Ammonites, and Menelaus gatte the dompnion. But as for the money that he promiſed vnto the kyng, he did nothynge therein, when Soſtratus the ruler of the Caſtell required it of him For Soſtratus was the man that gathered the Cuſtomes, wherfore they were bothe called beefore the kynge. Thus was Menelaus putte oute of the prieſthoode, and Lyſimachus hys brother came in hys ſtede. Soſtratus alſo was made Lord of the Ciprians. F
It hapened in the meane ſeaſon, that the Charſians and Mallatians made inſurrection, becauſe they were geuen for a preſente vnto kynge Antiochus concubine. Then came the kyng in all the haſte, to pacifye them agayne, and to pacifye the matter, leauyng Andronicus there to bee hys debitie, as one mete therfore. Nowe Menelaus ſuppoſynge that he had gotten a ryghte conuenyente tyme, ſtole certayne veſſels of gold out of the temple, & gaue them to Andronicus for a preſent: and ſome he ſolde at Tyrus, and in the cyties thereby. Whiche whenne Onias

knew

knewe of a fuertye, hee reproued him: but he kepte hym in a Sanctuary beſyde Daphnis, that lyeth by Antioche. Wherfore Menelaus gat hym to Andronicus, and prayed hym that he ſwold ſlay Onias. So when he came to Onias, he counceled hym craftelye to come out of the Sanctuary, geuing him his hand with an othe (howebeit he ſuſpecte hym) and then he ſlewe Onias, without any regard of righteouſneſſe. For the whiche cauſe not onely the Jewes, but other nacions alſo toke indignation, and were diſpleaſed for the vnryghteous death of ſo godly a man. And when the kynge was come agayne frowe Cilicia, the Jewes and certayne of the Greekes went vnto him, complaynyng for the vnryghteous death of Onias: Yea, Antiochus him ſelfe was ſorye in hys mynd for Onias, ſo that it pitied him and he wepte, remembryng his ſoberneſs and manerly behauour. Wherfore he was ſo kyndled in hys mynde, that he commaunded Andronicus to bee ſtriped out of his purple clothing, and ſo to be led thorowout the citye: yea, and the vngracious man to be ſlayne in the ſame place where he committed his wickednes vpon Onias. Thus the Lorde rewarded him his punyſhment, as he had deſerued. Now when Liſimachus had done manye wycked dedes in the temple thorow the counceil of Menelaus, and the boyce came abrode: the multitude gathered them together agaynſte Liſimachus: for he had caryed out nowe much gold. So when the people aroſe, and were full of diſpleaſure, Liſimachus armed. iii. M. vnthryftes to defende hym: a certayne tyraunt beynge their captayne, which was growen bothe in age and woodneſſe. But when the people vnderſtode the purpoſe of Liſimachus, ſome gat ſtones, good ſtrong clubbes, and ſome caſt aſſhes vpō Liſimachus. Thus there were manye of theym wounded, ſome beynge ſlayne, and all the other chaſed away. But as for the wicked chuechrobber him ſelfe, they, kylled hym beſyde the treaſurye. Of theſe matters therfore ther was kept a courte agaynſt Menelaus. Nowe when the kynge came to Tirus, they made a complaint vnto him of Menelaus, concerning this buſines, and the ambaſſadours were three. But Menelaus went and promiſed Ptolomy, to gene him much money, if he would perſwade the kynge. So Ptolomie went to the kyng into a court (wher as he was ſet to coole him) & brought him out of that mynd. Inſomuch ỳ he diſcharged Menelaus from the accuſacions, that notwythſtandynge was cauſe of al miſchefe, and thoſe pore mē whiche yf they had tolde their cauſe, yea, before the Scithians, they ſhulde haue bene iudged innocente, theym he condemned to death. Thus were they ſoone punyſhed, which folowed vpon the matter for the citye, for the people, and for the holy veſſel. Wherfore, they of Tyrus toke indignation, and buried them honorablye. And ſo thorowe the couetouſnes of them that were in power. Menelaus remayned ſtyll in auctority, increaſing in malice to the hurt of the citeſens.

The. v. Chapter.

At the ſame tyme Antiochus made hym ready to go agayne into Egipt. Then were there ſene at Jeruſalem foure dayes long, horſemen, runnynge to and fro in the ayre, which hadde rayment of golde, and ſpeares. There were ſeene alſoo wholle hooſtes of men weaponed, and horſes, runnyng in an order, how they camme together, howe they healde fooythe theyr ſhyeldes, howe the harneſſed menne drewe out their ſwordes, and ſhot theyr dartes. The ſhyne of the golden weapons was ſene, and of all maner of armure. Wherfore euery man prayed, that thoſe tokens mighte turne to good. Nowe when there was gone forthe a falſe rumour, as though Antiochus hadde ben dead, Jaſon toke a M. men, and came ſodenly vpon the city. The citiſens ranne vnto the walles, at the laſte was the citye taken, and Menelaus fled into the caſtell. As for Jaſon,

ſon, he ſpared not hys owne cyteſens in the ſlaughter, nether conſidered he what greatte euyll it were, to deſtroye the proſperytie of hys owne kynſemen: but dyd as one that hadde gotten the victorye of hys ennemyes, and not of hys frendes. For all this gatte he not the ſuperiorytie, but at the laſte receaued confuſyon for hys ma-
2 mac.4.c lyce', and fledde agayne lyke a bagabounde into the lande of the Ammonytes. Finallye, for a reward of hys wickednes he was accuſed before Arethas the kynge of the Arabians. In ſo muche that he was fayne to flee from cytye to cytye, beynge deſpiſed of euery man as a forſaker of the lawes, and an abhominable perſon. And at the laſte (as an open enemye of hys owne naturall countrey and of the cyteſens (he was dryuen into Egypte. Thus he that afore put many out of their owne natyue land, peryſhed from home hym ſelfe. He wente to Lacedemon, thynkynge there to haue gotten ſuccoure by reaſon of kynred. And he that afore had caſten manye one vnburyed, was throwen out hym ſelf, no man mournyng for him, nor puttyng him in hys graue: ſo that he neyther enioyed the buriall of a ſtraunger, neyther was he partaker of hys fathers ſepulcre.

C Now when this was done, the kyng ſuſpect that the Jewes wolde haue fallen from hym: wherfore he came in a great diſpleaſure out of Egipt, and
1.mac.1.c toke the cytye by vyolence. He commaunded his men of warre alſo, that they ſhoulde kyll and not ſpare, but ſlaye downe ſuch as withſtode them, or clymed vp vpon the houſes. Thus was there a great ſlaughter of ponge men, olde men, wemen, chyldren and virgines. In three dayes were there ſlayne. lxxx. M. fourty thouſande put in preſon, and no leſſe ſolde. Yet was he not content with this but durſt go into the moſte holy temple (Menelaus that traytoure to the lawes and to hys owne naturall countrey, beynge hys gyde) and with hys wicked handes toke the holy veſſell, which other kynges and cityes had geuen thyther for the garnyſhyng and honour of the place: them toke he in his handes vnworthelye, and defiled them. So mad D was Antiochus, that he conſydered not, how that God was a lytle wroth for the ſynnes of them that dwelte in the citie, for the which ſuch confuſion came vpon that place. And why: yf Judi.5.d it had not happened them to haue bene lapped in manye ſynnes, this Antiochus (as ſone as he had come) had ſodenly bene punyſhed, and ſhut out for his preſumption, lyke as Heliodo- 2.mac.3.d rus was, whom Seleucus the kyng ſent to robbe the treaſury. Neuertheleſſe, God hath not choſen the people for the places ſake, but the place for the peoples ſake: and therefore is the place become partaker of the peoples trouble, but afterward ſhall it enioye the wealth of them. And lyke as it is now forſakē in the wrath of almightye God, ſo when the greate God is reconciled, it ſhalbe ſet vp in hye worſhyppe agayne. So when Antiochus E had taken a. M. and. viii. C. talentes out of the temple, he gat hym to Antioche in all the haſte, thinkyng in hys pryde, that he myghte make men ſayle vpon the drye lande, and to go vpon the ſea, ſuche an hye minde had he. He lefte debittes there, to here the people: At Jeruſalem left he Philip a Phrygian, in maners more cruell then him ſelfe that ſet him there. At Gariſim he left Andronicus and Menelaus, whiche were more greuous to the citezens then other. Now as he was 1.mac.1.f thus ſet in malice againſt the Jewes he ſent Appollonius an hated prynce, with. xxii. M. commaundyng hym to ſlaye thoſe that were of perfecte age, and to ſell the wemen, maydens and chyldren. when he came nowe to Jeruſalem, he fained peace, and kept him ſtyll vntyll the Sabboth daye. And then he commaunded hys men to take them to their weapons (for the Jues kept holy day) and ſo he ſlew all them that were gone forth to the open play, runnyng here and there thorowe the cytye with hys men weaponed, and 2.mac.5.f
murthured a greate nomber. But

Judas

But Judas Machabeus, whyche was the tenthe, fled into the wylderneſs, led his lyfe there with his compayne among wyld beaſtes, and vpon the mountaynes, dwellyng there, and eatyng graſſe, leſt they ſhould be partakers of the fylthyneſſe.

The .vi. Chapter.

NOt long after this, ſente the kynge a meſſanger of Antioche, for to compel the Jewes to alter the ordinances of the fathers and the law of God, to defile the temple that was at Jeruſalem, and to call it the temple of Jupiter Olympius: and that they ſhoulde be in Gazarim, as thoſe whiche dwell at the place of Jupiter the harborous. Thys wicked ſedition of the vngodly was heauy vpon all the people: for the temple was full of voluptuouſnes, bybbing and bollyng of the Heathen, of rybaldes and harlottes together. The women went into the holy place, & bare in that was not laufull. The aulter alſo was full of vnlaufull thynges, which the lawe forbiddeth to lay vpon it. The Sabboths were not kept, the other ſolemne feaſtes of the lande were not regarded. To be plain, there durſte no man bee a knowen that hee was a Jewe. In the day of the kynges byrthe they were compelled parforce to offre: and when the feaſte of Bacchus was kept, they were conſtrained to weare garlandes of yuie, and ſo to go aboute to the honoure of Bacchus. Moreouer, thorough the councell of Ptholomie, there wente out a commaundement in the next cities of the Heathen, that they ſhold intreat the Jewes in like maner, namely, to compell theim for to do ſacrifice after the lawes of the Gentiles: and who ſo woulde not, to put theym to death. A piteous thyng was it to ſee. There were two women accuſed to haue circumciſed their ſonnes, whom when they had ledde round about the citie, (the babes hanging at their breſtes, they caſt them downe headlynge ouer the walles. Somme that were crept in dennes, and had kept the Sa both were accuſed vnto Philyp, and brente in the fyre: becauſe that for the feare of God, they kept the commaundement ſo ſtyffely, and would not defend them ſelues. Now I beſeche all thoſe which rede this boke, that they refuſe it not for theſe falles of aduerſitie: and iudge the thynges (that are happened) for no deſtruction, but for a chaſtening of our people. And whyle whē God ſuffred not ſinners ſo long to folowe their owne mynde, but ſhortly punyſheth them, it is a token of his great louyng kyndnes. For this grace haue we of god more then other people, that he ſuffreth not vs long to ſynne vnpuniſhed, like as other nations, that when the day of iudgement commeth, he may puniſhe them in the fulneſſe of their ſinnes. If we ſynne, he correcteth vs, but he neuer withdraweth his mercy from vs: & though he punyſhe with aduerſitie, yet dothe he neuer forſake his people. But let this that we haue ſpoken now with few wordes, be for a warnyng & exhortation of the Heathen. Now wil we come to the declaryng of the matter. Eleazar, one of the principal ſcribes, an aged man, and of a well fauoured countenance, was conſtreyned to gape with open mouthe, and to eate ſwines fleſh. But he deſiring rather to die gloriouſely, then to lyue wyth ſhame, offred himſelf willingly to the martyrdom. Now when he ſaw that he muſt nedes go to it, he toke it pacientlyr: for he was at a poynt with himſelfe, that he would conſent to no vnlaufull thing for any pleaſure of lyfe. Thei that ſtode by being moued with pitie (but not aright) for the old frendſhip of the man, toke him aſide priuily, & praied him, that he wold let ſuch fleſhe be brought hym, as wer laufull to eate, & then to make a countenance as thoughe he had eaten of the fleſhe of the ſacrifice, lyke as the king commanded, for ſo he myght be deliuered from deathe, and ſo for the olde frendſhyp of the menne, they ſhewed hym this kyndnes. But he began to conſyder his diſcrete and honorable age

his noble and worſhipful ſtocke, and howe that from hys youth vp, he had bene of an honeſt and good converſation: yea, and howe conſtantly he had kept the ordynances and lawes cõmaunded by God, wherefore he gaue them thys anſwere, and ſaid: Yet had I rather firſte be layed in my graue. For it becommeth not myne age, ſaide hee) in anye wyſe to diſſemble, wherby many yonge perſons mighte thynke, that Eleazar being. lxxx. yere olde and tenne, were nowe gone to a ſtrange life: and ſo thrugh myne hypocriſie (for a litle tyme of a tranſitorye lyfe) they myght be diſceaued: by thys meanes alſo ſhoulde I defyle myne age, and make it abhominable. Amos. 1 a

For thoughe I were not delyuered from the torments of men, yet ſhould I not eſcape the hande of almyghtye God, neither alyue nor dead: wherfore I wyl dye manfully, and do as it becommeth myne age. Wherby I maye peraduenture leaue an example of ſted faſtnes for ſuch as be yong, if I wyth a ready minde and manfullye dye an honeſt death, for the moſt worthy and holye lawes. When he had ſaide theſe wordes, immediatly he was drawen to the torment. Nowe they that ledde him, and were mylde a litle afore, beganne to take diſpleaſure, becauſe of the woordes that hee ſaide: for they thought he had ſpoken them of an hie mynde. But when hee was in hys martyrdome, hee mourned and ſayde. Thou (O LORD) which haſt the holy knoweledge: knoweſt openlye, that where as I might be delyuered from death, I ſuffer theſe ſore paines of my bodye: but in my mynde I am wel content to ſuffer them, becauſe I feare the. Thus thys man dyed, leauynge the memoriall of hys death for an example, not only vnto yonge men but vnto all the people, to be ſtedfaſte and manly.

The. vii. Chapter.

IT happened alſo, that there were ſeuen brethren (wyth their mother) taken, and compelled by the king * againſte the lawe to eate ſwynes fleſhe: namelye wyth ſcourges and lethern whyppes. And one of them which was ỹ chiefe: ſaid: What ſeekeſt thou, and what requireſt thou of vs? As for vs, wee are ready rather to ſuffer death, then to offende the lawes of God, and the fathers. Then was the kyng angrye, and bad heate cauldrons and braſen pottes. Whyche when they were made hote, immediatly he commaunded the tong of him that firſte ſpake, to be cut out, to pulle the ſkinne ouer hys heade, to pare of the edges of hys handes and fete: yea, and that in the ſyghte of hys mother and the other of hys brethren. Nowe when he was cleane marred, he commaunded a fyre to be made, and ſo whyle there was any breth in him, to bee fryed in the cauldron: In the which when hee had bene longe payned, the other brethren wyth their mother exhorted him to dye manfullye, ſayinge: The Lorde God ſhal regard the trueth, and comforte vs, lyke as Moyſes teſtifieth * and declareth in hys ſonge, ſayinge: and hee will haue compaſſion on hys ſeruauntes. So when the firſte was deade after thys maner, they broughte the ſeconde, to haue him in deriſion, pulled the ſkyn wyth the heare ouer hys head, and aſked him, yf hee woulde eate ſwynes fleſhe, or he were payned in the other members alſo throughout hys bodye. But he anſwered boldly, and ſaide: I wyll not do it. And ſo was he tormented like as the firſt, and when he was euen at the geuinge vp the ghoſte hee ſayde: Thou mooſte vngracious perſon putteſt vs nowe to death, but the kinge of the worlde ſhall rayſe vs vp whyche die for hys lawes) in the reſurrection of euerlaſting lyfe. After him, was the thyrde had in deryſion, and when he was required, hee putte oute hys tonge, and that ryght ſoone, holdynge forth hys handes manfully and ſpake with a ſtedfaſt faith. These haue I of heauen, but nowe for the lawe of God I deſpyſe theym: for my truſt is, that I ſhal receaue theym of him agayne. In ſo much that the kyng and 2. Mac. 7. a Deu. 32. b

and they which were wyth hym, marueled at the yong mans boldnes, that he nothing regarded ẏ paynes. Now when hee was deade also, they vexed
C the fourth wyth tormentes in like maner. So when hee was nowe at hys death, he sayd: It is better that we being put to death of men, haue our hope
John. 5 c and trust in God, for he shall raise vs vp againe. * As for thee, thou shalte haue no resurrection to lyfe. And when they had spoken to the fyfthe, they tormented him. Then looked he vnto the king and sayde: thou haste power among menne, for thou arte a mortal man also thy selfe, to do what thou wilt, but thinke not, that God hath forsaken our generation. Abyde thee, tary stil a while, and thou shalte see the great power of God, howe he wyl punyshe thee and thy seede. After him they brought the fyrst, which being at the pointe of death, saide: Bee not disceaued O king, for this we suffer for oure owne sakes, because wee haue offended our God, and therefore marueylous thinges are shewed vpon vs. But thinke not thou whiche takest in hand to striue agaynst God, that thou shalt escape vnpunished.

D Thys excellente mother (worthye to be wel reported of, and had in remembraunce) sawe her seuen sonnes die in one day, and suffered it pacientlye, because of the hope that she had in God, yea, she exhorted euery one of them in especial, and that boldly and stedfastly wyth perfite wisdome, waking vp her wyuishe thought with a manlye stomake, and sayd vnto them: I canne not tel howe ye came in my wombe, for I neither gaue you breth nor soul, no nor life: It is not I that ioined the membrs of youre bodies together, but the maker of the worlde, which fashioned the byrth of man, and begaune al thinges. Euen hee also of hys owne mercye shal geue you breath and lyfe agayne, lyke as ye nowe regarde not your owne selues for hys lawes sake. Nowe thought Antiochus that shee had despysed him, therfore he lette her go wyth her reproues, and began to exhorte the yongest sonne (which yet was left) not only wyth wordes, but swore vnto hym wyth an oth, that he shoulde make hym a ryche and welthy man (yf he woulde forsake the lawes of hys fathers) yea, and that he should geue him what soeuer were necessary E
for him. But whē the yong mā wold not bee moued for all these thynges, he called hys mother, and counselled her to saue her sonnes life. And when he had exhorted her wyth many wordes, she promised him that she shoulde speake vnto her sonne. So she turned her vnto him (laughing the cruel tyrante to scorne) and spake with a bold voyce: O my sonne, haue pity vpon me, that bare the nine moneths in my wombe, ẏ gaue thee sucke, norished, & brought thee vp vnto thys age. I beseche thee (my sonne) looke vpon heauen and earth, and all that is therein, and consider, that God made theym, and mannes generation of naught: so shalt thou not feare thys hangeman, but suffer death stedfastlye, like as thy brethren haue done: that I maye receaue thee agayne in the same mercye wyth thy brethren. While shee was yet speaking these wordes, the ponge man sayde: Whom loke ye for? wherefore do ye tarye? I wyll not obeye the Leu. 11. 8
kinges commaundemente, * but the F
lawe that God gaue vs by Moyses. As for thou that ymagineste all myschefe agaynst the Iewes, thou shalte not escape the hande of God, for wee suffer these thynges, because of oure sinnes. And thoughe God bee angrye wyth vs a litle while (for our chastening and reformation) yet shal he bee at one agayne wyth his seruauntes. But thou O shameful and moste abhominable person) Pryde not thy selfe through vaine hope, in beinge so malicious vpon the seruauntes of God: for thou hast not yet escaped the iudgement of the God which is almyghty, and seeth al thinges. My brethrē these haue suffered a litle payne, are nowe vnder the couenaunt of euerlastynge lyfe: but throughe the iudgemente of god, thou shalt be punished rightously

for thy pryde. As for mee (lyke as my brethren haue done) I offer my soule & my body for ỹ lawes of our fathers, calling vpon God, that he wil sone be
2.mac.2.c merciful vnto our people: yea, & wyth paine and punishmente • to make the graūt, ỹ he only is God. In me now and in my brethrē ỹ wrath of almighty God is at an end, which ryghteously is fallē vpon al our people: Then ỹ kinge beinge kindled in anger, was more cruel vpon him then vpon al the other, and toke indignation, that hee was so lyghtelye regarded. So thys yong man dyed vndefiled, and put hys trust stil in the Lord. Laste of all after the sons, was the mother put to deth also. Let this now be ynoughe spokē, concerning the offringes, and extreme cruelnes.

¶ The. viii. Chapter.

A THen Judas Machabeus, and they that wer wyth him went priuely into the townes, called their kinsfolkes and frends together, toke vnto them al suche as continued yet in the faythe and lawe of the Jewes, and brought foorth. vi. M. men. So they called vpon the Lorde, that he wold haue an eye vnto his people, whiche was troden downe of euerye man: to bee gracious vnto the temple that was defiled of the vngodlye: to haue compassion vpon the destruction of the citye, which was shortlye lyke to be layed waste, to heare the voice of the bloud that cryed vnto hym, to remember the moste vnryghteous deathes of yonge innocente children, the blasphemies also done vnto his name
1.mac.2.a and to punyshe them. • Nowe when Machabeus had gathered thys multitude together, hee was to myghtye for the heathen (for the wrathe of the Lorde was turned into mercy) he fell vpon the townes and cities vnawares, brente them, toke the most commodious places, and slewe manye of the enemies. But specially he made such chases by nyght, in so muche that hys manlines was spokē of euery where. So when Philip sawe that the man encreased by lytle, and lytle, and that the matter prospered wyth him for the moste part: he wrote vnto Ptolomy (whych was a captayne in Celosiria and Phenices) to helpe hym in the kinges busines. • Then sente hee 1.ma.3.c
Nicanor Patrocli (a special frende of his) in al ỹ hast, and gaue him of the commen sorte of the heathen, no lesse then. xx. M. harnelled menne, to roote oute the whole generation of the Jewes, hauing to helpe him one Gorgias a manne of warre, whiche in matters concerning battails, hadde great experience. Nicanor ordeined also the tribute (which the Romaines should haue had) to be geuen vnto the kynge oute of the captiuitie of the Jewes, namely. ii. M. talentes. And immediatly he sente to the cityes of the Sea cost, requiring them for to bye Jewes to be their seruauntes and bond men, promising to sel them. lxxx. and tenne for one talente: but he considered not the wrath of almighty God, that was ¶
to comme vppon him. When Judas knewe of this, hee tolde the Jewes that were with hym of Nicanors comming. Nowe were there some of them fearefull, not trustinge vnto the ryghteousnes of God, and fled their waye. But the other that remayned, came together, and besought the Lord to deliuer them from that wicked Nicanor, which had solde theym or euer he came nie them: and though he wold not do it for their sakes, yet for the couenaunte that hee made wyth their fathers, and because they called vpon hys holye and glorious name. • And 1.mac.5.a
so Machabeus called hys men together, namely about syxe thousand, exhortynge theym not to agree vnto their enemyes, • neyther to be afrayd deu.20.c
for the multitude of their aduersaryes comming against them vnryghteously: but to fyghte manfully, consydering the reproke that they hadde done to the holye place wythoute cause, howe they hadde despysed and oppressed the Cytye, yea, and destroyed the lawes of the Fathers. • For
they (sayde hee) truste in theyr weapons Jer.17.f

pons, and boldenesse, but oure confydence is in the almighty Lord, which in the twinklyng of an eye may both destroye theym that come against vs, and all the worlde. He exhorted them also to call to remembrance the helpe that God shewed vnto their fathers: as when ther perished an. C.lxxxv. M. of Sennacheribs people: And of the battayle that they had in Babylon agaynst the Galatians: howe all the Macedonians that came to healpe them, stoode in feare: and howe that they beyng but only. vi. M. slewe an C. and.xx. M. thorowe the helpe that was geuen them from heauen, wherby they also had receyued many benefites. Thorow these wordes the men tooke good heartes vnto them, ready to dye for the lawe and the countrey. So he set vpon euery company a captayne, one of his owne brethren: Simon, Joseph and Jonathas: geuyng echeone.xv. C. men. Hee caused Eldras also to reade the holye boke vnto them, and to geue theym a token of the helpe of God. Then he hymself being captain in the forefront of the battaile, buckled wyth Nicanor. And God was their helpe, in somuch that they slewe aboue.ix. M. men, and cōpelled the more part of Nicanors host to flee, they were so wounded and feble. Thus they toke the money from those that came to bye theim, and followed vpon them on enery syde. But when the time came vpon thē, they returned, for it was the Sabboth, and therfore they followed no more vppon them. So they tooke their weapons and spoyles, and kepte the Sabbothe, geuyng thankes vnto the Lord, whiche had delyuered them that daye, and shewed them his mercy. After the Sabboth, they distributed the spoyles to the sycke, to the fatherlesse, and to widowes, and the residue had they them selues wyth theirs. When this was done, and they all had made a generall prayer, they besoughte the mercyfull Lorde to be at one with his seruants. Of those also that were with Timotheus and Bachides, whiche sought agaynst them, they slew.xx. M. wan hye and stronge holdes, and deuyded mo spoyles: euer geuynge an equall portion vnto the sycke, to the fatherles, to wyddowes, and to aged persons. And when they had diligently gathered theyr weapones together, they layd thē all in conuenient places e the remnāt of ꝑ spoiles also brought they to Jerusalem. They slewe also Philarches that wicked person, whiche was with Timotheus, and had vexed many Jewes. And when they helde the thankesgeuyng at Jerusalem for the victorye, they brent those that hadde sette fyre on the portes of the Temple: namelye Calisthenes, whyche was fledde into an house: and soo they gatte a worthy rewarde for theyr wyckednesse. As for that moste vngracious Nicanor, whyche hadde brought a thousande marchantes, to bye the Jewes, he was thorough the healpe of the LORDE, brought downe euen of them, whom he regarded not, insomuch that he put of his glorious rayment, fled by sea, and camme alone to Antioche, wyth greate shame and dyshonour, whyche hee gatte thorowe the destruction of hys hoste. Thus hee that promysed the Romaynes, to paye theym theyr tribute, whenne he tooke Jerusalem, beganne nowe to saye playnely, that God was the defender of the Jewes, and therfore not possible to wounde them, because they followed the lawes which God had made.

The.ix. Chapter.

At the same tyme came Antiochus agayne wyth dyshonour out of Persis. For when he camme to Persepolis, and vndertooke to robbe the Temple, and to subdue the Citie, the people ranne together, and defended theym selues, in so muche that he and his were fain to flee wyth shame. And so after that fyghte, it happened, that Antiochus came agayne with dyshonoure. But when he cam to Egbathana, he gatte knowledge what was happened vnto Nicanor & Timotheus. Howe as he

was auancyng hymselfe in his wrath, hee thoughte hee was able to auenge the iniurie that was done to them, vpon the Iewes: and therfore cõmanded to make ready his charet, haſtyng on hys iourney without ceaſſyng, the iudgement of God prouokynge hym, becauſe he had ſpoken ſo proudly, that he would come to Ieruſalem, & make it a graue of the Iewes. But the lord God of Iſraell, that ſeeth al thyngs, ſmote hym with an inuiſible plague, whiche no man coulde heale. For as ſoone as he had ſpoken theſe wordes, there came vpon hym an horrible pain of his bowels, & a ſore greſe of the armes. And that was but right: for hee had martired other mennes bowells with dyuers and ſtrange tormentes: howbeit, he would in no wiſe ceaſſe from his malice. Yea, he was yet the prowder and more malicious againſt the Iewes. But whyle he was cõmandyng to make haſte in the matter, it hapned that he fell downe violently frome the charet, ſo that it brooſed his body, and dyd hym greate payne. And ſo he that thought he myght command the flouds of the ſea (ſo proude was he beyond the condition of man) & to wey ye hie mountayns in a paire of balance, was nowe brought down to the grounde, and caryed vppon an horſlytter, knowledging the manifeſt power of God vpon hym: ſo that the wicked body of his ſwas ful of wormes, which in his payn fell quick out of his fleſhe: In ſoo muche that his hoſte was greued with the ſmell and ſtinke of hym. Thus he that a lyttell afore thought he myght reache to the ſtarre of heauen, hym myght no man nowe abyde nor beare, for the beheuſence of ſtynke. Therfore, he beyng brought frome his great pride, began for to come to the knowledge of hym ſelfe: for the punyſhment of God warned hym, and his payn increaſed euermore and more. And when he himſelf mighte not abide his owne ſtynke, he ſaid theſe wordes: It is reaſon to bee obedient vnto God, and that a manne deſyre not to bee lyke vnto hym. This wycked perſon prayed alſo vnto the Lorde, of whom he ſhould haue obteyned no mercy. And as for the citie that hee camme vnto ſo haſtily, to bryngе it downe to the grounde, and to make it a graue for dead men: nowe he deſyreth to deliuer it free. And as touchyng the Iewes, whome he had iudged not worthy to bee buried, but ſwoulde haue caſt theim out for to bee deuoured of the foules and wyld beaſtes, ſaying, that he ſwoulde haue deſtroyed bothe olde and young: Nowe he promyſed to make theym lyke the citiſens of Athens. And where as he had ſpoiled the holy temple afore, nowe he maketh promiſe to garniſh it with great gifts, to increaſe the holy ornaments, & of his owne rentes to beare the coſtes and charges belongyng to the offrynges: yea and that he wold alſo become a Iew himſelfe, to go thorow euery place of ye world, & to preache the power of God. But when his paynes wold not ceſſe, (For the ryghteous iudgemente of God was comme vpon hym) out of a very deſpayre, hee wrote vnto the Iewes a Letter of Intercellion, conteynynge theſe wordes: The kyng and prince Antiochus wyſheth vnto the vertuous Citeſyns of the Iewes, muche healthe and good proſperitie: If yee and your chylderne fare well, and yf all thynges go after your mynd: wee geue great thankes. In my ſyckneſs alſo doo I remembre you louyngely: for as I came out of Perſia, and was taken with ſore dyſeaſe: I thoughte it neceſſarye to care for the common wealthe. Neyther deſpayre I in my ſelfe, but haue a good hope to eſcape this ſycknes. But conſiderynge that my father ledde an hoſte ſometyme in the hygher places: and ſhewed whoe ſhoulde Reygne after hym, that (yf there happened any controuerſye, or any harde thyng were declared) they in the laude myght know their chief Lorde, that there ſhould be no inſurrection. Agayne, when I ponder by my ſelfe, howe that all mighty menne and neyghbours rounde aboute, are lay-

2. Mac. 9. d

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laying wayt, and loke but for opportunitye to do harme: I haue ordeined ỹ my son Antiochus shall reygne after me, whom I oft commended to many of you, when I was in the hier kingdomes, and haue written vnto hym as it folowyth hereafter. Therefore, I praye you, and require you to remember the benefittes that I haue done vnto you generally, and in especiall (that euery man will bee faythful to me & my son.) For I hope that he shal be of sober & louing behauour, and if hee folowe my deuice, he shalbe
Deu. 8.c indifferent vnto you. Thus that murtherer and blasphemer of God was sore smitten: & like as he had intreted other men: so he died a miserable death in a straunge country vpon a mountain. And his body did Philip) that went wyth him) cary away: which feringe the sonne of Antiochus, wente into Egipt to Ptolomi Philometor.

¶ The. x. Chapter.

1 mac. 4. e MAchabeus now & his company (through the helpe of the Lord) wan the temple & the city againe, destroied the aulters and chapels that the heathen builded thorough the stretes: clensed the temple,
Exo. 20.b * made another aulter of bricke stone, and after two yeares they offred sacryfices, set forth the incense, the lightes & shew bred. Whē that was done, they fel downe flat vpon the ground, & besought the Lord, that they might com nomore into such trouble: but yf they sinned any more against him, he hym self to chastē them with mercy, & not to come into the handes of those aleantes & blasphemous men. Now vpon the same day that the straungers pollu ted the temple, it hapned ỹ on the very same day it was clēsed again: namely, * the. xxii. daye of the month called
1 mac. 3.c Casleu. They kept. viii. dates in glad
B nes like as in the feast of the tabernacles: remembring that not long afore, they held the feast of the tabernacles vpon the mountains & in dennes like beastes. And in the same token they bare grene bowes, braunches and palmes, before him that had geuen theim good fortune to clēse hys place. They agreed also together, & made a statute, that euery peare those days should be solemnely kept of al the people of the Jewes. Howe Antiochus then (that was called the noble) died, it is sufficiently told. Nowe wil we speake of Eupator the son of that wicked Antiochus, howe it happened with him, and so with fewe wordes to comprehende the aduersitie that chaunsed in the warres. When he had taken in the kingdom, he made one Lisias (which had bene captayne of the hoste in Phenices and Siria) ruler ouer the matters of the realme. For Ptolomy that was called Macron, beinge the ruler for the Jewes (and specially, to sit in iudgement for suche wronge as was done vnto them) vndertooke to deale peaceably wyth them. For the which cause he was accused of the frendes be fore Eupator: and when he was suspect to be a traytour (because he had lefte Cypres that Philometor hadde committed vnto him: and because hee departed from noble Antiochus, that he was come vnto) he poysoned hym self, and died. Nowe when Gorgias C
was gouernour of the same places, he toke straungers: and vndertooke ofte tymes, to warre wyth the Jewes. Moreouer the Idumeans that helde the strong holdes, receaued those that were driuen to Jerusalem, and tooke in hande to warre also. But they 1. mac. 5. a
that wer with Machabeus besought and prayed vnto the Lorde, that hee would be their helper, and so they fell vpon the stronge holdes of the Foumeans, and wanne manye places by strength: Such as cam agaynst them they slew, and kylled no lesse of all together (thē twēty thousand.) Neuertheless, some no lesse then nine thousand were fled into two strong towres, hauinge all mauer of ordinaunce D
to withstande theym. Then Machabeus leauing Symon, Josephus,

Zacheus, and those that were wyth them (which wer very many) wēt to beliege them, and to fyght where most nede was. Now they that wer with Simon, beyng ledde with couetousnes, were intreated for moneye, thorow certayne of those that laye in the towres, to ke. lxx. M. drachmas: and let some of them escape. But when it was told Machabeus what had happened, he called the captain of the people togeather, accusynge those persons that they had sold the brethren for money, and let their ennemies go. So he slew those traitours, and immediatly wente in hande with the. ii. towers. And when they had ordered them selues manly with theyr weapons and handes, they slewe in the two castels
1.ma.5.d no then twentie thousande. * Nowe
* 1.ma.8. Timotheus, * whom the Iewes had ouercome afore, gathered a multitude of strange people, brought an host also of horsemen of the Asians, to wyn
C Iewry by strength. But whenne he drewe nye, Machabeus, and they that
2.ma.11. were with hym, * fell to their prayer, sprinkeled ashes vppon their heades, beyng gyrded with heary cloth about theyr loynes, fell downe before the alter, and besoughte the Lorde that hee would bee mercyfull vnto theym, but an enemye vnto theyr ennemies, and to take part agaynst theyr aduersaries
Deu. 28 * accordynge as it is promysed in the lawe. So after the prayer, they went on further from the Citie, and when they came nie the ennemies, they prepared them selues against them. And betymes in the morning, at the breake of the daye, bothe the hostes buckled
Ier. 17.d together. * The one part had the Lord
2.pa.32.b for theyr their refuge, whyche is the geuer of prosperitie, strength, and victory. The other had a manly stomake which is a captain of warr. The bat-
4.reg.6.a taple nowe beyng greate, * there ap-
1.ma.3.a pered vnto the enemyes from heauen
and.11.b fiue mē vpon horsbacks with bridels of gold, leadyng the Iewes, and two of them, hauing Machabeus betwixt them, that kept hym safe on euery side with theyr weapons, but shot dartes and lyghtnyngs vpon their enemyes, wherethorough they were confounded wyth blyndenesse, and so sore afrayde, that they fell downe. There were slain of footemen twenty thousande, and fyue hundred, and syx hundred horsemenne. As for Timotheus hym selfe, he fledde vnto Gazar, a very strong holde, wherin Cereas was captayn. But Machabeus & his cōpany laid sege to it therefully four dais. Nowe they that were wythin, trusting to the strength of the place, cursed and banned excedyngely, and made great crakyng with wicked wordes. Neuerthelesse, vppon the fifthe daye in the mornynge, twentye yong men of Machabeus companye, beynge set on fyre in theyr myndes (because of the blasphemye) came manfully vnto the wall, and wyth bolde stomackes, they and theyr other companyons clymed vp vpon the towres, vndertakyng to sette fyre vpon the portes, and to bourne those blasphemous persones quicke. E Two dayes were they destroyenge the castelle, whiche when they founde Timotheus, (that was crepte into a corner) they killed hym, and slewe Cereas hys brother, in lyke maner, with Appollophanes. When this was done, they song Psalmes, wyth prayses and thankesgeuynge vnto the Lorde, whyche hadde doone so greate thynges for Israell, and geuen them the victorye.

¶ The. xi. Chapter.

NOt long after this, Lysias the kynges stewarde, and a kinsman of his (whiche had the gouernance of his matters) toke sore displeasure for the thynges that had happened, and when he had gathered lxxx. M. men of foote with al the host of the horsemen, he came agaynst the Iewes, thynkyng to wyn the citie, to make it an habitation for the Heathen
* and the temple would he haue to bee
John.2.b an house of lucre, lyke as the other gods houses of the Heathen are, and to selle the priestes office euery yeare: Not consyderyng the power of God,

but

Esa. 6. a but was wild in his mind, • trusting in the multitude of sote men, in thousandes of horsemen, and in hys. lxxx. Elephantes. So he cam into Iewry B and then to Bethsura (a castell of defence) lying in a narowe place. v. furlonges from Ieruſalem, and wan it. Now, when Machabeus and his cõpanye knewe, that the stronge holdes 1 ma. 10 c were taken, • they fell to their praiers with weppynge and teares before the Lord. And al the people in lyke maner besought him, that he woulde sende a good aungell to deliuer Israell. Machabeus him selfe was the fyrste that made him readye to the battell, exhortyng the other that were with him, to ieopard them selues, and to helpe their brethren. And when they were going forthe of Ieruſalem together with a 2. mac. 3 d ready and wylilyng mynd, • there appeared before them vpon horsebacke a man in whyte clothyng with harnes of gold, shaking his speare. Then they prayſed the Lorde altogether, whiche had shewed them mercy, and were cõforted in their mindes: in so much that they were readye, not onely to fyghte with men, but with the moste cruell beastes, yea, and run thorow the wals of syon. Thus they went on wylilyly, hauing an helper from heauen, and the Lorde mercifull vnto them. They fell mightely vpon their enemies like lyons, brought down. xi. M. sotemen xbi. C. horsemen, put all the other to C flyght, many of them beynge wounded, and some gat awaye naked. Yea, Lisias hym selfe was fayne to flee shamefully, and so to escape. Neuertheleſſe, the man was not without vnderstãdyng, but considered by him self that hys power was mynyshed, and pondred howe the Iewes beynge defended by the helpe of almighty God, were not able to be ouercome: wherfore he sent them word, and promised, that he would consent to all thynges whiche were reasonable, and to make the kynge their frende. To the which prayer of Lisias, Machabeus agreed, seekynge in all thynges the commen wealth, and whatsoeuer Machabeus wrote vnto Lisias concernynge the Iewes, the kynge graunted it. For there were letters, wrytten vnto the Iewes from Lisias, concernyng these wordes. Lisias sendeth greting to the people of the Iewes. Iohn and Abſalon which wer sent from you, deliuered me writynges, and required me to fulfyl the thinges concerning their errand. Therfore loke what might be graunted, I certified the kyng therof: and whatsoeuer was conuenients, I agreed therto. If ye now wil be faithfull in the matters, I shall endeuour my selfe hereafter also to do you good. As concernyng other thinges by euerye artycle thereof: I haue committed them to your messangers, and to those whom I sente vnto you, to commen with you of the same, fare ye wel. In the. C. and. xlviii. yere, the. xxiiii. daye of the moneth Dioscorinthius. Now the kynges letter conteyned these wordes. Kinge Antiochus sendeth gretyng vnto his brother Lisias. For so much as our father, • is nowe dead, 2 mac. 9. b our will is, that they whiche are in our realme, lyue without anye insurrection, and euery man to be diligente in his owne matters. We vnderstand also, that the Iewes wolde not consent to oure father, for to be brought vnto the custome of the Gentiles, but stiffly to kepe their owne statutes: for the which cause they require of vs also, to let them remayne styll by their owne lawes. Wherfore, our mynd is, E that thys people shall be in reste: we haue concluded and determyned also, to restore them their temple agayne, that they maye lyue accordynge to the vse and custome of their forefathers. Thou shalt do vs a pleasure therfore, if thou send vnto them and agre with them: that when they are certifyed of our mynd, they may be of good chere, and loke to their owne wealthe. And thys was the letter, that the kynge wrote vnto the Iewes: Kyng Antiochus sendeth gretyng vnto the councel, & the other people of the Iewes: If ye fare wel, we haue our desire: as for vs, we are in good health. Mene-

laus

lans came and told vs, how that your
desire was to come downe to youre
F people, which are with vs. Wherfore,
those that will come, we geue thē free
lybertye, vnto the. xxx. daye of the mo-
neth of Apryll, that they maye vse the
meates of the Jewes and their owne
lawes, lyke as afore: and none of them
by any maner of waies to haue harme
for thynges done in ignorannce. Me-
nelaus whom we haue sent vnto you
shall commen with you at large, fare
ye well. In the. C xlviii. yere, the. xv.
day of the moneth of Apryll. The Ro-
maynes also sent a letter, concernyng
these wordes. Quintus Mennius &
Titus Manilius embassadors of the
Romaynes, sende gretynge vnto the
people of the Jewes. Loke what Li-
sias the kynges kynsman hath grau-
ted you, we graunt you the same also.
G But as concerning the things which
he referred vnto the kyng, send hither
some with spede, and ponder ꝑ matter
diligently amōg your selues, that we
may caste the best to your profyte, for
we must depart now vnto Antioche.
And therefore write shortely agayne,
that we may know your mynd: Fare
wel. In the. C xlviii. yere, the. xv. day
of the moneth of Apryll.

The. xii. Chapter.

A When these couenaunte were
made, Lisias wente vnto the
kynge, and the Jewes tylled
their grounde. But Timotheus, Ap-
pollonius the sonne of Gemei, Jero-
me and Demophon the proud, Nica-
nor the captayne of Cypers, and they
that laye in those places: wold not let
them lyue in reste and peace. They of
Joppa also dyd euen such a shamefull
dede. They prayed the Jewes that
dwelte among them, to go with their
wiues and children into the shyppes,
whiche they hadde prepared, and dyd
with them, as though they had ought
them no euyll will. For so much then
as there was was gone forth a gene-
rall proclamacion throwe the city be-
cause of peace, they consented therto,
and suspect nothynge, but when they
were gonne foorthe into the deepe,
they drowned no lesse then. ii. C. of
theym. When Judas knewe of thys
crueltie shewed vnto hys people, hee
commaunded those that were wyth
him to make them redy, exhortyng thē
to cal vpon God the righteous iudge:
went forth against those murtherers
of hys brethren, set fyre in the hauen
by nyghte, brente vp the shippes, and
those that escaped frō the fyre he slew
wyth the swearde. And when he had B
done thys, he departed as thoughe he
would come againe, and roote out all
the at Joppa. But when he had got-
ten woorde, that the Jamnites were
minded to doe in lyke maner vnto the
Jewes which dwelt among them, he
came vpon the Jamnites by nyghte,
and set fyre in the hauē wyth ꝯ ships
so that the light of the fyre was seene
at Jerusalem vpon a. ii. C. and forthe
furlonges. Nowe when they were
gone frō thence. ix. furlonges, in their
iourney toward Timotheus. v. thou
sand men of fote, and v. C. horsmen of
the Arabians, fought wyth him. So
when the battel was earnest, & prof-
pered wyth Judas through the helpe
of God: the residue of ꝯ Arabians be-
ing ouercome, besought Judas to bee
at one with thē, and promised to geue
him certain pastures, and to doo hym
good in other thynges. Judas thyn-
king that they should in dede be profy
table concerning many thinges, pro-
mised them peace: whereupon they
shoke handes, and so they departed to
their tents. Judas went vnto a citie,
which was verye faste kepte wyth
brydges, fensed rounde aboute wyth
walles, and dyuerse kindes of people
dwelling therin, called Caspin. Thei C
that wer within it, put such trust in
the strēgth of the walles, and in their
stoare of victualles: that they were
the slacker in theyr doynges, cursinge
and reuylynge Judas wyth blaspheā-
mies, and speakynge suche woordes
as it becometh not. But Machabe-
us callinge vpon the greate Dyuyne
of the worlde (whiche wythout anye
battel rams, or ordinance of warre did
*caste downe the walles of Jericho, Josu. 6.

in

in the tyme of Josue) fell manfully vpon the walles, toke the citie, (and thorowe the helpe of the Lorde) made an exceadynge great slaughter: In so muche that a lake of two fourlonges brode whiche laye thereby, semed to flowe with the bloode of the slayne. Then departed thei frō thēce. viii. C. and. l. furlonges, and came to Caraca vnto the Jewes that are called Tubianei. But as for Timotheus, they coulde not get hym there: for (not one matter dyspatched) he was departed from thence, and had left certaine men in a very strong holde. But Dositheus and Sosipater, whiche were captaynes with Machabeus, slew those that Timotheus had left in the house of defence, euen. x. M. men. And Machabeus prepared him with the. vi. M men that were about hym, set them in order by companyes, and went forthe against Timotheus, which had with hym an. C. and. xx. M. men of foote two. M. and fiue. C. horsemen. When Timotheus had knowledge of Judas commynge, he sente the women, chyldren and the other baggage vnto a castel called Carnion. (For it could not be won, and was hard to come vnto, the wayes of the same places were so narowe) and when Judas company came first in sight, the enemies were smytten with feare, thorowe the presence of God: which seeth all thinges: In so much that they flying one here, another there, wer rather disconfyted Judi. 7. f of their owne people, * and wounded 1 Mac. 14 c with the strokes of their own swearedes. Judas also was verye earnest in folowynge vpon theym, punyshynge those vngodly, and slew. xxx. M. men of them. Timotheus also him selfe fel into the handes of Dositheus, and Sosipater, whom he besought wyth many prayers, to let him go with his life: because he had many of the Jues fathers and brethren in preson, which (if they put hym to deathe) myght be disapointed. So when he had promised faythfully to delyuer them agayn, accordynge to the condycyon made, they let him go without harme, for the health of the brethren. And when Judas had slayne. xxb. M. he went from Carnion. Nowe after that hee hadde chased away and slayne his enemies, he remoued the host toward Ephron a stronge citie, wherin dwelte manye dyuerse people of the heathen, and the stronge yonge men kepte the walles, defending them myghtely. In this cytie was much ordinaunce and prouysion of dartes. But when Judas and hys companye hadde called vpon almyghtye God (which with his power breaketh the strength of the ennemyes) they wanne the Citie, & slewe xxb. M. of theym, that were wythin. From thence went they to the Cytie of the Scithians, which lyeth. vi. C. furlonges from Jerusalē. But when the Jewes which were in the Cytye testified, that the citezins dealt louingly wyth them: yea, and intreated them kindly in the tyme of their aduersitie, Judas and hys companie gaue theim thankes, desiring them to be frendlye stil vnto them: and so they came to Jerusalem, the hie feast of the wekes being at hand. And after ỳ feast of Pentecost they went forth againste Gorgias the gouernour of Idumea, with thre. M men of fote, and four. C. horsemen. which when they met together, it chaunced a fewe of the Jewes to be slaine. And Dositheus one of the Bachenors a myghty horseman, toke holde of Gorgias, and would haue taken him quicke. But an horseman of Thratia fel vpon him, and smote of his arme, so that Gorgias escaped and fled into Maresa. whē they nowe that wer of Gorgias side, had foughtē lōg & wer wery: Judas called vpō ỳ Lord, ỳ he wold be their helper, and captayne of the feld: and with that, he beganne wyth a mannelye voyce to take vp a songe of prayse, and crye: In so much that he made the enemies afrayde, and Gorgias men of warre toke theyr flight. So Judas gathered his hoost, and came into the cytie of Odulla. And when the seuenthe day cam vpon them, they clensed them selues (as the custome was, and kept

the

the Sabboth in the same place. And vpon the daye folowyng, Judas and his company came to take vp the bodyes of them that were slayne, and to burye theym in their fathers graues. Nowe vnder the cotes of certayne Jewes which wer slayn, they found Jewels that they had take out of the Deu.7.c. temple & from the Idols of the Jamniters: which thinge is forbidden the Jewes by the law. Then euery man sawe, that thys was the cause, wherfore they were slayne. And so euerye man gaue thankes vnto the Lord for his ryghteous iudgement, which had opened the thing that was hid. They fell downe also vnto their prayers, & besought God, that the sawte which was made, myghte be put oute of remembraunce. Besydes that, Judas exhorted the people earnestly, to kepe them selues from suche synne: for so muche as they sawe before they eyes: that these men wer slaine for the same offence. So he gathered of euery one a certayne, in so much that he brought together two thousande drachmas of syluer, whiche he sente vnto Jerusalem, that there might a sacrifice be offered for the mysdede. In the whiche place he dyd well and right: for he had some consideracion and pondrynge of the ryse that is after thys tyme. For if he had not thoght that they, which were slayne, dyd yet lyue, it had bene superfluous and vayne, to make anye bowe or sacrifyce, for them that were dead. But forsomuch as he sawe ỹ thei whiche dye in the fauoure and beleue of God, are in good reste and ioye, he thoughte it to be good and honorable for a reconcilynge, to doo the same for those which were slayne, that the offence might be forgiuen.

A

¶ The .xiii. Chapter.

2.mac.6d

IN the .Cxlix. yeare gat ✣ Judas knowledge, that Antiochus Eupator was comming with a great power into Jury, and Lisias the steward and ruler of hys matters wyth hym, hauyng an. C. and .x. M. men of fote. v. M. horsemen. xxii. Elephātes, and thre. C harettes. Menelaus also ioined him selfe with them (but with great dyscreate) and spake fayre to the kyng, not for any good of the countrie but because he thoughte to haue bene made some greate man of auctorite. But the kyng of kynges moued Antiochus mynde agaynst this vngodly person, and Lisias informed ỹ king, ✣ that thys Menelaus was the cause 2.mac.4d of all myscheefe: so that the kynge commaunded to take him, and (as the maner of them is) to put him vnto death in the same place. There was also in the same place a towre of .L. cubites hye heaped with asshes: but aboue it was so made, that men mighte looke downe on euery syde. Whereinto the king commaunded that shamefull person to be cast among the asshes, as one that was cause of all vngraciousnes. And reason it was, that the vnthryft should dye such a death, and not to be buried, for he had done much mischefe vnto the alter of God (whose fyre and asshes were holye) therefore was it right, that he him selfe also shoulde be destroyed with asshes. But the kyng B was wood in hys mynde, and came to shewe hym selfe more cruell vnto the Jewes, then his father was. Whiche when Judas perceaued, ✣ he cōmaun- 2.ma.10.b ded the people to call vpon the Lorde night and daye, that he wouldo nowe helpe them also, lyke as he had doone alwaye: For they were afrayde to be put from their lawe, from their naturall countrey, and from the holy temple: and not to suffer the people (whiche a lytle whyle afore began to recouer) to be subdued agayne of the blasphemous nacions. So when they had C done this together, and besoughte the Lorde of mercy, with weppyng and fastyng three dayes longe, lay vpon the grounde: Judas exhorted them, to make them selues ready. But he and the elders together deuised, to go forth first with their people, afore ỹ king brought his host into Jewry, and afore he besyeged the citye, and so to commyt the matter vnto God. Wherfore he ascrybed the power of all things vnto God the maker of the worlde, exhorting his people to fyghte manfullye (yea, euen

vnto

vnto death) for the lawes, the temple, the cytye, their owne natiue countrey, and to defend the citezens: and set hys host before Modin. He gaue them also that were with him, a token of the victory of God, chosing out of ẏ manlyest yong men, wēt by night into the kinges pauilion, slew of the host. xiiij
1 mac. 6. f M. men, and the greatest Elephantes with those that sat vppon them. Thus when they had brought a great feare and rumour among the tentes of their enemyes: and all thinges wente prosperously with them, they departed in the breake of the day, God being their helper and defender. Now whē the kynge perceaued the manlynes of the Iewes, he went about to take the stronge places by crafte, and remoued
1 ma. 11 g his host vnto Bethsura, which was a well kepte house of defence of the Iewes: but they were chased awaye, hurt and discomfited. And Judas sent vnto them that wer in it, such things as were necessary. In the Jues hoste also there was one Rhodocus, which tolde the enemyes their secretes: but they sought him oute, & when they had gotte him, they put him in prison. After this did the kyng cōmen with thē ẏ were in Bethsura, toke truce with them, departed, & stroke a battell with
e Judas, which ouercame hym. But when he vnderstode, that Philyppe (whō he had left to be ouerseer of his businesse at Antiochie (began to rebel agaynst him, he was astonyed in hys mind: so that he yelded himself vnto ẏ Iewes, and made them an othe to do whatsoeuer they thoght ryght. Now when he was reconciled with theym, he offered, made muche of the temple, gaue greate gyftes vnto it, embraced Machabeus, makynge hym captayne and gouernour from Ptolomays vnto the Gerrenes. Neuertheles, when he came to Ptolomays, the people of the cytye were not contente with the bonde of frendeshyppe: for they were afraide, that he wold breake the couenaunt. Then went Lisias vp into the seat, & enfourmed the people, shewed them the cause why, and pacified thē. So he came again to Antiochie. This is nowe the matter concernynge the kinges iourney, and hys returne.

The. xiiii. Chapter.

After three yeres was Judas infourmed how that Demetrius the son of Seleucus was come vp with a great power & ships, throughe the hauen of Tripolis, to take certaine commodious places and contreys, agaynst Antiochus and his captaine Lisias. Nowe Alcymus (which had bene hie preest, and wilfully defyled him selfe in the time of the mixting) seing that by no meanes hee coulde bee helped, nor haue anye more entraunce to the aultare: he camme to king Demetrius in the hundred and one and fyftye yeare, presenting vnto hym a crowne of golde, a palme and an olyue tre: which (as men thought) belonged to the temple, and that daye he held hys tonge. But when he had gotten opportunitie for hys madnesse, Demetrius called him to counsel, and asked him what thinges or counsails the Iewes leaned vnto. Hee answered: The Iewes that bee called Assidei (whose captayne is Judas Machabeus) maintayne warres, make insurrections, and will not lette the realme be in peace. For I beinge depriued of my fathers honor (I meane the hye preesthoode) am come hither: partlye because I was faithful vnto ẏ king, & partly because I sought the profit of the citezēs. And why, al our people throughe ẏ wickednes of thē ar not a litle troubled. Wherefore, I beseech the O king consider al these thinges diligētly, & thē make some prouision for the land, & ẏ people, according to ẏ kindnes ẏ ẏ hast offred vnto thē. For as lōg as Judas hath ẏ vpperhande, it is not possible ẏ mē can liue in peace. Whē he had spokē these wordes, other frēdes also hauing euil will
1. mac. 7 c at Judas, set ẏ kinge Demetrius on fyre against him. Which immediatly sēt Nicanor (ruler of ẏ Elephāts) a captaine into Iewry, cōmanding him to take Judas him self aliue, but to slay thē ẏ wer wt him, & to make Alcimus hie preest of ẏ great tēple: thē the hethē ẏ fled out of Iewry frō Judas

ame to Nicanor by flockes, thinking the harme and decaye of the Jewes to be their welfare. Nowe when the Jewes herd of Nicanors commyng, and the gatherynge together of the Heathen, they sprynkled them selues
a ma.10c with earth, * and besought him, whiche made them hys people, and euer defended his owne porcion with euidente tokens, that he would preserue theym styll. So at the commaundemente of the captayne, they remoued from thence, and came to a towne called Dessau. And Simon Judas brother fell in hande with Nicanor, but thorowe the sodayne commyng of the enemyes, he was afrayde. Neuertheles, Nicanor hearyng the manlynes of them that were with Judas, and the bolde stomakes that they hadde to fight for their natural countrey, durst not prone the matter with bloodshedyng. Wherfore he sent Posidonius, Theodocius and Mathias before, to geue and to take peace. So whē they had taken long aduysement there vpon, and the captayne shewed it vnto the multitude, they were agreed in one mynd to haue peace. And they appoynted a day to syt vppon these matters quietlye amonge them selues, the stoles also wer brought and set forth.
Neuertheless, Judas commaunded certayne men of armes to wayte in conueniente places, leste there should sodaynely aryse any euyll thorow the enemyes. And so they commoned reasonably together. Nicanor, whyle he
D abode at Jerusalem, ordred him selfe not vnreasonably, but sente away the people that were gathered together. He loued Judas euer with his hert, and fauoured him. He prayed him also to take a wyfe, and to bringe forth children. So he maryed, lyued in rest, and they led a commen life. But Alcimus perceaupnge the lane that was betwyxte them, and howe they were agreed together, came to Demetrius, and tolde him that Nicanor had taken straunge matters in hand, and ordeyned Judas (an enemie of the realme) to be the kynges successour. Then the kynge was sore displeased, and thorowe the wycked accusations, which Alcimus made of Nicanor, he was so prouoked, that he wrote vnto Nicanor, sayinge: that he was very angrye for the frendeshyppe and agreemente, which he had made with Machabeus. Neuertheles, he cōmanded him in all the hast, ỳ he should take Machabeus prisoner, and sende him to Antioche.
Which letters whē Nicanor had sene G
he was at hys wyttes ende, and sore greued, that he shold breake ỳ thinges wherin they had agreed: specially, seynge Machabeus was the man, that neuer did him harme. But because he might not withstande the kynge, he sought opportunitie to fulfill his commaundemente. Notwithstandynge, when Machabeus sawe that Nicanor began to be churlysh vnto hym, & that he intreated hym more roughlye then he was wont, he perceaued that such vnkindnes came not of good, and therfore he gathered a few of his men and withdrewe him selfe from Nicanor, which when he knew that Machabeus had manfully preuented him he came into the great and most holye temple: and commaunded the priestes (which were doyng their vsuall offerynges) to delyuer him the man. And when they sware that they could not tel wher the mā was whō he sought,
1.mac.7d he stretched out hys hand, * and made an othe sayinge: If ye wyll not delyuer me Judas captyue, I shall remoue thys temple of GOD into the playne felde, I shall breake down the auiter, & consecrate this temple vnto Bacchus. After these wordes he departed. Then the Priestes lyfte vp their F
handes toward heauen, and besought hym that was euer the defendoure of theyr people, sayinge: Thou, O Lorde of all, whiche haste nede of nothynge, wouldest that the temple of thy habitacion should be amonge vs. Therefore nowe O most holy Lorde, kepe this house euer vndefiled, which lately was clensed. Nowe was there accused vnto Nicanor, one Razis an

Elder-

1.mac.7d

Alderman of Ierusalem, a louer of the whole citie, and a man of good report: which for the kynd herte that he bare vnto the people, was called a father of the Iewes. Thys man ofte tymes, when the Iewes were mynded to kepe them selues vndefiled, defended and deliuered them, beyng content stedfastly to spend hys bodye and his lyfe for hys people. So Nicanor wylynge to declare the hate that he bare to the Iewes, sent fyue hundred men of war to take him: for he thoght if he gate hym he shoulde bryngе the Iewes in great decay. Nowe when the people beganne to rushe in at hys house, to breake the doores, and to set fyre on it: he beyng nowe taken, wold haue defended hym selfe wyth hys swearde: chosynge rather to dye manfully, then to yelde hym selfe to those wycked doers: and because of his noble stocke, he had rather haue bene put to extrem cruelty. Notwithstanding, what tyme as he mysled of his stroke for hast, and the multitude fell in violentlye betwyxte the dores, he ranne boldely to the wall, and cast hym selfe downe manfully amonge the heape of them whiche gaue soone place to hys fall, so that he fell vpon his bely. Nevertheles, whyle ther was yet breath within hym, he was kyndled in hys mynde, and whyle hys bloode gushed out exceadyngly (for he was very sore wounded) he ranne thorow the myddest of the people, and gat hym to the toppe of a rocke. So when his blood was nowe gone, he toke out his owne bowelles with both hys handes, and threwe them vpon the people callyng vpon the Lorde of lyfe and spirite to reward hym thys agayne, and so he dyed.

¶ The .xv. Chapter.

2.mac.7.

NOw when * Nicanor knew that Iudas was in the countrey of Samaria, he thought with all hys power to stryke a fyelde with him vpon a Sabboth day. Nevertheless, the Iewes that were compelled to go with hym, sayde: O doo not so cruelly and vnkyndly, but hallow the Sabboth day, and worshyp hym that seeth all thynges. For all this, yet said the vngracious persone: 3.re.20.

* Is there a myghtye one in heauen, that commaunded the Sabboth daye to be kept? And when they sayd: yea: the lyuyng God, the myghty Lord in heauen, * commaunded the seuenthe daye to bee kepte, he sayde: And I am myghty vpon earth, to commaunde them for to arme theym selues, and to perfourme the kynges busynes. Not withstanding, he might not haue his purpose. Nicanor had deuysed with greate pride to ouercome Iudas, and to bryng away the victorie: But Machabeus had euer a fast confidence and a perfect hope in God, that he wolde healpe hym, and exhorted his people, not to bee afrayde at the commyng of the heathen, but alwaye to remembre the healpe that had ben shewed vnto them from heauen: yea, and to be sure nowe also, that almyghty God wold geue them the victory. He spake vnto them out of the Law and Prophetes, puttyng them in remembrance of the battailes, that they had striken afore, and made theym to bee of a good courage. So when theyr hertes were pluckt vp, he shewed them also the disceytfulnesse of the Heathen, and how they wouldе keepe no conenaunt nor othe. Thus he weaponed theym, not wyth the armour of sheld and speare, but wyth wholsome wordes and exhortations. He shewed them a dreame also, wherthorowe he made theim all glad, whiche was thys: He thought that hee sawe Onias (whyche hadde bene hye Priestе, a vertuous and louynge man, sad, and of honest conuersation, wel spoken, and one that had bene exercysed in godlynesse, from a chylde, holdyng vppe hys handes towarde Heauen, and prayenge for his people. After thys, there appered vnto hym an other man, whyche was aged, honourable, and glorious. And Onias sayd: Thys is a louer of the brethren, and of the people of Israel.

Thys

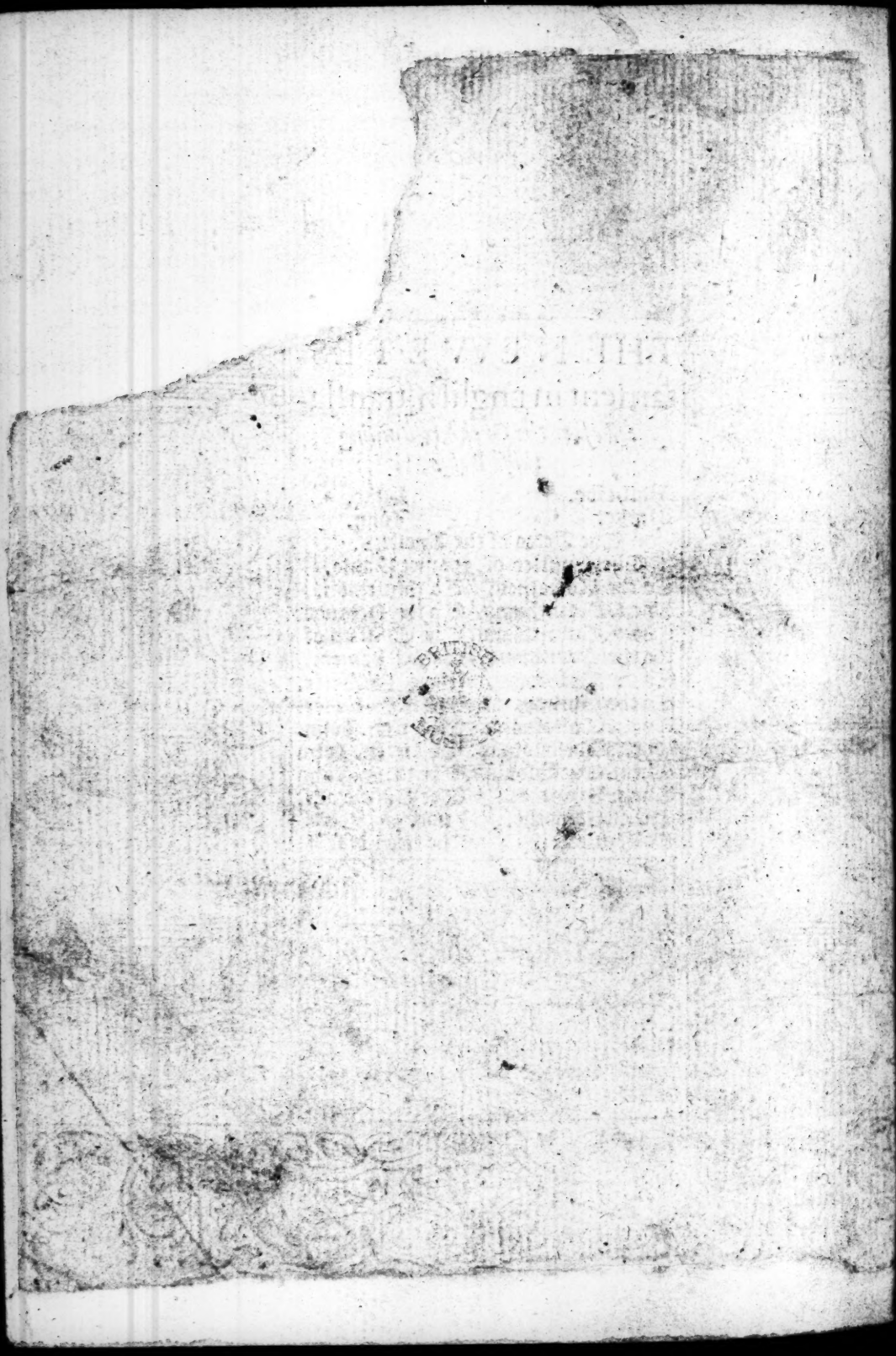
This is he that prayeth much for the people and for al the holy citie: Jeremye the prophete of God. He thought also that Jeremy helde out the ryght hand, and gaue vnto Judas a swearde of gold, saying: Take this holy swerd a gifte from God, wherewith thou shalt smite downe the enemies of the people of Israel. And so they wer wel conforted through the wordes of Judas, and tooke corage vnto thē, so that the yonge menne were determined in their mindes to fyght, and to bide stifly at it: In so much that in the thynges whiche they tooke in hande, their boldnes shewed the same, because the holy citie and the temple were in peril: for the which they toke more care, then for their wiues, childzen, brethrē and kynsefolckes. Agayne, they that were in the Citie, were more carefull for those which were to fight. Nowe when they were al in a hope that the iudgement of the matter was at hand and the enemies drewe nie, the hoste being set in aray, the Elephantes and horsemen euery one standinge in hys place: Machabeus considered the comming of the multitude, the ordenance of dyuerse weapons, the cruelnes of the beastes, and helde vp hys handes
D toward heuen, calling vpon the Lord
Jud.7.c. that doth wonders, • whiche geueth not the victory after the multitude of weapons and power of the hoste (but to them that please him) accordinge to hys owne wil. Therefore in his prai er he sayde these woordes. O Lorde,
1mac.7.e • thou that dyddest send thyne Angell in the tyme of Ezekiah king of Juda and in the hoste of Sennacherib slewest in hundred foure score and fyue thousand: send now also thy good angel before vs, (O Lorde of heauens) in the fearefulnes and dreade of thy myghty arme, that they whiche come againste thy holy people to blaspheme them, maye be afraid. And so he made an ende of hys wordes. Then Nicanor and they that were wyth hym, drew nye wyth shawmes and songes but Judas and hys compayne wyth prayer and calling vpon God. wyth their handes they smote, but wyth their heartes they prayed vnto the Lorde, and slewe no lesse then .xxxv. M. menne. For through the presente helpe of God they wer gloriously cōforted. Nowe when they lefte of, and were turning agayne wyth ioye, they vnderstoode that Nicanor him selfe was slaine with the other. Thē they gaue a great shout and a crye, praising the almyghty Lord with a loud voice.
E And Judas (which was euer ready to spend hys body and lyfe for hys citezins commaunded to smite of Nicanors head, wyth hys arme and hand and to be brought to Jerusalem. whē he came there, he called all the people,
F and the Priestes at the aulter wyth those that were in the castell, and shewed theym Nicanors heade, and hys wycked hande, whiche he hadde presumpteously holden vp againste the temple of God. He caused the tongue also of that vngodlye Nicanor to be cut in lyke peces, and to be caste to the foules, and the cruel mannes hande to be hanged vp before the temple. So euerye manne gaue thankes vnto the Lorde, sayinge: blessed be he that hath kepte hys place vndefyled. As for Nicanors heade, hee hanged it vp vpon the hie castell, for an euidente and playne token of the helpe of God. And so they agreed altogether to kepe that day holye, namelye the thyrtenth daye of the moneth Adar, whyche in the Sirians language is called the next day before Mardocheus day.

Thus was Nicanor slayne, and frō that time forth the Jewes had the city in possession: And here wil I now make an ende.

The end of the seconde boke of the Machabees.

THE NEVV TESTAMENT in English, translated after the Greke, containing these Bokes,

Mathewe. Luke.
Marke. John.
The Actes of the Apostles.
The Epistles of Sainct Paule.
To the Romaines. To Philemon.
The.i. Corinthians. To the Hebrues.
The.ii. Corinthians. The Epistles of
To the Galathians. Sainct Iames.
To the Ephesians. The.i. S. Peter.
To the Philippians. The ij. S. Peter.
To the Collosians. The. i. S. John.
The.i. Thessalonias. The.ii. S. John
The ii. Thessalonias. The iii. S. John
The.i. Timothe. The Epistle of.I.
The.ii. Timothe. Jude.
To Titus. The reuel. of I.



¶ The Gospell of S. Mathewe.

¶ The first Chapiter.

THis is the Booke of the generacion of Jesus Christ the sonne of Dauid the sone of Abraham. * Abrahā begat Isaac. * Isaac begat Jacob. * Jacob begat Judas and his bretherne. * Judas begat Phares & Zaram of Thamar. * Phares begat Esrom. * Esrom begat Aram. * Arā begat Aminadab. * Aminadab begat Naasson. * Naassō begat Salmon. * Salmō begat Boos of Rahab. * Boos begatt Obed of Ruth. * Obed begat Jesse. * Jesse begat Dauid the kinge. * Dauid ỹ king begat Salomon, of her that was the wife of Urie. * Salomō begat Roboam. * Roboam begat Abia. * Abia begat Asa. * Asa begat Josaphat. * Josaphat begat Joram. * Joram begat Osias. * Osias begat Joatham. * Joatham begat Achas. * Achas begat Ezechias. * Ezechias begat Manasses. * Manasses begat Amon. * Amon begat Josias. * Josias begat Jechonias and his bretherne aboute the time they were caried awaye to Babilon. And after they were brought to Babilon. * Jechonias begat Salathiel. * Salathiel begat Zorobabel. * Zorobabel begat Abiud. * Abiud begat Eliachim. Eliachim begat Azor. Azor begat Sadoc. Sadoc begat Achin, Achin begat Eliud. Eliud begat Eleasar, Eleasar begat Mattham, Mattham begat Jacob. Jacob begat Joseph the husbande of Marye of whom was borne Jesus, euen he that is called Christ. ✠ And so all the generacions from Abraham to Dauid, are xiiij. generacions. And frō Dauid vnto the captiuite of Babilon, are xiiij. generacions. And from ỹ captiuite of Babilō vnto Christ are xiiij. generacions. ¶ The birth of Jesu Christ was on this wise. ✠ When his mother Mary was maried to Joseph (before they came to dwell together) shee was

Gene. 22, e
Jose. 24. a.
Gene. 25, b
Gene. 29. b
Gen. 38, b
Gen. 46. b
1. Par. 2. a.
Num. 4. b
Ruth. 4. b
1. Reg. 2. b
2. Reg. 2. a
Num. 4. a
Mat. 4. b.
Num. 4. a
Mat. 16. a
2. Re. 22, f
2. Pa. 3. b
2. Pa. 11 b
2. Pa. 14.
2. Re. 15. f
2. Pa. 17, a
2. Pa. 21. a.
4. Re. 21. a
2. Pa. 36 b
2. Pa. 27. b
2. Pa. 28. b
4. Re. 20. b
4. Re. 21. b
4. Re. 24.
Jere. 22. f.
1. Pa. 3. b.
Agge. 1. b.
1. Esd. 3. a.
1. Pa 3. b
4. Re, 25. b

founde with childe by the holy Ghost. ¶ Then Joseph her husbande (because he was a righteous man, and wolde not put her to shame) hee was minded priuely to departe frō her. But while he thus thought, beholde the Aungell of ỹ Lorde appeared vnto him in slepe, sayeng: Joseph thou sonne of Dauid: feare not to take vnto thee Marye thy wife. For that which is conceaued in her, commeth of the holy Ghost. She shall bring forth a sonne, and thou shalt call his name * Jesus. For hee shall saue his people from their sinnes. All this was done that it might be fulfilled which was spoken of the Lorde by the prophet, saying: * Behold, a maide shalbe with childe, & shall bring forth a sone, & they shal call his name Emanuel, which if a mā interprete, it is as much to say as God ỽ vs. ✠ And Joseph as sone as he awoke out of slepe, did as ỹ Aungel of the Lorde had bidden him: and hee toke his wife vnto him, and knewe her not, till shee had brought forth * her firste begotten sōne. and called his name Jesus.

Psal. 11, 2. b.
Acte. 4, b
D
Esay. 7, e.
Luke. 2, e.

¶ The. ij. Chapter.

WHen ✠ Jesus was borne at Bethleē a citie of Jewrie, in the time of Herode the king: Beholde, there came wise mē frō the east to Jerusalē, saying: where is hee that is borne kinge of Iewes? For wee haue seene his * starre in the East, and are come to worshippe him. whē Herode the king had herde these thinges, hee was troubled, and all the citie of Jerusalem ỽ him. And whan he had gathered all the chiefe priests & Scribes of the people together, he demaunded of them, where Christ should be borne. And they said vnto him: At Bethleem in Jewrye. For thus it is written by the prophet: * And thou Bethleem in the lāde of Juda, art not the least among the Princes of Juda. For * out of thee shall there come vnto me the captaine, that shall gouerne my people Israell. ¶ Then Herode (when he had priuelie called the wise men) he enquired of them diligently what time the starre appeared, & hee bade them go

A

Num. 24, c.
Mich. 5, a
Jhon. 7, a.

for Bethleem, and saide: Go your way thither, and searche diligently for the childe. And when ye haue founde him, bring mee worde againe that I maye come and worship him also. ✠ When they had heard the kinge, they departed: and lo, the starre which thay saw in the east, went before thē till it came, and stoode ouer the place, wherein the childe was. When they sawe ỹ starre, thei were exceding glad: and went into the house, and founde the childe wᵗ Mary his mother * and fel downe flat and worshipped him, and opened their treasures and offered vnto him giftes, golde, frankynsence, & myrre. And after they were warned of God in sleepe (that they should not go againe to Herode) they returned into their owne countrey another waye. ✠ When they were departed, beholde, the Aungell of the Lorde appeared to Joseph in sleepe, saying: arise, and take ỹ childe and his mother and flye into Egipt: & be thou there till I bring the worde. ℂ For it will come to passe that Herode shall seeke the childe, to destroye him. So when he awoke, he toke the childe and his mother by night, and departed into Egipt, & was there vnto ỹ death of Herode, that it might bee fulfilled, which was spokē of the Lorde by the prophet, saying: * oute of Egipt haue I called my sonne. Then Herode whē he sawe that he was mocked of ỹ wise men, he was exceding wroth, and sent forth men of warre, & slue all the children that were in Bethleem, and in all the coastes, (as many as were twoo yeare olde or vnder) according to the time, which he had diligently knowen oute of the wise men. Then was fulfilled that, which was spoken by the Prophet Jeremie: where as he saide: in Rama was there a voice heard * lamentaciō, weping, and great mourning. Rachel weping for her children, and would not bee comforted because they were not. ✠ But when Herode was deade: beholde, ✠ an Aungell of the Lorde appeared in sleepe to Joseph, in Egipt, saying: arise, and take the childe and his mother, and go into the lande of Israell, * for they are dead which sought the childes life. And he arose, and tooke the childe and his mother, and came into the lāde of Israell. But when hee heard that Archelaus did raigne in Jewrie, in the rowme of his father Herode, hee was afraide to go thither. Notwithstanding, after he was warned of God in a slepe, he turned aside into the parties of Galilie, & went and dwelt in a city which is called Nazareth: that it might be fulfilled which was spokē by ỹ Prophetes: he shall be called a Nazarite. ✠

Mat. 2.c
Mar. 1.b
Luk. 3.a
John. 1

Mat. 61.d
Mat. 60.b

Osee. 11.a
Num. 24.

Jere. 31.

ℂ The. iij. Chapter. ✠

IN those dayes came John ỹ * Baptiste, preaching in the wildernes of Jewrie, & saying: * Repent of the life that is past, for the kingdome of heauen is at hande. * For this is he of whom the prophet Esaie spake, which saith: * The voice of a cryer in the wildernes, prepare ye the waye of the Lorde: and make his pathes straight. This John had his raiment of Cammels heare. * And a girdell of a skinne aboute hys loynes. * His meate was locustes and * wilde hony. Then went oute to him Jerusalem and all Jewrie, and all the region rounde about Jordane, & were baptised of him in Jordane, confessing their sinnes. ✠ But when he sawe many of the Pharises and Saduces come to his baptisme, hee said vnto them. * O generacion of vipers, who hath taught you to flee from the vengeance to come? Bring forthe therefore the fruites that belong to repētance. And be not of such minde that ye would say within your selues: we haue Abrahā to our father. For I say vnto you, that God is able to bringe to passe, that of these stones there shall rise vp children vnto Abraham. Euen now is the axe also put vnto the roote of the trees: so that * euery tre which bringeth not forth good fruite, is hewen downe, and cast into the fyre. I baptise you wᵗ water * vnto repentaunce: but hee that shall come after mee, is mightier then I, whose shooes I am not worthye to bear. Hee shall baptise you with the holye

Mar. 1.a
Luk. 3.a
John. 3.
* Mar. 4
* John. 1

Esay. 40

4. Re. 19
* Mar. 1
1. Re. 14

Luk. 3.b

Mat. 7.c
Luk. 3.b
Mar. 1.a
Luke. 3.c
Joh. 1.d

holy ghoste and with fyre: * whose fan
Luke. 3 is in his hande, and he will purge hys
flooze, and gather his wheate into the
barne, but will burne the chaffe wyth
vnquencheable fire. ✠ Then cōmeth
Jesus from Galile to Jordane vnto
Mar. 1. b John * to bee baptised of him. But
John forbade him, sayinge: I haue
D nede to be baptised of the: & commest
thou to mee? Jesus answered & sayde
vnto him: Let it be so now. For thus
it becommeth vs to fulfyll all righte-
Mar. 1. b ousnes. Then hee suffred him. And
Luk. 3. d Jesus when hee was baptised, came
John. 1. straight way out of the water. And
Esay. 42 lo * heauen was open vnto him: and he
Mat. 17 sawe ỹ spirite of God descending like
Mar. 1. b a doue, and lighteninge vpō him. And
Luke. 3 lo, there came a voice frō heauen, say-
2. Pet. 1. eng: * Thys is my welbeloued son,
in whom I am well pleased. ✠

The. iiij. Chapter.

Then was Jesus * led away
A of the spirit, into wildernes:
Mar. 1. b to be tempted of the Deuill.
Luk. 4. b And whē he had fasted fourty
tye dayes and fourty nightes, he was
at the last an hongred. And when the
tempter came to him, he sayde: if thou
be the sonne of God commaunde, that
these stones be made breade. But hee
aunswered and sayde: it is wrytten,
man * shal not liue by breade only, but
Deute. 8 by euery worde that procedeth oute of
Luk. 4. a the mouth of God. Then the deuil ta-
Sept. 16 keth him vp into the holy citie, & set-
teth him on a pinacle of the temple, &
saith vnto him: if thou be the sonne of
God, cast thy selfe downe headlonge.
Psal. 92. For it is wrytten. * He shall giue hys
aungels charge ouer the, and ỹ they
handes they shall holde the vp, least at
any time thou dashe thy foote against
a stone. And Jesus sayde to him: it is
Deute. 6 wrytten againe: * Thou shalt not tēpt
Luk. 4. b the Lorde thy God. Againe, the deuil
B taketh him vp into an exceedinge hye
mountaine, and sheweth him all the
kingdomes of the worlde, and ỹ glo-
rye of them, and saieth vnto him: All
these will I gyue thee, if thou wylte fall
downe, and worship me. Then sayth
Jesus vnto him: Auoid Satan. For
it is wrytten: * Thou shalt worship ỹ Deute. 6
Lord thy God, & him only shalte thou and. 10. d
serue. Then the deuill leaueth him, & Luk. 4. b
behold, * the angels came, & ministred 1. Reg. 7
vnto him. ✠ Whē Jesus had heard * Mar. 1
that John was taken, he departed in- * Mar. 1
to Galile, and left Nazareth, and wēt
and dwelt in Capernaum: which is
a citie vpō the sea coast, in the borders
of Zabulō & Neptalim: that it might C
be fulfilled which was spoken by Esay. 9. a
say the prophet, saying: * The lande
of Zabulon and Neptalim, by ỹ waye
of the sea beyonde Jordane, Galile of
the gentiles: the people which sate in
darkenesse and in ỹ shadowe of death,
sawe great light: and to them whych
sate in the regiō and shadow of death,
is the light spronge vp. From ỹ tyme,
Jesus begā to * preache, & to say: * re- Math. 3.
pent for the kingedome of heauē is at Mar. 1. a
hande. ✠ * As Jesus walked by the * Mat. 1
see of Galile he sawe two brethrē. Si- Mat. 3. a
mon which was called Peter, & An- * Mar. 1
dreswe his brother, casting a net into ỹ
see (for they were fishers) and he saith
vnto them: folowe me, & I wyll make
D you (to become) * fishers of men. And Jere. 16
they straight way left the nettes, and Eze. 47.
folowed him. And whē he was gone
forth frō thēce, he sawe other two bre-
thren, James the sonne of Zebede, and
John his brother, in ỹ ship wt Zebede
their father, mending their nettes, and
he called them. And they immediately
leste * the ship and their father, & folo- Luk. 5. a
wed him. ✠ And Jesus went about
al Galile, teaching in their synagogs,
& preaching ỹ Gospel of ỹ kingdome,
and healing all maner of sicknes, & all
maner of disease among ỹ people. And
his fame spred abrode throughout all
Syria. And they brought vnto him al
sick people ỹ were taken wt diuers dis
eases & gryppings, & thē ỹ were posses-
sed with deuils: & those which were
lunatike, & those that had the palsy: &
he healed thē. * And there folowed him
great multitudes of people, frō Galile. Mar. 3. b
✠ And from the tenne cities, and from
Jerusalem, and from Jewrye, and
from ỹ regions that lye beyonde Jor-
dane.

¶ The. v. Chapter. ✠

A When he sawe the people, hee went vp into a mountaine, & when he was set, his Disciples came to hym and after ẏ he had opened his mouth, hee taught, Luke. 6. them, saying: * Blessed are the poore in spirite, for theires is the kingdome Esay. 66 of heauē. * Blessed are they ẏ mourne: and. 67 for they shal receaue comfort. Blessed are the meeke: for they shall receaue ẏ enheritaunce of the earth. Blessed are Iere, 31. they which honger * and thirste after righteousnes: for they shalbe satisfied. Blessed are the merciful: for they shal obteine mercy. Blessed are the pure in B heart: for they shall see God. Blessed are the peace makers: for they shall be called the childrē of God. Blessed are they which suffer persecutiō for right- 1. Pet. 2. teousnes sake: for theires is ẏ kingedome of heauen. * Blessed are ye, whē 3, & 4. men reuyle you, and persecute you, & shall falsely say all maner of euill sayinge: against you, for my sake. * Reioice Actes. 5. and be glad for great is your reswarde in heauen. ✠ For so persecuted they the prophets, which were before Mar. 9. you. ✠ Ye are the salte of the earthe: Luke. 4. But * if the salt haue lost the saltnes, Leui. 2. what shall be seasoned therwith? It is thence forth good for nothinge, but to be cast oute, and to be troden downe of men: Ye are the lyght of ẏ worlde. A citie that is sette on an hill can not Mark. 4 be hid, * nether do men light a candel, Luke. 8. and put it vnder a bushel, but on a cā- and. 11. 5 delsticke, and it giueth light vnto al ẏ are in ẏ house. Let your light so shine 1, Pet. 2. before men. * That they may see your good workes, and glorifie your father, C which is in heauen. ✠ Thinke not that I am come to destroy the law, or Math. 1 the prophetes: no, I am not come to and. 2. destroye, but * to fulfill. For truely I * Luk. 16 say vnto you: * till heauen and earth Esa. 40. passe, one iote or one tittle of the lawe * Jaco. 2. shall not escape, tyll all be fulfylled. Ezec. 18 Whosoeuer therfore breaketh * one of these least commaundements, and teacheth men so, hee shalbe called the least in the kingdome of heauen. But whosoeuer doth and techeth ẏ same shalbe called great in the kingdome of heauē. ✠ For I say vnto: except your righteousnes exceede the righteousnes of the Scribes and Pharisies, ye canne not entre into the kingdome of heauē. Ye haue hearde that it was sayd vnto D them of olde time. * Thou shalte not Exo. 20. kill: whosoeuer killeth, shall bee in Luke. 17 daunger of iudgement. But I say vn- Deute. 5 to you: that whosoeuer is angrye ẏ his brother (vnaduisedlye) shall be in daunger of iugemēt. And whosoeuer say vnto his brother Racha, shalbe in daunger of a counsel. But whosoeuer saith thou foole, shalbe in daunger of hell fyre. Therefore if thou offrest thy gifte at the aulter, and there remembrest that thy brother hath oughte against the: leaue there thyne offringe before the aulter * & go thy way first, Iob. 42. and be reconciled to thy brother, and then come and offre thy gift. ✠ Agre Luke, 12 with thine aduersary quickly whiles thou art in the way with him, least at any time the aduersary deliuer the to iudge, and the iudge deliuer thee to ẏ minister, and thē thou be cast into prison. Verely, I say vnto thee: ẏ shalt not come out thence, tyll ẏ hast payde the vtmost farthing. Ye haue heard ẏ it was sayde vnto them of olde time. Thou shalt not commit aduoultrye. Exo. 20. But I say vnto you * that whosoeuer Rom. 1 loketh on another mans wife to lust * Eccl. 4 after her, hath committed aduoultry Iob. 31. with her alredy in his heart. * If thy * Mar. 9 E right eye hinder the, pluck him out, & cast him from the. For better it is vnto the, that one of thy mēbers perishe, then that thy whole body shoulde bee cast into hell. And yf thy right hande hinder the, cut him of, and cast him frō the. For better it is vnto ẏ, that one of thy members perishe then that all thy body should be caste into hell. ✠ It is Deu. 24 sayde, whosoeuer putteth awaye hys wife, * let him giue her a letter of de- uorcement. * But I saye vnto you: ẏ Mat. 19 whosoeuer doth put awaye hys wyfe Mat. 19 (except it bee for fornication) causeth Mar. 10 her to breake matrimonye. And whosoeuer marieth her that is deuorced cōmitteth aduoultry. Againe, ye haue

heard

herde howe it was sayde to them of olde time: * thou shalt not forswere Luke. 19 thy selfe, but shalt performe vnto the Lorde those thinges ẏ thou swearest.
Jacob. 5. * But I say vnto you: sweare not at
* Esa. 66 all: nether by heauen, * for it is Gods
Mat. 23. seate, nor by ẏ earth, for it is his foote-stole: nether by Jerusalem, for it is ẏ citie of the great king: nether shalte ẏ sweare by thy head, bicause thou canst not make one heare white or blacke. But your communicatiō shalbe, yea, yea, nay, naye. For whatsoeuer is added more then these, it commeth of euill. Ye haue heard that it is sayd: * an
Exo. 21. eye for an eye: & a toth for a toth. But
Deut. 19 I saye vnto you, ẏ ye resist not euill.
Leui. 24. But * whosoeuer gyue the a blowe
Luke. 6. on the right cheeke, tourne to him the other also. And if any man will sue ẏ at the lawe, and take away thy coate, let him haue thy cloke also. And who
G soeuer will compell the to go a myle, go with him twaine. Giue to hym ẏ asketh thee, and from him that would
Leui. 19. borow, turne not ẏ away. ✠ Ye haue
Mat. 22. heard that it is sayd, * thou shalt loue thine neighbour, & hate thine enemie. But I saye vnto you: loue your ene-
Rom. 12 mies. * Blesse them that curse you.
Leui. 19. * Do good to them ẏ hate you. Praye for them which hurte you & persecute you, that ye may be ẏ children of your father which is in heauen, for he maketh his Sunne to arise on the euyll, and on the good, and sendeth raine on the iust and on the vniust. For * yf ye
Luke. 6. loue them whiche loue you: what reward haue ye? Doe not the publicās also euen the same? And if yee make much of your brethren only, what singuler thing do ye? Do not also ẏ publicans likewise? * ye shall therfore be
Leui. 19. parfyt, euen as your father which is in Heauen is perfite.

¶ The. vj. Chapter. ✠

A Take heede, that yee giue not your almes in ẏ syght of mē, to the intent that ye woulde be seene of them: Or else ye haue no reward of your father which is in heauen. Therefore whan ẏ gyuest thy almes, let no trompettes bee blowē before the, as the ypocrites do in the synagoges and in the stretes for to be praised of mē. Verely, I say vnto you: they haue their reward. But whē thou wilt giue almes, let not thy left hande know what thy right hāde doth, ẏ thine almes may be in secrete, and thy father which seeth in secrete, shall reward the openly. ✠ And whē Ecc. 18. thou prayest * thou shalt not be as the Esa. 29. ypocrites are. For they vse to stande prayeng in the synagoges, and in the corners of the stretes, that they maye be seene of men. Verely, I saye vnto you: they haue their reward. But when ẏ praiest * entre into thy cham- 4. reg. 4. ber, and when thou hast shut thy doze pray to thy father which is in secrete, & thy father which seeth in secret, shal reward the openly. But whē ye pray
W bable * not much, as the heathē do: for Esaye. 1. they thinke it will come to passe, that they shalbe heard for theyr muche bablings sake. Bee not ye therefore like vnto them. For your father knoweth Rom. 8. what thinges ye haue neede of before ye aske of hym after this maner therefore praye ye. * Our father which art Luke. xi. in heauen, halowed be thy name. Let thy kingdome come. C hy will be fulfylled, as well in earth, as it is in heauen. Giue vs this day our daily bread And forgiue vs our dettes, as we forgiue our detters. And lead vs not into temptacion: but deliuer vs frō euil. For thine is the kingdome, & thy power, and the glorye for euer. Amen.
C Therfore * if ye forgiue other mē their mat. 18. trespasses, your heauenly father shall Mar. 11 forgiue you (your trespasses) But if ye wil not forgiue mē their trespasses, no more shall your father forgiue you C your trespasses. ✠ Moreouer * whē ye fast, be not sadde as the ypocrites are. Esa. 58 For they disfigure their faces, that yt math. 9 may appeare vnto men, how that they Jere. 17. fast. Verely, I say vnto you, thei haue their reward. But thou when thou fastest, anoint thine head, & washe thy face ẏ it appere not vnto men, howe ẏ ẏ fastest: but vnto thy father which is in secrete: and thy father which seeth in secrete, shall reward the openlye.

Laye not vp for your selues treasure vpon earth, where the rust and mothe doth corrupt, & where theeues breake
Luke. 12 through, and steale. * But laye vp for
Eccle. 22 you, treasures in heauen, wher nether rust nor mothe doth corrupte, & where theeues doe not breake thorowe nor
Luke. 11 steale. For where your treasure is, there will your heart be also. ✠ * The light of the body is the eye. Wherfore if thine eye be single, all thy body shall be full of light. But and if thine eye be wicked, all thy body shall be full of darkenesse. Wherfore, if the lyght that
D Luke. 16 is in the, be darkenes, how great is ẏ darkenes. ✠ * No man can serue two masters. For eyther hee shall hate the one and loue the other, or else leane to the one, and despise ẏ other: ye cā not
Luke. 11 serue God and Mammon. Therefore
Psal. 55. I say vnto you: * bee not carefull for
1. Pet. 5. your lyfe, what ye shall eate or drinke, nor yet for your bodye, what rayment ye shall put on. Is not the lyfe more worth then meate: and the body more of value then rayment? Beholde, the foules of the ayre: for they sowe not, nether doe they reape, nor carye in the barnes: & your heauenly father fedeth thē. Are ye not much better thē they?
Luke. 12 * Whiche of you (by takinge carefull thought) can adde one cubite vnto his stature? And why care ye for raymēt? Consider the lylies of the fielde, how they growe. They labour not, nether do they spin. And yet I say vnto you, that euen Salomon in all his royalte was not arayed like vnto one of these. Wherefore, yf God so cloth the grasse of the fyelde (which though it stande to day, is to morowe cast into ẏ fournesse) shall hee not much more doe the same for you, O yee of lyttle fayth? & therefore, take no thought, sayinge: what shall we eate, or what shall wee drinke, or wherewith shal wee be clothed? after all these thinges dooe the gentils seeke. For your heauenly father knoweth, that ye haue neede of al these thinges. But rather seke ye fyrst the kingdome of God, and the righteousnes therof, & al these thinges shalbe ministred vnto you. Care not thē for the morowe, for the morowe daye shal care for it selfe: sufficient vnto the day, is the trauaile therof. ✠

The. vij. Chapter.

Iudge not, ẏ ye be not iudged (condempne not & ye shall not be condempned) * For as yee iudge, so shall ye bee iudged. And * with what measure yee meate, with the same shall other mē measure to you. * Whye seest thou a moate in thy brothers eye, but considerest not ẏ beame that is in thyne owne eye? Or howe sayst ẏ to thy brother (Brother) suffer mee, I wyll plucke out a moate out of thine eye, and beholde, a beame is in thine owne eye. Thou ypocrite, first caste oute the beame out of thyne owne eye, and then shalt thou se clerely to plucke out the moate oute of thy brothers eye. Giue not ye that which is holye vnto dogges, neither cast ye your pearles before swyne leaste they treade them vnder theire feete & the other turne against you, and all to rent you. Aske, and it shalbe giuen you: * Seeke, & ye shal finde: Knocke, and it shalbe opened vnto you. For whosoeuer asketh, receaueth, & whosoeuer seketh, findeth: and to him ẏ knocketh, it shalbe opened. Is there any mā amōg you, which (if his sonne aske breade) will offer him a stone? Or if hee aske fyshe, will he profer him a serpent? If ye then (when yee are euill) can gyue your children good giftes, how much more shall your father which is in heuē, giue good things, if ye aske of him. Therefore, * whatsoeuer ye woulde ẏ men should do to you: do ye euen so to thē also. For this is the lawe and the Prophetes. * Enter in at the straȳte gate: for wide is ẏ gate, & brode is the way ẏ leadeth to distruction: & many there bee which go in thereat. For straite is the gate, & narow is ẏ way, which leadeth vnto life, & fewe there be ẏ finde it. ✠ * Beware of false prophetes, which come to you in sheepes clothing, but inwardly they are rauening wolues. Ye shall know them by their fruites. * Do men gather grapes of thornes? or fygges of thistles? Euē so

I Luke. 6. * Rom. 2
Luke. 6.
Luke. 6
B Iere. 29 Ihon. 16 Luke. 11
Eccle. 31 Tobi. 4 Luke. 6 * Luk. 13
Luke. 5. Mar. 1.
Deut. 13 1 Ihon. 4
C Luke. 6

so euery good tree bringeth forth good fruites. But a corrupte tree, bringeth
Mat. 12 forth euill fruites. * A good tree can not bring forth bad fruite: nether can a bad tree bringe forthe good fruites.
Math. 3 Luke. 3 * Euery tree that bringeth not forthe good fruite, is hewen downe, & caste into ẏ fyre. wherefore, by their fruites ye shall knowe them. Not euery one ẏ saith vnto me, * Lorde, Lorde, shal enter into the kingdome of heauen: but
Mat. 15 Luke. 6. and. 14. he ẏ doth the will of my father, which is in heauen. (Ye shall enter into the kingedome of heauen.) ✠ Many will say to mee in that day: Lorde, Lorde,
Act. 19. haue we not prophecied thorough thy name? * And through thy name haue cast out deuils? And done mani miracles thorow thy name? And then wil
Psal. 6. Luk. 13. I knowledge vnto them: I neuer knew you. * Departe fro me, yee that worke iniquite. For whosoeuer heareth of mee these wordes, & dothe the
Luke. 6. same, I will like him vnto a wise mā, which * builte his house vpon a rocke: & a shower of raine descended, and the flondes came, and the wyndes blewe, & bet vppon that house, and it fell not, because it was grounded on the rock.
Jacob. 1. And euery one that hereth of me these wordes, * & doth thē not, shalbe likened vnto a foolishe man, which builte
Eze. 13. his house vpō sande: and a shower * of raine descended, & the floudes came, & the wyndes blew, and beat vpon that house, & it fell, & great was the fall of it. And it came to passe, that whē Jesus had ended these sayinges, ẏ people
Mar. 1. Luke. 4. were astonied at hys doctrine. * For he taught them as one hauing power, and not as the Scribes (of them, and the Pharisies.)

¶ The. viij. Chapter. ✠

Luke. 5. Mar. 1. When he was come downe frō the moūtaine much people followed him. And beholde, * there came a leper, & worshipped him saying: Maister, if ẏ wylte, thou canst make me cleane. And Jesus put forth his hande, and touched him saying: I will, be thou cleane, & immediately his leprosy was clensed. And Jesus saith vnto him: se thou tel no man * but go, and shew thy selfe to the preest: and offre ẏ gift (that Moses commanded to be offred) for a witnes vnto them. ✠ And whē Jesus was entred into Capernaum, there came vnto him a Centuriō, & besought him, sayeng: Maister, my seruant lyeth at home lycke of the palsy, & is greuously pained. And Jesus saith whē I come vnto him, I wil heale him. The Centurion aunswered, and sayde: Sir, I am not worthy, ẏ thou shouldest come vnder my roofe: but * speake the word onely, and my seruant shall be healed. For I also my selfe am a man subiecte to ẏ authorite of another, & haue souldiers vnder me, & I say to this mā: go and he goeth: & to another come, & he commeth, & to my seruant do this, and he doth it. When Jesus hearde these wordes, he marueled: and sayde to thē that folowed him: Verely, I say vnto you: I haue not founde so great fayth in Israell. I say vnto you that * many shall come from the east, and west, and shall rest wyth Abraham and Isaac & Jacob in the kingdome of heauen: but the children of the kingdōe shalbe cast out into vtter darkenesse, there shalbe weping and gnashing of teeth. And Jesus sayde vnto the Centurion: go thy way, & as ẏ beleuest, so shal it be vnto the. And his seruāt was healed in the selfe same houre. ✠ And whē Jesus was come into Peters house, he saw hys wyues mother lyinge in bed, & sicke of a feuer. And he touched her hand, & the feuer lefte her: and she arose, & ministred vnto them. When ẏ euen drue on, they brought vnto hym many ẏ were possessed with deuiles. And he caste oute the spyrites wyth a worde, and healed all that were syck, that it might be fulfilled, which was spoken by Esay the Prophet, whē he sayth: * He tooke on him our infirmities, & bare our sicknesses. When Jesus saw much people aboute him, hee commaunded that they should go vnto the other side of the water. And a certaine scribe (when he was come) saide vnto hym: * Maister, I wyll folowe the whither soeuer thou goest.

Leui. 14. Luke. 7. John. 4. Psa. 107 B Luke. 13 Esay. 41 Mar. 1. Luke. 4. Esay. 53 8. Pet. 2 C Luk. 9. g

And

And Jesus saide vnto him: the foxes haue holes, and the byrdes of the ayer haue nestes: but the sonne of mā hath not where to rest his heade. And another of the number of hys Disciples
Luke. 9. said vnto him: Master suffer me first to go and bury my father. But Jesus sayde vnto him: folowe me, and let the deade bury the deade. ✠ And when he entred into a ship, his Disciples folowed him. And beholde there arose a
Marc. 4. Luke. 8. great tempest in the sea, insomuch that the ship was couered wt waues, but he was a sleepe. And his disciples came to him & awoke him saying: Master, saue vs, we perish. And he saith vnto them: why are ye feareful, O ye of lit-
Job. 26. tle faith? Then he arose & rebuked ŷ
Psa. 107 D windes and the sea, and there folowed a great caime. But the men meruelled saying: what maner of man is this, ŷ both windes & sea obey him? ✠ And
Mar. 5. Luke. 8. when he was come to the other syde, into the countrie of the Gergesites, there met him two possessed wt deuils, which came out of the graues, & were out of measure fearce, so that no man might go by that waye. And beholde,
Mat. 5. they cryed out saying: O Jesu thou
Luke. 8. sonne of God, what haue we to do wt
2. Cor. 9. the? Art thou come hither to torment vs before the time? And there was a
Math. 8. good waye of from them a hierde of many swine, fedinge. So the deuilles besought him, saying: if thou caste vs oute, suffer vs to go our waye into the hierde of swine. And he said vnto thē: go your waies. Then went they out, and departed into the hierde of swine. And beholde, ŷ whole heirde of swine was caried hedlonge into the sea, and perished in the waters. Then they ŷ kept them, fledde, & went their wayes into the citye, and tolde euery thinge, and what had fortuned vnto the possessed of the deuils. And beholde the
Acts. 16. whole citie came out to mete Jesus: & whē they saw him, they besought him ŷ he would depart out of their coasts.

¶ The. ix. Chapt. ✠

Mark. 2. AND entred also into a ship, and passed ouer, & came into hys owne citie, and beholde they
Luke. bought to him a man sick of ŷ palsye, lying in bed. And when Jesus sawe the faith of them, he sayde vnto ŷ sycke of the palsye: sonne be of good cheare, thy synnes be forgiuen ŷ. And beholde certaine of the Scribes saide wythin themselues, thys man blasphemeth. And whē Jesus saw their thoughts, he saide. Wherefore thinke ye euill in your heartes? Whether is it easier to say, thy sinnes be forgiuē the, or to say, arise and walcke? But that ye maye knowe, that the sonne of man hath power to forgiue sinnes in earth. Then saith he vnto the sicke of the palsye, Arise, take vp thy bed, & go vnto thine house. And hee arose and departed to his house. But the people that saw it, Actes. and. 9. marueiled, and glorified God, whych had giuen such power vnto men. ✠ And as Jesus passeth forth frō thēce, Mar. Luke. he saw a man (named Mathewe) sitting at the receate of custome, and hee John. saith vnto him, folowe me. And he arose, and folowed hym. And it came to passe as Jesus sate at meate in his house, beholde, many Publicans also and sinners that came sate downe wt Jesus and his Disciples. And when ✠ the Pharises sawe it, they sayde vnto hys Dysceppies, why eateth your master with Publicans and sinners? But when Jesus heard that, he sayde vnto them. They ŷ be strōge, neede not ŷ Phisition, but they ŷ are sicke, Go ye rather and learne what ŷ
Osee. 6 Mat. 12 meaneth. I will haue mercy, & not sacrifice. For I am not come to cal the righteous, but sinners to repentance.
Mat. 11 ✠ Then came ŷ Disciples of John vnto him saying: why doe we & the Pharises fast, for the most parte: but thy Disciples faste not? And Jesus sayde vnto them: can the bridegromes childzen mourne as longe as ŷ bridegrome is with them? But the dayes will come, when the bridegrome shall be taken from them, and then shal they fast. No man putteth a peece of newe cloth in an olde garment. For thē taketh he awaye the peece from the garmēt, & the rent is made worse. Neither do men put newe wine into olde bottels;

tels: eise ẏ bottels breake, and ẏ wine runneth oute, and the bottels perysshe. But they put newe wyne into newe bottels, and both are saued together.

C ✠ Whyle he thus spake vnto them, Mar. 5. beholde, there came a certaine ruler, & Luke. 8. worshipped hym, saying my daughter is euē now diseased, but come and lay thy hande vpon her, and she shall liue. And Jesus arose, and folowed hym, & Mar. 5. (so dyd) his Disciples, and beholde, Luke. 8. a womā which was diseased with an Leui. 15 issue of bloud twelue yeares, came behinde hym, and touched the hemme of his vesture. For she sayde within her selfe: if I may touch but euen his vesture onely, I shalbe safe. But Jesus tourned him about, and whan he sawe her, he saide. Daughter, be of good cōfort, thy faith hath made the safe. And Mar. 5. the woman was made whole, euen ẏ Luke. 8. same time. ✠ And when Jesus came into the rulers house, and sawe ẏ minstrels, and the people making a noyse, Jhon. 11 he saide vnto them: get you hence, for the maide is not deade, but sleepeth. And they laughed him to scorne. But whan the people were put forthe, hee went in, and toke her by the hande, (& sayd damsel, arise.) & the damsel arose. D And this noise went abrode into all ẏ lāde. And whā Jesus departed thēce, two blinde men folowed him cryinge & saying: O thou sōne of Dauid, haue mercy on vs: And when he was cōe into the house, the blinde came to him. And Jesus saith vnto thē: Beleue ye Math. 8. that I am able to doe this? They saye vnto him: Lorde, we beleue. Then touched he their eyes, saying: accoꝛding to your faith be it vnto you. And their eyes were opened. And Jesus charged them saieng. See that no man knowe of it. But they, whā thei were Mark. 7. departed, spreade abrode hys name in Luke. 11 all that lande. As they went oute, beholde, they brought to him a dumme man possessed of a deuil. And whan ẏ Math. 11 deuil was cast out the dumme spake. Mark. 3. And the people marueiled saying: ẏt Luke. 11 was neuer so sene in Jsrael. But the Mark. 6. pharisies sayde, hee casteth oute deuils, thoꝛowe the pꝛince of deuils. And Jesus went about all cities & townes, teaching in theire synagoges, & preaching ẏ glad tidinges of ẏ kingdome, and healing euery sycknes and euerye Mark. 6. disease among the people. But when he sawe the people: hee was moued with compassiō on them, because they were destitute, and scattered abrode, euen as shepe hauing no shepehearde. Then saith he vnto his Disciples, the haruest truely is plenteous, but the Luke. 10 labourers are fewe. Pꝛaie ye therfoꝛe the Loꝛde of the haruest, that he wyll sende labourers into his haruest.

C The. x. Chapter.

A Nd whan hys. xij. Disciples were called vnto him, he gaue A Mark. 6 them power against vncleane Luke. 6. spirites, to cast them out, & to heale all maner of sicknes, & all maner of diseases. The names of the. xij. Apostles are these. The firste Symon, which is called Peter: and Andrewe his brother: James the sonne of Zebede, & John his brother: Philipi and Bartholomew: Thomas & Mathew which had been a Publican. James ẏ sonne of Alphe, and Lebbeus (whose surname was Taddeus) Simon of Canaan, and Judas Jscarioth, which also betraied him. Jesus sent forthe Mark. 6. these twelue in number, whom he cōmaunded saying. Go not into the way of the Gentelles, and into the citie of the Samaritans enter ye not. But go rather to the lost shepe of the house of Jsraell. Go & preache, saying: The kingdome of heauē is at hande. Heale the sicke, cleanse the lepers, raise the B dead, cast out deuils. freely yee haue receaued: giue freelye. Possesse not Actes 8. golde noꝛ siluer noꝛ brasse in your pur Luke. 9. ses, noꝛ yet script towardes your ioꝛ- Mark. 6 ney: nether two cotes, neither shoocs, noꝛ yet a rod. For ẏ woꝛkmā is woꝛ 1. Tim. 5 thy of his meate. But to whatsoeuer citie oꝛ towne ye shal cōe, enquire who is woꝛthy in it, and there abide till ye go thence. And whē ye come into an house, salute the same. And if ẏ house Luke. 9 be woꝛthy, let your peace come vpon and. 10. it, but yf it bee not woꝛthy let youre peace retourne to you a gayne.

And

And whosoeuer shal not receaue you,
nor will heare your preaching: when
ye depart oute of the house or ỳ citie,
Mar.6.b shake of the dust of your feete. Ve-
Act.13.g rily I say vnto you: it shalbe easier for
the lande of Sodoma & Gommorra in
the daye of iudgement, then for that
Lu. 10.a citie. * Beholde I sende you forth, as
sheepe amonge wolues. Be ye there-
mar.13.d fore wyse as serpentes and innocent
Lu.12.c. as doues. * But beware of men, for
Iho. 16. they shal deliuer you vp to the coun-
cels, and shall scourge you in their si-
nagoges. And ye shall be brought to
the head rulers, & kings, for my sake,
¶ in witnes to them and to ỳ Gētiles.
Mar. 13 But * whē they deliuer you vp, take
Luke. 12 ye no thought, howe or what ye shall
Exo. 4.b speake: * for it shalbe giuen you, euen
in ỳ same houre what ye shall speake.
For it is not yee that speake, but the
spirite of your father which speaketh
in you. The brother shal deliuer vp
the brother to death, and the father ỳ
sonne. And the children shall arise a-
gainst their fathers and mothers, and
shall put them to death: and ye shall
be hated of all mē for my names sake.
But * hee that endureth to the ende,
Mat. 24 shalbe saued. But * when they per-
secute you in this citie, flee ye into an
Mat. 2.c other. For verely I say vnto you: ye
Acts. 8.a shall not go thorough all the cities of
and. 14.a Israell tyll the sonne of mā be come.
The * Disciple is not aboue the ma-
Luk.6.f. ster: nor the seruant aboue his Lord.
It is ynough for the disciple, that he
be as his maister is, and that the ser-
uaunt be as his Lord is. If they haue
called the Lord of ỳ house: Beizebub:
how muche more shall they call them
Mar.4.e of his householde so? Feare them not
Luk.8.c. therefore. * For there is nothing close,
and. 12.a that shall not be opened: and nothing
hyd, that shall not be knowen. What
I tell you in darknes, that speake ye
in lyght. And what ye heare in the
Luke.12 eare, ỳ preache ye on the house topps.
And * feare ye not them which kill ỳ
body but are not able to kyll ỳ soule.
But rather feare him, which is able
to destroye both soule and bodye into
hell. Are not twoo little sparowes
solde for a farthing? And one of them
shall not lyte on the ground without
your father. Yea, euē all the heares of
your head are numbred. Feare ye not
therefore: ye are of more value then
many sparowes. * Euery one there-
fore that shall knowledge mee before
men, him will I knowledge also be-
fore my father whiche is in Heauen.
But whosoeuer shall deny me before
men, him will I also deny before my
father, which is in heauē. Think not
that * I am come to sende peace into
the earth. I came not to sende peace,
but a sworde. For I am come to set
a man at variaunce * against his fa-
ther, and ỳ daughter against her mo-
ther, and the daughter in law against
her mother in law. And a mans foes
shalbe they that are of his own hous-
holde. * He that loueth father, or mo-
ther more then me, is not worthye of
me. And he ỳ loueth sonne or daugh-
ter more then mee, is not worthye of
me. And he that taketh not his crosse
and followeth mee, is not worthy of
mee. * He that findeth his lyfe, shall
lose it: and he that loseth his lyfe for
my sake, shall finde it. * Hee that re-
ceaueth you, receaueth me: and he that
receaueth mee: receaueth hym ỳ sent
me. He that receaueth a prophete in ỳ
name of a prophet, shal receaue a pro-
phets reward. And he that receaueth
a righteous man, in ỳ name of a righ-
teous man, shall receaue a righteous
mannes rewarde: * And whosoeuer
shal giue vnto one of these little ones
to drinke, a cup of colde water onelye
(in the name of a disciple) verely I
I say vnto you, hee shall not lose hys
rewarde.

Mar.8
Luk.9
and.12
D
Luke.
Mich.
Luke.
Mat.1
Mar.8
Luke.
*Luke
John.
*3.Re
11.b.c.
Mar.9

¶ The.xi. Chapter.

AND it came to passe, that whē I
Iesus had made an ende of
commaundynge hys twelue
Discibles he departed thēce,
to teache & to preache in their cityes.
When Iohn being in prisō heard ỳ
workes of Christ, he sent twoo of his
disciples, & said vnto him: Art thou he
ỳ shall come: or do we looke for ano-
ther? Iesus answered & said vnto thē

Go,

Go, and shewe Johan againe, what ye
haue heard and seene. * The blinde re-
ceaue their sight: the lame walke, the
lepers are clenced: and the deaf heare,
the dead are rayſed vp, and the pooze *
receaue the glad tydinges of the Gol-
pell, And happy is hee, that is not of-
fended by me. * And as they departed,
Jesus began to say vnto ỳ people con-
cerning Johan. What went ye out into
the wildernes to see? A reede that is
shaken w the winde? Or what went
ye out for to see? A mā clothed in softe
rayment? Beholde: they that weare
softe clothing: are in kynges houses.
But what went ye out for to see? A
prophete: verely I say vnto you: and
more then a Prophete. For this is he,
of whom it is written: * Beholde, I
sende my messenger before thy face,
which shall prepare thy waye before
thee: ✠ Verely I saye vnto you: a-
monge them that are borne of women,
arose not a greater then Johan ỳ Bap-
tist. Notwithstāding he that is lesse:
in the Kingdome of heauen is greater
then hee. From the dayes of Johan
Baptist vntil this daie, the kingdome
of heauen suffereth violence, and the
violent plucke it vnto them. * For all
the Prophetes, and the lawe it selfe
prophesied vnto Johan. And if ye will
receaue it * this is Helias, which was
for to come. He that hath eares to here:
let him heare. ✠ But wher vnto shal
I lyken thys generation? It is lyke
vnto childzen, which sit in the market
places, and call vnto their felowes, and
say: we haue pyped vnto you, and yee
haue not daunsed: wee haue mourned
vnto you & ye haue not sorowed. For
Johan came neyther eatinge nor drin-
king, and they saie, he hath the Deuil.
The sonne of man came eating & drin-
king, and they say, beholde a glutton, &
an vnmeasurable drinker of wyne: and
a frende vnto publicans and synners.
And wisedome is iustified of her chil-
dzen. ✠ * Then began he to vpbrayed
the cities wherin moste of hys mira-
cles were done in, because they repē-
ted not of their sinnes. Wo vnto thee
Chorazin: wo vnto thee Bethsaida:
for if ỳ miracles which were shewed
in you had been done in the Cytie of
Tyre or Sidon, they had repented
of theire sinnes longe agone in sacke-
cloth and ashes. Neuertheleſſe I saye
vnto you: it shall be easier for Tyre &
Sidon at the day of iudgement, then
for you. And thou Capernaū, which
art lift vp vnto heuē, shalt be brought
down to hell. For if ỳ miracles wh- D
ich haue been done in the, had ben she-
wed in Sodome: they had remained
vntill this day. Neuertheleſſe, I say
vnto you: that it shalbe easyer for the
land of Sodom in ỳ day of iudgemēt,
then for the. ✠ ✠ At that time Jesus
answered & said: I thanke ỳ O fa-
ther, Lorde of heauen & earth, because
thou hast hyd these thinges from the
wyse & prudent, and hast shewed thē
vnto babes, verely father, euen so was
it thy good pleasure. * All things are Mat, 28, d
giuen ouer vnto mee of my father. Luke. 10, d
* And no mā knoweth the sonne but Jhon, 3, d
the father: neither knoweth any man Jhon, 7, d
the father, saue ỳ sonne, & he to whom and, &c
soeuer the sonne will open him. Come
vnto me all ye that labour: & are ladē, Eccle, 6, d
& I will ease you. * Take my yoake
vpon you, and learne of me, for I am
meke & lowly in heart: & ye shal finde
rest vnto your soules. For my yoake 1, Jhon, 5, a
is easy, * and my burden is lyght. ✠

¶ The. xij. Chapter. ✠

AT that time Jesus went on W
the Sabboth daies * thorow Mar, 1, d
the corne, and his Disciples
were an hungred, & begā to Deut, 23, d
pluck the eares * of corne, and to eate.
But when the Pharises saw it, they
saide vnto him: Beholde, thy Disci-
ples doe ỳ which is not lawfull (for
them) to do vpon the Sabboth day.
But he saide vnto them. Haue ye not
read what Dauid did, when he was
an hungred, and they ỳ were w hym: 1. Re. 21
* How he entred into ỳ house of god,
and dyd eate the shew breades which
were not lawefull for hym to eate,
neyther for them whyche were with
hym, but onelye for the Prestes:
Or haue yee not readde in the lawe,
how that (on the Sabbaoth dayes)
the

the Pristes in the temple breake the Sabboth, and are blamelesse? But I saye vnto you, that in this place is one greater then the temple. Wherfore, if ye wist what this meaneth * I
Mat.12, b, Osee, 6.b. require mercy & not sacrifice: ye would not haue cõdemned innocentes ✠. For the sonne of man also, is Lorde euen of the Sabboth daye. And hee departed
Mat.3.a Luke.6,b. thence * and went into their synagoge: and beholde, there was a man which had his hãde dried vp. And they asked
Luke,14,a him, saying * is it lawfull to heale vpõ the Sabboth dayes? that they myght accuse him. And hee saide vnto them:
Deu,22, a, which of you wil it be, that shall haue * a sheepe, and if it fall into a pit on the Sabboth daie, will he not take it and lifte it oute? How much more then is
B a man better then a sheepe? Wherfore, it is lefull to dooe a good deede on the Sabbaoth dayes. Then sayth hee to the man stretche forthe thy hande.
And he stretched it forth. And it was restored vnto health, like as the other.
Mar.3, a, John,10, g and,11, f, ✠ Then ỳ Pharises went out, & held a counceil against him, how they might destroie him But when Jesus knew it, he departed thence, and much people folowed him, and he healed them all & charged them that they shoulde not make him knowen: that it might bee
Esa.44, a fulfilled which was spoken by Esaye the Prophet, which saith: * Beholde, my childe, whom I haue chosen, my beloued, in whom my soule deliteth. I will put my spirite vpon him, and hee shal shewe iudgemẽt to the Gentiles. He shall not striue nor crie, nether shal any man heare his voice in the stretes, a bruised reede shall he not breake, and smoking flax shall hee not quenche, till he sende forth iudgemẽt vnto victory, & in his name shal the Gentiles trust.
Luke. 11.b ✠ * Thẽ was brought to him a blinde and dumme man, that was vexed with a Deuill, and he healed him, insomuch that the blinde and dumme, both spake and sawe. And all the people were amased, and said: Is not this that sone
Mat.12.d. Mar.3.c, Luke11, c. of Dauid? * But when the Pharises hearde it, they saide. This felowe dryueth the deuils no nother wise oute, but by the helpe of Belzebub the chief of the deuils. But when Jesus knew theire thoughtes hee saide vnto them: Euery kingdome deuided against it selfe, shall be brought to nought. And euery citie or house deuided against it selfe, shall not stande. And if Satan
C cast oute Satan, then is he deuided against himselfe. How shall then hys kingdome endure? Also, if I by the helpe of Belzebub cast out deuils, by whose helpe doe your children cast thẽ out? Therfore they shall be your iudges. But if I cast oute the deuils by ỳ spirite of God, then is the kingdome of God come vnto you: Or els * how Luke. can one enter into a stronge mannes house, and spoile his Jewels, excepte he first binde the stronge mã, and then spoile his house? ✠ He that is not wt mee, is against mee. And hee that gathered not with me, scattereth abrode. Wherefore, I saye vnto you, all maner of synne and blasphemie shal be forgiuen vnto men * but the blasphemie a- Mar. Luke. gainst the spirite, shall not be forgiuen vnto men. * And whosoeuer speaketh a worde against the sonne of man, it shalbe forgiuen him. But whosoeuer speaketh against ỳ holy Ghost, it shal not bee forgiuen him, neither in thys worlde, neither in the worlde to come:
Mat. *Luke * Either make the tree good, and hys fruite good, or els make the tree euil, and hys fruite euyll. * For the tree is knowen by his fruite. O generacion of vipers, howe can ye speake good thinges, when ye your selues are
Pro. Luke euill? * For out of the aboundance of ỳ heart, the mouth speaketh. A good mã out of the good treasure of ỳ hart, bringeth forth good things. And an euil mã, out of euil treasure, bringeth forth
D euill thinges. But I saye vnto you, 2.Reg Luke Mar of euery ydell worde ỳ men shall haue spoken, they shal giue accountes in the daye of iudgement. * For out of thy wordes thou shalt be iustifyed: & oute Luke Mar of thy wordes thou shalt bee condemned. ✠ Then certain of the Scribes *M Luke and the Pharisies asked him saying. * Maister, we wil se a signe of the. But he answered & said to thẽ. * The euil

and

and aduouterous generacion * seeketh a signe and there shall no signe be giuē to them, but the signe of the Prophete Jonas. * For as Jonas was three daies and three nightes in the whales belly, so shall the sonne of man be three dayes and three nightes in the heart of the earth. The men of Nintue shall rise in the iudgement with this naciō, and condemne it, because * they amended at ỳ preaching of Jonas. Behold, here is one greater then Jonas. * The Queene of the South shall rise in the iudgement with this generacion, and shall condemnē it: for shee came from the vtmost partes of ỳ worlde to heare the wisedome of Salomon. And behold, in this place is one greater then Salomon. * When the vncleane spirite is gone out of a man, he walketh thoroughoute drie places seking rest, and findeth none. Then he saith: I wyll retourne into my house, from whence I came out. And when he is come, he findeth it emptie, and swepte, and garnished. Then goeth he, and taketh vnto him seuen other spirites worse then himself, and so entreth he in, and dwelleth there. And * the ende of that mā is worse then ỳ beginning. Euen so shal it be also, vnto this frowarde generacion. While he yet talked to the people: * behold his mother and his brethren stoode without desiring to speake w him. Then one sayd vnto him behold * thy mother and thy brethrē stand without desiring to speake with the. But he answered, and saide vnto him that had told hi. Who is mi mother? or who are my brethrē? And he stretched forth his hande towarde his Disciples, and saide, * behold my mother and my brethren. For whosoeuer doth the will of my father which is in Heauen, ỳ same is my brother, syster, and mother. ¶

¶ The. xiij. Chapter.

The same daie went Jesus out of the house, * and sate by the sea syde, & much people were gathered together vnto hym, so greatly that hee went, and sate in a shippe, and all the people stoode on the shore. And he spake many thinges to them by similitudes, sayinge: Beholde, the sower went forth to sowe. And whan he sowed, some seedes fell by the waies syde, and the foules came and deuoured them vp. Some fell vpō stonie places, where they had not muche earth, and anone they sprōge vp, because they had no deepenesse of earth: and when the Sunne was vp, they caught heate, and because they had not roote, they wythered away. Again, some fell amonge thornes, and the thornes spronge vp & choaked them. But some fell into good grounde, & brought forth fruite: some an hundred folde, some sixtie folde, some thirtie folde. Whosoeuer hath eares to heare, let him heare. And ỳ Disciples came, & saide vnto him: why speakest thou to them by parables? Hee answered and saide vnto them: * it is giuen vnto you to knowe the secretes of the kingdome of Heauen, but to them it is not giuen. * For whosoeuer hath, to him shall be giuen: and he shal haue aboundāce. But whosoeuer hath not: from him shalbe taken away euen that also which he hath. Therefore speake I to them by symilitude: for they seeing, se not: and hearing, they heare not nother doe they vnderstande. And in them is fulfilled ỳ Prophecy of Esayas, which saieth: * with the eares ye shal heare, & shall not vnderstand & seyng ye shall see, and shall not perceaue. For these peoples heartes is wexed grosse, and their eares are dull of hearing, and theire eyes haue they closed, least at any tyme they should see wyth their eyes, and heare with their eares, & should vnderstand wyth their heart, and be conuerted, ỳ I also might heale them. * But blessed are your eyes, for they se: and your eares, for they heare. Verely I saye vnto you, * that many Prophets and ryghteous mē haue desyred to see thoes thinges which ye see, & haue not seene them: & to heare thoes thinges which ye heare, and haue not hearde them. * Here ye therefore the similitude of the sower. Whan one heareth the worde of the kingedome, and vnderstandeth it not, then commeth ỳ euyll man, and taketh awaye ỳ wyych was

was sowen in his heart: thys is hee, which was sowen by the waye syde. But he that receaued the seede which was cast into stony places, the same is he that heareth the worde, and anone with ioye receaueth it, yet hath hee no roote in himselfe, but dureth for a season: for when tribulacion or persecution happeneth because of the worde, by and by hee falleth. Hee also that receaued seede into ꝑ thornes, is hee that heareth the word: and the care of this worlde, and ꝑ deceitfulnes of riches, choke vp the worde, and so is he made vnfruiteful. But he ꝑ receaued ꝑ seede into the good grounde is hee that heareth the worde, and vnderstandeth it: which also beareth fruit, and bringeth forth some an hundred folde, some sixtie fold, some thirty folde. Another ly-
D militude put he forth vnto them, say-
Mar.4.c ing: ✠ * The kingdome of heauen is lykened vnto a mā, which sowed good seede in his fielde. But while mē slept his enemie came, & sowed tares among the wheate, and went his way. But when the blade was spronge vp, & had brought forth fruite, there appeared ꝑ tares also. So the seruauntes of the householder came, and saide vnto hym. Syr didest not thou sowe good seede in thy fielde? from whence then hath it tares? He saide vnto them, the enuious mā hath done this. The seruants saide vnto him: wilt thou then ꝑ wee go, and weede them vp? But he saide, nay, least while ye gather vp the tares ye pluck vp also the wheate with thē, let both growe together vntill ꝑ harueste, and in time of harueste, I will say to the reapers gather ye first the tares, and bynde them together in sheaues to be brent: but gather the wheate into
Mat. 4.c my barne. ✠ Another parable put
Luke. 13 he forth vnto thē, saying. * The kingdome of Heauen is like vnto a grain of mustarde seede, which a man tooke and sowed in his fielde, which is the least of all seedes. But when it is growne,
E it is the greatest amonge herbes, and is a tree: so that the byrdes of the ayer come, and make their nestes in ꝑ braunches thereof. Another symilitude spake he vnto them: * The kingdome of Heauen is lyke vnto leuen, which a woman taketh & hydeth in three pecks of meale, till all be leuened. * All these thinges spake Jesus vnto the people by symilitudes and without a parable spake he nothinge vnto them: that it might be fulfylled, which was spoken by the Prophet, that saith. * I will open my mouth in parables: I will speake forth thinges which haue been kept secrete from the beginning of the worlde. ✠ When the people were sent away, than came Jesus into ꝑ house. * ✠ And his Disciples came vnto hym, saying: declare vnto vs the parable of the tares of the fielde. Hee aunswered and saide vnto them. Hee that soweth the good seede, is the sonne of mā. The fielde is the worlde. And the children of the kingdome, they are ꝑ good seede: the tares are the children of the wicked: the enemie ꝑ soweth them, is ꝑ deuil. The harueste is the ende of the worlde: the reapers be the Aungels. Euen as the tares therfore, are gathered & brent in the fyre: so shall it be in the ende of this worlde. * The sonne of man shall sende forth his Aungels, and they shal gather out of his kingdome all things that offende, and them which doe iniquitie: and shall cast them into a furnesse of fyre. There shall be wailing & gnasshing of teeth. * Then shall the righteous shyne as the Sonne in the kingdome of their father. Whosoeuer hath eares to heare, lett him heare. ✠ ✠ Againe, the kingdome of Heauen is lyke vnto treasure hid in the fyelde, the which a man hath founde and hyd: & for ioy therof he goeth and selleth all ꝑ he hath, and byeth the fielde. Againe, the kingdome of Heauen is lyke vnto a marchantmā, seking goodly pearles, which (when hee founde one precious pearle) went and solde all that he hade and bought it. Againe, the kingdome of heauen is lyke vnto a net, that was cast into the sea & gathered of all kinde (of fyshes) whiche when it was full men drewe to lande, and sate downe & gathered the good into vessels, but cast the bad awaye. So shal it be at thende

Luke. 1

Mar. 4

Psal. 7

Mar. 4

Apoc. 1

Dani. 1
Sah. 3
1. Cor. 1

of the worlde. The Aungels shall cõe and seuer the bad from among ỹ good, and shall cast thẽ into a furnace of fire: there shalbe waylyng and gnashing of teeth. Jesus saieth vnto them: haue ye vnderstand al these thinges? They saye vnto him: ye Lorde. Then sayde he vnto them. Therfore euery Scribe which is taught vnto the kyngdome of heauen, is lyke vnto a man that is an housholder, whyche bringeth forth out of hys treasure, thinges newe and olde. ¶ And it came to passe that when Jesus had finished these similitudes, he departed thence: And whan he came into his owne countre, he taught them in their synagoges, in so muche, that they were astonied and sayde: whence commeth this wisedome and powers vnto him? is not this the carpenters sonne? Is not his mother called Mary? and his brethẽ, James and Joses and Simon and Judas? Andar not al his sisters wt vs? whẽce hath he then all these thinges? And they were offended at him. Jesus said vnto them: A prophete is not without honour, saue in his owne countre, and in hys owne house. And he did not manye miracles there, because of their vnbeleefe.

The .xiiii. Chapter.

At that time Herode the Tetrarcha heard of the fame of Jesu and sayde vnto his seruautes: this is Jhõ the Baptist. He is risen from the deade and therefore are miracles wroughte by him. For Herode had taken Jhon, & bound him, and put him in prison because of Herodias, his brother Philips wife. For Jhon sayd vnto hym: it is not lawefull for the to haue her. And when he would haue put him to death, he feared the people because they counted him as a prophet. But when Herodes byrth day was kept, the doughter of Herodias daunsed before them, and pleased Herode. Wherfore he promised with an othe, that he would geue her whatsoeuer she wold aske. And she beynge instructe of her mother before, said: geue me here Jhõ Baptistes head in a platter. And the kyng was sory. Neuertheles, for the othes sake, and them which sat also at the table, he commaunded it to be geuen her: and sent turmentours, and beheadded John in the prison, & his head was brought in a platter, and geuen to the damsell, and shee brought it to her mother. And his disciples came & toke vp his body, and buried it: went and tolde Jesus. When Jesus hard of it, he departed thence in a shyp vnto a desert place, out of the way. And when the people had hard therof, they folowed him on fote and lefte the cyties. And Jesus went forth, and sawe muche people, and was moued wyth mercy toward them, and he healed of them those that were sicke. And whẽ the euen drewe on, his disciples came to him, saying: this is a desert place, and the houre is now past, let the people depart, that they may go into the townes, and bye them vyttailes But Jesus sayd vnto them. They haue no nede to go away. Geue ye thẽ to eate. They sayd vnto hym: we haue here but fyue loues and two fyshes. He sayd: bring them hither to me. And he commaunded the people to sit downe on the grasse, and he toke the .v. loues and the two fyshes, and lifte vp hys eyes toward heauen and blessed. And whan he had brokẽ them, he gaue the loaues to his disciples, and his disciples gaue them to the people. And they dyd all eate, and were suffised. And they gathered vp (of the fragmẽtes that remayned.) xii. baskettes full. And they that dyd eate were aboute .v. M. men, beside women and chyldren. And straight way Jesus made his disciples to gette vp into a shippe, and to goo before him vnto the other side whyle he sent the people away. And when the people were sent away, he went vp into a mountaine to pray alone. And when nyght was come, he was there hym selfe alone. But the shyppe was nowe in the myddes of the sea, and was tost with waues for it was a contrary wynde. And in the fourth watch of the night

Jesus went vnto thē walkyng on the
see. And when the disciples sawe him
walkynge on the see, they were trou-
bled, sayinge: it is some spirit, and they
cryed out for feare. But streight waie,
Jesus spake vnto them, sayinge: be of
good cheare, it is I, be not afrayd. Pe-
ter aunswered him, and sayde: Lorde, if
it be thou, bid me come vnto the on the
water. And he saide: come. And when
Peter was come downe oute of the
shippe, he walked on the water, to go
to Jesus. But when he sawe a migh-
ty winde, he was afrayed. And when
he beganne to syncke, he cryed saying:
Lorde saue me. And immediatly Jesus
Jesus stretched forth hys hande, and
caught hym, and sayde vnto hym: O
thou of lyttle fayth, wherfore dyddest
mar.9.b. thou doubte? * And when they were
D come into the shypp, the wynd ceased.
Then they that were in the ship, came
and worshipped him, saying: of a truth
thou art the sonne of God. And when
they were gone ouer they came into
the lande of Genesareth.
And when the men of the place hadde
knowledg of him, they sent out messē-
gers into all that countre round about
the coast, and brought vnto him al that
were sicke and besought him, that they
mighte touch the hem of hys vesture
only. And as many as touched it were
made safe.

A ✠ The.xv. Chapter. ✠

mar.7.a. THen * came to Jesus Scry-
bes and Pharisies (whyche
were come from Jerusalem)
saying: why do thy disciples
transgresse the traditions of the elders
for they washe not their handes when
they eate bread. But he answered and
sayd vnto them, why do ye also trans-
Exod.20 gresse the commaundement of God, be
mar.7.b. cause of your owne tradition: For god
commaundeth, saying: * honour father
and mother, and he that curseth father
or mother: let him die the death. But
Exo.21. ye say: euery one shall say to his father
Ephe.6.a and mother: * what gift soeuer thou
Dēut.5.b haue come of me, the same is turned vn
to thy profite: and so shall he not ho-
nour hys father or hys mother. And
thus haue ye made the commaunde-
mente of God of none effecte, because
of your owne tradition. Ypocrites, Esa.29.g
full well did Esaye prophecye of you Jere.33
sayinge: * This people draweth nye Mar.7.b
vnto me with their mouthe, and ho-
noureth me wt their lyppes, howbeit,
their hertes are farre from me: but in
vayne do they serue me, teachyng the
doctrynes and preceptes of men. And
he called the people to him, and said vn
to them: heare and vnderstande. That
which goeth into the mouth, defileth
not the man: but that which commeth
out of the mouth, defileth the manne.
Then came his disciples, and said vn
to him: knowest thou not, that ỹ Pha-
risies were offended at thys saying?
But he aunswered and sayd. Euerye
plant whych my heauenly father hath
not planted, shalbe plucked vp by the
rotes. Let thē alone, they be the blind
leaders of the blinde. If the blynde
leade the blind, both shal fall into the
dyche. Then aunswered Peter and
sayde vnto hym: Declare vnto vs this
parable. Jesus sayde, are ye also yet
without vnderstandyng? do not yee
yet vnderstande, that whatsoeuer en-
treth in at the mouth, goeth into the
belly, and is cast out into the draught?
But those thynges whyche proceede
oute of the mouth, come forth from the
heart, and they defile the manne. For
oute of the heart proceade euil thou-
ghtes, murders, breakyng of wedlock,
whoredomes, theftes, false witnesse,
blasphemyes. These are the thynges, C
which defile a man. But to take meat
with vnwasshen handes, defyleth not
a man. ✠ And Jesus wente thence,
and departed into the coastes of Tyre
and Sidon, and beholde, a woman of
Canaan (which came out of the same
coastes) cried vnto hym, saying: Haue
mercy on me O L O R D E, thou
son of Dauid: My daughter is pite-
ously vexed with a deuil. But he an-
swered her nothing at al, and his dys-
ciples came, and besought him, saying:
send her away, for she cryeth after vs;

But

But he aunſwered, and ſayde: I am not ſent but vnto the loſt ſheepe of the Luke, 19 houſe of Iſraell. Then came ſhe, and worſhipped him, ſayinge: Lorde, helpe me. He aunſwered, and ſayde: it is not mete, to take the childrens breade and to caſt it to dogges. She aunſwered & ſaid: truth Lord, for the dogges eate of the crommes, whiche fall from their maſters table. Then Jeſus anſwered and ſayd vnto her: O woman, greate is thy faith, be it vnto the, euē as thou wilte. And her doughter was made D whole euen at that ſame time. ✠ And Jeſus went away from thence, and came nye vnto the ſee of Galile, and went vp into a mountayne, and ſatte downe there. And muche people came vnto him, bringinge with them thoſe that were lame, blinde, deafe, maymed, and other many: and caſt them downe Eſay. 35 at Jeſus fete. * And he healed them: in ſo much, that the people wondred whan they ſawe the domme ſpeake, the maymed to be whole, the lame to walke, and the blynde to ſe. And they glorified the God of Iſraell. * Then mar. 8, a. Jeſus called his diſciples vnto hym, & ſayd: I haue compaſſion on the people, becauſe they continue with me nowe three dayes and haue nothynge to eate: and I will not let them depart faſting, leſt they miſcary by the way. And his diſciples ſayde vnto hym whence ſhould we get ſo much breade in the wyldernes, as to ſuffice ſo great a multitude? And Jeſus ſayeth vnto them: how many loaues haue ye? And mat, 16 b they ſayd * ſeuen, and a fewe lyttle fiſhes. And he commaunded the people to ſit downe on the grounde: and toke the ſeuen loaues, and the fyſhes: and after that he hadde geuen thankes, he brake them, & gaue to his diſciples, & the diſciples gaue them to the people. And they dyd all eate, and were ſuffiſed. And they toke vp (of the broken meate that was left) ſeuen baſkettes full. And yet, they that dyd eate were foure thouſande men, beſyde wemen and chyldren. And he ſente away the people, and toke shyppe, and came into the parties of Magdala.

The. xvi. Chapter. 10

THe * Phariſes alſo with the Saduces, came and tempted hym and deſyred hym that he woulde ſhewe them a ſygne from heauen. He anſwered and ſayde vnto them: whā it beginneth to draw toward * euē, ye ſai, it wil be faire wether, for the ſkye is reed? And in the morynyng: It wilbe foule wether to day, for the ſkye is glowmyng read. O ye ypocrites, ye can diſcerne the outward appearaunce of the ſkye: but canne ye not diſcerne the ſignes of the tymes? * The froward & aduoutrous nacyon requyreth * a ſygne, and there ſhall no ſigne be geuen vnto it, but the ſigne of the * Prophet Jonas. And he lefte thē, and departed. And when his diſciples were come to the other ſyde of the water, they had forgottē to take breade with them. Then Jeſus ſayde vnto them. * Take hede and beware of the leuen of the Phariſes and of the Saduces. And they thought in them ſelues ſaying: we haue taken no bread with vs. Whiche whan Jeſus vnderſtode: he ſayd vnto them: O ye of lytle faythe, why take ye thoughte within your ſelues, becauſe ye haue brought no breade? Do ye not yet perceaue, nether remember thoſe .v. loaues, when there were * fyue thouſande men, and mat. 14, c howe many baſkettes toke ye vp? * Ne mar. 15. d ther the .vii. loaues when there were iiii. M. men: and howe many baſkets toke ye vp? howe happeneth it that ye doo not vnderſtande, that I ſpake it not vnto you concernyng breade, that ye ſhoulde beware of the leuen of the Phariſies, and of the Saduces? Thē vnderſtode they, howe that he bad not them beware of the leuen of bread: but of the doctrine of the Phariſes, and of the Saduces. ✠ When Jeſus came in- C to the coaſtes of ỹ citie which is cal- mar. 8. c. ed Ceſarea Philippi, he aſked his diſ Luke. 9 c ciples ſaying * whō do men ſay that I the ſonne of man am? They ſaid: ſome ſay that thou art Jhon Baptiſt, ſome Helias, ſome Jeremias, or on of ỹ nūbre of ỹ prophets. He ſayeth vnto thē:

but whom saye ye that I am? Simon
Luke.9 c Peter answered and sayde: * Thou
Jhō.6.g art Christ the sonne of ỹ lyuing God.
And Jesus answered, and sayde vnto
him: happy art thou Simon the sonne
of Jonas, for flesshe and blonde hath
Jhō. 6 d not opened that vnto thee * but my fa-
ther which is in heuen. And I say al-
so vnto the ỹ thou art Peter, and vpon
this * rocke I will buylde my congre-
1.To 10 gation. And the gates * of hell shal not
Esd. 28. preuayle agaynst it. And I wyll geue
vnto the the keyes of the kingdome of
Mat. 28 heuen: And * whatsoeuer thou byndest
in earth, shalbe bound in heuē, & what-
soeuer thou lowsest in earthe, shalbe
lowsed in heuen. ✠ Then charged he
hys disciples, that they shoulde tell no
man, that he was Jesus Christ. * Frō
Mar. 8 d that tyme forth began Jesus to shew
Luke.9 c vnto his disciples, howe that he must
go vnto Jerusalem, and suffer manye
thynges of the elders, and hie priests,
and scribes, and must be killed, and be
raysed agayn the thyrd day. And whā
Peter had taken him aside, he began
to rebuke hym saying: mayster, fauer
thy selfe, this shall not happen vnto
the: but he turned him about, & sayde
vnto Peter: go after me Satan, thou
hyndrest me: for thou fauourest not
the thinges that be of God, but those
D that be of men. Then sayd Jesus vn-
to his disciples: If any man will fo-
lowe me, let him forsake him self and
Mat. 10 take vp his crosse, & folowe me. * For
Luke.9 c who so wyll saue his life shal lose it.
Marc. 8. Agayne, who so doth lose hys life for
Jhon.6 d my sake, shall find it. For what doth
it profitte a man, yf he wynne all the
whole worlde: and lose his owne soule?
Or what shall a man geue to redeme
his soule agayne with all? For the
sonne of mā shall come in the glory of
Rom.2 b his father, with hys angels: and * thē
Mar.8.d shal he reward euery man accordinge
Luke.9 c to his dedes. Verely I say vnto you,
there be standing here, which shal not
tast of death, tyll they se the sonne of
man come in hys kyngdome.

✠ The xvii. Chapter. ✠

AND * after .vi. dayes, Jesus A
aketh Peter, James and Mar 9.e
John his brother, & bringeth Luke.9 f
them vp into an hye moun-
taine out of the way, & was transfigu- Apo.1 d
red before them * and his face did shine
as the sonne and hys clothes were as
whyte as the lyght. And behold, there
apered vnto them Moses and Elias
talkyng with him. Then answered
Peter, & sayd vnto Jesus, Lorde, here
is good being for vs. If thou wilt let
vs make here. iii. tabernacles: one for
the, and one for Moses, & one for Eli-
as. While he yet spake, behold, a bright B
cloude shadowed them. And behoide,
there came a voyce out of the cloude Mat.3d.
which sayd * this is my beloued sonne and.12.b
* in whom I delyte * heare him. And Esa.42.a
whē the disciples heard these thinges, Deu 18e
they fell on their faces and were sore
afrayed. And Jesus came and touched
them, & sayd: aryse, and be not afrayde.
And when they had lifte vp their eyes
they sawe no man saue Jesus onely.
* And whā they came downe from the Mar.9 a
mountaine, Jesus charged thē saying:
shew the vision to no man, vntyll the
sonne of man be rysen agayne frō the
deed. ✠ And his disciples asked him,
saying. Why then saie the scribes, that
that Helyas must first come? Jesus
answered, & sayd vnto them. * Helyas Mala.3.
truly shal first com, & restore al things.
But I say vnto you, that * Helyas is Mat. 11
come alreadye, & yee knew hym not:
but haue done vnto hym what soeuer
they lusted. In likewise shall also the
sonne of mā suffer of thē. Then the dis-
ciples vnderstode, that he spake vnto
thē of John Baptist. And when they C
were come to the people, ther came to
him a certayne man kneelyng downe to
hym, & saying: Master, haue mercy on
my sonne, for he is lunatyke & sore ve-
red, for oft tymes he falleth into ỹ fire,
& oft into the water. * And I brought Mar.9.f
him to thy disciples, & they coulde not Luke.9 g
heale hym. Jesus answered & sayd: O
faithles & croked nation how lōge shal
I be with you? how lōge shall I suf-
fer you? bring him hither. And rebuked
the deuyll, & he departed out of hym.

And

And the chylde was healed euen that same time. ✠ Then came the disciples mar. 9. d. to Jesus secretely & sayd: why coulde not we cast him out? Jesus sayd vnto them: Because of your vnbeleefe. For D Luke. 17 verely I saye vnto you: * If ye haue fayth as a grayne of musterd seede, ye shall say vnto this mountaine: remoue hence to yonder place, and it shall remoue: neyther shal anye thing be vnpossible vnto you. Howbeit this kynd goeth not oute, but by prayer and fastynge, whyle they were occupied in mat. 16. c Galile, Jesus said vnto them: * it wil and. 20. c come to passe that the son of man shal- mar. 8. d. be betrayed into the handes of men, & 9. d. & 10 c they shall kyll hym and the thirde day shal he rise agayn. And they were exce dynge sorye. ✠ And when they were come to the cytie of Capernaum, they ỹ vse to receaue tribute mont cāe to Peter & said: Woth your maister pay tribute? He said ye. And whē he was cōe into ỹ house, Jesus preuēted him saying. what thinkest ỹ Simō? of whō do the kynges of the earth take tribute or toll. Of their children, or of straungers? Peter sayth vnto him: of straungers. Jesus sayth vnto him: Then are the children free: Notwithstandyng, lest we should offend them, go thou to the sea, and cast an angle, and take the fyshe that fyrst commeth vp: and when thou hast opened his mouth thou shalt find a peece of twenty pence: that take and geue it vnto them for me & the. ✠

A ✠ The .xviii. Chapter ✠

mar. 9. g. luke. 9. f. AT the same tyme came the disciples vnto Jesus, sayinge: who is the greatest in ỹ kingdome of heauen? Jesus called a chylde vnto him, and set him in ỹ myddest of them, and sayde: Verely I mar. 10 b luke. 18 d saye vnto you * except ye turne, and be- 1. Pe. 2. a come * as chyldren, ye shal not enter into the kyngdome of heauen. Whosoeuer therefore humbleth hym selfe as thys chylde, the same is the greatest in the kyngdome of heauen. And who so receaueth such a child in my name, re- mar. 9. f. ceaueth me. * But who so doth offend luke. 17 a one of these lytle ones which beleue in me: it were better for him that a mylstone were hanged about his necke, & that he were drowned in the depth of the see. Woe vnto the worlde because of offences. * Necessarye it is that offences come: But woe vnto the manne by whom the offence commeth. Wherfore * yf thy hand or thy fote hinder the: cut him of and cast it from the. It is better for the to enter into lyfe halte or maymed, rather then thou shouldest (hauyng two handes or two fete) be cast into euerlastyng fire. And if thyne eye offende the, plucke it out, & cast it from the. It is better for the to enter into lyfe with one eye, rather thē (hauyng two eies) to be cast into hel fire. Take hede that ye despyse not one of these litle ones. For I saye vnto you, ỹ in heauen their aungels do alwayes behold the face of my father which is in heauen. ✠ For the sonne of man is come to luke. 15 b saue that which was lost. How think ye * If a man haue an hundred sheepe and one of them be gone astray, doth he not leaue nintie and nine in the mountaynes, and goeth and seketh it that E was gone astray? And if it happē that he finde it, verely I saye vnto you: he reioyseth more of that sheepe then of the nintie and nine whiche wente not astray. Euen so, it is not the wilof your father in heauen, that one of these lytle ones should perysshe. ✠ Moreouer luke, 17 a * yf thy brother trespace agaynst thee, leui. 19. d go & tell him his faute betwene hym Eccle. 19 & the alone. If he heare the, thou hast won thy brother, & if he here the not, Deut. 19 thē take yet wt the one or two, that in 2. Co. 13 the mouth of two or three witnesses, Hebr. 10 f euery matter may be establyshed. If he heare not them, tel it vnto the congregation: If he heare not the congregation, let him be vnto the as an hethē mat. 16 c man, and as a publican. Verely I saye vnto you, * whatsoeuer ye bynde on earth, shalbe bound in heauen. And whatsoeuer ye lose on earth, shalbe loosed in heauen. Agayne I say vnto you that if two of you agree in earth vpon anye maner of thing, whatsoeuer they desyre: they shall haue it of my father whyche is in heauen, for where two or three are gathered together in my

name, there am I in the middes of thē
Then came Peter to hym, and sayde:
Lorde howe ofte shall I forgeue my
brother, if he sinne agaynst me: Til se-
uen times? Jesus sayeth vnto hym: I
saye not vnto the vntyll seuen tymes:
D but seuenty times, seuen times. ✠
Therfore is the kyngdome of heauen
lykened vnto a certaine man that was
a kyng which would take accountes
of his seruaunts. And when he hadde
begonne to recken, one was broughte
vnto him, which ought him ten thou
sād talentes, but forasmuch as he was
not able to paye, his Lorde commaun-
ded him to be solde, and his wyfe and
chyldren, and all that he had: and pay-
ment to be made. The seruaunt fell
downe, and besought him, saying: Sir
haue pacience with me, and I wyll
paye the all. Then had the Lorde pyt-
tie on that seruaunt and losed him and
forgaue him the det. So the same ser-
uaunt, went out, and found one of his
felowes which ought him an hundred
pence: and he layde handes on him, and
toke him by the throte, saying: pay that
thou owest. And his felow fel down,
and besought hym saying: haue pacy-
ence with me, and I will paye the all.
And he would not, but went, and cast
him into prison, tyll he should pay the
det. So when his felowes saw what
was done, they were very sorye, and
came, & tolde vnto their Lorde all that
had happened. Then his Lorde called
hym and sayd vnto him: O thou vn-
gracious seruaunt. I forgaue thee all
that det, whan thou desiredst me: shul-
dest not thou also haue had compassy-
on on thy felowe, euen as I had pitie
on the? And his lord was wroth, and
deliuered him to ỹ iaylers, till he shuld
paye al that was due vnto hym. So
Iaco. 2.c * lykewise shal my heauenly father doo
mat. 6. b. also vnto you, if ye frō your hearts, for
mar. 11, d geue not (euery one his brother) their
tresplasses. ¶ The .xix. Chapter.

B AND it came to passe * ỹ when
Jesus had finished these say-
mar. 10, a tinges, he gat him frō Galilie,
and came into the coastes of
Jewry beyond Jordan, & much people
folowed him, & he healed them there.
The Pharises also came vnto hym,
tempting hym, & saying vnto hym: Is
it lawefull for a mā to make a deuorce
ment with his wyfe for any maner of
cause? Ye answered and said vnto thē:
Haue ye not red, howe that he which
made man at the begynnynge made ỹ Gene. 12
man and woman: and sayde, for thys Ephe. 5 g
cause shall a man leaue father and mo- 1. Co. 6 d
ther, and shall cleaue vnto hys wyfe,
and they twayn shalbe one flesh. wher
fore now they are not twaine but one
flesh. Let no mā therfore put a sunder, ỹ
which god hath coupled togither. They
say vnto him: why did Moses thē cō-
maunde to geue a testimoniall of dy-
uorsement, & to put her away? He said
vnto them: Moses (because of ỹ hard-
nes of your hartes suffered you to put
awaye your wyues: But from the be- Deu. 24.
ginning it was not so * I say vnto you Jerem. 3
whosoeuer putteth awaye hys wyfe mala. 2. b
(except it be for fornication) and mar- math. 5. e
rieth another, breketh wedlocke. And mar. 10. b
whoso marieth her which is deuorsed luke. 16 d
doth commit adultry. His disciples B
sayd vnto him: if the matter be soo be-
twene man and wyfe, then is it not
good to mary. He sayd vnto them all
men can not comprehende this saying
* saue they to whom it is geuen: for Sap. 2. c
there are some chast which ar so borne
out of their mothers womb. And ther
are some chast, which be made chast of
men. And there be chast, which haue
made them selues chast for the kinge-
dome of heauens sake. He that canne
comprehend it, let him comprehend it. mar. 10. a
* Then were there brought vnto him luke. 18 d
yong chyldren, that he should put hys
handes on them and pray. And the dis
ciples rebuked them. But Jesus said
vnto them suffer the children & forbyd
them not to come vnto me: for of suche
is the kingdome of heauē. And when
he hadde put his handes on them, he
departed thence. And behold, one came mar. 10. d
and said vnto him * good master what luke, 18 d
good thing shal I do that I may haue
eternal life? He said vnto him: why cal
lest thou me good? * their is none good Psa. 12. f
but one, & that is God. But if ỹ wilt

enter

enter into lyfe, kepe the commaundements. He saith vnto him. Which? Jesus said. * Thou shalt not commit mā
Exo. 20 slaughter. Thou shalt not commit adul-
Deu. 5 b trye. Thou shalt not steale: thou shalt not beare false wytnes: honour father and mother: * and thou shalt loue thine
Rom. 13 neighbour as thy selfe. The yong man
Gala. 5 e sayeth vnto him. All these thynges haue I kept from my youth vp: what lacke I yet? Jesus sayd vnto him, yf
mar. 10 c thou wilt be perfect * go and sell (all)
Luke 12 that thou hast, and geue to the poore,
mat. 6. c. and thou shalt haue treasure in heaue, and come and folowe me. But when the younge man harde that saying, he went away sorye. For he had greate
mar. 10. c possessions. Then Jesus said vnto his
Luke. 18 disciples: verely I say vnto you: * it shalbe harde for the ryche to enter into the kyngdome of heauen. And agayne I say vnto you: it is easier for a camell to go through the eye of a nedle, then for the ryche mā to enter into the kingdome of God, whē the disciples harde this, they were exceedingly amased, saynge: Who can be saued? But Jesus beheld them & said vnto thē: with mē
Zach. 8 d this is vnpossible * but with God all
D thynges are possible. ✠ Then aunswered Peter, & said vnto him. Beholde
math. 4. d we haue forsaken all and folowed the,
mar. 10 d what shal we haue therfore? Jesus
luke. 18 f sayd vnto them, verely I say vnto you that when the son of mā shal sit in the
Luke. 22 seate of his maiestie, ye that haue folowed me in the regeneration * shall syt also vpon. xii. seates and iudge the. xii.
Den. 33 trybes of Israel. * And euery one that forsaketh house, or bretheren, or systers, or father, or mother, or wyfe, or chyldrē
Job. 42 e or landes, for my names sake, * shal receaue an hundred folde and shall inherite euerlastyng lyfe ✠ * but many that
mat. 20 d are first, shalbe last, & ✠ last shalbe first
Luke. 13

¶ The. xx. Chapter.

A ✠ Gayne the kyngdome of heauē is lyke vnto a man that is an housholder, which went out earely in the morning to hyer labourers into his vyneyarde. And whan the agrement was made with the labourers for a peny a daye, he sent them into his vineyard. And he went out about the third houre & saw other standyng ydell in the market place, & sayde vnto thme: go ye also into the vyneyarde: and whatsoeuer is ryght, I wyll geue you. And they went ther way. Agayne he went out aboute the syxt and ninth houre: and did likewise And about the eleuenth houre he wēt out, and founde other standyng ydle, & sayde vnto them: why stande ye heare all the day ydell? They sayd vnto him because no man hath hyred vs. He sayeth vnto them: go ye also into the vine yarde: and whatsoeuer is ryghte, that shall ye receaue. So, when euen was B come the Lord of the vineyard sayeth vnto his steward, call the labourers, and geue them their hyer, begynnyng at the last vntyll the first. And whan they dyd come that came about the eleuenth houre, they receaued euery mā a peny. But whan the first came also, they supposed that they shoulde haue receaued more, and they lykewyse receaued euery man a peny. And when they had receaued it, they murmured agaynst the good man of the house, saying: These last haue wrought but one houre, & thou hast made them equal vn to vs which haue borne the burthen & heat of the day. But he answered vnto one of thē & said: frende, I do the no wronge: dyddest thou not agree with me for a peny? Take that thyne is & go thy waye: I wyll geue vnto this last, euen as vnto the. Is it not lawful for me to do as me lysteth with myne owne goodes? Is thyne eye euyll be- mat, 19 d
cause I am good? * So the last shalbe mar. 10 c
first, and the first shalbe last. For ma- Luke. 15
ny be called, but fewe be chosen. ✠ C
And Jesus goyng vp to Jerusalem, mar. 9. c.
toke the. xii. disciples aside in the way Luke. 18
& said vnto thē: * Behold, we go vp to Jerusalem, & the son of man shalbe betrayed vnto the cheif Priestes, & vnto the Scribes, & they shal condemn him to death, and shall delyuer hym to the Gentyles, to be mocked and to be scurged, and to be crucyfyed: and the mar. 10. c
third daye he shall ryse agayne. * ✠
Then came to hym the mother

of zebedes children, with her sonnes, worshypping him & desiryng a certain thing of him. And he sayeth vnto her, what wilt thou? She sayd vnto hym: Graunt, that these my two sōnes may syt, the one on the ryght hande and the other on the lefte, in thy kyngdome.

D But Jesus aunswered and sayd: Ye wot not what ye aske. Are ye able to drynke of the cupp that I shall drynke of, and to be baptised with ẏ baptime, that I am baptised with? They sayd vnto him: we are. He saide vnto them: ye shall drynke in dede of my cup: and be baptised with ẏ baptime that I am baptised with. But to sit on my right hande, and on my lefte, is not myne to geue: but it shall chaunce vnto them, that it is * prepared for of my father.

Mat. 25 ✠ * And when the ten heard this, they
* Mar. x. desdayned at the two brethren: But Jesus called thē vnto hym, and sayde:
Luke, 22 * ye know that the princes of the nations haue dominiō ouer thē. And they that are great men, exercyse auctorite vpon them. It shall not be so amonge you. But whosoeuer will be great among you, let him be your minister: & whoso will be chefe amōg you, let him
Mar. 10 be your seruaunt: euen as * the sonne of man came, not to be ministred vnto, but to minister, & to geue his lyfe a re-
Mar. 10. demption for many. ✠ * And as they
Luke. 18 departed from Hiericho, much people folowed him. And behoide, two blind men sittinge by ẏ way side, when they harde that Jesus passed by, they cryed saying: O Lord thou sonne of Dauid, Haue mercy on vs. And the people rebuked them, because they should hold their peace. But they cryed the more saying: haue mercy on vs, O Lorde ẏ sonne of Dauid. And Jesus stode still, and called them, & sayd: what will ye that I shall do vnto you: They sayde vnto hym: Lorde, that oure eyes may be opened: So Jesus had compassion on them, and touched their eyes, and immediatly their eies receaued sight. And they folowed hym.

¶ The xxi. Chapter. ✠

AND when they * drewe nye vnto Jerusalem, and were come to Bethphage, vnto mount Oliuet: thē sent Jesus two disciples, saying vnto thē: Go into the towne ẏ lyeth ouer against you, and anon ye shall finde an asse bound, and a colte with her: loose them, and bring them vnto me. And yf any man saye ought vnto you, saye ye the Lorde hath nede of them: and straycht waye he will let thē go. All this was done, ẏ it might be fulfilled which was spoken by the prophet, saying: * Tell ye ẏ daughter of Sion: behoide, thy kyng cōmeth vnto the meke, sitting vpon an asse and a colte, the fole of the asse vsed to the yocke. The disciples went & did as Jesus cōmanded thē, and brought the asse, and the colte, and put on them their clothes, and set hym theron. And many of the people spred their garmētes in the waye. Other cut downe braunches from the trees, and strawed them in the way. Moreouer, ẏ people that went before, & they ẏ came after, cried saying: Hosanna to the sonne of
B Dauid * Blessed is he that cōmeth in
Luke. 19 the name of the Lord * Hosanna in the
John. 12 hyest. ✠ ✠ And when he was come to
Psa. 118 Jerusalem, all the Citie was moued,
* mar. 11 saying: who is this? And the people
* mat. 14 sayde: this is Jesus * the Prophete of Nazareth (a Citie) of Galile. * And
Luke. 19 Jesus went into the temple of God & cast out al them that sold & bought in the temple, & ouerthrewe the tables of the money chaungers, and ẏ seates of them that sold doues, & sayd vnto thē:
3. Re. 18 It is written * my house shalbe called
d. e. l. the house of praier. But ye haue made
Esay. 56 it * a denne of theues. And the blind &
* Jere. 7 ẏ halt came to him in the temple, & he healed thē. When the chefe Priestes & Scribes sawe the wonders that he dyd, & the children crying in the tēple (and saying: Hosanna to the sonne of Dauid) they disdayned, and sayd vnto hym: hearest thou what these saye? But Jesus sayeth vnto thē why not? haue ye neuer reade. * Out of the
Psal. 8. mouth of babes and sucklynges thou hast ordeined prayse? And he lefte thē,

and

Jhon. 8. and went out of the cytye * vnto Be-
*Mar. 11 thanie, and had hys abydyng there. ✠
Luke. 13 * In the mornyng as he returned into
the citie againe, he hungred, and when
he had spied a * figge tree in the waye,
he came to it, and found nothyng ther-
on, but leaues onely, & sayde vnto it:
Neuer fruite growe on the hencefor-
wardes. And anone ẏ figg tree withe-
red away. And whē his disciples saw
it, they marueled, saying. Howe soone
is the figg tree widdred away? Jesus
C answered, & said vnto them: Verely I
Mat. 17 say vnto you * if ye haue fayth & dout
Luke. 17 not, ye shall not onely do this ẏ is hap
pened vnto the figg tree: but also if ye
shall say vnto this mountaine, remoue,
and cast thy selfe into the see, it shalbe
done. * And al thinges whatsoeuer ye
aske in prayer) if ye beleue (ye shall re-
Mar. 11. ceaue thē. ✠ * And when he was come
John. 14 into the temple ẏ chefe Priastes and
15, & 16. the elders of the people came vnto him
*Mar. 11 (as he was teachyng) and sayd. * By
Luke. 20 what auctority doest thou these thin-
*Exo. 16 ges? & who gaue the this power? Je-
Actes. 4. sus answered and sayd vnto thē: I al-
and. 7. d so will aske of you a certayne thynge,
whiche yf ye tell me, I in lyke wyse
will tell you by what auctoritie I do
these thinges. The baptime of John:
whence was it? frō heauen or of mē?
And they thought amōg themselues,
saying: If we say from heauē, he will
say vnto vs: why did ye not thē beleue
him? But if we shal say of men, then
mat. 14, a feare we the people. * For al men hold
John as a prophet. And they answe-
red vnto Jesus & sayd we can not tel.
And he sayd vnto them: neither tell I
you, by what auctoritie I do these
thinges. ✠ What saye ye to this? * A
man had two sonnes, and came to the
first, & said: sonne go and worke to day
in my vyneyarde. He answered & sayd
I will not, but afterward, he repen-
ted, & went. Then came he vnto the se
cond, & sayd lykewyse. And he answe-
red, & said: I wil sir, & went not. Whe-
ther of thē twayne dyd the will of the
father? And they sayde vnto hym: the
first. Jesus sayeth vnto them: verely
I say vnto you, the publicans and har
lotes go into the kingdome of God be-
fore you. For John came vnto you by
the way of ryghteousnes, & ye beleued
him not: but publicās and harlots be-
leued him. And ye (when ye had sene
it) were not moued afterwarde with
repentaunce, that ye might haue bele-
ued hym. ✠ Harken another simili-
tude * There was a certayne man an
housholder, which planted a vinyard,
and hedged it round about, and made a
wynepres in it, & buylt a tower, & let
it out to husbandmen, and went into a
straūge countrye. And when the tyme
of the fruite drewe neare, he sente hys
seruauntes to the husbandmen, that
they myght receaue the fruites of it.
And the husbandmen caught hys ser-
nauntes & bet one, killed another, and
stoned another. Agayne, he sent other
seruauntes, mo then the first, and they
dyd vnto them lykewyse. But last of
all he sent vnto them hys owne sonne,
saying: they wyll stande in awe of my
sonne. But when the husbādmen saw
the sonne, they sayd amōg themselues:
* This is ẏ heire: come, let vs kil him,
and let vs enioy his inheritaūce. And
they caught him, and thurst him out of
the vineyard, and slewe him, when the
Lord therefore of the vyneyarde com-
meth, what will he do vnto those hus-
bandmē? They said vnto him. For as-
much as they be euyll, he will cruelly
destroy them, and will let out his vine
yarde vnto other husbandmen, whych
shall deliuer him ẏ fruit in due seasōs,
Jesus sayeth vnto them: did ye neuer
read in ẏ scripturs, * The stone which
ẏ buylders refused, the same is become
the head of ẏ corner: this is the Lordes
doing & it is marueious in your eyes.
Therfore say I vnto you, the kingdōe
of God shalbe taken from you, & geuen
to a nation, which shal bring forth the
fruites therof. And whosoeuer falleth
on this stone, shalbe brokē in peces: but
on * whomsoeuer it falleth it shal al to
grind him. And whē ẏ chefe Preastes
& Pharises had hard his parables, they
perceaued, ẏ he spake of thē * And they
went about to lay handes on him. but
they feared ẏ people, because they toke

Mat. 3. a

D
Gene. 6 e
Esay. 5. a
Jer. 12. e
mar. 12 e
Lu. 20. b

Ge. 57. b

Psa. 118
mar. 12 a
Lu. 20. e.
1. Pe. 2 b
Acts. 4. b

Dani. 9 c

Joh. 7 d

hym as a Prophet. ✠ And Jesus answered, and spake vnto them agayne by parables and sayde.

¶ The.xxii. Chapter.

A luke.14 d

THe ✠ kyngdome of heauen is lyke vnto * a man that was a king, which made a mariage for hys sonne & sent forth his seruauntes, to cal them that were bidden to the weddyng, & they would not come. Agayne, he sent forth other seruauntes saying: Tell them which are bydden: beholde, I haue prepared my dynner: my oxen and my fatlynges are kylled, and all thynges are ready, come vnto ẏ mariage. But they made lyght of it, & went their wayes: one to hys ferme place, another to hys marchaundise, & the remnaũt toke his seruauntes, & intreated them shamefully and slew them. But when the kyng heard therof, he was wroth, and sent forth hys mẽ of warre and destroyed those murtherers and brent vp their citie. Then sayd he to his seruauntes: the mariage in dede is prepared. But they which were bydden were not worthy. Go ye therfore out into the hye waies: and as many as ye fynd byd them to the mariage. And the seruaũtes went out into the hye wayes, and gathered together all as many as they coulde fynde, both good and bad, & the wedding was furnished with gestes. Then the kynge came in, to se the gestes, and when he

Esay 16 d

spyed there a man, which had not on a * wedding garment, he sayd vnto him: frende, howe camest thou in hither not

B

hauyng a weddyng garment? And he was eũe spechlesse. Then sayd ẏ kyng to the ministers: take & bynd him hand & fote, and cast him into vtter darknes * there shalbe wepynge and gnashyng

mar. 13 g and. 25, c,

of teth. For manye be called but fewe are chosen. ✠ ✠ * Then went the pharises, & toke councell howe they myght tangle him in his wordes. And they sẽt out vnto hym their disciples with

luke. 20 d

Herodes seruaũtes, saying: * Master, we knowe that thou art true, and teachest the waye of God truely, nether carest thou for any man, for thou regardest not the outwarde appearaunce of men. Tell vs therfore: howe thynkest thou? Is it lawful that tribute be geuen vnto Cesar or not? But Jesus perceauig their wickednes, sayd: Why tempte ye me ye ypocrites? Shewe me the tribute money. And they toke him a peny. And he sayd vnto them: whose is this image and superscripciõ? They sayd vnto him, Cesars. Then sayd he vnto them. * Geue therefore vnto Ce-

C

sar, the thinges which are Cesars: and vnto God, those thinges ẏ are gods. ✠ When they had hard these wordes, they marueiled, and left him, & went their way. * The same day came to him the Saduces (whych saye that ther is no resurrection) and asked hym sayinge: Master, Moses sayd: that * if a mã dye hauyng no childe, hys brother shoulde marry his wife, & rase vp seed vnto his brother. There were with vs seuen brethren and the first maryed a wyfe, & deceased without yssue, & left his wife vnto his brother. Lykewyse, the secõd and the thirde, vnto the seuenth. Last of all the woman dyed also, therfore, in the resurrection, whose wyfe shall she be of the seuen? For they all had her. Jesus answered and sayde vnto them: ye do erre, not knowing the scriptures, nor the power of God. For in ẏ resurrection, they nether marry nor are maryed, but are as the Angels in heauen. But as touching the resurrection of ẏ dead: haue ye not red that which is spoken vnto you of God, which saith: * I

mar, 12, e luke, 20 b Act, 23, b Deu, 25 a

Exo, 3, b, mark, 12 luke, 20 f

am the God of Abrahã and the God of Isaac, & the God of Jacob? God is not a God of dead, but of liuinge. And when the people harde this, they were

D

astonied at his doctryne. ✠ But when the Pharyses had hearde, that he had put the Saduces to silence, they came together, and one of them which was (a doctour of lawe) asked hym a question, temptyng hym and saying: Master, which is the greatest commaũdement in the lawe? Jesus sayde vnto

Deu, 6, f

hym: Thou shalt * loue the Lorde thy God with all thy hearte, and wyth all thy soule, and with all thy mynde. This is the first & greatest commaundement, And the second is like vnto it

* Thou

mar. 12. c Rom. 13 Gala. 5 b Jacob 2 b mat. 5. g. mar. 12 d Psa. 110

* Thou shalt loue thy neybour as thy selfe. In these two cōmaundementes hange all the law and the Prophetes. Whyle the Pharyses were gathered together. Jesꝰ asked thē saying: what thynke ye of Christe: whose sonne is he? They sayde vnto him the sonne of Dauid He sayd vnto them * how then doeth Dauid in spirite, call him Lorde saying. The Lord sayd vnto my Lord, * sit thou on my ryght hande tyll I make thyne enemyes thy foote stole: If Dauid then, call hym Lord, howe is he then his sonne? And no mā was able to answere him any thyng nether durst any man (from that daye forth) aske him any mo questions. ✠

A

The. xxiii. Chapter. ✠

Deu. 17

THen spake Jesus to ỹ people, and to hys disciples, saying: * The Scribes & the Pharises sit in Moses seate. All therfore what soeuer they byd you obserue, that obserue & do: but do not ye after their workes: for they say, and do not. * Yee they bynde together heuy burthēs & greuous to be borne, and lay them on mennes shoulders: but they them selues will not heaue at them wt one of their fingers. All these workes do they for the intent, that they maye be sene of men. They sent abroad their philateries, and make large ỹ borders of their garmentes, & loue the vppermoste seates at feastes, and to sit in the chefe place of counsels, and gretynges in the market, and to be called of men, Rabbi. * But be not ye called Rabbi. For one is your master, euen Christ, and all ye are brethren. And call no man your father vpon the erth, for one is youre father whiche is in heauen. Nether be ye called masters, for one is youre master, euen Christe. He that is greatest amonge you, shalbe your seruaunt. But * whosoeuer exalteth hym selfe: shalbe brought low. And he that humbleth hymselfe, shalbe exalted. ✠ Wo vnto you Scribes and Pharises, ye ypocrites, for ye shut vp the kyngdome of heauen before men * ye nether go in your selues nether suffer ye them ỹ come to enter in. Wo vnto you Scribes and Pharises, ye ypocrites: for ye deuoure wydowes houses & that vnder a pretence of long prayer: therfore shall ye be the forer punyshed. Wo be vnto you Scribes and Pharises, ye ypocrites: for ye compasse see and land, to make one proselyte: and when he is become one, ye make hym two folde more the chylde of hell, then ye youre selues are. Wo be vnto you ye blynde guydes, for ye saye, whosoeuer doeth sweare by the temple, it is nothynge: but whosoeuer sweareth by the gould of ỹ temple, he is giltie. Ye fooles and blinde: For whether is greater, ỹ gold or the tēple that sanctifieth the gold? And whosoeuer sweareth by the aulter, it is nothing: but whosoeuee sweareth by the gifte that is vpon it, he is giltye: ye fooles & blind for whether is greater, the gift or the aulter that sanctifieth the gyft? Whoso threfore sweareth by the aulter, sweareth by it, & by all thynges that are theron. And whoso sweareth by the tēple, sweareth by it, & by hym that dwelleth therin. * And he that sweareth by heauen, sweareth by the seate of God & by hym that sytteth theron. Wo vnto you Scribes and Pharises, ye ypocrites. * For ye tyeth mynt, and anyse, & comyn, & haue left the weyghtier matters of the law: iudgment, mercy, & faith. These ought ye to haue done, and not to leaue the other vndone, ye blynd guydes, whych straine out a gnat, and swalowe a Camell. Wo vnto you Scribes and Pharises ye ypocrites: for ye make cleane the vtter side of the cup, and of the platter, but within they are full of bybery & excesse. Thou blind Pharise, clense first that which is within the cup and platter, that the outside of thē may be cleane also. Wo vnto you Scribes and Pharises, ye ypocrites: for ye are lyke vnto paynted sepulcers which in dede appeare beautifull outwarde, but are within full of dead mens bones and of all filthynes. Euen so ye all, outwardly appeare ryghteous vnto men. But within ye are full of faynednesse and iniquitie. * Wo vnto you Scrybes and Pharyses, ye ypocrytes: ye buylde the tombes of the Prophetes, and

C

mat. 5. k.

Luke. 11

Esay. 10 luke. 11 k

Jaco. 2 a

B

Luke. 14 and. 18. c

luke. 11.

Luke, 11

and garnyshe the sepulchers of ỹ righ
teous, and say: if we hadde bene in the
dayes of our fathers, we wouldе not
1. Tes. 2. haue bene parteners with them in the
bloud of the Prophetes. And so ye be
witnesses vnto your selues, that ye are
the chyldren of them whych kylled the
Prophetes. Fulfyll ye lykewyse the
measure of your fathers. Ye serpentes
ye generation of vypers, how wyll ye
Mat. 10. scape, the dampnation of hell? ✠ Wher
Luke. 11 fore behold * I send vnto you prophe-
Jhon. 16 tes and wyse men, and scrybes, & some
Acts. 5. c of them ye shall kyll & crucifie: & some
and. 7. a. of them shall ye scourge in your syna-
goges, and persecute them from cytye
to citie: that vpon you may come al the
ryghteous bloud which hath ben shed
Gen. 4. b vpon the earth, from the bloud of righ
* 2. Par. teous * Abell, vnto the bloud of Za-
24. f. chary ỹ son of Barachias * whom ye
slewe betwene the temple and the aul
ter. Verely I saye vnto you: all these
Luke. 13 g thynges shall come vpon this genera-
tion. * O Jerusalem, Jerusalem, thou
that kyllest the prophetes, and stonest
them which are sent vnto the: howe of
4. Esd. 1 c ten wold * I haue gathered thy chyl-
dren together, euen as the henne gathe
reth her chyckens vnder her wynges,
Psal. 19 f and ye wold not? Behold * your house
is left vnto you desolate. For I saye
Psa. 118 vnto you: ye shall not se me hencefoyth
Luke. 19 f tyll that ye say * blessed is he, that com
meth in the name of the Lorde. ✠

¶ The. xxiiii. Chapter.

A
mar. 3. a. AND Jesus went oute, & de-
Luke. 21 a parted from the temple * and
hys dyscyples came to hym, for
to shewe him the buyldynges
of the temple. Jesus sayde vnto them:
Luke. 19 c Se ye not all these thynges? Verely
I say vnto you * ther shal not be here
left one stone vpon another, ỹ shal not
be destroied. And as he sat vpō mount
Oliuete, his dyscyples came vnto him
secretely, saying: Tell vs: when shall
these thinges be: and what shalbe the
token of thy commyng & of the ende of
colos. 2. b the worlde? And Jesus aunswered &
Ephe. 5 b sayde vnto them: * take hede, that nos
man deceaue you. For many shal come
in my name, saying: I am Chryst: and
shall deceaue manye. Ye shall heare of
warres, and tydynges of warres: be
not troubled. For all (these thynges)
must come to passe, but the ende is not
4. Es, 13 yet. * Nacion shall ryse agaynst naci-
on, & realme agaynst realme: and there
shalbe pestilence, & hunger and earth-
quakes in all places. All these are the
mat, 10, b begynnynges of sorowes. * Then shal
mar, 13 c they put you to trouble, and shall kyll
luke, 22, c you and ye shalbe hated of all nations
Jhō, 16 for my name sake. And thē shal many
be offended, & shal betray one another,
& shal hate one another. And many fals
4, Es, 14 prophetes shal arise, and shall deceaue
many. * And because iniquitie shall
haue the vpper hande, the loue of ma-
mat, 10, ny shal abate. * But he that endureth
mar, 15, to the ende, the same shal be safe, * And
25 this Gospell of the kyngdome shalbe
preached in all the worlde, for a witnes
vnto all nations, & then shall the ende
come. * When ye therefore shall see the
mar, 13, abhominacion of desolation (that was
luke, 21 spoken of by * Daniell the prophete)
Dan, 9 stand in the holy place who so readeth
it let hym vnderstand. Then let them
which be in Jewrye, fly into the mōn
taynes. And let him which is on the
house toppe not come downe to fet any
thing out of his house. Nether let him
which is in the field returne backe to
fetche his clothes. Woo shalbe in those
dayes to them that are with chyld, and
to them that geue sucke. But praye ye
that your flight be not in the wynter,
nether on the Saboth daye. For then
Dani, 1 shalbe greate tribulations * suche as
was not sence the begynnynge of the
worlde to thys time, nor shalbe. Yea
and except those dayes should be shor-
tened, there should no flesh be saued: but
mar, 13 for the chosēs sake, those dayes shalbe
luke, 17 shortened. * Then if any man say vnto
C you: lo here is Chryst, or there: beleue
2, Tes, 2 it not. For there shal arise false Chri-
Deu, 1 stes & false prophetes: and shal shewe
greate myracles, and wonders. In so
muche (that yf it were possyble) the
verye electe shoulde be deceaued: be-
holde, I haue tolde you before.
Wherefore yf they saye vnto you:
behold

beholde, he is in the deserte, go not ye forth: behold, he is in the secret places, beleue it not. For as the lyghtnynge commeth out of the East & appeareth into the west: so shall the commyng of the sonne of man be. * For where soeuer a deed karkas is, euē thither will ỹ Egles also be gathered together. Immediatly * after ỹ tribulations of those dayes, shall the sonne be darkened: and the mone shall not geue her lyght, and the starres shall fall from heauen, and the powers of heauen shall be moued. And then shal appeare the token of the sonne of man in heauē. And then shall all the kynredes of the earth mourne, & they shall se * the son of man cōming in the cloudes of heauē, with power & great glorye. * And he shall sende hys Angels with the great voyce of a trōpet, and they shall gather together his chosen, from the foure wyndes: euen from the hyghest partes of heauen, vntyll the endes therof. * Learne a similitude of the figge tree: whē his braunches is yet tender, & the leaues sprong, ye knowe that sōmer is nye. So likewise when ye se all these thinges, be ye sure that it is neare, euen at the dores. Verely I saye vnto you: this generacion shall not passe, tyll all these thinges be fulfilled. * Heauē and earth shal passe, but my wordes shall not passe. But of that daye and houre * knoweth no man, no not the Angels of heauen but my father onely. * But as the dayes of Noe were so shal also the cōminge of the sonne of man be. For as in the dales (that went before ỹ floud) they dyd eate and drinke, marry, and were maryed euen vntyll the day that Noe entred into the shyppe, and knew not tyll the floude came and toke them all away: So shall also the commynge of the sonne of man be. Then shal two be in the fielde, the one receaued, and ỹ other to be refused * two wemē shal be grinding at the mylle, the one receaued and the other refused (Two in a bed: the one receaued, & the other refused.) * Watche therefore, for ye knowe not what houre youre Lorde will come. Of thys yet be sure, that yf the good man of the house knewe what houre * the theefe wolde come: he wolde surely watch, and not suffer his house to be broken vp. Therfore, be ye also ready, for in such an houre as ye thynke not: will the sonne of man come. Who is a faythfull & wyse seruaunt, whom hys Lord hath made ruler ouer his housholde, to geue them meate in season. Blessed is ỹ seruaunt whom his Lord (when he commeth) shall finde so doynge: Verely I saye vnto you, that he shall make hym ruler ouer all hys goodes. But and if that euyll seruaūt say in his harte, my Lord wyll be long a comming (& so begynne to smyte his felowes, yee, and to eate & drinke with the dronken) the same seruaūtes Lord shal come in a day when he loketh not for hym, and in an houre that he is not ware of, and shall hewe hym in peces, and geue hym his porciō with ypocrites: there shall be weppynge and gnaschynge of teth.

Job. 29 d
Luke. 17
mar. 13. c
Luke. 21
Joel. 2. c
Acts. 1. b
Dan. 12
1. Tes. 4
mar. 13 c
luke. 21 f
Esay. 51 c
Esa. 40 c
Mat. 4 c.
Acts. 1. a
D
Gen. 7. d
Luke. 17
Luke. 17
mat. 25 b
mar. 13 d
Luke. 12
Apo. 16 c

¶ The .xxv. Chapter.

Then shal the kyngdome of heauen be lyke vnto ten virgins, which toke their lāpes, and went to mete the bridgrō (and the bryd) But fiue of them were foolyshe, & fiue were wyse. They that were foolyshe, toke their lampes, but toke none oile with them. But ỹ wise toke oyle with them in their vesselles with the lampes also. Whyle the brydgrom, taryed, they all slombred & slept. And euen at mydnyght, there was a crye made, behold, the bridegrom commeth go out to mete him. Thē all those virgins arose, and prepared their lampes. So the foolyshe sayde vnto the wyse: geue vs of your oyle: for oure lampes are gone out. But the wyse answered, saying not so lest ther be not inough for vs and you: but go ye rather to thē that sell, and by for your selues. And while they went to bye, the bridgrome came: and they that were redy went in with hym to the mariage, and the gate was shutte vp. Afterwarde came also the other virginnes, saynge: * Lorde, Lorde, open to vs.

mat. 7. c

But

But he answered and sayde: verely I
Mat.24. sai vnto you: I know you not. * Watch
mar.13 d therfore, for ye know neyther the daie,
Luke.12 not yet the houre wherein the sonne of
mar.13 d man shall come. ✠ ✠ * Lykewyse as a
Luke.19 certayne man ready to take hys iorney
to a straunge countrye, called hys ser-
uauntes, and deliuered vnto them hys
goodes. And vnto one he gaue .v. talen
tes to another .ij. and to another one, to
euery mā after his habilitie, & straight
waye departed. Thē he that had recea-
ued the fiue talentes, went, & occupied
with the same, & wanne other fiue ta-
lentes. Lykewise also he that receaued
two, gayned other two. But he that
receaued that one went and digged in
the earth, and hid hys Lordes money.
After a longe season the Lord of those
seruauntes came, and rekened with
them. And so he that had receaued fiue
talentes came, and brought other fyue
talentes, saying: Sir, thou deliueredst
vnto me fiue talentes: beholde, I haue
gayned with them fyue talentes moo.
His Lorde sayde vnto hym: well thou
good and faithfull seruaūt. Thou hast
bene faythfull ouer fewe thynges, I
will make thee ruler ouer many thin-
ges: enter thou into ỹ ioy of thy Lord.
He also that had receaued two talen-
ted, came & saide: Sir, thou deliueredst
vnto me two talentes beholde I haue
wonne two other talents with them:
his Lorde sayde vnto hym: well good
and faithful seruaunt. Thou hast bene
faithfull ouer fewe thynges. I wyll
make the ruler ouer manye thynges:
Enter thou into the ioy of thy Lord. ✠
C Then he which had receaued the one
talent, came, and sayde: Sir I knewe
the that thou art an hard man: reaping
where thou hast not sowē, and gathe-
rynge where thou haste not strawed,
and therfore was I afraide, and went,
and hid thy talent in the earth: lo, there
thou hast that thyne is. His Lord an-
swered and sayd vnto hym thou cupil
& slowthfull seruaunt, thou knewest,
that I reape where I sowed not, and
gather wher I haue not strawed: thou
oughtest therefore to haue delyuered
my money to the exchaungers, & then
at my commyng should I haue recea-
ued myne owen with vauntage. Take
therfore the talent from hym, and geue
it vnto hym which hath ten talentes.
* For vnto euery one that hath shalbe mat.13.
geuen, and he shall haue aboundance: mar.4.
But he that hath not, from him shalbe
taken away, euen that which he hath.
And cast thi vnprofitable seruaunt in-
to vtter darkenes * ther shalbe weping
and gnashynge of teeth. ✠ * When the mat.13
sonne of man commeth in hys glory, & and.22
all the holye angels with hym, then 1.tes.1,
shall he syt vpon the seate of his glory,
and before hym shalbe gathered all na-
cions. * And he shal seperate them one Ezec.1
from another, as a shepeherde deuideth
the shepe from the goates: and he shall
set the shepe on hys righthand, but the
goates on the lefte. Thē shall the king
saye to them that shalbe on his ryght-
hande. Come ye blessed of my father,
inherit the kingdom * prepared for you
from the begynnynge of the worlde. mat.20.
* For I was an hongred, and ye gaue Esa.58
me meate. I was thyrstie, and ye gaue Ezec.18
me drynke. I was herbourlesse, and ye
toke me in. Naked, and ye clothed me.
* Sicke and ye visited me. * I was in Eccle.7
prison, & yet ye came vnto me. Thē shal 2.Ti.1
the ryghteous aunswere him sayinge: D
Lorde when sawe we the an hongred,
and fed thee? or thirstye, and gaue the
drynke? when sawe we the herborlesse,
and toke thee in, or naked, and clothed
thee? or when sawe we the sicke, or in
prison, & came vnto the? And the king
shall answere, & say vnto them: verely
I say vnto you, in as much as ye haue
done it vnto one of the leest of these my
brethrē, ye haue done it vnto me. Thē
shall he saie also vnto them, that shalbe Psa.6.b
on the lifte hand: * departe from me ye Mat.7.
cursed * into euerlastyng fyre: whyche Luke.1
is prepared for the deuyll and his aun- Esay.3
gels. For I was an hungred, and ye Den.7
gaue me no meate. I was thirstie, and
ye gaue me no drynke. I was harbor-
lesse, and ye toke me not in. I was na
ked, and ye clothed me not. I was sick
and in prison, and ye visited me not.

Then

Then shal they also answere him: saynge: Lord, when saw we the an hungred, or a thirst, or herborlesse or naked or sicke, or in prison, and dyd not minister vnto thee? Then shall he answere them saying: Verely I say vnto
Psa.13,f you, in as much * as ye did it not to one
Deu.17.a. of the leest of these ye dyd it not to me.
John.5.c And * these shall go into euerlastynge payn, ỹ righteous into life eternal. ✠

¶ The .xxvi. Chapter. ✠

AND it came to passe, when Jesus had finished all these sayinges, he sayde vnto hys
mar.13.a disciples: * ye knowe that
Luke.22 after two dayes shalbe Easter, and the
sonne of man shalbe deliuered oute, to
John.11 be crucified. * Ths assembled together the chiefe prieastes and the scribes and the elders of ỹ people vnto the palace of the hye prieast, (whych was called Cayphas) and helde a councell ỹ they might take Jesus by subteltie, and kil hym. But they saide: not on the holye daye lest there be an vproure amonge the people. When * Jesus was in
mar.14.a Beththani, in ỹ house of Simon the
John.12 leper, there came vnto hym a woman
Luke.7.f * hauing an alablaster boxe of precious oyntment, and poured it on hys head as he sate at the borde. But when hys disciples saw it, they had indignation, saying: Wherunto serueth this waste? This oyntment might haue bene wel sold, and geuen to the poore. When Jesus vnderstod that, he sayd vnto them:
Deu.25. why trouble ye the woman? For she hath wrought a good worke vpon me. * For ye haue the poore alwayes with you: But me shal ye not haue alwaies And in that she hath cast thys oyntment on my bodye, she dyd it to burye me. Verely, I saye vnto you whersoeuer this Gospel shalbe preached in al
mar.14b ỹ world, ther shall also this ỹ she hath
luke.22.a done, be tolde for a memoryall of her.
Joh.13.a * Thē one of the twelue (which was called Judas Iscarioth) wente vnto the chefe prieastes, and said vnto them: what wyll ye geue me, and I will deliuer him vnto you? And they appointed vnto hym thirtye peces of syluer. 16
And from that tyme forth, he sought opportunitie to betraye him. * The first
mar.14.b day of swete breade, the disciples came
luke.22.a to Jesus, saying vnto him, wher wilt thou that we prepare for thee, to eate the passeouer? And he sayd: go into the Citie to such a man, and say vnto hym, the master saieth: my tyme is at hande, I will kepe myne Easter by the, with my disciples: And the disciples dyd as Jesus had appoynted them, and they
mar.14.e made readye the passeouer. * When the
luke.22.b euen was come, he sate downe with ỹ twelue. And as they did eate, he saide: Verely, I saye vnto you, that * one of
Jhō.13.c you shall betraye me. And they were exceadyng sorowfull, and began euery one of them to saye vnto hym. Lorde, is it I? He answered and saide: he that dippeth his hande with me in ỹ dyshe,
Psal.41. ✠ the same shall betraye me. * The sonne of man truely goeth, as it is wrytten of him: but wo vnto that man, by whō the sonne of man is betrayed. It had bene good for that man, if he had not bene borne. Then Judas whiche betrayed him, answered and said: master, is it I? He sayde vnto hym: thou hast sayde. When they were eatyng, Jesus toke breade, and when he had geuen
1.Co.11 thankes, he brake it, and gaue it to the
luke.22.b disciples, and sayde: * Take, eate, this
mar.14.e is my body. And he toke the cup, and thanked, and gaue it the, saying: drink ye all of this. For this is my bloude (which is of the newe testament) that is shed for many for the remission of sinnes. But I saye vnto you: I wyll not drynke hence forth of this fruite of the vyne tree, vntyll that day when I
mar.14.e shall drynke it newe with you in my fathers kyngdome. * And when they had sayd grace, they went out vnto mount Oliuete. Then sayeth Jesus
Zach.13 vnto them: all ye shalbe offended because
mar.14.c of me this night. For it is wrytten. * I wyll smite the shepeshearde, and the shepe of the flocke shalbe scattered abrode. But after I am risen agayne, I wyll go before youe into Galile.
mar.14.c Peter answered, and sayde vnto him.
luke.22.d * though al mē be offended because of the, yet

yet will not I be offended. Jesus sayd vnto him. Verely I say vnto the, that in this same nyghte, before the cocke crowe, thou shalt deny me thryse. Peter sayde vnto hym: Yee, thoughe I I should dye with the, yet will I not
D denye the: Likewyse also sayd all the
mar. 14 d disciples. * Then came Jesus with them vnto a farme place (which is called Gethsemane) & sayd vnto the disciples: syt ye here while I go and pray yonder. And he toke with him Peter and the two sonnes of Zebede, and beganne to waxe sorowfull and heauye.
mar. 14 e Then sayd Jesus vnto them: * My
Jhō. 12 d soule is heuy, euen vnto the death. Tarye ye here: and watch with me. And he went a litle farther, and fell flat on
luke. 22 d his face, and prayed saying: O my fa-
mar. 14 d ther, if it be possible, * lette this cuppe passe from me: neuertheless, not as I will, but as thou wilte. And he came vnto the disciples, and founde them a slepe, and saieth vnto Peter: What could ye not watch with me one hour
Galy. 5, c watch & pray, that ye enternot into tē-
tation. * The spryte is wyllynge, but the flesshe is weake. * He went awaye
mar. 14 e once agayne and prayed, saying: O my father, if this cup may not passe away from me, except I drynke of it thy wil be fulfylled. And he came, & founde thē a slepe agayn. For their eyes were heuy. And he left them and went againe and prayed the third time, saying: the same wordes. Then commeth he to his dysciples, and sayth vnto them. Slepe on nowe, and take youre rest. Beholde, the houre is at hand and the sonne of man is betrayed into the handes of sinners. Ryse, let vs be goyng: behold, he is at hand, that doth betraye
E me. While he yet spake, lo, Judas one
mar. 14 e of the numbre of the twelue, came, &
luke. 22 e with him a gret multitude, w swordes and staues, sente from the cheife prieستes and elders of the people. But he that betrayed him gaue them a token saying: whomsoeuer I kysse that same is he, hold hym fast. And forthwith he came to Jesus, and said, hayle Mayster: and kyssed hym. And Jesus sayd vnto hym: frende, wherfore arte thou come? Then came they, and layed handes on Jesus and toke him. And behold, one of them which were with Jesus, stretched out his hand, & drue hys swearde, and strocke a seruaunt of the hye Prieste, and smote of hys eare. Then sayd Jesus vnto him: put vp thy swearde into his sheath. * For all they that take the swerde: shall perysshe with the swearde. Thinkest thou that I can not nowe pray to my father, and he shal geue me (euē now) more then twelue Legions of angels? But howe then shall the Scriptures be fulfylled? for * thus must it be. In that same houre said Jesus to the multitude: ye be come oute as it were vnto a theefe, with swordes & staues, for to take me. I satte dayly with you, teachynge in the temple, and ye toke me not. * But al this is done, that ỹ scriptures of the Prophetes might be fulfylled. * Then all the disciples forsoke him, and fled. And they toke Jesus, and led him to Cayphas the hie priest, where the Scribes & the elders were assembled. But Peter folowed him a farre of, vnto the hye Prieستes palace: and went in, and sat with the seruauntes, to see the ende. * The chiefe Prieستes and the elders, and all the councel soughte false witnes agaynste Jesus (for to put him to death) but founde none, ye when manye false witnesses came, yet found they none. At the last came two false witnesses, and sayde: This felow said: I am able to destroy the temple of God, and to buyld it agayne in three dayes. * And the cheife Prieست arose, and sayde vnto him: Aunswerest thou nothing? why do these beare witnes against the? But Jesus held his peace. * And the chiefe Prieست aunswered and sayde vnto hym: I charge the by the liuynge God, that thou tell vs, whether thou be Thryste the sonne of God? Jesus sayth vnto him: thou hast sayde. Neuertheless, I saye vnto you * here after shall ye se the sonne of man sitting on the ryght hande of power, and commyng in the cloudes of the skye. * Then the hye Prieست rent his clothes, saying, he hath

Gen. 9.
Jhō. 18
Apo. 13
Ezec. xi.
Luke. 2
Psa. 14 and. 69. mar. 14 Luke. 2 Jhō. 18 F
mar. 14 Acts. 6
mar. 14 Jhō. 2.
mar. 14
mar. 14
mar. 14 Luke.
mar. 14 G

spoken

spoken blasphemy, what neede wee of any mo witnesses? Beholde, nowe ye haue herd his blasphemy: what thinke ye? They aunswered, and sayde: he is
Esay. 50 worthy to die: * Then did they spitte in his face, and buffeted him & kistes. And other smote him on his face with ẏ palme of their hands, saying: tell vs thou Christe, who is he that smote ẏ?
Peter sate without in ẏ palace. And a damsel came to him, sayinge: Thou also wast with Jesus of Galilie: but he denying before them all sayinge: I wot not what thou sayest. When hee was gone oute into ẏ porche, another wenche sawe him, & saide vnto them ẏ were there: This felowe was also w Jesus of Nazareth. And again he denied with an othe: (saying.) I do not
Mar. 14 know ẏ man. And after a while, came
Luke. 22 vnto him they (that stoode by) & sayde
Jhon. 18 vnto Peter, surely thou arte eũe one of them, for thy speach bewrayeth the. Than began he to curse & to sweare,
Mat. 26 that he knewe not the man. And immediately * the cocke crew. And Peter remembred ẏ word of Jesu, which saide vnto him, before the cock crowe, thou shalt deny me thrise, and he wẽte out, and wept bitterly.

¶ The .xxvij. Chapt.

A
Psal. 2. When the morning was come, * all the chiefe Priestes & the
Mar. 25 elders of the people helde a
Luke. 23 coũsail against Jesus, to put him to death, and brought him bounde
Acts. 3. and * deliuered him vnto Põcius Pi-
John. 18 late the debite. Then Judas (whiche had betrayed him) seyng that hee was condempned, repented hymselfe, and brought againe ẏ thirty plates of syluer, to the chiefe Priestes and elders, saying, I haue sinned, betrayinge the innocent blood. And they saide, what is that to vs? Se thou to that. And he
: Ze. 17. cast downe the syluer plates in ẏ tem-
Acts. 1. ple, and departed * and went and hanged himselfe. And the chiefe Priestes tooke the syluer plates, and sayde: it is not lawful for to put them into the treasury, because it is ẏ price of blood. And they tooke counsell, and bought with them a potters fyelde to burye straungers in. Wherfore that fielde is called (Haceldema, that is) the fyelde of blood, vntill this daye. Then was fulfilled, that whiche was spoken by Jeremy the Prophete, saying, * & they Zach. 11
tooke thirtie siluer plates, the price of him that was valued, whome they bought of the children of Israell, and gaue them for the potters fyelde, as ẏ W
Lorde appointed mee. * Jesus stoode Mar. 15.
before ẏ debite, & the debite asked him, Luke. 23
saying, arte ẏ the king of the Jewes? John. 18
Jesus sayd vnto him. Thou sayest. And whan he was accused of ẏ chiefe priestes, and elders, he aunswered nothing. Then saieth Pilate vnto hym, hearest thou not, how many witnesses they lay against thee? * and he aunswe- Esa. 53.
red him to neuer a word, insomuche ẏ the debite marueiled greatly. At that feast, the * debite was wont to deliuer
Mar. 15. vnto the people a prisoner, whõe they would desire. Hee had then a notable prisoner, called Barrabas. Therefore when they were gathered together, Pilate sayde, * whether will ye that Mar. 15.
I giue loose vnto you? Barrabas, & John. 18
Jesus which is called Christe? For he knewe that for enuye they had deliuered him. When he was set downe to giue iudgement, hys wyfe sent vnto him saying: haue thou nothing to doe with that iuste man. For I haue sufkred many things this day in my slepe
* mat. 15 because of him. * But the chief priests Luke. 23
and elders perswaded the people, that C
they shoulde aske Barrabas, and destroy Jesus. The debite aunswered, & said vnto thẽ: whether of ẏ twaine, will ye, ẏ I let loose vnto you? They said * Barrabas. Pilate said vnto thẽ: Actes. 5.
* what shall I doe then wyth Jesus Mat. 15.
which is called Christe? They all said vnto him: Let him bee crucified. The debite saide: what euill hath he done? But they cryed the more sayinge. Let him be crucifyed. When Pilate sawe that he could preuaile nothing, but ẏ more busines was made, he toke water, and washed his handes before the people, saying: I am innocent of the bloude of thys iuste person, ye shall se.

Then answered al the people, & saide:
Actes. 5. his * bloud be on vs, & on our childrē.
mar. 15. a Then * let hee Barrabas loose vnto
Lu. 23 d. them, and scourged Jesus & deliuered
Mar. 15. him to be crucified. * Thē ỳ souldiers
of the debite toke Jesus in the commē
hall, & gathered vnto him all the com-
pany. And they stripped him & put on
him a purpel robe, & platted a crowne
of thornes & put vpō his head, & a read
in his right hande: and bowed ỳ knee
before him: and mocked him sayinge,
haile, King of the Jewes. And whan
they had spit vpon him, they tooke the
reede, and smote him on the head. And
D after that they had mocked him, they
toke the roabe of him again, & put hys
owne rayment on him, and led him a-
way to crucify him. And as they came
mar. 15. b out, * they found a man of Cyren (na-
Lu. 23 d, med Simon) & him they compelled to
beare his crosse. * And they came vnto
mar. 15 b the place which is called Golgotha,
Jho. 19 d (that is to say, a place of dead mennes
scules) & gaue him vineger to drincke
mingled with gall. And whan he had
tasted therof, he wold not drink. Whē
they had crucified him, then parted his
garmentes, and did cast lottes: that it
might be fulfilled which was spoken
Psa. 22 b by the Prophete. * They parted my
mar, 15 c. garmentes among them: and vpon my
Luk, 13. c vesture did they cast lottes. And they
Luk. 23 e sate and watched him there, and * sette
Jho. 19 d vp ouer his head the cause of his death
mar. 15. c. written this: This is Jesus ỳ king
Lu. 23 d. of the Jewes. Then were there two
Esa. 53. c theues crucified with him, one on the
E right hande, & another on ỳ left. * They
that passed by, reuiled him, waggynge
their heades, and saying: thou that de-
stroyedst the temple of God & diddest
Sapi. 2 b builde it in thre dayes, saue thy self. *
If thou be the sonne of Godde, come
downe from the crosse. Likewise, also
the hye Priestes, mocking hym w the
Scribes and Elders said: Hee saued
other, himselfe can he not saue. If hee
be the kinge of Israell: let him nowe
come downe from the crosse, and wee
Psa, 22 b will beleue him. * Hee trusted in
God, let him deliuer him nowe, if hee
will haue him, for he saide: I am the
sonne of God. The theues also which
were crucified with him, cast ỳ same
in his teeth. * From ỳ sixt houre was mar. 15. c
there darkenes ouer the lande vnto Luk, 23 k
the ninth houre. And about the ninth
houre, Jesus cryed, w a loude voice,
sayinge: Eli, Eli, Lamasabathanye. F
That is to sai: * mi God, mi God, whi
hast ỳ forsaken me? Some of thē that mar. 15 c
stode ther, whē they hard ỳ, said: This Hsa. 22. a
man calleth for Helias. And straight
way one of them ranne, and tooke a mar. 15 d
sponge, and whan hee had filled it full Jho. 19 f
of vineger, he put it on a reede, & gaue
him to drinke. Other saide, let be, let
vs see whether Helias will come, and
deliuer him. Jesus, whan he had cry-
ed again with a loude voice, yelded vp
the ghost. And beholde, the * vaile of ỳ
temple did rent in two partes, from mar. 15 d
the toppe to the bottome, and ỳ earthe Luk. 23 f
did quake, and ỳ stones rent, & graues
did open, and many bodies of sainctes
which slepte, arose, and went out of ỳ
graues after his resurrection, & came
into the holy citie, and appeared vnto
manye. * When the Centurion & they
that were with him watching Jesus, Mar. 15.
saw the earth quake, and those things Luk. 23 g
which happened, they feared greatlye,
saying: Truely, this was the sonne of
God. * And many women were there
(beholding him a farre of) whiche fo- Mar. 15.
lowed Jesus from Galile, ministring Lu, 23. g.
vnto him. Among which was Mary
Magdalene, and Mary the mother of
James and Joses, and the mother of
Zebedes childrē. When the euē was
G come * there came a riche man of Ara- Mar. 15.
mathia named Joseph, which also was Lu. 23. g
Jesus disciple. Hee went to Pilate & Jhō. 19 g
begged the body of Jesus: Then Pi-
late commaunded the body to be de-
liuered. And whā Joseph had taken
the body he wrapped it in a clene lin-
nen clothe, and layed it in his newe
tombe, which he had hewen out, euen
in the rock, and rolled a great stone to
the dore of the sepulcher and departed.
And ther was * Mary Magdalene & Mar. 15.
the other Mary sitting ouer against
the sepulchre. The next day ỳ folowed
ỳ day of preparing, the hye priestes &

Pha-

Mat. 16. And, 17, c. Mar. 9. a Luk 18. f

Pharisies came together vnto Pilat, saying, Sir, we remember, that thys deceauer sayd while he was yet aliue. After thre daies I will arise againe. Commaunde therfore that the sepulchre be made sure vntill the third day, lest his Disciples come, & steale hym away and say vnto the people: hee is risen from the dead, and the last errour shalbe worse then the first. Pilat said vnto them: Ye haue the watche, goo your waye, make it as sure as ye can. So they went, and made ỳ sepulchre sure wt watchemen, & sealed ỳ stone. ✠

¶ The .xxviij. Chapt. ✠

Mat. 15 a Lu. 24. a. Jhō. 20 a

Vpon an euening of ỳ * Sabbothes, whiche dauneth the first day of the Sabbothes, came Mary Magdalene, and ye other Marye, to se the sepulchre. And behold, there was a great earthquake for the Aungel of the Lord descended from heauē, & came and rouled backe the stone frō the doore, & sate vpon it. His countenance was like lightning, and his raiment white as snow. And for feare of him the kepers were astonnied, and became as dead men. *

Mar. 16. Lu. 24. a B

The aungel answered, and sayd vnto ỳ wommē, feare ye not. For I know that ye seeke Jesus whiche was crucified: he is not here: he is risen as he said. Come se the place where that the Lord was laide: and go quickly, & tell his disciples, that hee is risen agayne from the dead. And beholde, he goeth

Mar. 16, Lu. 24, a.

before you into galile, there ye shall se him. Lo I haue tolde you. ✠ * And they departed quickly frō the sepulcre with feare and great ioy, and did rūne to bringe his disciples worde. And as they went to tel his disciples: behold, Jesus met thē, saying: All hayle. And they came and helde hym by the feete,

¶ and worshipped him. Then saide Jesus vnto them: be not afraide. Go tell my brethren that, they go into Galile and there shall they se me. When they were gone, behold, some of the kepers came into the citie & shewed vnto the hye Priestes, all the things that had happened. And thei gathered them together with the elders & tooke cōsel, & gaue large money vnto ỳ souldiers, saying: Say ye that his disciples cam by night & stoale him awaye while ye slepte. And if this come to the rulers eares, wee will persuade him, & saue you harmeles. So they tooke ỳ mony and did as thei were taught. And this sayinge is noised amonge the Jewes vnto thys day. ✠ Then the .xj. disci- D ples went awaye into Galile, into a mountain wheras Jesus had appointed them. And when they sawe hym, they worshipped him. But some douted. And Jesus came, and spake vnto them saying: * All power is giuē vn- mat, 11 d to me in heauen, and in earth. * Go ye Jhon. 17 therefore, and teache all nacions, bap- Mar, 16. tising them in the name of the father, and of the sonne, and of ỳ holy ghost: Teaching thē to obserue all thinges, whatsoeuer I haue commaūded you. And lo * I am with you alway, euen Jhō 14 b vnto the ende of the worlde. ✠

¶ Here endeth the Gospell of S. Mathewe.

¶ The Gospell of Sainct Marke.

¶ The first Chapter. ✠

The beginning of the A Gospell of Jesus Mall. 3 a Chryst the sonne of mat. 11 b God, as it is writte Luk. 7. c. in the Prophetes, & beholde, I sende my messenger before thy face which shall prepare thy waye be- Esa, 40 a fore the. The voice of a cryer in the wildernes: * prepare ye the way of the Mat. 3 a Lorde, and make his pathes straite. * Luke. 3 a John did baptise in the wildernesse, & * mat. 3. a preached the baptisme of * repentaūce, Luke. 3. c for ỳ remission of sinnes. And all the lande of Jewry & they of Jerusalem, wēt out vnto him, & were all baptised mat. 3. a. of him in ỳ riuer of Jordane cōfessing B their sinnes. John was clothed wt camelles heare, & with a girdell of a skin about his loines. And he did eate locustes & wild hony, & preched, saying:

Mar.4. Luke.3 John.1. *He that is stronger thē I, commeth after me, whose shoe latchet I am not worthy to stoope downe, and vnlose. I haue baptised you with water: but he shal baptise you with ỹ holy ghost. ¶And it came to passe in those dayes, that Jesus came from Nazareth, of Galile, *and was baptised of John in Jordan. And assone as he was come vp out of the water: *he saw heauen open, and the spirits descending vpon hym like a Doue: And there came a voice from heauen. *Thou arte my deare sonne in whom I delite. And immediatelye *the spiryte droue hym into the wildernesse: & he was therin the wildernesse .xl. dayes, & was tēpted of Sathan, and was with wylde beastes. *And the aungels ministred vnto him. After that John was takē Jesus *came into Galile *preachyng the gospell, of the kingedome of God, and saying: the time is come, and the kingdome of God is at hande *repēt, and beleue the Gospell. *As he walked by the sea of Galile, he saw Symon and Andrew his brother, casting nettes into the sea, for they were fyshers. And Jesus sayde vnto them: folowe mee, and I wyll make you to become fyshers of men. And straighte way they forsooke their nettes, & folowed him. And whan hee had gone a lyttle further thence, he sawe James the sonne of Zebede, and John hys brother, which also were in the ship, mending their nettes. And anone hee called them. And they left their father Zebede in the ship with his hired seruaunts, and folowed him. *And they came into Capernaum: and straightway on the Sabboth dayes, he entred into the Synagoge, and taught, & thei were astonnied at his learning. *For hee taught them as one that had aucthozitie, and not as ỹ Scribes. *And there was in theire Synagoge a man vexed wyth an vncleane spiryte & hee cried, saying: Alas, what haue wee to do with the thou Jesus of Nazareth: Art thou come to destroy vs: I know thee what thou art, euē that holy one of God. And Jesus rebuked him, saying: holde thy peace, and come oute of the man. And whā the vncleane spyrite had torne him, and cryed wt a loud voice, hee came oute of hym. And they were all amased, in so muche that they demaunded one of another among thē selues, saying: what thynge is thys: what new doctrine is this: For with auctho zitie commaunded hee the foule spirites, & they obeyed him. And immediately his fame spread abrode thoroughout all the region bordering on Galile. And forthwt whan they were come out of the synagoge *they entred into the house of Simō and Andrew, with James and John. But Simōs mother in law lay sick of a feuer. And anone they tel him of her. And he cāe, and tooke her by the hande: & lift her vp: and immediately the feuer forsoke her and she ministred vnto them. And at euen whan the sonne was downe they brought vnto hym all that were diseased, and them that were vexed wt deuils. And all the citye was gathred together at the doze, and he healed many that were sick of diuers diseases, & cast *out many deuils, and suffred not ỹ deuils to speake, because they knew hym. And in the morning very earely, Jesus (when he was risen vp) departed, and went out into a solitary place, and their prayed. And Simon & they that were wt him, folowed after hym. And when they had founde him, they said vnto him: al men seeke for ỹ. And he saide vnto them: let vs go into the next townes, that I may preach there also: for therfore am I come. And hee preached in their synagoges, and in all Galile, and cast the deuils out. *And there came a leper to him, beseching hym, and kneling downe, and saying vnto him, if thou wilt, thou cāst make me cleane. And Jesus had compassion on him, and put forth hys hande, touched him, and saith vnto hym: I wyl, be thou cleane. And assone as he had spoken immediately ỹ leprosye departed from him, and hee sent him awaye forthwith, & sayth vnto him. *See ỹ say nothing to anye man: but get thee hence, shewe thy selfe to the Priest,

Mat.3.c Mat.3. Luke.3. Mat.4. Esay.42 Mark.9 *Mat.4. *Mat.4. Luk.4. Mat.4.b *Mat.3. Mat.4.c Mat.4. C Mat.7.d Luke.3.e *mat.7.d Luke.4. Mat.8.b Luke.4.f D Luke.4.g Mar.3.b Math.8. Luke.5.c Mar.7.d

and

and offer for thy clensing those things which Moses cõmaunded, for a witnes vnto them. But he (as soon as he was departed) began to tel many things, and to publishe the sayinge: in so much that Jesus could no more openly enter into the citie, but was without in desert places. And they came to him from euery quarter.

¶ The. ii. Chapter.

After a fewe days also, he entred into Capernaũ agayn, & it was noysed that he was in the house. And anone many were gathered together, in so muche that nowe there was no roome to receaue them: no, not so much as about the dooze, and he preached the worde vnto them. * And they came vnto him bringing one sick of the palsey, which was borne of foure men. And when they could not come nye vnto him for preasse, they vncouered the roofe of the house ẏ he was in. And whẽ they had broke vp ẏ rofe, they did (with cords) let downe the bed wherin the sicke of the palsey lay. When Jesus saw their faith, he said vnto the sick of the palsey * Sonne, thy sinnes be forgeuen thee. But there were certain of the Scribes sitting ther, and thynking in their hartes: why doth he speake these blasphemies? who can forgeue sinnes but God only? And immediatly whẽ Jesus perceiued in his spirit that they so thought within them selues, he sayth vnto them: why think ye such things in your hearts? whether is it easyer to say to the sick of the palsey: Thy sinnes be forgeuen thee: or to say, Arise, take vp thy bed, and walk? But that ye may know, that the son of mã hath power in earth to forgeue sinnes, he spake vnto the sick of the palsey: I say vnto thee: * Arise, & take vp thy bed. & get thee hence vnto thyne own house. And immediatly he arose, toke vp the bed, and went forth before them all: in so much that they were all amased, and glorified God, sayeng: we neuer sawe it on this fashion. * And he wẽt agayne vnto the sea, and all the people resorted vnto him, & he taught them. And as Jesus passed by, he saw Leui the sonne of Alphe, sittyng at the receite of custome, & said vnto hym: Folow me. And he arose, & folowed him. And it cam to passe, that whan Jesus satte at meate in his house, many publicans and sinners sate also together at meate with Jesus & his disciples. For there was manye that folowed him. And when the Scribes & pharisees saw him eate with publicans and sinners, they saide vnto his disciples: How happeth it, that he eateth & drinketh with publicans & sinners? Whẽ Jesus heard that, he said vnto them: They that be whole, haue no nede of the Physition, but they that are sicke. * I came not to cal the rightuous, but sinners to repentance. * And the disciples of Iohn & the Pharisees did fast: and they come and say vnto him: why did the disciples of Iohn & of the pharisees fast, but thy disciples fast not? And Jesus saide vnto them, can the childrẽ of the wedding fast while the bridegrome is with them? As lõg as they haue the bridegrome with them, they cã not fast. But ẏ dayes wil com when the bridegrome shalbe taken away from them, and thã shal they fast in those dayes. No man also soweth a pece of new cloth vnto an old garmẽt els taketh he away the newe pece ther of from the old, & so is rent ẏ worse. And no man poureth new wine into old bottels, els the newe wyne doth burst the bottels, & the wine runneth out, and the bottels are marred. But new wine must be put into new bottels. * And it chanced (again) that he went thorowe the corne fieldes on the sabboth daies, and his disciples, began by ẏ way to pluck ẏ eares of corn and ẏ pharisees said vnto him: behold, why do they on the sabboth days, that which is not lauful? And he said vnto them: haue ye neuer red what Dauid did whan he had nede, & was an hungred, both he, & thei that were whith him? * How he went into the house of god in the days of Abiathar the hie priest, and did eate the shewbread (which is

Mat. 9 a Luke 5 d

Esa. 45 c and 44. d Luke. 5 d B

Mat. 9. a Luke. 5 e Joh. 5 b

C Mat. 9 a.

Mat. 12. a Luke. 6 a.

1. reg. 23.

not lawfull to eate, but for the prestes only) & gaue also to them which wer with him. And he said vnto them: the Sabboth was made for man, and not mā for the Sabboth. Therfore is the son of mā Lord also of the Sabboth.

¶ The. iij. Chapt.

A

mat. 12 a
Luke. 6 a

AND he entred again into the Synagoge, and there was a man there which had a withered hand. And they watched him, whether he wold heale him on the Sabboth day, that they might accuse him. And he said vnto the man which had the withered hand, arise, & stand in the middes. And he saith vnto them: Whether is it lawfull to doo good on the Sabboth day, or to do euill: to saue life, or to kill? But they held their peace. And when he had loked round about on them, with anger mourning on ỳ blindnes of their hertes, he saith to the man, * stretch forth thine hand. And he stretched it out.

mat. 13. b
Luke. 6 b
Re. 11. b

* And his hand was restored, euen as whole as the other. ✠ * And the phariseis departed, & streight way gathered a counsell (with them ỳ belonged to Herode) against him, ỳ they might destroye him. But Jesus auoided

mat. 12, b

Mat. 4 d
Luke. 6. c

with his disciples to the sea. * And a great multitude followed him from Galile: & from Jury, and from Jerusalem, & from Idumea, & frō beyond Jordan,

Mat. 4. d
Luke. 6 c
Jhon. 6 a

* and they that dwelled about Tyre and Sidon, a great multitude of mē, which (when they herd what things he did) cam vnto him. And Jesus cōmaunded his disciples, that a shyppe

B

shold waite on him, because of ỳ people, lest they shold throng him. For he had healed many, in so much that they pressed vppon him, for to touche him, as many as had plages. And whē the vnclean spirites sawe him, they fell down before him, and cried, saying: Thou art the sonne of God. And he straightly charged them, ỳ they shold not make him knowne. And he went vp into a mountayne, and called vnto him whome he would, and they came

mat. 10, a

vnto hym. * And he ordeyned the twelue that they shold be with him, ¶ and that he might send them forth to preache: and that they might haue power to heale sicknesses, & to cast oute deuils. And he gaue vnto Simon to name Peter. And he called James ỳ sonne of Zebede & John, James brother, & gaue them to name Bonarges, which is to say, the sonnes of thūder. And Andrew, and Philip, and Bartholomew, and Mathew, and Thomas, & James the sonne of Alphe and Thaddeus, and Simon of Canaan, & Judas Iscarioth: whiche also betraied hym: And they came into the house, and the people assembled together againe, so that they had no leisure so much as to eate breade. And when they that belonged vnto him, heard of it, they went out to lay handes vpon hym: For they sayd, he is madde. And the Scribes which came down from Jerusalem, said: He hath Beelzebub,

Mat. 9 d
and 12. b
Luk. 11 b

and * by the chief deuill casteth he out deuils. And he called them vnto him, and said vnto them in parables: How can Sathan driue out Sathan? And

D

if a realme be diuided against it selfe, that realme can not endure. And if a house be deuided against it selfe, that house can not cōtinue. And if Sathā make insurrection against him self, & bee deuided, he can not continue, but hath an end: No man can entre into a strong mans house, & take awaye his goods, except he first bynd the strong man, and then spoile his house. Verily I saye vnto you: all synnes shall be forgeuen vnto mens children, & blasphemies wherwith soeuer they haue blasphemed. * But he that speaketh

mat. 12.
Lu. 12.

blasphemie against ỳ holy ghost, hath neuer forgeuenes, but is in danger of eternall damnation: For they said: he

mat. 12
Luke. 8.

hath an vnclean spirite. * There cam also his mother & his brethre, & stod without, & sent vnto him to call hym out. And the people sate about him, & said vnto him: Behold, thy mother & thy brethren seeke for thee without. And he answered them, saying: Who is my mother & my brethre? And whē he had loked rownd about on his disci-

ples

ples which sat in compasse about him he said: Behold my mother & my brethren: For whosoeuer doeth the will of God, the same is my brother and my sister and mother.

¶ The .iiii. Chapter. ✠

AND he began again to teache by the sea side. And there gathered togither vnto him muche people, so greatly ẏ he entred into a ship, * and sat in the sea, & all the people was by the sea side on ẏ shore. And he taught them many thinges by parables, & said vnto them in his doctrine: Herke to, behold, * there wente oute a sower to sowe. And it fortuned as he sowed, ẏ some fell by ẏ way side, & the foules of the aire came and deuoured it vp: Some fel on stony grounde where it had not muche earth: and immediatly sprang vp, because it had no deapth of earth, but as soone as the sonne was vp, it caught heate: & because it had not rooting, it withered away. And some fel among thornes, & the thornes grewe vp, and choked it, & it gaue no fruite. And som fel vpon good ground, & did yeld fruit that sprang vp, and grewe, & brought forth, some thirtie folde, & some sixtie fold, & some an hundred fold, & he said vnto them: he that hath eares to here let him heare. ✠ And whan he was alone, they that were about him with the twelue asked him of the parable. And he said vnto them: * To you is it geuen to knowe the misterie of the kingdome of God. But vnto them ẏ are without, all thinges happē by parables: that when they se, they may se and not discerne, & when they heare, * they may heare & not vnderstād: lest at any time they should turne, & their sinnes shold be forgeuē them. And he said vnto them: Know ye not this parable, and how then will ye know all other parables? * The sower soweth the word. And (they wherof some be rehersed to be by ẏ way side) ar those where the word is sowen: And whē they heare, Sathan cometh immediatly, and taketh away the worde that was sowen in their heates. And like wise the other that receaue seede into the stony ground, ar they, which whē they heare the word, at once receiue it with gladnesse, yet haue no roote in them selues, and so endure but a time: and anon whē trouble & persecution ariseth for the wordes sake, they fall immediatly. There be other also that receaued sede into thornes, & those are such as heare the word, & the cares of this world, and the deceitfulnes of riches, and the lustes of other thinges, enter in and choke the worde, & it is made vnfruitfull. And other there be that haue receiued seede into a good grounde: they are suche that heare the word, & receiue it, so ẏ one corn both bring forth thirtie, some sixtie, som an hundred. And he said vnto them: * is the candell lighted, to be put vnder a bushell, or vnder the table? Is it not lighted to bee put on a candelsticke? ¶ * For there is nothing so priuie, that shal not be opened: neither hath it ben so secrete, but ẏ it shal com abrode: If any man haue eares to heare, let him heare: and he said vnto thē, take hede what ye heare. * With what measure ye meat, with ẏ same shall other men measure vnto you againe. And vnto you ẏ haue, shal more be geuen. * For * vnto him ẏ hath, shall it be geuen: & frō him ẏ hath not, shalbe taken awat euē that which he hath. And he said: so is the kingdom of God, euē * as if a man shold sow sede in the ground, & shold slepe, & rise vp night & day: & the sede should spring & grow vp, while he is not aware. For the earth bringeth forth fruite of her self: first the blade, than the eare, after that the full corne in the eare. But when ẏ frutes is brought forth, anon he thrusteth in the sickle, because the haruest is come And he said: Wher vnto shal we liken the kingdom of God? or with what comparison shal we cōpare it? * It is like a graine of mustard sede, whiche whan it is sowen in the earth, is lesse than all seedes that bee in the earth, when it is sowen, it groweth vp, & is greater than al herbes: and beareth great braunches, so that the fowles

of the aire may make their nestes vn-
mat.13.e der the shadow of it. * And with ma-
ny such parables spake he the worde
vnto them, after as they might heare
it. But without a parable spake he no
thing vnto them. But whē they wer
mat.13.e alone, * he expounded al thinges to his
disciples. And the same day whē euen
was come, he said vnto them: Let vs
passe ouer vnto ẏ other side. And they
left the people, & toke him, euen as he
was in the shyp. And there were also
D with him other ships. * And there a-
Mat, 8.c rose a great storme of wind, & the wa-
Luke.8.c ues dashed into the shyp, so that it was
now full. And he was in the sterne a
slepe on a pilowe. And they awaked
him, & said vnto him: Maister, carest
thou not, that we perish? And he rose
vp, and rebuked the wind, & said vnto
the sea, Peace, be still. And the wynd
ceassed, & there folowed a great caime.
And he said vnto them: Why are ye so
fearful? How hapneth it, that ye haue
no faith? And they feared exceedingly,
and said one to an other: Who is this?
For both wind and sea obey him.

¶ The.v. Chapter. ✠

A
Mat. 8 d
Luke.8 d
And they cam * ouer to the o-
ther side of the sea into the
countrey of the Gaderenites
And when he was com out
of the ship, immediatly there met him
out of the graues a mā possessed of an
vnclean spirit, which had his abiding
among the graues. And no man could
bind him, no not with chains, because
that when he was often bound with
fetters & chains, he plucked ẏ chaines
a sunder, & brake the fetters in pieces.
Nether could any mā tame him. And
al waies night & day he was in ẏ moū-
tains and in the graues, cryeng & bea-
ting him self with stones. But when
he had spied Jesus a farre of, he ran &
worshipped him, & cried with a loude
Mat.8.d voice, & said: What haue I to do with
Acts 16.c the? Jesus, thou son of the most hyest
God? I require thee in the name of
God, that thou torment me not. For
he sayde vnto hym, Come out of the
man, thou foule spirite. And he as-
ked him, What is thy name? And he
answered & said vnto him, My name
is Legion, for we are many. And he
praied him instantly, that he wold not
send them away out of the countrey.
But there was there nye vnto the
mountains * a great heard of swine fe- B
ding, and all the deuils besought him, Mat. 8 d
sayinge: Sende vs into the heard of Luke.8 d
swine, that we may enter into them.
And anone Jesus gaue them leaue: &
the vnclean spirits went out & entred
into the swine. And the heard was ca
ried headling vnto the sea. They wer
almost .ii. M. & were drowned in the
sea. And the swine heards fled, & told
it in the citie, and in the fieldes. And
they went out for to se, what had hap
ned: & cam to Jesus, and saw him that
was vexed with the fend, and had the
Legion, sytte bothe clothed and in his
ryght mynde, and they were afrayde.
And they that saw it, told them, howe
it had hapned to him that was posses-
sed with the deuil, & also of the swine.
* And they began to pray him, that he Luke.8 c
wold depart out of their cost. ✠ * And Mat.8.d
when he was come into the shyp, he
that had the deuil praied him, that he
myght be with him. Howbeit, Jesus
would not suffre hym: but saide vnto
him: Go to thine owne house, and to
thy frendes, & shewe them how great
things the Lord hath done for thee, &
how he had compassiō on the. And he
departed, & began to publish in the ten
cities, howe great thinges Jesus had
done for him, & all men did meruaile. C
And when Jesus was come ouer a-
gain by ship vnto the other side, much
people gathered vnto him, and he was
nye vnto the sea. * And beholde, there Mat.9
cam one of the rulers of the synagoge Luke.8
whose name was Jairus: and when
he saw him, he fell downe at his fete,
& besought hym greatly, saying: My
daughter lieth at point of deth, I prai
the come and lay thy hand on her, that
she may be safe, and liue. And he went
with him, and muche people folowed
him, & thronged him. * And ther was Mat.9
a certain woman, which had ben dis- Luke.8
eased of an issue of bloode .xii. yeares,
and

and had suffred many thynge of many
physitions, and had spent all that she
had, & felt none amendment at all, but
rather was worse & worse. When she
had herd of Jesus, she came into the
preasse behind him, & touched his gar-
mēt. For she said: if I may but touch
his cloathes, I shall bee whole. And
streight way the foūtain of her blood
was dried vp, and she felt in her body,
that she was heled of that plage. And
Jesus immediatly feling in him selfe
that vertue proceded from him, turned
him about in the preasse, & saide: Who
touched my clothes. And his disci-
ples said vnto him: thou seest ỳ people
thrust thee, and askest thou, who dyd
touch me. And he loked round aboute
for to se her that had done this thing.
But the woman fearing & trembling
(knowyng what was doone within
her) came & fell downe before hym, &
told him all the truth. And he said vn-
Luk.4.g to her: Daughter, * thy faith hath sa-
*mat.9.c ued the, go in peace, & be whole of thy
Luk.8.g plage. * While he yet spake, ther came
D from the ruler of the synagoges house
certain, which said: Thy daughter is
deade, why disease thou the maister
any further? As soon as Jesus heard
the word that was spoken, he said vn
to the ruler of the synagoge: Be not a
frayde, only beleue. And he suffred no
man to folow him, saue Peter, & Ja-
mes, & John, the brother of James.
Myt.9.c * And he came vnto the house of the
Luk.8.g ruler of the synagoge, & saw the won
dring, & them that wept & wailed great
ly, and wēt in, & said vnto them: Why
make ye this adoo, & wepe? The da-
mosell is not dead, but sleapeth. And
they laught hym to scorn. But he put
them all out, & taketh the father & the
mother of the damosel, and them that
were with him, and entreth in where
the damosell lay, & taketh the damosel
by the hand, & saith vnto her: Tabita,
cumi: whych is (if one do interprete
it) damosel, I say vnto thee, arise: and
straight waye the damosell arose, and
walked. For she was of the age of
twelue yeares. And they were asto-
nied out of measure. And he charged
them straightly, that no man shoulde
knowe of it, and commaunded to geue
her meate. 21

The.vi. Chapter.

AND * he departed thence, & A
came into his owen countrey mat.13.g
& his disciples folowed him. Luke.4.c
And whē ỳ sabboth dai was
come, he began to teach in the Syna-
goge. And many that heard him were
astonied, and sayd: From whens hath
he these thinges? And what wisdom
is this that is geuen vnto him? and
such vertues that are wrought by his
handes. * Is not this the carpenter mat.13.g
Maries sonne, the brother of Ja-
mes and Joses, & of Juda & Simō?
and are not his sisters here with vs?
and they were offended at him. Jesus
said vnto them: * a Prophet is not de- mat.13.g
spised, but in his owne countrey, and Luke.4.d
among his owne kinne & in his own
household. And he coulde there shewe
no miracle, but layd his handes vpon a
few sicke folke, and healed them, and
meruailed, because of their vnbeleefe. B
* And he went aboute by the townes Mat.9.d
that lay on euery side, teaching. * And
he called the twelue, and began to sēd mac.10.a
them forth two & two, & gaue them
power against vncleane spirits. And
commaunded them, that they shoulde
take nothyng in their iourney saue a
rod only: no scrippe, noo breade, noo
money in their purse, but shoulde be
shoed with sandales. And that they
should not put on two coates. And he
said vnto them: Whersoeuer ye enter
into an house, there abide til ye depart
thens. * And whosoeuer shall not re- mat.10.b
ceiue nor heare you, when ye departe Luke.9.a
thence, shake of the dust that is vnder
your feete, for a witnesse vnto them.
* Verily I say vnto you: It shall be mat.11.d
easyer for Sodom and Gomor in the
day of iudgement, then for that citie.
* And they went out & preached, that mat.10.a
men should repent: and they caste out
many deuyls, and annoynted many
that were sicke with oyle, and healed mat.13.a
them. * And kinge Herode hearde Luke.9.a
of hym (for his name was spreade a-
brode,

broade, & he said: John Baptist is risen again from the dead: & therfore miracles are wrought by hym: Other said it is Helias: some said, it is a prophete, or one of ỳ prophets. But whē Herode heard of him, he saide: It is John whom I beheaded, he is rysen from death again. ✝ For Herode himself had sent fourth men of warre, and laid hāds vpon John, & bound him, & cast him into prison for Herodias sake his brother Philips wife (because he had maried her.) For John said vnto Herode: * It is not laufull for thee to haue thy brothers wyfe. Herodias laid wait for him, & would haue killed him, but she could not. For Herod feared John, knowynge that he was a iust man & an holy, and gaue him reuerence: and when he heard hym, he dyd many things, & herd him gladly. And when a conuenient day was come, ỳ Herod on his * birth day made a supper to the lordes hie captaines, & chief estates of Galile: and whā the daughter of the same Herodias came in, and danced & pleased Herode, and them ỳ sat at boord also: the king said vnto ỳ damosell, Aske of me what thou wilt & I will geue it the. * And he sware vnto her, whatsoeuer thou shalt aske of me, I will geue it thee, vnto ỳ one halfe of my kingdome. And she went forth, and said vnto her mother, what shal I aske? she said, John Baptists head. And she came in streight waye with haste vnto the king, & asked, sayeng: I wil, that thou geue me by and by in a charger, ỳ head of John Baptist. And the king was sory, howbeit for his othes sake, and for their sakes which sat at supper also, he would not cast her of. And immediatly the king sent the hangman, and cōmanded his head to be brought in. And he went & beheaded him in the prison, & brought his head in a charger, & gaue it to the damosell, and the damosell gaue it to her mother. And whan his disciples herd of it, they came, and toke vp his body, and laid it in a graue. ✝ And ỳ apostles gathered them selues together vnto Jesus, & told hym all thinges both what they had done, & what they had taught. And he said vnto thē * Come ye alone out of the way into the wildernes, and rest a while. For there were many commers & goers, & they had no leisure somuch as to eate. * And he went by ship out of the way into a desert place. And ỳ people spied them when they departed: and many knew him, and ran a foote thither out of all cities, and came thither before them, and came together vnto him. And Jesus went out, and saw much people, * and had cōpassion on them, because * they wer like shepe, not hauyng a shepeharde. And he began to teach them many thinges. * And whē the day was now farre spent, his disciples came vnto him, saying: this is a desert place, & now the time is farre passed, let them depart, that they maye go into the cōtrey round about, and into the townes, and bye them bread, for they haue nothing to eate. He answered and sayd vnto them, Geue ye them to eate. And they said vnto him Shal we go & bie two hundred peny worth of bread, and geue them to eate? he said vnto thē: * How many loaues haue ye? Go and loke. And whē they had serched, they sayd, Fyue, and two fyshes. And he commanded them to make them all sytte down by companies vpon the grene grasse. And they satte downe here a rowe, and there a row by hundreds and by fifties. And whē he had take ỳ fiue loaus & ỳ two fishes, & loked vp vnto heauen, he blessed & brake the loaues, and gaue them to his disciples, to set before them: and the two fishes deuided he among thē all. And they al did eate, & were satisfied. And they toke vp twelue basketes full thereof, & of the fyshes. And they ỳ did eate, were about fiue thousand men. * And streight way he causeth his disciples to go into the shyp, & to go ouer ỳ see before vnto Bethsaida, while he sēt away ỳ people. * And as sone as he had sent thē away, he departed into a mountain to pray. * And whē euē was come, the ship was in ỳ mids of the sea, & he alone on the land and

Leu. 18d and. 20. d

D

Gen 40d

mat. 14 a

E

mat. 14 b Luke 9 b John 6 b mat. 14 d

mat. 14 c

Mar. 9 a & 14. a Ezec 34 f

mat. 14 b Luke 9 b John 6 a

mat. 14 c John 6 a

and he sawe them troubled in rowinge, for the wind was contrary vnto them. And about the fourth watch of the night, he came vnto them, walkyng vpon the see, & would haue passed by them. But whē they saw him walking vpon the see, they supposed it had ben a spirit, and cried out, for they all saw him, and were afrayed. And anon he talked with them: and sayde vnto them: be of good cheare, it mat.14.c is I, be not afrayed. * And he wente vp vnto them into the shippe, and the wind ceased, and they were sore amased in them selues beyonde measure, and marueiled. For they remembred not of the loaues, because their harte was blinded: And when they were ouer the water, they came into the land of Genezareth and drue vp into the haue. And assone as they wer com out of ỹ ship streight way they knew him, and ranne forth through out all the region round about, and beganne to carrye aboute in beddes those that were sicke, when they hearde that he was there. And whither soeuer he entred into townes, cities or villages, they layed the sicke folkes in the streates, and prayed hym that they might touch, and it were but the hem of his vesture. And as many as touched him, were safe. ✠

¶ The. vii. Chapter. ✠

A mat.15.a AND * the Pharises came together vnto him, and diuers of the Scribes which came from Ierusalem. And whē they saw certaine of his disciples eat breade with commen (that is to saye with vnwashen) handes, they complained. For the Pharises and al the Iewes, except they washe their handes oftē, eate not, obseruing the traditions of the elders. And when they com frō the market, except thei wash, they eate not. And many other thinges there bee, which they haue taken vpon them to obserue, as the washing of cuppes and cruses, and brasen vessels, and of tables. Thē asked him the Pharises and Scribes: why walke not thy disciples accordyng to the custome, ordeined by the elders but eate breed with vnwashen hāds. 22

He answered & said vnto thē: well Esa. 29 b
phecied Esai of you, hipocrites, as it mat.15.a
is writē: * This people honoreth me
with their lippes, but their hert is farre
from me: Howbeit, in vaine doo they
serue me, teachyng the doctrines & cōmandemēts of mē. For ye lay the commandement of God aparte, & obserue, the constitutions of mē: as ỹ washing of cruses & cups, & many other suche like thinges ye doo. And he said vnto them: well, ye cast aside ỹ comandemēt of God to maintaine your owen costitutiōs. * For Moses said: Honor thy Exo. 21 b
father & thy mother: and * who so cur Deut. 5 b.
seth father or mother, let hym dye the Ephe. 6 a
death. But ye sai: a mā shal say to his Exo. 20 b
father or mother, Corban: whych is, Leu. 20 b
what gift soeuer cometh fro me, shall Pro. 20 c
be for thy profit. And so ye suffer him
no more to do ought for his father or
his mother, & make the word of God
of none effect, through your owne cō-
stitutiō which ye haue ordeined. And
many such things do ye. And whā he ¶
had called all the people vnto hym, he mat.15.b
said vnto them: Herken vnto me, euery one of you, & vnderstād. * There is
nothing without a man ỹ can defile him
when it entreth into him: but ỹ things which procede out of a mā, those are they that defile the man. If any man haue eares to heare, let him hear. And when he cam into ỹ house away from the people, his disciples asked him of the similitude. And he said vnto them: ar ye also so greatly without vnderstāding: Do ye not yet perceiue that what soeuer thing from without entreth into a man, it can not defyle hym, because it entreth not into his hert, but into ỹ bealy: & goth out into ỹ draught, purgyng out all meates: * And he said, that which cometh out of a man defileth ỹ mā. For from within, euen out of the heart of mē procede euil thoughts, aduoutry, fornication, murther, theft, couetousnes, fraude deceit, vnclennes, a wicked eie, blasphemies, pride, foolishenes: all these euil thinges com from within, & defile a mā.

And

And from thence he arose, and went
into the borders of Tire and Sidon
and entred into an house, and would
that no manne should have knowen.
But he could not be hyd. For a cer-
taine woman (whose daughter hadde
a foule spyryte) as soone as she heard
of hym, came and fell at his feete. The
woman was a Greke out of the nacy-
on of Syrophenitia, & she besought
him, that he would cast out the deuil
from her daughter. But Jesus sayde
vnto her. Let the childzen fyrst be fed.
For it is not mete, to take the childzēs
breade, and to caste it vnto whelpes.
D She answered, and sayde vnto him:
mat. 15. c euen soo Lorde: * neuertheless, the
whelpes also eate vnder ỳ table of the
childzens cromes. And he sayde vnto
her: for this sayinge go thy waye, the
deuil is gon out of thy daughter. And
whē she was come home to her house,
she found that the deuyll was depar-
ted, & her daughter lying on the bed.
mat. 15. c ✠ * And he departed againe from the
coastes of Tire and Sidon, and came
vnto the sea of Galile thorough the
middes of the coastes of the tenne ci-
Mat. 9. d ties. * And they brought vnto him one
that was deaffe, and hadde an impedi-
ment in his speche, and they praied him
to put his hande vpon him. And whē
he had taken hym aside from the peo-
ple, he put his fingers into his eares,
and did spit, and touched his tongue,
and loked vp to heauen, and sighed,
and sayde vnto him: Ephata, that is
to saye, be opened. And straight way
his eares were opened, and the string
of his tong was loosed, and he spake
Mar. 7. d playne. * And he commaunded them,
that they should tell no man. But the
more he forbad them, so much the more
a great deale they published, sayinge:
He hath done al thynges wel, he hath
made both the deaffe to heare, and the
dombe to speake. ✠

¶ The. viii. Chapter. B

A In those dais * whē ther was
Mat. 15. a very great cōpany, & had no
thing to eat, Jesus called his
disciples, & said vnto them: I
haue compassiō on the people, because
they haue now ben with me thre dais
& haue nothing to eat: & if I send them
awai fasting to their owne houses, thei
shal faint bi ỳ way. * For diuers of thē Esa. 60 g
came from farre. And his disciples an Tob. 15.
swered him: where shoulde a manne
haue breade here in the wildernes to
satisfy these? And he asked them how
many loaues haue ye? They said: seuē
And he cōmaunded the people to sitte
down on ỳ grosid. And he toke the se-
uen loaues, & whā he had geuen thā-
kes, he brake, & gaue to his disciples,
to set before them. And they did sette
them before the people. And they had
a few small fishes. And whan he had
blessed, he cōmāded them also to be set
before them. And they did eate, & were
suffised. And they toke vp of ỳ broken
meate ỳ was lefte, seuen baskets full.
And they that did eate, were aboute
foure thousande. And he sent them a-
way. ✠ And anone he entred into a B
shyp with his disciples, & came into ỳ
parties of Dalmanutha. * And ỳ pha
rises cāe forth, & began to dispute w mat. 16. g
him, seking of him a signe from heauē Lu. 11
tēpting him. And whā he had sighed Jhon. 6
in his spirite, he saith: why doth this
generation seke a signe? Verily I say
vnto you, there shal no signe be geuen
vnto this generatiō. And he left them
& went into ỳ shyp againe, & departed
ouer the water: and they had forgoten
to take breade with them, neither had
they in ỳ ship with them more thāone
loafe. And he charged them saying, ✠
* Take hede, beware of the leauen of mat. 16 b
ỳ Phariseis, & of the leauē of Herode. Luk, 12
And they reasoned amōg them selues
saying: we haue no bread. And Jesus
knew it, & saith vnto them: why take
ye thought, because ye haue no bread:
perceue ye not yet neither vnderstād?
Haue ye youre heartes yet blynded?
Haue ye eies, and see not? and haue ye
eares, and heare not? Doo ye not also
remēbre? - when I brake fiue loaues mat. 14.
among fiue thousand men, howe ma-
ny baskets full of broken meate toke
ye vp? They saye vnto him, twelue.
When I brake seuen amonge fowre mat. 15
thousande, howe many baskets ful of

the

the leauinges of the broken meat toke ye vp? They sayde: seuen. And he said vnto them: howe happeneth it that ye do not vnderstande? ✠ And he came to
C Bethsayda. And they brought a blind man vnto him, and desired him to touche hym. And he caught the blynde by the hand, and led him out of the towne, and whan he hadde spyt in hys eyes, and put his hādes vpon him, he asked him if he saw ought. And he loked vp, and sayd: I se the men: for I perceaue them walke, as they were trees. After that, he put his handes agayne vppon his eyes, and made hym see. And he was restored, & sawe euery man clerli. And he sent him home to his house, sayinge: nether go into the towne, nor tell it to anye in the towne. ✠ And
Mat. 17. Luke. 9. Jesus went out, and his disciples into the townes that longe to the citie called, Cesarea Philippi. And by the waye he asked his Disciples, sayinge vnto them: whom do men saye that I am? And thei answered: some say that thou art John Baptist, and some say, Helias Againe, some sai, that thou art one of the number of the Prophetes. And he sayth vnto thē: but whom say ye that I am? Peter answereth and
Mat. 16, Luke. 9. saith vnto him: * thou art very Christ. And he charged them, that they should
D. tell no man of him. And he beganne to
John. 6 teach them * howe that the sonne of mā
Mat. 16, must suffer many things, and be repro-
and. 20. ued of the elders, and of the hie Prie-
Luke. 9, stes, and Scrybes, and bee kylled, and after, three daies aryse againe. And he spake that, saying openly. And Peter toke him aside, and beganne to chyde him. But he tourned about, and loked on his Disciples, and rebuked Peter, saying: Go after me Satan. For thou sauerest not the thynges that be of god, but the thinges that be of men. * And
Mat. 16 when he had called ỳ prople vnto him
Luke. 9 with his disciples also, hee saide vnto
and. 14 thē. Whosoeuer will folow me, let him forsake himself and take vp his crosse, and folowe mee. For whosoeuer wyll saue his life, shall lose it. But whosoeuer shall lose his life, for my sake and the Gospels, ỳ same shall saue it. For what shal it profet a man, if he winne 23
all the world, and lose his owne soule? or what shall a man giue to redeeme his soule ℣ all againe? * whosoeuer Mat. 10.
therefore shal be ashamed of me and of Luke. 12
my wordes, in thys aduoutrous and sinfull generation: of him also shall ỳ sonne of mā be ashamed, whē he commeth in the glorye of his father wyth the holy aungels.

¶ The. ix. Chapt. ✠

AND he said vnto thē: Verely, I
Mat. 16, say vnto you: * There bee
Luke. 9. some amonge them that stāde here, which shall not taste of death, till they haue seene the kingedome of God come with power. And after * sixe dayes Jesus taketh Peter Mat. 17.
and James and John and leadeth thē Luk. 9. 8
vp into an hye moūtaine out of ỳ way alone: & hee was transfigured before them. And his rayment did shyne, and became very white, euen as snow: so whyte as no fuller can make vpon the earth. And there appereth vnto them Elyas with Moses. And they talked with Jesu. And Peter answered & said to Jesu: Maister, here is good beynge for vs: let vs make also three tabernacles, one for the, and one for Moses, and one for Helias. For he wyst not what he said: for they were afraid And there was a cloud that shadowed thē. And a voice came out of ỳ cloude, saying: * This is my beloued sonne: heare him. And sodenly whā they had loked round about, they sawe no man Mat. 3.
moze then Jesus only ℣ them. * And and. 17
as they came downe from the hill, hee Luke. 3.
charged them, that they should tel no and. 9.
man those things ỳ they had seene, till Mar. 1.
the sonne of man were risen frō death Esay. 52
againe. And they kept that saying: ℣ * mat. 27
them, and demaunded one of another, Mar. 2.
what ỳ rising frō death againe should meane: & they asked him: saying, whi then say the Scribes, ỳ Helias muste first come? He aūswered, & saide: vnto B
thē: * Helias verely when he cōmeth Mala. 4
first, restoreth all things. And ỳ sonne of mā (as it * is written of him) shall Esa. 53
suffre many things, & be set at naught. But I say vnto you, ỳ Helias is cōe,

and

and they haue done vnto him whatsoeuer they would as it was written of him. And whan he came to his disciples, he saw much people about thē, & the Scribes disputing with thē. And straightway all the people (whā they beheld him) were amased, and ranne to him, & saluted him. And he asked ỳ scribes: what dispute ye amōg them? C
mat. 17 e Luke. 9 e ✠ And one of the company answered and sayd: Master, I haue brought vnto the my son, which hath a dombe spirite. And whēsoeuer he taketh him he teareth him, & he fometh, and gnasheth with his teethe, and pineth awaye. And I spake to thy disciples that they shold cast him out, and they coulde not. He aunswered hym and sayth: O faithlesse nation, how long shall I be with you? How long shal I suffer you? Bryng hym vnto me. And they brought him vnto him. And as sone as the spirite sawe hym, he tare him. And he fell downe on the grōnd walowyng and fomyng. And he asketh his father, How long is it ago, sens this hapned hym? And he sayde: Of a child: and oft tymes it hath cast him into the fire, and into the water, to destroy him. But if thou canst doo any thing, haue merey on vs, and help vs. Jesus sayde vnto hym: If thou
Mat. 17. couldest beleue, all thinges are possible to him that beleueth. And straight way the father of the child cried with D teares, sayeng: Lorde, I beleue, help thou myn vnbelefe. When Jesus sawe that the people cam running together vnto hym, he rebuketh the foule spirite, sayeng vnto hym: Thou domme and deafe spyete, I charge thee, come oute of hym, and enter no more into hym. And the spirite (whan he had cryed, and rent hym sore) came out of hym, and he was as one that had ben dead, in so muche that many sayd: He is dead. But Jesus caught his hand, and lift him vp: and he rose. And whē he was com into the house, his disci-
Mat. 17. ples asketh him secretely: why coulde not we cast him out? And he said vnto them: This kynde can come forth by nothing, but by prayer and fasting. E

✠ And they departed thence, and tooke their iorney thorowe Galile, and hee would not, ỳ any mā should know it. For he taught his disciples, & said vn mat. 17. to them: the sonne of man shalbe de- Luke. 9 liuered into the handes of men, & they shall kill him: & after ỳ he is killed, he shall rise againe the thirde daye. But they wist not what he saide, and were afraid to aske him. And he came to Capernaū. And whē he was come into the house, he asked them: what was it ỳ ye disputed among your selues by the way? And they held their peace: for by ỳ way they had reasoned among themselues, who should be the chiefest. And whan he was set downe he called the twelue to him, & said vnto them: if any man desire to be fyrste, the same shalbe last of all, & seruant to all. And he toke a childe, & set him in Mat. 18 the middes of them: and when he had Luke. 9 taken him in his armes, he sayd vnto them: whosoeuer receaueth any suche childe in my name, receaueth me And whosoeuer receaueth mee, receaueth not me, but him ỳ sent me. John aun- F swered him, sayinge: ✠ Maister, wee sawe one cast out deuils in thy name, & he folowyth vs not: and wee forbad him, because he folowyth vs not. But
1. Cor. 12 Jesus said: forbid him not. For there is no man which (yf he do a miracle in my name) cā lightly speake euil of me, For he ỳ is not against vs, is on oure Mat. 10 parte. Whosoeuer shall in my name giue you a cup of water to drinke because ye belong to Christ, verely I say vnto you: hee shall not loose hys re- Mat. 18 warde. And whosoeuer shall offende one of these litleones, ỳ beleue in me. it were better for him, if a mylstone were hanged about his neck, and hee were cast into the sea. Wherefore if Mat. 13 thy hande hinder thee, cut it of. It is better for ỳ, to entre into life maimed, G then (hauing two handes) to go into hell, into fire ỳ neuer shalbe quēched, Esa. 66 where their worme dieth not, & the fire goeth not out. And if thy foote be a hinderaunce vnto the, cut it of. It is better for the to go halte into life, then (hauing two feete) to be cast into hel,

into

into fire that neuer shall be quenched: where their wo͂rme dieth not, and the fire goeth not out. * And if thy eye hinder ẏ̄ pluck it out. It is better for ẏ̄ to go into ẏ̄ kingdome of God w̄ one eie, then (hauing two eyes) to be cast into hel fire, where their wo͂rme dieth not, & the fire goeth not out. ✠ Euery man shalbe salted w̄ fire. And euery sacrifice shalbe seasoned w̄ salte. * Salte is good. But if ẏ̄ salt be vnsauery, what shall ye season therewith? haue salt in your selues: and haue peace amonge your selues, one with an other.

Mat. 5.e
Leui. 2 d
Mat. 5.b
Lu. 14 g.

¶ The. x. Chapter ✠

AND whan he rose frō thence, hee * went into the coastes of Jury through the regiō that is beyonde Jordan. And the people resorted vnto him a fresshe, & as he was wont, hee taught thē agayne. And the Pharises came, & asked hym. Is it lawfull for a man to put awaye his wife? to proue him. And he answered, and saide vnto thē: * what did Moses bid you doe? And they sayde, Moses suffered to write a testimonial of deuorcemēt, & to put her away. And Jesus ans̄wered, & said vnto thē: For ẏ̄ hardnes of your heart he wrote this precept vnto you. But at ẏ̄ first creation. * God made them man & woman. ¶ Therfore shall a man leaue his father & mother, & byde by his wife, * & they twaine shalbe one flesshe. So then are they nowe not twaine, but one flesshe. Therfore, what God hath coupled together let not mā seperate. And in the house his disciples asked him agayne of the same matter. And he sayth vnto them. * Whosoeuer putteth away his wife, and marieth another, breaketh wedlock to her warde. And if a womā forsake her husbande, and be maried to another, shee committeth aduoutrye. ✠ And they brought children to hym, ẏ̄ he should touch thē. And his Disciples rebuked: those ẏ̄ brought them. But when Jesus saw it, he was displeased & said vnto thē: Suffer ẏ̄ children to come vnto me, forbyd thē not. For of such is the kingdome of God. Verely I saye vnto you, whosoeuer

A Mat. 19.

Deu. 24.
Mat. 29.

Gen. 1 b
1 Cor. 6 d
Mat. 19
Eph. 5. g
Gene. 2 d

B

Mat. 5. e
Deu. 19. a
Lu. 16. d

Mat. 19
Luke 18

doth not receaue the kingdome of god as a childe, he shall not entre therein. And whan hee had taken them vp in his armes, he put his handes vpō thē, & blessed them. ✠ And whan he was gone forth into ẏ̄ way, there came one running and kneeled to him, & asked him: * good master, what shall I do, ẏ̄ I may enherite eternall life? Jesus sayde vnto him: why callest thou mee good? There is no man good but one, which is God. Thou knowest ẏ̄ cōmaundemēts: breake not matrimony: kill not, steale not, beare no false witnes: defraude no man: honour thy father and mother. He ans̄wered, & said vnto him: Master, al these haue I obserued from my youth. Jesus beheilde him, and fauoured him, and saide vnto him: one thing thou lackest. * Go thy way: Sel al that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come folowe me, and take vp my crosse vpon thy shoulders. But hee was discōforted because of ẏ̄, saying and went away mourning for he had great possessiōs. And whā Jesus had loked rounde aboute, he sayde vnto his disciples. How vneasye shall they that haue money: enter into the kingdome of God. And the disciples were astonied at his words. But Jesus answereth againe, and saith vnto them: childzen, how hard is it for thē, that truste in money, to entre into the kingdome of God? It is easier for a Cammell to go thorowe the eye of an needle, then for the riche to entre into the kingdome of God. And they were astonyed out of measure, sayinge: betweene themselues: who then can be saued? Jesus looked vpon them, and saide: with men it is vnpossible, but not wyth God: for * with God all thinges are possible. And Peter begā to saye vnto him: Lo * we haue forsaken, and haue folowed the. Jesus answered, and saide: Verely I saye vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or childzen, or landes for my sake & the Gospells, but he shall receaue an hundred foulde nowe

Mat. 19.
Luke. 18

C

Mat. 19.
Luke. 18

D

Mat. 19.
Luke. 18

Jach. 8. b

Mat. 19.
Luke. 18

now in this life, houses and brethren, and sisters, and mothers, and children, and landes with persecutions: and in
Mat. 20 Luke. 13f the world to come eternall life. * But many that are first, shalbe last: and the last, first. And they were in the waye going vp to Ierusalem. And Iesus
C wēt before them, & they were amased, and folowed, and were afrayde. And
Mat. 16c 17. f. 20c Iesus toke the twelue again, and be-
Luke. 15 and. 17. e gan to tell them what things shoulde happen vnto him. * Beholde, wee go vp to Ierusalem, and the sonne of mā shalbe delinered vnto the hye priestes and vnto the Scribes: & they shal cōdemne him to death, and shall delyuer him to the Gentiles, and they shall mocke him, and scourge him, spit vpō him, and kill him. And the third day
Mat. 20c he shall rise againe. And Iames and Iohn the sonne of Zebede came vnto him, saying, Master: we would, that thou shouldest doe for vs whatsoeuer we desire. He saide vnto them: what wold ye ỳ I should do for you? & they saide vnto hym: graunt vnto vs, that we may syt one, on the right hande, & another, on thy left hāde, in thy glory. But Iesus said vnto them: Ye wote not what ye aske: Can ye drinke of ỳ cup, that I drinke of? and be baptised with ỳ baptisme, that I am baptised
F with? And they saide vnto him: that we can. Iesus said vnto them: ye shal in deede drincke of the cup ỳ I drinke of: and with the baptisme that I am baptised with all, shall ye be baptised in: but to syt on my right hande, and
Mat. 20d on my lefte hande, is not myne to giue, but it shall happen vnto them, for whom it is prepared. * And when the tenne hearde it, they beganne to
Mat. 20. disdaine at Iames & Iohn. But Ie-
Luke. 22 sus whan he had called them to hym, said vnto them: ye knowe, that * they which are seene to beare rule amonge the people, raigne as Lordes ouer thē. And they that be great amonge them, exercise auctho̅rite vpon them. Neuertheless, soo shall it not be amonge you: but whosoeuer of you will bee
Mat. 20. great amōg you, shalbe your minister. And whosoeuer of you will be chiefe, shalbe seruant of all. For * the sonne of man also came not to bee ministred vnto: but to minister, and to giue hys
G life for the redemption of manye. And
Mat. 2 Luke. they came to Hierico: * And as he wēt out of ỳ citie of Hierico with his dys-ciples and a great number of people: blinde Bartimeus the sonne of Ty-meus, sate by the hye wayes syde beg-ging. And when he heard that it was Iesus of Nazareth, he began to crye, and to saye: Iesus, thou sonne of Da-uid, haue mercy on me. And many re-buked him, that hee shoulde holde hys peace. But hee cryed the more a great deale: ỳ son of Dauid, haue mercy on me. And Iesus stode still, & comman-ded him to bee called: And they called the blinde, sayinge: vnto him: Bee of good comfort: rise, he calleth the. And he threwe awaye his cloke, and rose, & came to Iesus. And Iesus answered, and said vnto him: what wilte thou ỳ I do vnto the? The blinde sayde vn-to him: Master, that I might se. Ie-sus sayde vnto hym: go thy waye thy faith had saued the, and immediatelye he receaued his sight, & folowed Iesus in the way.

C The. xi. Chapter. ✝

AND when they came nye to
N Mat. Luke. Ierusalem vnto Bethphage and Bethanie beside mōt Oliuet, he sendeth forth two of hys Disciples, and saith vnto thē: Go your way into the towne, that is ouer against you. And as sone as ye be entred into it: yee shall fynde a colte bounde, whereon neuer man sate: lose him, and bring him hyther. And if any man say vnto you: why do ye so? Say ye, that the Lorde hath neede of hym: and straightway he wil sende him hi-ther. And they went their waye, and founde the colt tied by the doze, with-out in a place where two wayes met, and they losed him. And diuers of thē that stoode there, said vnto thē * what
John. B doe ye, losing the colte? And they said vnto them, euen as Iesus had com-maunded. And they let them go. And they brought the colte to Iesus & cast their garmentes on him: and hee satte

vpon

vpon him. And many spredē their garmentes in the way. Other cut downe braunches of the trees, & strawed thē in the waye. And they that went before, & they that folowed: cried, saying:
Psa. 128 Hosanna, * blessed is he that commeth
mat. 21 b in the name of the Lord. Blessed be the
luke. 19 f kyngdome, that commeth in the name
Jhō. 12 b of him, that is Lord of our father Dauid: Hosanna in the hiest. And the lord entred into Jerusalem & into the temple. And when he had loked rounde aboute vpon all thinges, and nowe the euen tyde was come, he went out vn-
mat. 21 b to Bethany with the twelue. * And on the morowe when they were come oute from Bethany, he hungred. And whan he had spyed a sygge tree a farre of, hauyng leaues, he came to see, yf he myght find any thyng thereon. And when he came to it, he found nothing but leaues: for the tyme of figges was not yet. And Jesus answered, & sayde vnto the figge tree: neuer man eate fruit of the hereafter while the worlde standeth. And his disciples herde it.

¶ And they came to Jerusalem. And Je
mat. 21 b sus went into the temple, and began
luke. 19 g to * cast out them that sold and bought
Jhon. 2 c in the temple, and ouer threwe the tables of the mony chaungers, and the stooles of them that solde doues: and would not suffer, that any man should cary a vessel thorowe the temple. And
Esay. 51 he taught, saying vnto them: * is it not
2. Re. 8 f wrytten: my house shalbe called the
Jere. 7. c house of prayer vnto all nations? But ye haue made it a denne of theues. And the Scribes and hye priestes hard it, and sought how to destroy him. * For
mat. 21 d they feared him, because all the people marueyled at his doctrine. And when euen was come, Jesus went out of ỹ
mat. 21 d cytie. * And in the morynge as they
Luke. 11 passed by, they sawe the figge tree dri-
and. 20, t ed by by the rootes. And Peter remēbred, and sayde vnto him: Maister, beholde, the figge tree whiche thou cursedst is wythered awaye. And Jesus answered, and sayd vnto them, haue confydence in God. † Verely, I saye vnto you, that whosoeuer shal say vnto thys mountayne: remoue, and cast thy self into the sea, and shal not doubt in his heart, but shall beleue that those thynges which he sayeth shall come to passe, whatsoeuer he saith he shal haue. Therfore I say vnto you, * what thin
D mat. 21. c ges soeuer ye desire when ye pray, be-
John. 14 leue that ye receaue them, and ye shall haue them. And when ye stand & pray
mat, 6. b. * forgeue, if ye haue ought against any
and, 18 d man, that your father also which is in heauen, maye forgeue you your trespasses. * And they came agayne to Jeru-
Luke. 20 salem. * And as he walked in the tem-
mat, 11, c ple, there came to him the hie Priestes and the Scribes, and the elders, & sayd vnto him: by what aucthoritie doest thou these thinges? and who gaue the this aucthoritie, to doo these thinges? Jesus answered, and sayd vnto them: I wil also aske of you a certayne thig and answere ye me, and I will tel you by what aucthoritie I do these thynges. The baptisme of Jhon, whether was it from heauen or of men? Answere me. And they thought in them selues, sayinge. If we saye: from heauen: he will saye, why then dyd ye not beleue him? but if they hadde sayde, of men, they feared the people. For al mē counted Jhon, that he was a very prophete: And they answered and sayd vnto Jesus: we cannot tell. And Jesus answered, and sayde vnto them: nether will I tell you by what aucthoritie I do these thynges. ‡

¶ The. xii Chapter.

A And he beganne to speake vn-
mat. 21 d to thē by parables. A certaine
Luke. 20 man planted * a vineyard, and
Esay. 5 a compassed it aboute with an
John. 9 c hedge, and ordayned a wine presse, and
Jere. 12 c buylt a toure, and let it out to hyre vn to husbandmen, & went into a straūge countrie. And when the tyme was come, he sent vnto ỹ husbandmē a seruaunt that he might receaue of the husbādmen of the fruit of the vineyarde. And they caught him, & bet him, & sent him away againe emptye. And moreouer he sente vnto them another seruaunt, and at hym they cast stones & brake his head, and sent him away agayne al to be reuiled. And agayne, he

sent another, and hym they kylled: and many other, beatyng some, & kyllynge some. And so whan he had yet but one beloued sonne, he sent hym also at the last vnto them, saying: they will feare my sonne. But the husbandmen sayd amonge them selues: this is the heire: come, let vs kill hym, and the inheritaunce shalbe oures. And they toke hym and kylled hym, and cast him out of the vyneyarde. What shal therefore the Lorde of the vineyarde do? He shal come, and destroy the husbandmen, and let out the vineyard vnto other. Haue ye not redde this Scripture? The stone which the buylders dyd refuse, is become the cheife stone of the corner this is the Lordes doing, and it is merueilous in our eyes. They went about also to take him, and feared the people. For they knewe, that he had spoken the parable agaynst them. And they left him and went their waye. And they sent vnto him certaine of ỹ Pharisees and Herodes seruaũtes, to take him in his wordes. And assone as thei were come, they sayde vnto him: Master, we knowe that thou are true, and carest for no man: for thou considerest not the outward appearaunce of men, but teachest the waye of God truely: Is it lawfull to pay tribute to Cesar, or not? Ought we to geue, or oughte we not to geue? But he vnderstode their simulation, and sayd vnto them: Why tempte ye me? Bring me a peny, that I may se it. And they brought it. And he sayd vnto them: Whose is this image and superscription? And they sayde vnto hym: Cesars. And Jesus aunswered, and sayd vnto thẽ. Geue to Cesar the thynges that belonge to Cesar: and to God the thinges which pertayne to God. And they marueiled at him. There came also vnto him the Saduces which say that there is no resurrection. And they asked him saying: Maister Moses wrote vnto vs yf any mans brother dye, and leaue his wyfe behynde hym and leaue no chyldren: that hys brother shoulde take hys wyfe, and rayse vp seede vnto his brother. There were seuen brethren and the first toke a wyfe: and when he dyed, left no seede behind him. And the second toke her, and dyed: neither lefte he any sede. And the thyrd lykewyse. And seuen had her, & left no seede behynde them. Last of all the wife dyed also. In the resurrection therefore whẽ they shall ryse agayne, whose wyfe shall she be of them. For seuen hadde her to wyfe. And Jesus aunswered & sayde vnto them: Do ye not therefore erre, because ye vnderstand not ỹ scriptures, nether the power of God? For when they shal ryse againe from deth, they nether mary, nor are maryed: but are as the aungels, whiche are in heauen. As touchyng the deade, that they ryse agayne: haue ye not redde in the booke of Moses, howe in the busshe, God spake vnto him, sayinge: I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is no God of deade, but ỹ God of liuing. Ye are therefore greately deceaued. And whan there came one of ỹ scribes and had heard e them disputinge together, and perceaued that he had answered them well, he asked him: which is the first of all the commaundementes? Jesus aunswered him, the first of all the commaundementes is: Heare O Israell: The Lorde our God, is lord onely: And thou shalt loue the Lorde thy God with all thy harte, and with all thy soule, and with all thy mynde, and with all thy strength. This is the first commaundement. And the second is lyke vnto this: Thou shalte loue thy neyghbour as thy selfe. There is none other commaundemente greater then these. And the Scribes sayd vnto him: well master, thou hast sayd the truth, for there is one God, and there is none but he. And to loue him wyth all thy hart, and with all thy minde, & with all thy soule, and with all thy strẽgthe: and to loue a mans neyghboure as him selfe, is a greater thynge, then all burnte offerynges and sacrifyces. And when Jesus sawe that he aunswered discretely, he sayde vnto him: Thou arte not farre from the kyngedome of God. And no man after that, durst

mat.21 d
* Ge.37.
luke.20 e
Psa.118
mat.21 d
actes.4.d
mat.22 d
luke.20 b
B
Rom.13
mat.17.c
add.22.c
mat.22 a
actes.23.
luke.20 c
Deu.25 b
C
Exo.5.b
mat.22.d
luke.20 b
mat.22 b
Deu.6.a
mat.22.b
Leuit.19
mat.22.b
Rom.13
Gala.5.a
Jaco.2.b
mat.5.g
mat.2
Psa.1
mat.2
luke.2
luke.2
mat.2
luke.2

durst aske him any question. And Jesus answered and sayde: teachinge in the temple: howe saye the Scribes ỳ Christ is the sonne of Dauid: for Dauid him selfe inspired with the holye Ghost sayd: * The Lorde sayd to my Lord, sit on my right hand til I make thyne enemies thy fote stoole. Dauid hym selfe calleth him Lord: and howe is he then his sonne? And much people hearde him gladely. And he sayde vnto them in his doctryne: beware of the scribes, which * loue to go in longe clothyng: and loue salutations in the market places, and the cheife seates in the congregations, and the vppermost roomes at feastes: which deuour wydowes houses, & vnder a pretẽce make long prayers. These shal receaue greter damnation. ¶ And whan Jesus sat ouer agaynst the treasurye, he beheld, * howe the people put money into the treasury. And many that were ryche, cast in muche. And there came a certayne poore wydowe, and she threwe in two mytes, which make a farthing. And he called vnto him his disciples, and sayeth vnto them. Verely I saye vnto you, that this poore wydow hath cast more in, then all they which haue cast into the treasurye for they all dyd cast in of their superfluitie: but shee of her pouertie, did cast in al that she had euen all her lyuyng.

mat. 22. d
Psa. 110
mat. 23. a
luke. 20 g
luke. 21 a

¶ The. xiii. Chapter.

AND as he went out of the tẽple, * one of hys disciples said vnto him: Mayster see what stones, & what buyldynges are here. And Jesus answered & sayd vnto him: Seest thou these gret buyldynges? There shall not beleft one stone vpon another, that shall not be throwẽ downe. And as he sate vpon mount Oliuete, ouer agaynst the tẽple. Peter, and James, and Jhon, and Andrewe, asked him secretly: tell vs, when shall these thynges be? And what is the signe, when all these thinges shalbe fulfilled? And Jesus answered them, and began to say: * take hede, least anye manne deceaue you. For many shal come in my name, saying: I am Christe, and shall deceaue many. When ye shall heare of warres, and tidinges of warres, be ye not troubled. For such thynges must nedes be. But the end is not yet. For there shal nation, arise against nation, and kingdome agaynst kyngdome. And there shalbe earthquakes in al quarters, and famyshement shall there be, and troubles. These are the begynnyngs of sorowes * But take he hede to youre selues. * For they shall brynge you vp to the counsels and into the synagoges and ye shalbe beaten: yee, and shalbe brought before rulers and kynges for my sake, for a testimoniall vnto them. * And the Gospell must first be published amonge all nations. * But when they leade you and preſẽt you, take ye no thought, nether ymagine aforehand what ye shall saye: but whatsoeuer is geuen you in the same houre, ỳ speake. For it is not ye that speake, but ỳ holy ghost. The brother shall deliuer vp the brother to death, and the father the sonne: and the chyldren shall ryse agaynst their fathers and mothers, and shall put them to death. And ye shal be hated of all men for my names sake. But whoso endureth vnto the ende, ỳ same shalbe safe. * Moreouer, when ye see the abhominacion of desolation (whereof is spoken by Danyell the prophete) stande where it ought not, let him that readeth vnderstande. Thẽ let them that be in Jurye, flye to the mountaynes. And let him that is on the house toppe not goo downe into the house, neyther enter therein, to fetche anye thynge oute of hys house. And let hym that is in the fielde, not tourne backe agayne vnto the thynges which he lefte behynde hym, for to take his clothes with him. Wo shal be then to them that are with childe, and to them that geue sucke in those dayes. But praye ye that youre flyghte be not in the wynter. For there shalbe in those dayes suche tri-

mat. 24. a
luke. 21 b
26
B Jhon. 16
mat. 10 b
luke. 21 c
Jhon. 16
mat. 24. b
mat. 10. c
mat. 24. b
luke. 21 d
Dani. 9 g

tribulation, as was not from the begynning of creatures (which GOD created) vnto this tyme, nether shalbe. And except that the Lord should shorten those dayes no flesshe should be saued. But for the electes sake, whō he hath chosen he hath shortened those dayes. * And then, if ani man say to you lo here is Chryst: lo, he is there, beleue not. For false Christes and false prophetes shall ryse, and shall shewe miracles and wonders, to deceaue yf it were possible, euen the elect. But take ye hede: behold I haue shewed you all thynges before. * Moreouer, in those dayes, after that tribulation, the sonne shall waxe darke, and the mone shall not geue her lyght, and the starres of heauen shal fall: and the powers which che are in heauen, shall moue: * And then shall they see the sonne of manne commyng in the cloudes, with greate power and glorye. And then shall he sende hys aungels, and shall gather together his elect from the foure windes, from the ende of the earth, to the vttermost part of heauen.

C
mat. 24 b
luke. 27 c

mat. 24. c
Joel. 2. c
luke. 21 e

Dan. 7. c

* Learne a similitude of the figge tree when hys braunche is yet tender, and hath brought forth leaues, ye knowe that sommer is neare. Soo ye in lyke maner: when ye se these thynges come to passe: vnderstand, that he is nye euē at the dores. Verelye I say vnto you that this generation shall not passe, til these thynges be done. Heauē & earth shall passe, but my wordes shall not passe. But of that day & tyme knoweth no man: no not the aungels which are in heauen: nether the son himself saue the father onelye. * Take hede, watche & pray, for ye knowe not when the tyme is. * As a man which is gone into a straunge country, and hath left hys house and geuen hys substaunce to his seruauntes, and to euerye man his worke, and commaunded the porter to watche. Watche ye therefore, for ye knowe not when the maister of the house wil come, at euē, or at midnight whether at the cocke crowynge, or in the dawnyng: least if he come sodenly, he fynde you slepyng. And that I say vnto you, I say vnto all, watche.

D
mat. 24. d
luke. 21. f

mat. 24. d
luke. 21 e
mat. 25. b
luke. 19 b

¶ The. xiiii. Chapter.

After two daies was Easter and the dayes of swete breade. * And the hye priestes and ỳ scribes soughte howe they myght take hym by crafte, & put him to death. But they sayde: not in the feast daye, least anye besynes aryse amonge the people. * And whā he was at Bethania, in ỳ house of Simō the leper euen as he satte at meate, there came a woman hauynge an alablaster boxe of oyntment, called Narde, that was pure and costly: and she brake the boxe, & powred it vpon his head. And there were some that were not contēt with in them selues, and sayde: what nede this waste of oyntmente? For it myght haue bene solde for more then three hundred pence, & haue bene geuen vnto the poore. And they grudged agaynst her. And Jesus sayde let her alone, why trouble ye her. She hath done a good worke on me. * For ye haue poore with you alwayes: and whensoeuer ye wyll, ye may do them good: but me haue ye not alwayes. She hath done that she could: she cāe afore hand, to anoynte my bodye to the buryinge. Verelye I say vnto you: whersoeuer thys Gospell shalbe preached throwout ỳ whole world: this also that she hath done, shalbe rehearsed in remembraunce of her. * And Judas Iscarioth, one of the twelue wēt away vnto the hye Priestes, to betray him vnto them. When they herd that, they were glad, and promised that they would geue him money. And he sought, howe he myght conueniently betraye him. * And the first day of swete breade (when they offred Passeouer) hys disciples sayde vnto hym: where wylt thou that we go and prepare, that thou mayest eate the Passeouer? And he sendeth forth two of his disciples, and sayeth vnto them: Goo ye into the Citie, and there shall mete you a man bearyng a pitcher of water: folowe hym. And whyther soeuer he goeth in, say ye to the goo dman of the house

A
mat. 26. a
luke. 22 a

mat. 26. a
Jhō. 11 a

Den. 15

B
mat. 26 b
luke. 22 c
Jhō. 14 c

mat. 26 b
luke. 22 c

house, the mayster sayeth: where is the geest chamber, where I shall eate passeouer with my disciples? And he wil shewe you a great parlour, paued and prepared there make ready for vs, And his disciples went forth, and came into the citie, and founde as he had sayd vnto them: and they made ready the
¶ Passeouer. * And when it was nowe
mat.26,b euentyde he came with the .xii. And as
luk.22b they sate at borde and dyd eate, Jesus
sayde: verely I saye vnto you: * one of
John,13 you (that eateth with me) shall betray me. And they beganne to be sorye, and to say to hym one by one: is it I? And another said: is it I? He answered and sayde vnto them: It is one of the .xii. euen he that dyppeth with me in the platter. The sonne of man truly goeth as it is wrytten of hym: but wo to that man by whom the sonne of man is betrayed. Good were it for that man, if he had neuer bene borne. * And as
mar.16,e they dyd eate, Jesus toke bread, and
luke.13 b when he had geuen thankes he brake
1.cor.11. it, and gaue to them, and sayde. Take, eate, this is my body. And he toke the cup, and when he had geuen thankes, he toke it to them, & they all dranke of it, and he sayde vnto them: This is my blonde of the newe testament, which is shed for many. Verely, I say vnto you: I will drinke no more of the fruit of the vyne, vntyll that daye, that I drynke it newe in the kyngdome of
mat.26,c God. * And when they had said grace: they went out to mount Oliuet. And Jesus sayeth vnto them: All ye shalbe offended because of me this night. For
Zach,13, it is wrytten: * I wyll smyte the she-
mat.16,c perde, and the shepe shalbe scattered:
luke.22c But after that I am rysen agayne, I
John,13 will go into Galile before you. Peter sayde vnto hym: And though all men be offended, yet wil not I. And Jesus sayeth vnto hym: Verely I saye vnto the, that this daye, euen in thys nyght before the cock crowe twise, thou shalt denye me three tymes. But he spake more vehemently: no, yf I shoulde dye with thee, I wyll not denye thee.
D Lykewyse also sayde they all. * And
mat.26,d they came into a place which was named Gethsemany. And he saith to his disciples: Sit ye here whil I go aside and praye. And he taketh with hym, Peter and James & John, and began to waxe abasshed, and to be in an agony, and saieth vnto them: * My soule is mat.26d
heauy, euē vnto the death, tary ye here John,12
and watch. And he went forth a lytle and fell downe flat on the ground, and prayed that yf it were possyble, the houre myght passe from hym. And he
sayde: * Abba father, all thinges are mat.26.d
possible vnto the, take awaye this cup luke.22d
from me. Neuertheless, not that I will: but that thou wilt be done. And E
he came and founde them slepyng, and sayeth to Peter: Simon, slepest thou? Couldest not thou watch one houre? watch ye, and praye, lest ye enter into
temptation, the spirite truly is ready, mat.26d
but the flesshe is weake. * And agayne he went aside, and prayde, and spake the same wordes. And he returned, and founde them a slepe agayne. For their eyes were heauy: nether wyst they what to aunswere hym. And he came the thyrde tyme, and sayde vnto them, slepe hencefoorth, and take youre ease, it is ynough, the houre is come, beholde the sonne of man is betrayed into the handes of synners. Ryse vp
let vs go. Lo he that betrayeth me, is mat.26,e
at hand. * And immediatlye whyle he luke.22e
yet spake, commeth Judas (whyche was one of the twelue) and wyth hym a greate number of people with swerdes and staues from the hye Preastes and Scrybes and elders. And he that betrayed hym, had geuen them a generall token, sayinge: whosoeuer I do kysse, that same is he: take hym and leade him awaye warely. And as sone as he was come, he goeth strayghte waye to hym, and sayeth vnto hym. Master, Master, and kissed hym. And they layde their handes on hym, and toke hym. And one of them that stode by, drewe oute a swearde, and smote a seruaunt of the hye Priestes and cut of his eare. And Jesus answered & sayde F
vnto them: * ye be come out as vnto a mat.26,e
theefe with swearde & with staues, for luke.22,f
to take me, I was dayly with youe in

the temple, teachyng, and ye toke not me: but these things came to passe, that the Scriptures shoulde be fulfilled.
mat. 26.f Iho. 18b * And they all forsoke him, And ranne awaye. And there folowed him a certayne yong man, clothed in linnen vpō the bare, & the yong men caught hym, and he lefte hys lynnen garment, and
mat. 26.f luke. 22 f Iho. 18 fled from them naked. * And they led Jesus away to the hiest Priestе of al, & with him came all the hye Priestes and the elders, and the Scribes. And Peter folowed hym a greate waye of (euen tyl he was come into the palace of the hye priestе) and he sate with the
mat. 26.f seruauntes, and warmed him self at the fire. * And the hye priestes and all the counsell sought for wytnesse agaynste Jesu, to put hym to death, and founde none: For manye bare false witnes agaynst him but their witnesses agreed not together. And there arose certayne and brought false witnes agaynst him
mat. 26.f Iho. 2d sayinge. We herde hym saye: * I wyll destroy this temple that is made with handes, and within thre dayes I will buyld another, made without handes.
mat. 26.f But yet their witnesses agreed not together. * And the hye Priestе stode vp amongest them, and asked Jesus, saying: answerest thou nothing? How
math. 26 G is it that these beare witnes agaynste the? But he helde hys peace, and answered not hynge. Agayne * the hyest priestе asked him, and sayde vnto him. Art thou Christ the sonne of the blessed? And Jesus sayde I am. * And ye
mat. 26.f luke. 22 g Iho. 6 g shall se the sonne of man sitting on the ryght hande of power, and commynge in the clondes of heauen. Then the hie priestе rente hys clothes, and sayde: what nede we anye further witnesses? Ye haue hearde blasphemy, what thinke ye? and they all condēpned him to be worthy of death. And some beganne to spyt at hym, and to couer his face, and to beate him with fistes. and to say vnto him, Areade: And the seruauntes bofeted him on the face. And as Peter was beneth in ẏ palace there came one of the wenches of the hyest
mat. 26 g luke. 22 f priestе: and * when she sawe Peter warming him selfe, she loketh on him, and sayeth: wast not thou also with Jesus of Nazareth? And he denyed saying: I knowe him not nether wot I what thou sayest. And he went out into the porch, & the cocke crewe. And a damosel (when she sawe him) began agayne to saye to them that stode by: this is one of them. And he denyed it again. And anone after they that stode by, sayde agayne to Peter: surely thou art one of them, for thou art of Galile, and thy speache agreeth therto. But he beganne to curse, and to sweare, saying: I know not thys man of whō ye speake. And againe * the cocke crew mat. 26 g luke. 22 g and Peter remembred the worde that Jesus sayd vnto him: before the cocke crowe twyse, thou shalt deny me thre tymes. And he began to wepe.

¶ The .xb. Chapter.

A

AND anone in the dawynge mat. 27, luke. 23 Iho. 18
* the hye Preestes helde a counсell with the elders and the Scrybes, and the whole congregation, and bounde Jesus, and led hym awaye, and delyuered hym to Pilate. And Pilat asked him: art thou the kynge of the Jewes? And he answered, and saide vnto him: thou saiest it. And the hye priestes accused hym of many thynges. So Pilate asked hym agayne, saying: * Answerest thou nothyng? Beholde, howe many thynges mat. 27, luke. 23 they lay vnto thy charge. Jesus yet answered nothing, so ẏ Pilate maruey-led. At that feast Pilate dyd delyuer vnto thē a prisoner: whomsoeuer they wolde desyre. And ther was one that was named Barrabas, whyche laye bound with them ẏ made insurrection that had cōmitted murther. And the people called vnto him. & began to desire him, ẏ he wold do, accordyng as he had euer done vnto them. Pilat answered them saying: Wil ye that I let lose vnto you the kyng of the Jewes? For he knewe, that the hye priestes had delyuered hym of enuye. But the hye priestes moued the people, that he
B should rather delyuer Barabas vnto them. Pilate answered agayne, & sayd mat. 27 luke vnto them: * What wyll ye then that

A

luke,23 e I do vnto hym, whom ye call the kyng of the Iewes? And they cryed agayn: crucifye him. Pilate sayde vnto them. what euyl hath he don. And they cried the more feruently. Crucify hym. And so Pilate willing to content the peo-
mat,27,f ple, * let lose Barrabas vnto the, & deliuered vp Iesus (whē they had scourged him) for to be crucified. And the souldyers lede hym awaye into the common hall, and called togither the whole multitude, & they clothed hym with purple, & they platted a crowne of thornes, and crowned him withal, and began to salute him: Hayle kyng of the Iewes. And they smote hym on the head with a rede & dyd spyt vpon hym and bowed their knees and worshipped him. And when they had mocked hym, they toke the purple of hym, and put his owen clothes on him, & led him
mat,27,d out, to crucifie him. * And they cōpelled one that passed by called Simon of
luke,23 d Syrene (the father of Alexander and Rufus) which came out of the fielde,
mat.27,d to beare his crosse. * And they brought
C hi to a place named Golgatha (which is yf a man interprete it: the place of dead mens sculles) and they gaue him to drinke, wyne myngled with myrre, but he receaued it not. And when they
mat,27,d had crucified him * they parted his gar
psal,22,d mentes, castynge lottes vpon them, what euery man shoulde take. And it was about the third houre, & they crucified hym. And the tytle of hys cause was writtē: The kyng of ỹ Iewes.
mat,27,d * And they crucified with hym two
luke,23 d theues: the one on the right hand, & the other on hys lefte. And the scrypture
Esa,53 d was fulfilled which sayeth: * he was
mat,27,d counted amōg the wicked. * And they
* mat,27 that went by, rayled on him: wagging
luke,23,f their heades, & saying. A wretch: thou that destroyest the temple, & buildest it in thre dayes: saue thy selfe, and come downe from the crosse. Lykewise also mocked him ỹ hye priestes among the scribes with the Scribes and sayde, he saued other men, hym selfe he cannot saue. Let Christ the kyng of Israell defende nowe from the crosse, that we may se and beleue. And they that were crucifyed with hym checked hym also. mat,2,7 c
* And when the sixt houre was come, luke,25,f
darknes arose ouer all the earth, vntyll the nynthe houre. And at the nynthe 28
houre Iesus cried with a loude voyce saying: Eloi/Eloi/lamazabathani.
whyche is (if one interprete it) * my mat.27.f
God, my God, why hast thou forsaken psal,21.a
me? And some of them that stode by, D
when they harde that, sayd: beholde, he calleth for Helias. * And one ran, and fylled a sponge full of viniger, and put mat, 27,f
it on a rede, and gaue hym to drynke, saying: let him alone, let vs se whether Helias wil come and take him downe. But Iesus cryed with a loude voyce, and gaue vp the goost. * And the vaile mar.27,f
of the temple, dyd rente in two peces, luke.23 g
from the toppe to the bottome. * And mat,27,f
when ỹ centurion (which stode before luke.23 g
him (sawe that he so cried, and gaue vp the goost, he sayd: truly this man, was the sonne of God. * There were also mat,27,f
wemen a good way of, beholding him luke,23 g
amonge whom was * Mary Magdalene, and Mary the mother of James mat,27,g
the lytle and of Joseph, and Mary Salome * (which also when he was in Luke,8 a
Galile had folowed him and ministred vnto him) and many other women, which came vp with him vnto Jerusalem. And nowe when the euen was come (because it was the day of preparing that mat,27,g
goeth before the Sabboth) * Joseph luke,23 g
of the citie of Aramathia, a noble coun John,19
seller which also loked for the kyngdome of God, cam and went in boldly vnto Pilate, and begged of him the body of Jesu. And Pilate marueyled, that he was alreadye dead, and called vnto him the Centurion, and asked of hym, whether he had bene any whyle dead. And when he knewe the trueth of the Centurion, he gaue the body to Joseph. And he bought a linnen cloth, and toke hym downe, and wrapped hym in the lynnen cloth, and laide him in a sepulchre, that was hewen out of the rocke. * and rolled a stone before luke,23 c
the dore of the sepulchre. And Marye Magdalene and Mary Joseph beheld where he was layde.

¶ The xvi. chapter.

AND when the Sabboth was past, Mary Magdalene, and Marye Jacob, and Salome, brought swete odours, that they myghte come, and anoynte hym. mat.28,a
* And early in the mornyng, the first luke.24.a
daye of the Sabboth, they came vnto Joh.20.a
the Sepulcher, when the sunne was rysen. And they sayde amonge them selues: Whoo shall rolle awaye the stone from the doze of the Sepulcher? And when they loked, they sawe how that the stone was rolled awaye, foz it was a very great one. And they went into the sepulchze, and sawe a younge man sittyng on the ryght side, clothed in a longe whyte garmente, and they mat.28.b
were afrayde. * And he sayth vnto the luke.24.a
be not afrayd: ye seke Jesus of Naza- B
reth, which was crucified. He is risen, he is not here. Behold, the place wher they had put him. But go your waye, and tell his disciples, and Peter, that he goeth before you into Galilie: there shall ye se him, as he sayd vnto you. mat.28.a
* And they went out quickely, & flede luke.24.e
from the sepulchze. Foz they trembled and were amased. Neyther sayde they any thing to anye man, foz they were afrayde. ✠ When Jesus was rise early the first day after the Sabboth, luke,24.a
* he appeared first to Marye Magdalen, out of whom he had cast seuē deuiles. And she went, and told thē that were with him, as they mourned and wept. And they, whā they hard that he was luke,24.b
alyue, and had appeared vnto her, beleued it not. * After that appeared he vnto two of them in a straunge fygure, as they walked, and went into the coū trey. And they went and told it to the remnaunt. And they beleued not these also. ✠ ✠ After warde he appeared vnto the leuen as they satte at meate: and cast in their teeth their vnbeleefe, and hardnes of hert: because they beleued not them which had seene that he was rysen agayne from the deade. And he mat.28.d
sayd vnto them: * Go ye into all the D
worlde and preache the Gospell to all creatures, he that beleueth and is baptised, shalbe saued. But he that beleueth not, shalbe dampned. And these tokens shall folowe them that beleue. actes.8b.
* In my name they shall cast oute deuyls, they * shall speake with newe tongues, they shall dryue away serpētes. And if they drynke anye deadelye thyng, it shall not hurte them. They shall laye their handes on the sicke, & they shall recouer. So then, when the Lorde had spoken vnto them, he was receaued into heauen, & is on the right hande of God. And they went foxthe, and preached euery where: the Lorde worckyng with them, * and confirming the worde with miracles folowing. 16.b.20.c actes.7.a and.29.b luke,10 and.23,b luke.24.g actes.1.b Heb.2.a

¶ The ende of the Gospell of Saynt Marke.

The Gholspell of Saynct Luke.

FOr as muche as manye haue taken in hande, to set forth the declaration of those thynges, which are moost surelye to be beleued among vs, euen as they delyuered them vnto vs, whiche from the begynnyng sawe thē with their eies, and were ministers of the things that they declared: I determyned also as sone as I had searched out diligentlye all thynges from the begynnyng) that then I would wryte vnto the, good Theophilus: ỳ thou mightest knowe the certenty of those thinges where of thou hast bene informed.

¶ The fyrst Chapter.

THere was in the I
dayes of Herode the kynge of Jurye a certayne Preste named Zacharias * of 1.Pe.25
the course of Abia. And hys wyfe was of the daughters of Aaron: and her name was Elizabeth: they were both ryghteous before God, and walked in all the lawes and ordynaunces of

the Lord, that no man could find faute with them. And they had no child, because that Elizabeth was barren, and they bothe nowe well stryken in age. And it came to passe, that whan Zachary executed the Priestes office before God, as his course came (accordyng to the custome of the priestes office) his lot fell to burnt incense: And Exo.30b Ecclus.9.b he went into the temple of the Lord, and the whole multitude of the people were with out in prayer, while the incense was a burnynge. And there appeared vnto him an aungell of ỹ Lord standyng on the ryght syde of the aulter of incense. And when Zacharyas sawe hym, he was abashed, and feare B came on him. But the aungell sayd vnto him: feare not Zachary, for thy prayer is harde. And thy wyfe Elizabeth shall beare the a sonne, and thou shalte call his name Jhon, & thou shalt haue ioye and gladnes, and manye shall reioyce at hys byrth. For he shalbe great in the syght of the Lorde, & shal nether dryncke wyne, nor strong drinke. And he shalbe fylled with the holye Ghost, euen from his mothers wombe: and many of the chyldren of Israell shall tourne to their Lorde God. And he shall goo before him in the spirite and Mat.11 power of + Helias to tourne the harts of the fathers to the chyldren, and the vnbeleuers to the wysedome of the iust men, to make ready a perfecte people for the Lorde. And zacharias sayd vnto the aungell: by what token shal Gen.17c and.18.b I knowe this? For + I am olde, and my wyfe wel stryken in yeares. And the aungell aunswered, and sayd vnto hym. I am Gabriell, that stande in the presence of God, and am sente to speake vnto thee: & to shewe the these glad tydynges. And behold, it shal cõe to passe, that thou shalt be dom and not be hable to speake, vntyll the day that these thynges be performed, because thou beleuedst not my wordes whych shalbe fulfylled in their season. And the people wayted for zacharias: and merueyled that he taryed in the temple. And when he came out he coulde not speake vnto them. And they perceaued that he hadde seene a vysion in the temple. And he beckened vnto thẽ, and remayned speachelesse. ✠ And it fortuned, that as soone as the dayes of his office were oute, he departed into hys owne house. And after those dayes, hys wife Elizabeth conceaued, and hyd her selfe fyue monethes, sayinge: This wise hath God dealt with me, in the dayes wherin he hath loked on me, to take from me my rebuke among men. And in the sixt moneth the aungell Gabriell was sent from God vnto a citie of Galilie, named Nazareth, to a virgin spoused to a manne, whose name was Joseph, of the house of Dauid, and the virgins name was Mary. And the aungell wente in vnto her, and sayde. Hayle full of grace, the Lorde is with the: blessed art thou amonge women. whẽ she sawe hym, she was abashed at his saying: & caste in her mynde, what maner of salutation that shoulde be. And the aungell sayde vnto her: feare not Marye: for thou hast found grace with God. Be- Esay.7c holde, + thou shalte conceaue in thy Mat.1.c wombe, and beare a sonne, and + shalt luke,2,c, cal his name Jesus. He shalbe great & shalbe called the sonne of the hyest. And the Lord god shal geue vnto him the seate of his father Dauid. + and he Esay,9,b shall raygne ouer the house of Jacob Dani,7b for euer, and + of hys kyngdome there Mich,4c shalbe none ende. Then sayde Marye D vnto the aungell: Howe shal this be, seynge I knowe not a man? And the aungell aunswered, and said vnto her: The holye Ghost shall come vpon the and the power of the hyest shall ouershaddowe the. Therefore also that holy thyng whyche shalbe borne, shalbe called the sonne of God. And beholde, thy cosen Elizabeth, she hath also conceaued a sonne in her age. And thys is her syxt moneth, whych was called ba- zacha,8,b ren: for + with God shall nothynge be mat,19,a vnpossyble. And mary sayde: beholde mar,10,b the handemayden of the Lorde, be it luke,18a vnto me according to thy worde. ✠ And the aungell departed from her. ✠ And Marye arose in those dayes, and wente into the mountaines with hast

into the cytie of Iewry, & entred into the house of Zacharye, and saluted Elizabeth. And it fortuned, that whan Elizabeth harde the salutation of Mary, the babe sprang in her wõbe
E And Elizabeth was fylled with the holy ghost, and cried with a loud voice and sayde: Blessed arte thou amonge women, and blessed is the frute of thy wombe. And whence happened thys to me, that the mother of my Lorde shoulde come to me? For lo, as soone as the voyce of thy salutation sounded in myne eares, the babe sprange in my wombe for ioye. And blessed art thou that hast beleued: for those thynges shalbe perfourmed, which were tolde thee from the Lorde. And Mary said.
Esay. 16 * My soule magnifieth the Lord. And my spirite hath reioysed in God my sauyour. ✠ For he hath loked on the lowe degree of hys handmayden: for lo, nowe from henceforth shal al generations call me blessed. Because he ỳ is myghty, hath done to me gret thinges, and holye is his name. And his mercy is one them that feare him, from generation to generatiõ. He hath shewed strength with his arme, he hath scattered them that are proude in the
1. Reg. 2 ymagination of their heart. * He hath
Eccle, 10 putte downe the myghtye from their seates, and exalted them of low degre. He hath filled the hungry with good thynges: and sent away the rych emptye. He hath helped his seruaunt Israell, in remembraunce of hys mercy.
Gen. 22c * Euen as he promised to oure fathers Abraham, and to his seede for euer.
And Mary abode with her aboute a three moneth, and returned againe
F to her own house. ✠ Elizabethes time came that she shoulde be delyuered, & she broughte forth a sonne. And her neyghbours and her cosens hard how the Lorde had shewed greate mercye vpon her, and they reioysed with her.
Gen. 17. And it fortuned that in the eyght day,
and. 21. a they came * to circumcise the child: and
leuit. 12a called hys name Zacharias, after the name of hys father. And his mother answered and sayd: not so but he shalbe called Iohn. And they made signes to hys father, howe he woulde haue hym called. And he asked for writing Tables, and wrote, saying: his name is Ihon. And they maruciled al. And his mouth was opened immediately, and his tongue also, and he spake, and praysed God. And feare came on al thẽ that dwelt nye vnto thẽ. And all these sayinges were noised abroad through out all the hill countre of Iurie: and all they that harde them layd them vp in their hartes, saying: What maner of childe shall this be? And the hande of the Lord was with him. And his father Zacharias was fylled wyth the holye Ghost, and prophesyed sayinge:
Psa. 13 Praysed be the Lorde God of Israel, for he hath visited and redemed hys people. ✠ And hath raysed vp * an horn of saluatiõ vnto vs, in the house of his seruaunt Dauid. Euen as he promysed by the mouth of his holy prophets which were sens the worlde begamne.
G That we should be saued from oure enemies, and from the handes of al that hate vs. That he would deale mercyfully with our fathers, and remember
Gene. 2 his holy couenaunt. * And that he woulde performe the othe, whiche he sware to oure father Abraham, for to
Esay. 9. geue vs. That we be deliuered oute of the handes of our enemies, myghte serue hym without feare, all the dayes of our lyfe, in suche holynes and righteousnes as ar accept before him. And thou child shalte be called the Prophet of the hiest: for thou shalt go before the face of the Lord, to prepare his waies: to geue knowledge of saluation vnto hys people for the remission of synnes.
Esay. 9. Through the tender mercye of oure
mat. 4. God, wherby the day sprynge from an hye hath vysyted vs. To geue light to them that syt in darkenesse and in the shadowe of death, to guyde oure feete into the way of peace. And the chylde grewe and waxed stronge in spirite, and was in wyldernes, tyll the daye came, when he should shewe him selfe vnto the Israelites.

¶ The. ii. Chapter. ✠

And

AND it chaunsed in those dayes: that there wente oute a commaundemēt from Augustus the Emperour, that all the worlde should be taxed. And this taxing was the first, and executed when Syrenius was leftenaunte in Syria. And euery man went vnto his owne citie to be taxed. And Joseph also ascended from Galilie, out of a citie called Nazareth, into Jewry: vnto * the
1.Re.20 citie of Dauid, which is called Bethleem, because he was of the house and lynage of Dauid, to be taxed wt Mary his spoused wife, which was with child. And it fortuned that whyle they were ther, her time was come that she
B should be deliuered. And she brought forth his first begotten sonne, & wrapped him in swadlynge clothes, & layde hym in a maunger, because there was no rowme for them in the ynne. And there were in the same region of shepperdes, watchyng and keppynge theyr flocke by night. And lo, the aungell of the Lorde stode harde by them, and the brightnes of the Lorde shone rounde about them, and they were sore afraid. And the aungell sayde vnto them: Be not afrayd. For beholde, I bryng you tydynges of great ioye, that shal come to al people: for vnto you is borne this day in the citie of Dauid, a Sauyoure which is Chryst the Lorde. And take this for a sygne: ye shall finde the child wrapped in swadling clothes, and layed in a maunger. And strayghte waye there was with the aungell a multytude of heauenly sowdyers, prayesynge God: and sayinge: Glorye to God on hye, and peace on the earth, and vnto men a good will. And it fortuned, as soone as the aungels were gone away
C from them into heauen. The shepeherdes sayde one to another: let vs go nowe euen vnto Bethleem: & se this thinge that we heare say is happened, which the Lord hath shewed vnto vs. And they came with hast, and founde Mary and Joseph and the babe layde in a Maunger. And when they hadde sene it, they published abroade the saying: whych was told them of ỹ child.

And al they that harde it, wondred at those thinges which were tolde them of the shepeherdes. But Mary kept al those sayinges, and pondered them in her harte. And the shepeherdes retourned, prayesynge and laudyng God for all the thynges that they had hearde and seene, euen as it were tolde vnto thē. 30

And whē ỹ eyght day was come that the childe shoulde be * circumcised * hys name was called Jesus * whyche was named of the aungel, before he was conceaued in the wombe. Gene.17 *mat.1,c *luke.1 c

And when the time of their purification * (after the lawe of Moyses) was come they brought him to Jerusalem, to present hym to the Lorde (as it is written in the lawe of the Lorde * euery manchild that first openeth the matrix, shalbe called holy to the Lord) and to offer (as it is sayde in the lawe of the Lorde) a payre of turtledoues, or two young pygyons. And beholde there was a manne in Jerusalem whose name was Simeon. And the same manne was iust and godlye, and loked for the consolatyon of Israell, and the holye Ghost was in him. And an aunswere hadde he receaued of the holye Ghoste, that he shoulde not see death, excepte he fyrste sawe the Lorde Chryste. And he came by inspyratyon into the temple. And when the father and mother broughte in the childe Jesus: to do for hym after the custome of the * lawe, then toke he hym vppe in hys armes, and prayesed God and sayde: Lorde, nowe lettest thou thy seruaunte departe in peace, accordyng to thy promyse. For myne eyes haue seene thy saluatyon: which thou hast prepared before the face of all people. * A lyghte to lyghten the Gentiles, and the glory of thy people Israell. And hys father and mother mercuyed at those thynges whyche were spoken of hym. And Simeon blessed them and sayde vnto Marye hys mother: beholde, thys childe is set to be the fal and vprysing agayne of manye in Israell, and for a sygne whyche is spokenne agaynste.

Exod.13 and.22.b Num.8c

Leui.22.b

Esa.49b actes.13

And

And moreouer, the sweard shal pearce thy soule that the thoughtes of many hartes maye be opened. And ther was
F a prophetise, one Anna, the daughter of Phanuell of ẏ tribe of Aser: which was of a great age, and had liued with an husbande. vii. yeares from her virginitie. And she had bene a widowe about. iiii. scoze and. iiii. yeare, whyche departed not from the temple but serued God wyth fastynges and prayers nyght and daye. And she came forthe that same houre, and praysed the Lord, and spake of hym, to all them that loked for redemption in Jerusalem. And when they hade perfourmed all thynges accordynge to the lawe of the Lorde, they retourned into Galile, to
1. Reg. 2 theyr owne citie Nazareth. And * the chylde grewe, and waxed stronge in spirryte, and was fylled with wysedome, and the grace of God was with hym. ✠ And hys father and mother
Exo. 12 c went to Jerusalem euerye yeare
23. b. E 34 at the feaste of Easter. ✠ And when he
leui. 23. a was. xii. yeare olde, they went vp to
G Jerusalem after the custome of the feaste daye. And when they had fulfilled the dayes: as they retourned home, the childe Jesus abode still in Jerusalem, and his father and mother knewe not of it: but they suppoysinge hym to haue bene in ẏ company, came a dayes iozneye and sought hym amonge their kinsfolke & acquaintaunce. And when they founde hym not, they went backe agayne to Jerusalem, and sought him. And it foztuned that after. iii. dayes, they founde hym in the temple sytting in the myddes of the doctoures, heaerynge them, and poysynge them. * And
mat. 7. d. all that hearde hym, were astonied at
and. 13. g hys vnderstandynge and aunswers.
mar. 1. c, And when they sawe hym, they mar-
luke. 4. c. ueyled. And hys mother sayde vnto him: sonne, why hast thou thus dealte with vs? Beholde, thy father and I haue sought thee, sozowynge. And he sayde vnto them: howe is it that ye sought me? wyst ye not, that I muste
luke. 9. c. go about my fathers busynes? And
and. 18. c, * they vnderstode not that sayinge whyche he spake vnto them. And he went downe with them, and came to Nazareth, & was obedient vnto them. But hys mother kepte all these sayinges together in her hart. And Jesus prospered in wisdome and age, and in fauour with God and men. ✠

The. iii. Chapter. ✠

IN the fiftenth yere of the raigne of Tiberius the Emperour, Pontius Pilate beyng A
* Herode beinge Tetrarch of Galile. luke. 2
and his brother Philippe Tetrarch of Iturea and of the region of the Traconites, and Lisanias the Tetrarch of Abyline (when Anna and Cayphas were the hye priestes) the word of the Lorde came vnto John the sonne of Zacharias in the wildernes. And he came into al the coastes about Jordan mat. 3.
preachyng ẏ baptime of repentaūce mark. 1.
for the remission of synnes, as it is John. 1
writen in the booke of the wordes of Es. 40.
Esayas the prophete, sayinge: * The Jhon. 1
voyce of a cryer in the wildernes: prepare ye the waie of the Lord, make his mar. 3.
pathes straight. Euery valley shalbe mar. 1,
filled, and euery mountayne and hyll shalbe brought low. And thinges that be croked, shalbe made straight: and the roughe wayes shalbe made playne: and all flesshe shall see the saluation of B
God. Then said he vnto ẏ people, that were come forth to be baptised of him.
* O ye generation of vipers, who hath mat. 3.
taughe you to flye from the wrath to come? Bryng, foorth therefore due frutes of repentaunce, and begyn not to saye within youre selues: we haue Abraham to oure father. For I saye vnto you: God is able of these stones to rayse vp children vnto Abraham. Now also is the axe laid vnto ẏ trees rote: * euery tree therfore which bringeth not forthe good fruite is hewen mat. 3.
and. 7. c
downe, and cast into the fire. And the people asked him, saying: * what shall actes. 2
we do then? He answered and sayeth vnto them: He that hath two coates: let him part with him that hath none, and he that hath meat, let him do likewise. C
Then cam ẏ publicās also to be baptised, and

and sayd vnto hym: Master what shal we do? And he said vnto them: require no more, then that which is appointed vnto you. The souldiours likewise demaunded of him, saying: & what shal we do? And he sayd vnto thē: hurt no mā: nether trouble any man wrongfully: and be content with your wages. As the people were in a doubt, and al men mused in their hartes at John, whether he were very Christ, John answered and said vnto them al: * I baptise you with water, but one stronger then I shal come after me, whose shoe latchet I am not worthy to vnlose: he shall baptise you with the holye ghost and with fire: * which hath hys fanne in his hande, and will purge his floure and gather ỹ corne into hys barne: but the chaffe will he burne with fire that neuer shalbe quēched. And many other things in his exhortatō preched he vnto the people. * Then Herode ỹ Tetrarch (when he was rebuked of hym for herodias his brother Philippes wife, and for the cuylles whyche Herode dyd) added thys aboue all, and layed John in prison. And it fortuned that when all the people receaued baptime (and * when Jesus was baptised and dyd pray) the heauen was opened, and the holy ghost came downe in a bodely shape like a doue vpon him, and a voice came from heauen, whyche sayde: * Thou art my beloued sonne, in thee do I delyte. And Jesus hym selfe beganne to be about thirtye yere of age, so that he was supposed to be the sōne of Joseph: whyche was the sonne of Hely: which was the sone of Mathat: which was the sonne of Leuy: whych was the sonne of Melchi: which was the sonne of Janna: which was the sonne of Joseph: which was the sōne of Mattathias: which was the sonne of Amos: which was ỹ sonne of Naum: whiche was the sonne of Hesliye: whyche was the sonne of Nagge: which was the sonne Maath: whyche was the sonne of Matathias, whiche was the sonne of Semei: which was the sonne of Joseph: whych was the sonne of Juda: which was the sōne of Joanna: which was the sō of Rhesa: which was the sonne of Zorobabell: whiche was the sonne of Salathiell: which was the sonne of Nery: which was the sonne of Melchi: which was the sonne of Addy, whyche was the sonne of Cosam: which was the sōne of Helmadan: which was the sonne of Hir: whiche was the sonne of Jesu: whiche was the sonne of Helyezer: which was the sonne af Joiā, which was the sonne of Martha: which was the sonne of Leuy: which was the son of Simeon: which was the sonne of Juda: which was the sōne of Joseph which was the sonne of Jonā. which was the sonne of Heliachim: whiche was the sonne of Melcha: which was the sonne of Menā: whyche was the sonne of Mathatha: whyche was the sonne of Nathā: which was the sonne of Dauid, which was the son of Jesse which was the sonne of Obed, which was the sonne of Boos, which was the sonne of Salmon, which was the sonne of Naassā, which was the sōne of Aminadab: which was the sonne of Aron: which was the sonne of Esron: which was the son of Phares: which was the sonne of Juda: whiche was the sonne of Jacob: whiche was the sonne of Isaac: which was the sonne of Abraham: which was the sonne of Tharra: whyche was the sonne of Nachor: which was the sonne of Saruch: which was the sonne of Ragau: which was the son of Phalec: whiche was ỹ son of Heber: which was the son of Sala: which was ỹ son of Cainan: which was the sonne of Arphaxat whych was the sonne of Sem: which was the sonne of Noe: whyche was the sonne of Lameth. whyche was the sonne of Mathusala: whyche was the sonne of Enoch: which was the sonne of Jareth: whyche was the sonne of Malaleel: whyche was the sonne of Caynan: whyche was the sonne of Enos: whych was the sonne of Seth: whych was the sonne of Adam: which was the sonne of God.

mat.4.b. mar.1.a. Jhon.1.d
mat.3.b
mat.13.b mar.6.e.
mat.3.b. mar.1.b. Jhō.1.e
Esa.42.a
mat.13.g mar.4.a. luke.4.e Jhon.6.e

¶ The .iiii. Chapter.

Jesus

A IEsus beynge full of the holye ghost, returned from Jordan
math.4.a and * was led by the spirite
marc.1.b into wildernes, and was .xl. dayes tempted of the deuyll, And in those dayes did he eate nothynge. And when they were ended, he afterwarde hongred. And the deuyll sayde vnto hym: if thou be the sonne of God commaund this stone that it be bread. And
Dan.8.a Jesus aunswered hym sayinge: It is
mat.4.a, writte, * man shall not lyue by bread only, but by euery worde of God. And the deuyll toke him into an hye mountayne, and shewed hym all the kingedomes of the world, euen in the twink
B ling of an eye. And the deuyl said vnto him, all thys power will I geue thee euery whit, and the glorye of them: for they are delyuered vnto me, and to whosoeuer I will, I geue it. If thou therfore wilt fal downe before me and worshippe me, they shalbe all thyne. Jesus aunswered and sayde vnto him hence from me Satan. For it is writ-
Deu.6.c ten. * Thou shalt worship ỹ Lord thy
and.10.d God, and him onely shalt thou serue.
mat.4.b. And he carped him to Jerusalem, and set hym on a pinacle of the temple, and sayde vnto him: If thou be the sonne of God, cast thy selfe downe frō hence.
Psal.21 For it is writte * he shall geue hys
mat, 4.a. Aungels charge ouer the, to kepe thee, and in their handes they shall beare thee vp, that thou dashe not thy foote against a stone and Jesus aunswered,
Deu.6.c and sayde vnto hym, it is sayde: * thou
math.4.b shalt not tempte the Lorde thy God. And as sone as al the temptation was ended, the deuyll departed from hym for a season. ✠ And Jesus returned by the power of the spirite, into Galile, and there went a fame of him throwe-out all the region. And he taught in their synagoges and was commended
mat.13.g of all men. * And he came to Nazareth
mar.6.a. where he was noursed and (as hys custome was) he went into the synagoge on the Saboth daye, and stode vp for to rede. And there was delyuered vnto hym the booke of the Prophete
Esay.8.b Esayas. * And whē he had opened the booke, he founde the place where it was writte. * The spirite of ỹ Lord Esay.6
vpon me, because he hath anointed me, to preache the Gospell to the poore he hath sent me: to heale the broken herted, to preache deliueraunce to the captiue, and syght to the blynde: freely to set at liberte them that are bruised, and to preache the acceptable yeare of the
D Lorde. And he closed the booke, and gaue it agayne to the minister, and sate downe. And the eyes of all them that were in the synagoge were faistened on him. And he began to saye vnto them: thys daye is this scripture fulfilled in your eares. And all bare hym witnes * and wondred at the gracious wordes mat.7,
which proceaded out of hys mouth. ✠ mar,1,
and they sayde: Is not thys Josephs luke,2,
sonne? And he sayd vnto them: Ye wil vtterlye saye vnto me thys Prouerbe: Physition, heale thy selfe. ✠ Whatsoeuer we haue harde done in Capernaū, do ỹ same likewise here in thine owne countrey. And he sayd: Verely I saye
vnto youe: * No Prophete is accepted mat.13
in hys owne countrey. But I tell you mar.6.
of a trueth: * many wydowes were E
in Israell in the dayes of Helyas, 2.Re.7
when heauen was shutte thre yeares Jaco.5
and sixe monethes, whē great famishment was throughout all the lande. and into none of them was Helyas sent, saue into Sarepta beside Sidō,
vnto a woman that was a wydowe, 4.Re.
* And many lepers were in Israell in the tyme of Heliseus the prophet: and none of them was clensed, saupnge Naaman the Syrian. And all they in the Synagoge (when they herde these thinges) were fylled with wrath and rose vp, and thurste hym out of the cytye, and led hym euen vnto the edge of the hyll (whereō their citie was built) that they myghte caste hym downe
F headlinge. But he departed, and went hys way euen throwe the myddes of them. ✠ ✠ And came down to Capernaum, (a Cytie of Galile) and there taught thē on the Saboth daye. * And mat.7
they were astonied at his doctrine: for and.1
his preaching was in power. * And in mar.1
ỹ synagoge ther was a man which had mar.1
an vncleane spirit of a deuyll, and cried
with

with a loud voice, saying: let me alone, what hast thou to do with vs, thou Jesus of Nazareth? Art thou come to destroy vs? I knowe thee what thou art, euen the holy of God. And Jesus rebuked him saying: holde thy peace, & come out of him. And when the deuyl had throwen hym in the myddes, he came out of him, and hurt him not. And feare came on them all, and they spake amonge thē selues saying: what maner a thyng is this? For with authoritie and power he commaundeth the foule spyrites, and they come oute. And the fame of him was spred abroad throwoute euerye place of the countrey rounde aboute. ✠ ✠ And when he mat. 8. b. was risen vp and come out of the sinagoge mat. 1. c. he entred into Simons house. And Simons mother in lawe was taken with a greate feuer, and they made intercession to hym for her. And he stode ouer her, and rebuked the feuer, and the feuer lefte her. And immediatly she arose, and ministred vnto them. When the sonne was downe, all G they that had sicke, taken with diuers dyseases, brought them vnto him: and he layde his handes on euerye of them, mat. 1. a. and healed them. * And deuyles also mar. 1. d. came oute of manye, cryinge and sayinge: thou arte Chryste the sonne of God. And he rebuked them, and suffred them not to speake: For they knewe that he was Chryst. As sone as it was daye, he departed, and went into a deserte place, and the people sought him and came to hym, and kept hym that he shoulde not departe from them. And he sayde vnto them: I must preache the kyngedome of GOD to other cytyes also. ✠ For therfore am I sente. And he preached in the sinagoges of Galile.

The. v. Chapter

A IT came to passe that (when the people preassed vpon hym to heare the worde of God) he stode by the lake of Gene- mat. 4. a. zareth; * and sawe two shyppes stand by the lake syde, but the fyshermen were gone out of them, and were washyng their nettes. And he entred into one of the shyppes, (whyche pertayned to Simon,) and prayed hym that he would thurst out a lyttle from the lande. And he sat downe, & taught the people oute of the shippe. When he had lefte speakynge, he sayde vnto Simon: Launche out into the depe, and let slyppe youre nettes to make a draught. And Simon aunswered and sayde vnto hym: Master, we haue laboured all nyght, and haue taken nothynge Neuertheiesse, at thy cōmaundement I wyll loose forth the nette. And when they hadde thys done, they incloſed a greate multitude of fyshes. But their nette brake, and they beckened to theyr felowes (whiche were B in the other shippe (that they shoulde come, and helpe them. And they came: and fylled bothe the shyppes that they soncke agayne. When Symon Peter sawe thys, he fell downe at Jesus knees, sayinge: Lorde go from me, for I am a sinfull man. For he was astonyed, and all that were with hym, at the draughte of fyshes, whyche they had taken: and so was also James and John ỹ sonnes of Zebede, whych were parteners with Symon. And Jesus sayde vnto Symon: feare not, from henceforth thou shalt catch men. And they brought the shippes to land, mat. 4. b. * and forsoke all, and folowed hym. ✠ E * And it fortuned that when he was mat. 8. a. in a certayne citie: Beholde, ther was mar. 1. d. a man full of leprosie, and when he had spyed Jesus, he fell flatte on hys face, and besought hym, sayinge: Lorde yf thou wilte thou canst make me cleane. And he stretched forth hys hande, and touched hym saying: I will, be thou cleane. And immediatlye the lepprosye departed from him. And he charged him that he should tell no man: but go (sayth he) * and shewe thy selfe to the leui. 14. a. priestе, and offer for thy clensing accordyng as Moses cōmaunded for a witnes vnto them But so much the more went ther a fame abrod of him, & much

peopls

people came together to heare, and to
be healed of him cō their infirmities.
And he kept him out of the way in the
D wildernesse, and gaue himselfe to pray-
er. ✠ And it happened on a certayne
daye that he taught, and there sate the
Pharyses and doctours of the lawe,
which were come out of al the townes
of Galile and Jewry, and Jerusalem.
And the power of ỹ Lord was present,
mat. 9. a. to heale thē. * And behold, mē brought
in a bed, a man which was takē with a
palsey and thei saught meanes to bring
him in, and to lay him before him. And
when they coulde not fynde on what
syde they might bryng him in (because
of the preasse) they went vpon the top
of the house and let him downe throw
the tilinge, bed and all, euen in ỹ mydes
E before Jesus. When he sawe their
fayth he said vnto him: man thy sinnes
are forgeuen thee. And the Scribes &
the Pharises began to thinke, saying:
what felowe is this, which speaketh
mar. 2. c. blasphemie? * who can forgeue sinnes
Esa. 43 d but God only? But when Jesus per-
and. 44. d ceaued their thoughtes, he answered,
and sayde vnto them: what thinke ye
in your hertes? whether is it easyer to
mat. 9. a. saye thy synnes be forgeuen thee, or to
mark. 2 c saye ryse vp, and walke? * But that ye
Acts. 2. a may knowe that the sonne of man hath
and 9. f. power to forgeue synnes on earth, he
saide vnto the sicke of the palsey: I say
vnto thee: arise, take vp thy bed, and go
vnto thy house. And immediatlye he
rose vp before them, and toke vp hys
bed (wheron he laye) and departed to
his owne house praysynge God. And
they were al amased, and they gaue the
glory vnto god. And were filled with
F feare, sayinge: we haue sene straunge
mat. 9. a. thynges to daye. ✠ * And after this, he
mar. 2. b. went forth, and sawe a Publican na-
med Leuy, sittinge at the receite of cu-
stome, and he said vnto him: folow me.
And he left al, and rose vp, and folo-
wed him: And Leuy made him a great
feaste in hys owne house. And there
was a great companye of Publicans
and of other that sate at meate with
math. 9. a them. * And the scribes and Pharyses
mar. 2. b. murmured agaynst hys disciples, say-
inge: why do ye eate and drinke with luke. 7.
Publicans and sinners? And Jesus and. 15
answered and sayde vnto them: They
that are hole nede not the Phisicō: but
they that are sicke. I came not to call
the ryghteous, but sinners to repen- G
taūce. And they sayd vnto him: why math. 9
do the disciples of John fast often, and mar. 2.
pray, and the disciples of the Pharises
also: but thyne eate and drynke? He math. 9
sayde vnto them. * Can ye make the mar. 2.
childzen of the weddynge faste whyle
the brydegrome is with them? The
dayes will come, when the bridgrome
also shalbe taken awaye from them:
then shall they faste in those dayes. He
spake also vnto them a similitude. No
man putteth a pece of a new garment,
into an olde vesture, for if he do, then
breaketh he the newe, and the pece that
was taken out of the new agreeth not
with the olde. And no man powreth
newe wyne into olde bottels. For yf
he do, the newe wine will burste the
bottels and runne out it selfe, and the
bottels shall perishe. But newe wyne
must be put into newe bottels, & both
are preserued. No man also that drin-
keth olde wyne, straygght waye can a-
way with newe: for he sayeth the olde
is better.

¶ The .vi. Chapter.

It happened anone after prin- A
cipal Sabboth, that he went mat. 1
* throwe the corne fielde: and mar. 2.
hys dysciples plucked the
eares of corne, and dyd eate, and rub-
bed them in their handes. And cer-
tayne of the pharises sayde vnto them:
why do ye that which is not lawfull
to do on the Sabboth daies? And Je-
sus aunswered them, and sayde * Haue 1. Re.
ye not red what Dauyd dyd, when he
hym selfe was an hongred, and they
which were with him: howe he went
into the house of God, and dydde take
and eat the shewe-bread and gaue also 1. Re.
to them that were with hym: which Gro.
are not lawefull to eate, but for the B
* preastes only? And he said vnto thē: mat.
The sonne of man is Lorde also of the mar.
Sabboth daye. ✠ * And it fortuned in

another

another Sabboth also, that he entred into the Synagoge, and taught. And there was a man, whose right hande was dried vp. And the Scribes and Pharisees watched him, whether he would heale on ỹ Sabboth day, that they might finde how to accuse him. But he knew their thoughtes, & said to the man that had ỹ withered hand: Ryse vp, and stand forth in the myddes. And he arose and stod forth. Then sayde Jesus vnto them. I will aske you a question: whether is it lawfull on the Sabboth daies to do good, or to do euil: to saue ones life, or to destroy it? And he beheld them al in compasse and said vnto the man: Stretch forth thy hande. And he dyde so: * and hys Ro.13.b hande was restored againe as hole as Mat.12.a the other. And they were filled with Mar.3.c madnesse, and communed togither amonge them selues what they might do to Jesu. ¶ And it fortuned in those Mat.14.c daies * that he went out into a mountayne for to praye, and continued all € nyght in prayer to God. And assone as it was day, he called his disciples, Mat.10.a * and of them he chose .xii. whom also Mar.3.b he called Apostles. Symon whom he named also Peter, and Andrewe his brother. James and Jhon, Philip, and Bartholomew, Mathew, & Thomas, James the son of Alpheus and Simon which is called Zelotes and Judas James sonne, and Judas Iscarioth, the same that was the traitoure. ✠ And he came downe with them, and stode in the plaine field, & ỹ Mat.3.d company of his disciples * and a great Mar.3.a multitude of people (out of all Jewry Mat.4.b and Jerusalem, and from the sea coast Lyon.6.a * of Tire and Sidon) whiche came to heare him, and to be healed of their diseases, & they that were vexed with foule spirites and they were healed. And all the people preased to touche him, for there went vertue out of him and healed them all. And he lifte vp D his eies vpon the disciples, and said: Mat.5.a * Blessed be ye poore, for yours is the kingdom of God. Blessed are ye that hunger now, for ye shall bee satisfied. Blessed are ye that wepe nowe, for ye shall laughe. Blessed shall ye be when men hate you, and thrust you out of their company, & raile on you, and abhorre youre names as an euill thinge, for the son of mans sake. Reioyce ye in that day, & be glad: for behold, your reward is great in heuē. ¶ For thus dyd their fathers vnto the Amos.6a prophets. * But woe vnto you that are riche: for ye haue your cōsolation. Woe vnto you that are full, for ye shal hunger. Woe vnto you that nowe laugh: for ye shal waile and wepe. Woe vnto you when all men praise you: for so dydde their fathers to ỹ false prophets. But I saye vnto you whiche heare: Loue your enemies. Do good to thē which hate you. Blesse them that curse you. And pray for them which wrōgfully trouble you. And vnto him that smiteth thee on the one cheke, offer also the other. * And him that taketh Mat.5.k. away thy gowne, forbid not to take thy cote also. Geue to euery man that asketh of the. And of him that taketh away thy goods, aske them not again. * And as ye would ỹ men should do to Mat.7.b you, do ye also to thē likewise. * And Ecc.31.b ye loue them whiche loue you, what Tobi.4.c thank haue ye? For sinners also loue Mar.5.g their louers. And if ye doo good for them whiche doo good for you, what thanke haue ye? For sinners also do euen the same. And if ye lend to them of whō ye hope to receiue, what thāk haue ye? for sinners also lende to synners, to receiue suche like again. But loue ye your enemies, and do good, & lend, loking for nothing again: & your reward shalbe great, and ye shall be ỹ childzen of the hiest: for he is kynd vnto the vnkynd and to the euill. ✠ Be ye therfore mercyfull, as youre father Mat.7.a also is mercifull. * Judge not, and ye € shall not be iudged. Condemne not, & shall not be condemned. Forgeue, & ye shalbe forgeuen. * Geue, & it shall be Pro.12.d geuen vnto you, good measure & preſſed down, & shaken togither, and rūning ouer shal mē geue into your bosomes. * For with the same measure Mat.7.a that ye mete withal, shal other men mete Mar.5.c to you againe. And he put forth a si-

multitude vnto them: * Can the blinde
mat. 15 b leade the blinde? Do they not both fal
mat. 10. c into the ditche. * The disciple is not
Joh. 23 g above his master. Every man shall be
f perfect, euen as his maister is. * Why
Mat. 7. a seest thou a moate in thy brothers eie,
but consyderest not the beame ẏ is in
thyne awne eye? Either how canste
thou say to thy brother: Brother, let
me put out the moate that is in thine
eie, whē thou seest not the beame that
is in thyne own eie. Thou hipocrite
cast out the beame out of thine owne
eie first, and then shalt thou se perfitly,
to putt out the moate that is in thy
brothers eie. ✠ * For it is not a good
mat. 12, c tree, that bringeth forth euill fruite:
G neither is that an euill tree that bringeth forthe good fruit. For euery tree
is knowen by his fruit. For of thornes do not men gather figges, nor of
bushes gather they grapes. A good
man out of the good treasure of his
herte, bringeth foorth that whiche is
good. And an euill man, out of ẏ euil
treasure of his hert, bringeth forth ẏ
which is euyl. * For of the abundāce
of the hert his mouth speaketh. Why
mat. 12. c call ye me * Lord, Lord, and do not as
Psa. 40 d I bid you: Who soeuer cometh to me,
Mat. 7. b and heareth my sayinges, & dothe the
and. 15. b same, I will shewe you to whom he
is like; He is like a man which built
Mat, 7. d an house, and digged depe, & laide the
Jaco. 1. d foundation on a rocke: When the waters arose, the flood bet vpon ẏ house,
& could not moue it. For it was grounded vpon a rock. But he that heareth
and doeth not, is lyke a man ẏ without foundation builte an house vpon
the earth against which the flood did
beate, and it fell immediatly. And the
fall of that house was great.

The. vii. Chapter.

A When he had endded all his
sayings in the audience of ẏ
people * he entred into Capernaū. And a certain Cen-
Mat. 8. a turions seruant, which was dere vn-
Jhon. 4 f to him lay sicke, and was in perill of
death. And when he herd of Jesu, he
sent vnto him the elders of ẏ Jewes
beseching him that he would come, &
heale his seruāt. And when thei came
to Jesus, they besought him instātly
saying: He is worthy ẏ thou shuldest
do this for him. For he loueth our nation, & hath built vs a synagoge. And
Jesus went with them. And when
he was nowe, not far from that house
the Cēturion sent frends to him, say- Mar. 8
eng vnto him: * Lord, trouble not thy B
self: for I am not worthy, ẏ thou shuldest enter vnder my roofe. Wherfore
I thought not my self worthy to come
vnto thee: but say thou the word, and
my seruant shalbe whole. For I also
am a mā set vnder power, & haue vnder
me souldiors, & I say vnto one go, &
he goeth, and to an other come, and he
cōmeth: and to my seruant, doo this, &
he doth it. When Jesus herd this, he
merualled at him, & turned him about
and said to the people ẏ folowed him:
I say vnto you, I haue not found so
great faith, no not in Israel. And thei
that were sente, turned back home a- C
gain, & found the seruant whole that
had ben sick. ✠ And it fortuned after
this, ẏ he went into a citie whiche is
called Naim, & many of his disciples
went with him, & much people. Whā
he came nie to the gate of the citie: beholde, there was a dead mā caried out
which was the only sonne of his mother, & she was a widow, & much people of the citie was with her. And
whē the Lord saw her, he had cōpassion on her, & said vnto her: Wepe not.
And he came nye, & touched ẏ coffin:
and they that bare him, stode stil. And
he said: Yong man, I say vnto the, arise. And he ẏ was dead sat vp, and
began to speake. * And he delyuered 3 Re.
hym to his mother. And there came a 4 Re.
feare on them all. And they gaue the Actes
glorye vnto God, saying: * A greate and. 10
Prophete is risen vp among vs, and John.
God hath visited his people. ✠ And and. 6
this rumor of him wēt forth through
out all Jewry, & throughout all ẏ regiōs which lie roūde about. And the
disciples of John shewed hym of all mat. 1
these things. * And John called vnto
him two of his disciples, & sent thē to

Jesus

Jesus saying: Art thou he that shold: come: or shall we looke for an other? when the men were come vnto him, they said: Iohn Baptist sent vs vnto thee, saying: Art thou he that should come, or shall we watte for an other? And in that same houre he cured many of their infirmities and plages, & of euil spirits, & vnto many that wer blind he gaue sight. And he answered and said vnto them: Go your wape, & bring word again to Iohn what thinges ye haue sene & herd, how that the blind se, the halt go, the lepers are clesed, the deafe heare, the dead rise again to the poore is the glad tidinges preached, & happy is he which is not offended at me. And whē the messengers of Iohn were departed, he began to speake vnto the people cōcerning Iohn. What went ye out into the wildernes for to se? a reede shaken with the wynde? But what wēt ye out for to se? a mā clothed in soft raimēt? Behold, they which are gorgiously apparailed, & liue delicately are in kinges courtes. But what went ye forth to see? A prophet. Yea, I say to you, & more then a Prophet. This is he, of whome it is written: Behold, I sende myne aungell before thy face, which shall prepare thy way before thee. For I say vnto you amōg womens children, is there not a greatter Prophete then Iohn Baptist. Neuertheles, he which is lesse, in the kingdome of God is greater than he. And al the people, & the Publicans that heard him, iustified God, & were baptised with the baptisme of Iohn. But the pharises & lawyers despised the councel of God against them selues, and were not baptised of him. And the Lord said: Whervnto shal I liken the men of this generation: & what thing are they like? They are like vnto children sitting in the market place, and crying one to an other, & sayeng, we haue piped vnto you, & ye haue not daunced: we haue mourned to you, & ye haue not wepte. For Iohn Baptist came, neither eating bread, nor drinking wyne, & ye say, he hath the deuyll. The sonne of man is come, and eateth & drinketh, and ye say Behold a gluttonous man, and an vnmeasurable drinker of wine, a frēd of Publicans & sinners. And wisdome is iustified of all her children. And one of the Pharisees desired him that he wold eate with him. And he went in to the Pharises house, and sat down to meate. And behold, a woman in the citie (which was a sinner) as sone as she knew that Iesus sat at meat in the Pharisees houle, she brought an alabaster boxe of ointment, & stode at his fete behind hym weping, & began to wash his fete with teares, & did wipe them with the heares of her head, and kissed his fete, & anointed them with the ointmēt. Whē the pharise (which had bidden him) saw, he saide within him self, saying: If this man were a Prophet, he wold surely know who, & what maner of woman this is that touched him, for he is a sinner. And Iesus answered and sayd vnto hym: Simon I haue somwhat to say vnto thee. And he saide: Master, saye on. There was a certaine lender, whiche had two detters, the one ought fiue hundred pence, and the other fiftie. When they had nothing to paye, he forgaue them both. Tell me therfore, whiche of them will loue him most? Simon answered & said: I suppose that he to whom he forgaue moste. And he said vnto hym: Thou haste truly iudged. And he tourned to the woman, and sayde vnto Simon: Seest thou this woman? I entred into thine house, thou gauest me no water for my feete, but she hathe washed my feete with teares, and wiped them with the heares of her head. Thou gauest me no kisse but she, sence the tyme I cam in, hath not ceassed to kysse my feete. Myne heade with oyle thou dyddest not annoynte: but she hath annoynted my feete with oyntment. Wherfore I say vnto thee: Many synnes are forgeuen her, for she loued muche. To whō lesse is forgiuen, the same doeth lesse loue. And he sayde vnto her: Thy synnes are forgeuen thee. And they that sate at meate with him, beganne

to say within thē selues. who is this
which forgiueth sinnes also? And he
Mat.5.d said to the woman: ✠ Thy faith hath
saued the. Go in peace. ✠

¶ The. viii. Chapter.

A

AND it forthwith afterward ✠ he hym selfe also went thorough cities and townes
Luk.23d preching & shewing ✠ kingdom of God & the twelue with him.
And also ✠ certain women, which were healed of euill spirites & infirmities.
Mary whiche is called Magdalene,
(out of whom went seuen deuils,) &
Joanna the wife of Chusa Herodes
steward, & Susanna: and many other
whiche ministred vnto hym of their
substance. ✠ When much people were
gathered together, and were come to
mat.13b him out of all cities, he spake by a si-
Mar.4.a militude. ✠ The sower went out to
sowe his sede: and as he sowed, some
fell by the way side, and it was trodē
down, & the foules of the ayre deuoured it vp. And some fell on stones, & as
soone as it was sprong vp, it withered away, because it lacked moistnes.
And some fell among thornes, and the
thornes sprang vp with it, & choked
it. And some fell on good ground, and
sprang vp, and bare frute an hundred
fold. And as he said these thinges, he
B cried: He that hath eares to heare, let
mat.13d him heare. ✠ And his disciples asked
Mar.4.a him, saynge: What maner of similitude is this? And he said: Vnto you
is it geuen to know the secrets of the
kingdom of God: but to other by pa-
C say.7.c rables: that when they see, they shold
mat.13.d not se: ✠ & when thei heare, they shold
Mar.4.d not vnderstand. The parable is this.
Jhō.12f ✠ The sede is ✠ word of God. Those
Acts.28f that are beside the way, are they that
Ro 11.b heare, then cometh the deuill, and ta-
mat.13c. keth away the word out of their hertes least they shold beleue & be saued.
Mar.4.b They on the stones are they whiche
when they heare, receiue the woorde
with ioye, and these haue no rootes:
which for a while beleue, & in time of
temtation go away. And that which
fell among thornes, are they whiche
when they haue herd, go forth, & are
choked with cares & riches, & voluptuous liuing, and bringeth forth no
fruite. That whiche fell in the good
ground, are they, whiche with a pure C
and good hert heare the word & kepe Mat.4.
it, & bring forth fruite thorow pacience. ✠ ✠ No man when he lighteth Mar.4. and.11.
a candel, couereth it with a vessell, or
putteth it vnder a table, but setteth it mat.10
on a candelsticke, ✠ they which enter Mar.4
in, may see the light. ✠ Nothing is in Luk.12
secrete, that shal not come abrode. Neither any thing hid, that shall not bee
knowē and come to light. Take hede
therfore, how ye heare. For whosoe- mat.14
uer hath, to him shall be giuen: ✠ and.25
✠ And whosoeuer hath not, from him Mar.4
shalbe takē: euen that same, which he Luk.19
supposeth ✠ he hath. ✠ Then came to mat.12
him his mother, & his brethre, & could Mat.4
not com at him for preasse. And it was
told him, & said: Thy mother and thy
brethrē stand without, & wold se the
He answered & said vnto thē, My mother & my brethren are these, whiche
heare the word of god, & do it. ✠ And
it chanced on a certain day, ✠ he went
into a shyp, & his disciples also, and
he said vnto them: Let vs go ouer vnto ✠ other side of the lake: & they launched forth. But as they sailed, he fell
a sleape: ✠ and there arose a storme of Mat.8
wynde in the lake, & they were filled Mar.4
w water, and were in ieopardie. And
they cam to him, and awoke him, saying: Master, Master, we ar lost. Thē
he arose, and rebuked ✠ wind and the D
tempest of water, and they ceased, and
it ware calm. And he said vnto thē:
wher is your faith? They feared and
wōdred amōg thē selues, saing: What
thinke ye) is this? for he cōmandeth
both the windes and water, and they
obeye hym? ✠ ✠ And they sayled Mat.8
vnto the region of the Gaderenites, Mar.
which is ouer against Galile. And
when he went out to lande, there met
him out of ✠ citie a certain mā, which
had a deuill long time, & ware no clothes, neither abode in any house: but
in graues. When he saw Jesus & had
cried,

cried, he fell downe before him, & with
Mat. 8 d a loud voice said: * What have I to do
Mar. 5 a with thee Jesus, thou sonne of the
God most hiest? I beseeche thee torment me not: for he commaunded the foule spirite to com out of the mā. For oftentimes he had caught hym, & he was bound with chaines, & kept with fetters, and he brake the bandes and was caried of the fiend into wildernes. And Jesus asked him, saying what is thy name? And he said: Legion, because many deuils were entred into him. And they besoughte him, that he wold not cōmaund them, to go out into ỹ depe. And there was there, an heard of many swine, feding on an hill: and thei besought him, that he wold suffer them to enter into thē, and he suffered them. Then went the diuels out of the man, and entred into the swine. And the heard ran hedlong with violence into the lake, and were choked. Whē the heardmen saw what had chanced, they fled, & tolde it in the citie, and in the villages. And they came out to see what was done, and came to Jesus, and found the mā (oute of whom the diuells were departed) sitting at the feete of Jesus: clothed, and in his right mynd, & they were afrayde. They also which sawe it, told them by what meanes he (that was possessed of ỹ diuel) was healed. And all the multitude of the Gaderenites, besought him, that he would depart from them for they were taken
Mat. 8. d with great feare. * And he gate hym
Mar. 5 b vp into the shyppe, and returned back
F again. Then the man (out of whom the diuels were departed) besought him that he might be with him. But Jesus sente him away, sayinge: Go home again to thine owne house, and shew what thinges soeuer God hath done for thee. And he went his way and preached throughout all ỹ citie, what things soeuer Jesus had doone vnto him. And it fortuned that whan Jesus was com again, ỹ people receiued him. For they all waited for him.
Mat 9. d * And beholde, there cam a mā named
Mar. 5. e Jairus (& he was a ruler of the synagoge) and he fell downe at Jesus fete praying him, ỹ he wold come into his house, for he had but one doughter only, vpon a. xii. yere of age, & she laye a dyinge. But as he wente, the people thronged him. * And a womā hauing Mat. 9. e
an issue of blood. xii. yeres, which had Mar. 5. e
spent al her substance vpon physitiās, neither coulde bee holpen of anye,) cam behynd him, & touched the hēme of his raimēt: & immediatly her issue of blood stanched. And Jesus saide: Who is it that touched me? when euery man denied, Peter (& they ỹ were wer with him) said: Master, the people thrust the and vexe the, and sayest thou, who touched me? And Jesus sayde: Some body hath touched me. For I perceyue, that vertue is gone out of me. When the womā saw that she was not hid, she came trembling, and fell at hys feete, and tolde him before all the people, for what cause she had touched him, & how she was healed immediatly. And he said vnto her: Doughter, be of good cōfort * thy Mat. 9 b
faithe hathe saued thee, go in peace. Mar. 5 b
While he yet spake, there came one frome the rulers of the Synagoges house, which said to him: Thy doughter is deade, disease not the Mayster, G
when Jesus herd that worde, he an- Mat. 9 c
swered the father of the damosell. Mar. 5 d
* Feare not, beleue only, & she shalbe made whole. And when he came to ỹ house, he suffred no man to go in with hym, saue Peter, James, and John, and the father and mother of the maiden. Euery body wept, and sorowed for her. And he saide: Wepe not, The Jhō. 11 b
damsell is not dead, * but slepeth: And they laughed him to scorne, knowing that she was dead. And he thrust thē all oute, and caught her by the hande, and cried, saying: Maide, arise. And her spirite came againe, and she rose streight way. And he commaunded to geue her meate. And the father & the mother of her were astonied. But he warned them that they should tell no man what was doone.

¶ The. ix. Chapter.

A
mat.19 c
Mar.3 b
and.6.b
Luke.6 c
Mar.6 b
mat.10.a
Mar.1 b
mat.10 b
mar.1 3 a
Mat.6 b
B
mat.14 b
Mar.6 d
Jhon.6 a
C
mat.16 c
Mar. 8 c

JEsus called the .xii. togither and gaue them power & auctoritie ouer al diuels, & that they might heale diseases. And he sēt thē to preach ẏ kingdom of god, * and to heale the sick, & he said vnto them: Take nothig to your iorney, neither staffe nor scrip, neither bred, * neither money, neither haue two cotes: * and whatsoeuer house ye enter into, there abide, & thēs depart. And whosoeuer wil not receiue you, whē ye go out of ẏ citie, shake of ẏ very dust frō your fete, for a testimony against thē. And they departed & wēt throw ẏ tounes preching the gospell, & healing euery where. ✠ * And Herode ẏ Tetrarch herd of all ẏ was done by him, & doubted, because ẏ it was said of some, ẏ John was risē again from death: & of som, ẏ Helias had appered, & of some, ẏ one of ẏ old prophets was risen again. And Herod said: John haue I beheaded: but who is this, of whō I here such thigs: & he desired to se him And ẏ apostles returned, & told him all ẏ they had don. * and he toke thē, & wēt aside into a solitary place nye vn to ẏ citie ẏ is called Bethsaida. Whiche when the people knew, they folowed him: & he receiued them, & spake vnto thē of the kyngdom of god, and healed them ẏ had nede to be healed. And whē ẏ day began to wear away then came ẏ .xii. & said vnto him: send ẏ people away, ẏ they may go into ẏ towns & next villages, & lodge, & get meat: for we ar here in a place of wil dernes. But he said vnto thē: Geue ye thē to eate. And thei said: we haue no mo but .v. loaues, and .ij. fishes, except we shuld go and bie meate for all this people. And they wer about .v. M. mē. And he said to his disciples: Cause thē to syt down by fifties in a cōpany: and they did so, and made thē all to syt downe. And he toke ẏ fiue loaues & the fishes, & loked vp to heauen: & blessed thē, & brake, & gaue to ẏ disciples, to set before ẏ people. And they al did eat, & wer satisfied: & there was takē vp of ẏ remained to them, xii. baskets full of brokē meat. * And it fortuned, as he was alone praying, his disciples were w him, & he asked thē, saying: * who say the people ẏ I am? Thei answerd, & said: John Baptist. Some say Helias, & some say, ẏ one of ẏ old Prophets is risē. He said vnto them. But who say ye ẏ I am? Symō Peter answered, & said * thou art ẏ Christ of God. And he warned & cōmanded them, ẏ they shold tell no man ẏ thing, saying: * The son of mā must suffre many thinges: & be reproued of the elders, & of the hie prests & scribes, & be slain, & rise again ẏ third day. And he said to thē all, if any mā will come after me, let him deny him self, & take vp his crosse daily, & folow me. * For whosoeuer will saue hys life shal lose it. But whosoeuer doth lose his life for my sake, the same shal saue it. For what auātageth it a mā if he wyn ẏ whole world, & lose him self, or run in damage of himself? For * who so is ashamed of me, and of my wordes, of him shal ẏ son of man be ashamed, when he cōmeth in his maiestie, & in ẏ maiesty of his father, & of ẏ holy angels. I tell you of a truth: * there be some standing here, which shal not tast of deth, til they se ẏ kyng dō of god. * And it fortuned, ẏ about an. viii. days after these sayinges, he toke Peter & John & James, & wēt vp into a mountain to pray. And as he praied, the fashion of his countenāce was chāged, & his garmēt was whit & shone. And behoide, there talked w him two men, which were Moses & Helias, ẏ appered in the maiestie, & spake of his departynge, whyche he shold ende at Jerusalem. But Peter and they that were with hym, were heuy with sleape. And when they awoke, they sawe his maiestie, & two men stāding with him. * And it chāced, as they departed from him, Peter said vnto Jesus: Maister, it is good beyng here for vs. Let vs make also thre tabernacles, one for thee, and one for Moses, & one for Helias (& wyst not what he sayde.) whyle he thus spake, there came a cloude, & ouershadowed them, & they feared whā they

D
mat.16.
Mar.8.
mat.16.
Jhō.6,
mat.18.
and.20.
Mar.8.
9 d. & 10
Luk.17
and.18.
mat.16.
Jhō. 6.
Lu.18,
mat.10.
Mar.8
Lu.12,
mat.16.
Mar.8,
mat.17
Mar.9.
mat.17
mar.10

wers

were come into ỹ cloude. And there cam a voice out of the cloude, saying: ✠ This is my deare sonne, ✠ here him And as soone as ỹ voice was passe, Jesus was founde alone. And they kept it close: & tolde no man in those dais, any of these things which they had sene. ✠ And it chanced, that on the next day (as they came dowen from ỹ hill, muche people met him. And behold, a mā of the company cried out, sayeng: Master, I beseech thee behold mi son, for he is al that I haue, & se, a spyte taketh him, & sodenly he crieth, (& he knocketh) and teareth him that he fometh agayn, & with much paine departeth from him, whē he hath rēt him, and I besought thy disciples to cast him out, and they could not. Jesus answered & said: O faithles and croked nation, how e long shall I be with you, & shall suffer you? Bringe thy sonne hither. And as he was yet coming, the fiend rent him, and tare him. And Jesus rebuked the vncleā spyte, & healed the childe, & deliuered him to his father. ✠ And they were all amased at the myghtye power of God. But while they wondred euery one at all thyngs which he did, he said vnto his disciples: Let these sayengs sink dowen into your eares. For it will come to passe: that ✠ the sonne of man shalbe deliuered into the handes of mē. ✠ But they wist not what that word ment, & it was hid frō thē, that they vnderstode it not. And they fered to aske him of that saying. And there entred a thought among them, which of them should be the greatest. When Jesus perceiued the thoughte of their hearts: ✠ he toke a childe, and set him hard by him, & said vnto them whosoeuer receueth this child in my name, receueth me: ✠ And whosoeuer receiueth me, receiueth him that sent me. For he that is least amōg you all the same shalbe great. And John answered, & said: Maister, we sawe one castyng out deuils in thy name, & we forbad hym, because he followeth not with vs. And Jesus said vnto him: ✠ forbid ye him not. For he that is not against vs, is with vs. And it fortuned whē the tyme was come, that he shold be receiued vp, he set his face to go to Jerusalē, & sent messengers before him. And they wēt into a citie of the Samaritās, to make redy for him. And they would not receiue him, because his face was as though he wold go to Jerusalē. Whē his disciples James & John saw this, they said: Lord wilt thou that we commande fire to come dowen from heauen, & consume them, euē as Helias did? Jesus turned about, & rebuked thē, saying: Ye wote not what maner spyt ye are of. For ỹ son of mā is not cōe to destroy mēs iynes, but to saue thē. And they went to an other town. ¶ And it chāced, ỹ as they wer walking in ỹ way a certain mā sayd vnto him: ✠ I will folow thee, whither soeuer thou go: Jesus said vnto him: foxes haue holes, & birds of the aire haue nests: but the sonne of mā hath not where to lay his head. And he said vnto an other: folow me: & ỹ same said: Lord, suffer me first to go & bury my father. Jesus said vnto him: ✠ Let ỹ dead bury their dead: but go thou & preach ỹ kingdom of god. And another said: Lord ✠ I will folow thee: but let me first go bid thē farewell, which ar at my house. Jesus said vnto hym: No man that putteth his hāds to the plough, & loketh back is apt & mete for ỹ kingdom of god. ¶

The. x. Chapter.

After these thigs, the lord appointed other. lxx. (& two) also, & sēt them two & two before him into euery citie & place whither he him self wold come. Therfore said he vnto thē: ✠ The haruest is great, but ỹ labozers are few. Pray ye therfore ỹ Lord of ỹ haruest, to send forth labozers into his haruest. Go youre waies: Beholde, I send you forth as lābes amōg wolues. Beare no walet neither scrip, nor shoes, & ✠ salute no man by the way. ✠ Into what soeuer house ye enter, first say: Peace be to this house. And if ỹ sonne of peace be there, your peace shal rest vpon him: if not, it shal turne to you again. And in ỹ same house tary still, eating and

and drinking such as they geue. For
ꝑ labourer is worthy of his reward. ℞
B Go not from house to house: & into
whatsoeuer citie ye entre, & they re-
ceiue you, eate such thinges as are set
before you, and heale the sicke that ar
mat. 10 a therin, & say vnto them, the kingdome
of God is come nie vpon you. ✣ But
into whatsoeuer citie ye enter, and
they receiue you not, Go your ways
out into the stretes of the same, & say:
euen ꝑ very dust of your citie (which
cleueth on vs) do we wipe of against
you: Notwithstanding, be ye sure of
this, ꝑ the kingdom of god was come
nye vpō you. I say vnto you, ꝑ it shal
be easier in that day for Sodom, then
C for that citie. ✣ Wo vnto ꝑ Chorazin:
mar. 11 c wo vnto thee Bethsaida. For if the
miracles had ben done in Tyre & Sy
don, which haue ben don in you, they
had (a great while ago) repented of
their sinnes, sitting in heare clothe &
ashes. Neuertheles, it shall be easyer
for Tyre & Sidon, at the iudgement
than for you. And thou Capernaum
(which art exalted to heauen) shalbe
thrust downe to hell. ✣ He that hea-
mat. 10 b reth you, heareth me: & he ꝑ despiseth
Ihō. 13 c you, despiseth me: and he that despi-
seth me, despiseth hym that sente me.
And the .lxx. turned agayn with ioy,
saying: Lord, euen the very deuyls
are subdued to vs through thy name.
Esa. 14 c And he said vnto them: ✣ I saw Sa-
Apo. 16 b tan (as it had ben lightning) falling
Act. 28 b downe from heauen. ✣ Beholde, I
giue vnto you power, to tread on ser-
pentes, & scorpions, and ouer all ma-
ner power of the enemy, and nothing
shal hurt you. Neuertheless, in this
reioyce not, that the spirits ar subdu-
Phi. 4. a ed vnto you: but reioyce, that ✣ your
Apo. 17. names are written in heauen. That
D same hour reioyced Iesus in (ꝑ holy
mat. 11 d ghost, & said: I thanke thee, O father
✣ Lord of heauen and earth, that thou
hast hid these things from the wise &
prudent, & hast opened them vnto ba-
bes. Euen so father, for so it pleased
mat. 16 d thee. ✣ All things are giuen me of my
and. 18. d father. ✣ No man knoweth who the
mat. 11 d sonne is, but the father: and who the
father is, but the sonne, & he to whom
the sonne will shew him. And he tur- Ihō. 7 d.
ned to his disciples, and said secretly: and. 8. f.
✣ Happy are the eies, which see the mat. 13 d
thynges that ye see. For I tell you,
ꝑ many prophets and kings haue de-
sired to se those thinges which ye se,
& haue not sene them: & to heare those
things which ye heare, and haue not
heard them. And beholde, a certaine
lawyer stode vp, & tempted him, say-
ing: Maister, what shall I do, to in- E
herite eternal life? He said vnto him: mat. 22 d
What is writte in the law? How re-
dest thou? And he answered & sayde:
✣ Loue the lord thy God, with al thy
hert, and with all thy soule: and with Deu. 6. c
al thy strength, & with al thy mynd: mat. 22 d
and thy neighbor as thy self. And he mar. 12 c
said vnto him: Thou hast answered
right: This doo, and thou shalt liue.
But he willing to iustifie him selfe,
said vnto Iesus: And who is my ney
bor? Iesus answerd & said: A certain
mā descēded from Hierusalē to Hieri
co, & fell amōg theues, which robbed
hym of his raimēt, & wounded him, &
departed leauig him half dead. And it
chanced, ꝑ there cam downe a certaine
priest that same way, & when he saw
him, he passed by. And likewise a Le- F
uite, whē he went nie to ꝑ place, came
& loked on him, & passed by. But a cer
tain Samaritan, as he iourneyd, cam
vnto him: & when he saw him, he had
compassion on him, and went to, and
bounde vp his woundes, & poured in
oyle and wyne, and sette hym on his
owne beast, and brought him to a cō-
mon ynne, & made prouision for hym.
And on the morowe, when he depar-
ted, he toke out two pence, and gaue
them to the host, and sayd vnto him:
Take cure of hym, and whatsoeuer
thou spendest more, when I come a-
gayne, I wylle recompence thee.
Whiche nowe of these three, thinkest
thou, was neyghbor vnto hym that
fell amōg the theues? And he said: he
that shewed mercy on him. Then said
Iesus vnto him: Go, & do thou lyke- G
wise. ✣ It fortuned, ꝑ as they went,
he entred into a certain towne. And
a cer-

a certayne woman, named Martha, receaued him into her houſ. And this ſwomā had a ſiſter, called mary, whiche alſo ſat at Jeſus feete, and heard hys wozde. But Martha was combzed about much ſeruing, & ſtode and ſaid: Lozd doeſt thou noz care, that my ſiſter hath left me to ſerue alone? Bid her therfoze, that ſhe helpe me. And Jeſus anſwered, and ſayd vnto her. Martha, Martha, that art carefull, & troubled about many thinges, verely one is nedefull. Mary hath choſē the good parte, which ſhall not be taken awaye from her. ℣

ℭ The. xi. Chapter.

AND it foztuned as he was prayinge in a certaine place: when he ceaſſed, one of hys diſciples ſayd vnto him: Lozde teache vs to pray, as John alſo taught hys diſciples. And he ſaid vnto thē: whā ye pray, ſay: ✠ O our father whiche art in heauen, halowed be thy name. Thy kingdom come. Thy will be fulfylled, euen in erth alſo as it is in heuen. Oure daily breade geue vs this daye. And forgeue vs our ſyns. For euen we forgeue euery man that treſpaſſeth vs. And lead vs not into temptation. But deliuer vs from euyll. And he ſayd vnto them: ✠ if any of you ſhall haue a frende, and ſhall go to him at midnight, & ſay vnto him: Frend, lend me thze loaues, for a frēd of myne is come out of the waye to me, and I haue nothyng to ſet befoze hym, and he within anſwere, & ſaye: trouble me not, the doze is now ſhut, and my children are with me in the chamber. I can not riſe, and geue the. I ſay vnto you, though he wil not ariſe & giue him, becauſe he is his frēd: yet becauſe of his importunity he wil riſe, & geue him as many as he nedeth. And I ſay vnto you: ✠ aſke, & it ſhall be geue you. Seeke, & you ſhal fynde: knock, & it ſhalbe opened vnto you. For euery one that aſketh, receiueth: & he that ſeeketh, findeth: & vnto him that knocketh, ſhall it be opened. If the ſon that aſke bread of any of you, that is a father, will he geue hym a ſtone? Or if he aſke fiſhe, will he for fiſh geue him a ſerpent? Or if he aſke an egge, will he offer him a ſcorpion? If ye then being euill, can geue good giftes vnto your children, how much more ſhal your father of heauen geue the holy ſpirite to them that deſire it of hym. ✠ And he was caſtinge out a deuill, and the ſame was dōme. And when he had caſt out the deuill, the dōme ſpake, & the people wōdred. But ſome of them ſayde: ✠ he caſteth out deuyls thorowe Beelzebub the chief of the deuils. And other tempted, and required of him a ſigne from heauen. But he knowynge their thought, ſayd vnto thē: Euery kingdome deuided againſt it ſelfe, is deſolate: and one houſe doth fall vpon another. If Satan alſo, bee deuided againſt him ſelf, how ſhal his kyngdō endure? Becauſe ye ſay, that I caſte out deuils thorow Beelzebub. If I by the helpe of Beelzebub caſte oute deuils, by whoſe helpe do your children caſt thē out? Therfoze ſhal they be your iudges. But if I, with the finger of god caſt out deuils, no dout the kyngdome of God is come vpon you. ✠ when a ſtrong mā armed, watcheth his houſe, the thynges that he poſſeſſeth, are in peace. But when a ſtronger than he commeth vpon him, and ouercōmeth him, he taketh from him all his harneis (wherin he truſted) and deuideth his goodes. He that is not with me, is againſt me. And he that gathered not with me, ſcattereth abzoade. ✠ When the vncleane ſpirite is gon out of a man, he walketh thorough dzye places, ſeekyng reſt. And whē he findeth none, he ſaith: I wyl returne again vnto my houſe whens I cam out. And when he cometh, he findeth it ſwept and garniſhed. Thē goeth he, & taketh to him ſeuen other ſpirites wozſe then him ſelfe, & they enter in, and dwel there. And the end of that man is wozſe then the beginning. And it foztuned, that as he ſpake theſe thinges, a certaine woman of the cōpany lift vp her voice, and ſaid vnto him: Happy is the wombe that bare

Mat. 6 b
Mar. 6 b

Mat. 7 a
Joh. 16 f
Jaco. 1 a

Mat. 9 b
Mar. 7 b

Mat. 9 b
Mar. 3 b

mat. 12. c D

mar. 12 b

ethe and the cuppes which gaue thee sucke. But he sayde. Yee, happye are they ẏ heare the sword of God, & kepe it. ¶ When the people were gathered thicke together, he began to say: This is an euill nation, • they seke a signe, mat.12 c
and ther shalbe no signe geuen them, Mar.8 b
but ẏ signe of Jonas the Prophete. Joh.6. d
For as • Jonas was a sygne to the Jona.2 c
Ninuites, so shall also the sonne of man be to this nacion. • The queene
of the South shal rise at ẏ iudgment, 3 Re.10
with the men of this nacion, and con- 2 Par.9a
demyne thē: for she came from the vt- mat.11 b
most partes of the erth, to hear ẏ wis-
dom of Salomon. And behold, a gre-
ter then Salomon is here. The men
of Ninive shal rise at the iudgmente
with this nation, & shal condēne thē:
for they were brought to repentaūce,
by ẏ preaching of Jonas. And behold
a greater then Jonas is here. ¶ No
Mat. 5 b
Mar.4 b
Luke.8 c
mā lighteth a candel and putteth it in
a priue place, nether vnder a bushel,
but on a candelsticke, that they which
come in may se ẏ light. The light of Mat.6. c
the body is ẏ eie. Therfore yf thē thine
eye is single, al thy bodye also shalbe
full of light. But if thine eye be euil,
thy body also shalbe full of darkenes.
Take hede therfore that ẏ light whi-
che is in thee, be not darkenes. If all
thy body therfore be clere, hauyng no
part darke, thē shal it al be ful of light,
euen as whē a candel doeth light thee
with brightnes. ¶ And as he spake a
certain Pharise besought him to dine
with him, & Jesus went in, and sate
downe to meate. When the Pharyse
sawe it he marueiled, that he had not
first washed before dynner. And the
Lorde sayde vnto him: • Nowe do ye F
mat.23.c
Pharises, make clene the outsyde of
the cuppe, & the platter, but your in-
warde part is ful of rauening & wic-
kednes: Ye fooles, did not he (ẏ made
that whych is without) make that
which is within also? Neuertheles,
Esa.58 b
• giue almes of that ye haue, & behold,
al things are cleane vnto you. • But
mat.23.c
woo vnto you Pharisees, for ye tithe
mint & rew, and al maner herbes, and
passe ouer iudgmēt & ẏ loue of God.
These ought ye to haue done, and yet
not to leaue the other vndone. • Woo mat.23
vnto you Pharises, for ye loue the hy
permostes seates in the Synageges
and gretinges in the market. Woo vn-
to you Scribes & Pharises: ye hypo-
crites, for ye are as graues which ap-
pere not, and the mē that walke ouer
them, are not ware of the. Then an-
swered one of ẏ lawears, & said vnto
him: Master, thus saying: thou put-
test vs to rebuke also. And he sayde:
• Woo vnto you also ye lawears: for ye Esa.10
lade men with burthens, which they mat.23
be not able to beare, & ye your selues
touche not the packes with one of your
fingers: woo vnto you, • ye builde the mat.23
sepulchres of the Prophets, and your
fathers kylled them. truely ye beare
witnes, that ye alow ẏ dedes of your
fathers, for they killed them, & ye buil
de their sepulchres. Therfore said the
wisdō of God: • I wil send thē Pro- mat.23
phets & Apostles, and some of thē they
shall slaye & persecute: that the blonde
of al Prophetes (which is shed from
the beginning of the worlde) may be
required of this generation, from the
blond of • Abel, vnto the blond of Za Gene.4
charye, which perished betwene ẏ aul- 2.Pa.2
ter & the temple. Verely I say vnto
you: it shalbe required of this nacyon.
Woo vnto you lawears: for ye haue ta
ken away the keye of knowledge, ye
entred not in your selues, and thē that
came in, ye forbad. Whē he thus spake
vnto thē, the lawears & the Pharises
begāne to wexe bulye about him, and
capciously to aske him many thinges,
laying wayte for hym, and seking to
catche some thinge out of his mouth,
wherby they might accuse him.

The.xii. Chapter.

A Ther gathered together an innumerable multitude of people (in so much that they trod one another) he began to say vnto his Disciples: first of all • beware Mat.6
of the leue of the Pharises, which is Mar.8
ypocrisye. • For there is nothing co- mat.19
uered, that shal not be discouered: nei- Mar.4
ther hid, ẏ shal not be knowen. • For Luke.8
what

what thinges ye haue spoke in darke
mat.10.c nes shal be heard in the light. And
luk.8.b which ye haue spoke into the eare, e-
nen in secret places, shalbe preached
mat.10.b on the top of the houses. I say vnto
mar.13.b you my frendes, be not afrayde of the
B that kill the body, and after that, haue
no more, that they can do. But I wil
shew you, whom ye shal feare. Feare
him, which after he hath killed, hath
power to cast into hell. Ye, I say vn-
to you, feare him. Are not fiue spar-
wes bought for two farthings. And
not one of them is forgotten of god.
But euē the very heares of your head
are all nūbred. Feare not therfore: ye
mat.10.c are more of value then manye spar-
wes. I saye vnto you, euery one:
who soeuer confesseth me before mē,
hym shal the sonne of man knowlege
also before the aungels of God. And
he that denieth me before men, shalbe
denied before the angels of god. And
mat.12.c whosoeuer speaketh a word against
mar.3.d the sonne of man, it shall be forgeuen
mat.12.c him. But vnto him that blasphemeth
luk.12.b the holy ghost, it shall not be forgeuē.
When they bring you vnto the Sy-
nagoges, and vnto the rulers and of-
fycers, take ye no thought, howe, or
what thing ye shal answere, or what
ye shal speake. For the holy gost shal
teache you in the same hour, what ye
ought to saye.
C One of the cōpany
said vnto hym: Master, speake to my
brother, that he deuide the enheritāce
with me. And he said vnto him: Mā
who made me a iudge, or a deuider
ouer you? And he said vnto thē: take
hede, and beware of couetousnesse. For
no mās life standeth in the abundāce
of the thinges whiche he possesseth.
And he put forth a similitude vnto
them, saying: The ground of a certain
riche man brought forth plentifull
fruits, and he thought within himself,
saying: What shall I do? because I
haue no roome where to bestowe my
fruites. And he said: This wil I do
I will destroy my barnes, and build
greater, and therin wil I gather all my
goodes that ar growen vnto me, and I
luk.11.c will saye to my soule: Soule, thou
hast much goodes layd vp in store for
many yeares, take thyne ease, eate,
drynke, and be mery. But God said vn-
to him: Thou foole, this night will Jer.17.b
they fetche away thy soule again frō
the. Then whose shall those things
be, which thou hast prouided. So is Psa.39.b
it with him that gathereth ryches to
him self, and is not riche toward God.
And he spake vnto hys Disciples.
Therefore I saye vnto you. Take Mat.6.d
no thought for your life, what ye shal 1.Pe.5.
eate: neyther for the bodye what ye
shall putte on. The life is more then
meate, and the body is more than rai-
ment. Consyder the rauens, for they
neither sow nor reape, which neither
haue storehouse nor barne, and God
feedeth them. How much are ye bet
D ter then fetherd foules? Whiche of Mat.6.d.
you (with his takyng thoughte) can
adde to his stature one cubite? If ye
then be not able to do that thing which
is least: why take ye thoughte for the
remnant? Consider the Lilies howe
they growe. They laboure not, they
spin not: and yet I say vnto you, that
Salomon in al his royaltie, was not
clothed like one of these. If God so
clothe the grasse (which is to day in the
fielde, and to morowe is cast into the
fornace) howe muche more will he
cloth you, O ye of little faithe? And
aske not ye what ye shal eate, or what
ye shal drinke, neither clime ye vp an
hie: for all such things do the heathen
people of the world seke, for your fa-
ther knoweth, that ye haue nede of such
thigs. Wherefore seke ye after the king
dom of god, and all these things shall be Mat.6.e
ministred vnto you. Fear not litle 1.Ti.6.b
flock, for it is your fathers pleasure, Ec.29.b
to geue you the kingdome. Sell that ye Prou.23
haue, and giue almes. And prepare you mat.19.e
bags which ware not old, euē a trea- mar.10.c
sure that faileth not in heauē, where no
theefe cōmeth, neither moth corrupteth.
For wher your treasure is, ther wil al-
so your hert be. Let your lones be
E gird about, and your lights brēning (in Eph.6.e
your hāds, and ye your selues like vnto 1.Pe.1.c
men, that wait for their lord, whē he will
return from the wedding: that when he
cometh

commeth and knocketh they may open
vnto him immediately. Happye are
those seruauntes, whome the Lorde
(when he cometh) shal find waking.
Verely I say vnto you, that he shall
gird him selfe about, & make them sit
downe to meate, & walke by, & minister
vnto them. And if he come in the se-
conde watche, yea, yf he come in the
thirde watch, and fynde them so, hap-
pie are those seruautes. This vnder-
stande, that yf the good manne of the
house knewe what houre the thiefe
would come, he would surely watch,
& not suffer hys house to bee broken
vppe. * Be ye therfore readie also, for
the son of man will come at an houre
whē ye thinke not. ✠ Peter sayd vn-
to hym: * Master tellest thou this sy-
militude vnto vs, or to all men? And
the Lord sayd: who is a faithful and
wise steward, whom his Lorde shall
make ruler ouer his houshold, to giue
them their duetye of meat in due sea-
son? * Happye is that seruaunt, whō
his Lord when he commeth, shal find
so doinge. Of a truth I say vnto you
that he will make him ruler ouer all
that he hath. But and yf the seruaunt
say in his hert: * My Lord wil deferre
his comming (and shal begin to smite
the seruauntes and maydens, and
to eat and drinke and to be dronken)
the Lord of that seruaunte will come
in a daye when he thynketh not, & at
an howre, whan he is not ware, and
will hewe him in pees, and giue him
his rewarde, wyth the vnbeleuers.
* The seruaunte that knewe his ma-
sters will, and prepared not him selfe
nether did accordyng to his will, shal
be beaten wyth manye strypes. But
he that knewe not, & did cōmit thin-
ges worthy of strypes, shalbe beaten
with fewe strypes. For vnto whom
soeuer muche is geuen, of hym shalbe
much required, and to whom menne
haue cōmitted much, of him wil they
aske the more. I am come to send fire
on earth, & what is my delire, but that
it were alreadie kyndled? Notwith-
standing I must be baptised wt a bap
tisme: & how am I pained till it be en-
ded? Suppose ye, that I am come to
send peace on earthe? I tell you nay,
but rather diuision. For frome hence
forth ther shalbe fiue in one house de-
uided, thre against two & two against
thre, The father shall bee deuided a-
gainst the sonne, & the sonne against
the father. The mother against the
doughter, & the doughter against the
mother. The mother in lawe against
her doughter in lawe, & the doughter
in law, against her mother in law. He
saide also to ŷ people: * when ye see a
cloude rise out of ŷ west, straight wai
ye say, ther cometh a shower, & so itis
And whē ye se ŷ south wind blow, ye
say, it wil be hot, & it cometh to passe.
Ye hipocrites, can ye discerne ŷ out-
ward aperance of the skie & of ŷ earth
but how hapneth it, ŷ ye can not skill
of this time? Yea & why iudge ye not
of your selues what is right? * when
thou goest with thine aduersarie to ŷ
ruler, as thou art in the way, geue di-
ligence, that thou maiest be deliuered
from hym, least he bringe thee to the
iudge, & the iudge deliuer thee to the
iayler, & the iayler cast the into prison
I tel the, thou shalt not depart thēce,
till ŷ haue made good ŷ vtmost mite.

¶ The .xiii. Chapter.

THere were present at ŷ same
season, certain men ŷ shewed
him of the Galileans, whose
blood Pilate had mingled wt
their owne sacrifice. And Jesus an-
swered, & sayde vnto them: Suppose
ye that these * Galileans were grea-
ter sinners then all the other Galile-
ans, bicause they suffred such punish-
ment? I tel you nay: but except ye re-
pent, ye shall all likewise perishe. Or
those .xviii. vpon which the towre in
Siloe fell, & slew them, think ye that
they were sinners aboue all men that
dwelt in Jerusalem? I tell you nay:
But except ye repent, ye shall all like
wise perish. ✠ He told also this simi-
litude: A certaine man had * a fygge
tree planted in his vineyarde, and he
came and sought fruite thereon, and
found none. Then said he to ŷ dresser
of his vineyarde: Beholde, this thee
yeare

yeare hēce I come and sought fruite of this figge tree, & finde none cut it downe, why comebryeth it the grouṅd: and he answered and sayde vnto him: Lorde, let it alone this yere also, til I digge round about it, and dong it, to se whether it will beare fruite: and if it beare not thē, after that shalt thou cut it downe. And he taught in one of their synagoges on the Sabboth daies. And behold ther was a womā, which had a spirit of infirmitie. xviii yeares, and was bowed together, and coulde in no wyse lifte vppe her head. ¶ When Jesus saw her, he called her to him, and sayd vnto her: woman: thou art deliuered from thy disease. And he layd hys handes on her, and immediatlye, she was made straight, and glorified God. And the ruler of the Synagoge aunswered with indignatiō (because ẏ Jesus hadde healed on the Sabboth daye) and sayd vnto the people: There are sixe dayes, in whiche men ought to worke, in them come that ye may be healed, and not on the Sabboth daye. But the Lorde aunswered him, and said: Thou hipocrite doth not eche one of you on the Sabboth day * lose his oxe or his asse frō the stall, & leade him to ẏ water? And ought not this doughter of Abraham whom Sathan hath bound (lo. xviii. yeares) be loosed from this bond on ẏ Sabboth day? And whē he thus said all his aduersaries were ashamed, & all the people reioyced on al the excellent deds that were doone by hym. ¶ Then sayd he: what is the kingdome of God like? or wherto shall I compare it? * It is lyke a grayne of mustard sede, which a man toke, & sowed in his gardein: and it grew & waxed a great tree, and the foules of the aire made nestes in the bracches of it. And again he said. wherunto shal I liken the kingdom of God? * It is like leuen which a * woman toke, and hyd in three peckes of meale, till all was leuened. And he went through all cities and townes, teaching & iorneying towardes Jerusalem: Then said one vnto hym: Lorde, ar there few that be saued? And he said vnto hym: Strue to enter in at the strait gate: for many (I say vnto you) will seke to enter in & shal not be able. when ẏ good man of the house is risen vp, & hath shut to the doore, & ye begyn to stand without, & to knock at the doze saying: Lorde, Lorde, open vnto vs, and he shall answer, and say vnto you (I know you not whens ye are.) Then shall ye begin to say: we haue eaten & dronken in thy presence, & thou haste taught in our streetes. And he shall say: I tell you, I knowe not whens ye are: Departe from me all ye that worke iniquitie: there shall be weping and gnashyng of teethe, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophetes in the kingdome of God, and ye your selues thrust out. * And they shall com from the East, and from the west, and from the North, and from the South, and shall syt downe in the kyngdome of God. And beholde, * there are laste, which shalbe first: and there are first which shalbe last. The same day cam there certaine of the Pharisees, & said vnto him: Get the out of the waye, & depart hence: for Herode wil kil the. And he sayd vnto them: Go ye, and tell that fore, Beholde, I cast out deuils, and heale the people to daye and to morow, and the third day I make an end. Neuertheles, I must walk to day and to morow, and the day folowyng: for it can not be, that a Prophete perysshe any other where, saue at Jerusalem. * O Jerusalem, Jerusalem, which killest Prophets, and stonest them that are sent vnto the: how ofte wold I haue gathered thy chyldren together, as a byrd doth gather her yong vnder her wynges and ye wouldē not? Beholde, your habitation is lefte vnto you desolate. I tell you, ye shall not see me, vntil the tyme comme that ye shall saye: Blessed is he that commeth in the name of the Lorde.

mar. 13. G
mat. 13. c
Luk. 15. a
mat. 13. c
Mar. 4. c
Mat. 14. c
Gen. 18. a
Mat. 7. b
Mat. 8. b
mat. 19. d and 20. b
mar. 10. c
G
mat. 23. d
mat. 21. b
Luk. 19. f
Joh. 12. a
Psa. 118

¶ The. xiij. Chapter. ✠

And

A

AND it chaūced, that he went into the house of one of the chefe Pharises, to eate bred on ỹ Sabboth daye, and they watched him. And behold there was a certaine man before him, which had the dropsie. And Jesus aunswered and spake vnto the lawers and Pharises, saying, * is it lawefull to heale on the Sabboth day? And they held their peace. And he toke hym & healed hym and let hym go, & aunswered them sayinge: which of you shal haue * an asse or an oxe fallē into a pyt and will not straight waye pull him oute on the Sabboth daye? And they could not aunswere hym agayne to these things. He put forth also a similitude to the gestes, when he marked, howe they preased to the hiest rowmes, and sayd vnto them: When thou art bydden of any man to a weddyng, syt not down in the hiest rowme, lest a more honorable man thē thou be bidden of him, and he (that bad him & the) come and say to the: geue this man rowme, and thou than begynne wyth shame to take the lowest rowme. But rather when thou art bidden, go and sit in the lowest rowme: that when hee that bad the, commeth he may say vnto thee: * frend sit vp hier. Then shalt thou haue worshipe in the presence of them that sit at meat with the. * For whosoeuer exalteth him selfe, shalbe brought lowe. And he that humbleth him selfe, shalbe exalted. ✠ Then sayd he also vnto him, that had desired him to dinner: ✠ when thou makest a dinner or a supper, call not thy frendes, nor thy brethren, nether thy kinsmen, nor thy rych neighbours, lest they also bid thee agayne, and a recompence be made the. But when thou makest a feast, call ỹ poore, the feble, the lame and the blind, & thou shalt be happye, for they can not recompence the. But thou shalt be recompensed at ỹ resurrection of the iust menne. When one of them (that satte at meate also) hearde these thynges, he sayde vnto hym: happye is he that eateth breade in the kyngedome of GOD. ✠

mat. 12 a
Mar. 3 a
Luke. 6 a

Exo. 23 a
Deu. 22 a
mat. 12 a

B

Pro. 25 a

C

mat. 23. b
Luk. 18 c

Then sayd he vnto him: ✠ A certain man ordeined a great supper, and bad many, and sent his seruant at supper time, to say to them that were bidde, Come, for all thinges are now ready. And they all at once began to make excuse. The firste sayde vnto hym: I haue bought a farme, & I must nedes go and see it, I pray thee haue me excused. And an other sayde: I haue bought fyue yoke of oxen, and I go to proue them, I pray thee, haue me excused. And an other sayde: I haue maried a wife, and therfore I can not come. And the seruaunt returned and brought his master word again therof. Then was the good mā of ỹ hous displeased, and saide to his seruaunt: Go out quickely into the streetes and quarters of the citie, and bring in hyther the poore & the feble, and the halt and the blynd. And the seruant sayd, Lord, it is done as thou hast commāded, and yet there is roome. And the Lord said to the seruant: Go out vnto the hie wayes and hedges, and * compell them to come, that my house may be fylled: For I saie vnto you, ỹ none of those men which were bidden, shal tast of my Supper. ✠ There wente a greate companie with him, and hee returned and sayde vnto them. ✠ * If a man come to me, and hate not his father and mother, and wyfe and chyldren and brethren & sisters, yea, and his owne life also, he canne not be my disciple. And whosoeuer doth not bere his crosse & com after me, cannot be my Disciple. Which of you dysposed to builde a towre, sitteth not downe before, & counteth the coste, whether he haue sufficient to performe it: lest after he hath laid the foundatiō, & is not able to performe it, all that beholde it, begyn to mock him, saying: This mā began to buylde, and was not able to make an end: Or what kyng goyng to make battail against an other king, sitteth not downe first, and casteth in his mynde, whether he bee able with ten thousand, to mete hym, that commeth against him with .xx. thousand. Or els whyle the other is yet a great

D

mat. 22
Apo. 19

Ge. 19

mat. 10
Luke. 9

E

F

G

soeuer

way of, he sendeth great ambassadors and desireth peace. So likewise, who soeuer he be of you, that forsaketh not all that he hath, he can not be my disciple. ✠ Salt is good, but if salt hath lost the saltnes, what shalbe seasoned therwith? It is neyther good for the lande, nor yet for the donge hyll, but men calle it oute at the doores. He that hath eares to heare, lette him heare.

¶ The xv. Chapter. ✠

THē resorted vnto him * al the publicans and sinners, for to hear hym. And the Scrybes and Pharises murmured, saying: He receaueth sinners, and eateth with them. But he put forth this parable vnto them, saying: * What man of you hauing an hundred shepe (if he lose one of them, doth not leaue ninty & nine in ꝑ wildernes, & go after that which is lost, vntill he fynd it? And whan he hath found it, he laieth it on his shoulders with ioy. And as sone as he commeth home, he calleth together his louers & neighbors, saying: Reioyce with me, for I haue founde my shepe, which was lost. I say vnto you, that likewise ioy shalbe in heauē ouer one sinner that repenteth, more then ouer nintie & nine iuste persons, which neede no repentaunce. Either what woman (hauing ten grotes, if she lose one) doth not light a candle, & swepe the house, and seeke diligently till she fynde it? And whan she hath founde it, she calleth her louer, & her neighbors together, saying: Reioyce with me, for I haue found the grote whiche I had lost. Likewise I saye vnto you, shall there be ioy in the presence of the angelles of God ouer one sinner * that repenteth. ✠ And he said: A certain mā had two sonnes, & the yonger of them sayd vnto the father: Father, geue me the portion of the goods, that to me belongeth. And he deuided vnto them his substance. And not long after, whan the yonger sonne hadde gathered all that he had together, he toke his iourney into a farre countrey, and * there he wasted his goodes with riotous liuing. And when he hadde spent all, there arose a great dearth in all that lande, and he began to lacke, and went and cam to a citizen of the same countrey and he sent him to his farme, to kepe swyne. And he wold fayne haue filled his bely with the coddes that the swyne dyd eate, and no manne gaue vnto hym. Then he came to hym self, and sayd: Howe many hyred seruantes at my fathers haue bread inough: and I perysche with hunger: I wyll aryse, and go to my father, and wil say vnto him: father, I haue synned agaynst heauen and before the, and am no more woorthy to be called thy son, make me as one of thy hyred seruantes. And he arose, and came to his father. * But when he was yet a great way of, his father sawe him, and had compassion, and ranne, and fell on his necke and kyssed hym. And the sonne sayd vnto hym: Father, I haue synned agaynst heauen, and in thy sight, and am no more worthy to bee called thy sonne. But the father sayd to his seruauntes: Bryng forthe the beste garment, and put it on hym, and put a ryng on his hande, and shoes on his feete: and bryng hither that fat calfe, and kill it, and let vs eate and be merry: for this my sonne was dead, and is alyue agayne, he was loste, and is founde. And they began to be merye. The elder brother was in the fielde, and when he came and drewe nye to the house, he harde minstrelsy and daunsyng, and called one of his seruantes, and asked what those thinges ment? And he said vnto hym: thy brother is come, and thy father hathe killed the fat calfe, because he hath receaued hym safe and sounde. And he was angrye, and would not goe in. Then cam his father out, and entreated him. He answered and sayd to his father: Lo, these many yeares haue I done the seruice, neither brake at any time thy cōmandemēt, and yet gauest thou me neuer a kyd to make merry ✠ my frendes: but as soone as this thy sonne was come (whyche hathe deuoured thy goodes with harlottes,

thou

thou hast for hys pleasure killed the fat calfe. And he sayd vnto him: sonne, thou arte euer wyth me, and all that I haue, is thine: it was mete that we shoulde make merrye and be glad, for this thy brother was deade, and is a-lyue agayne: and was lost, & is found.

¶ The.xvi. Chapter.

A AND he sayd vnto hys disciples. ✠ There was a certaine rich man, which had a stewarde, and ỹ same was accused vnto hym that he had wasted his goodes. And he called him, and sayde vnto hym. Howe is it, that I heare this of thee? geue accoumptes of thy stewardshyp. For thou mayst be no longer stewarde. The steward sayde within him selfe: what shall I doo? for my master taketh awaye from me the stewardshyp. I can not digge and to begge I am ashamed. I wot what to do, that when I am put out of the stewardshippe, they maye receaue me into their houses. So when he hadde B called al his masters detters together, he sayde vnto ỹ first: howe much owest thou vnto my master? And he sayd an hundred tōnes of oile. And he sayd vnto him: take thy bill, and sit downe quickely, and wryte fyftye. Then sayd he to another: how much owest thou, And he sayd an hundred quarters of wheate. He sayd vnto him: Take thy bill, and wryte foure scoore. And the Lord commended the iniust steward, because he had done wiselye. For the children of thys world ar in their nation wiser then the children of light. C And I say vnto you: make you frendes of ỹ vnrighteous of Mammon, ỹ when ye shal haue nede, they may receaue you into euerlastyng habitations. ✠ He that is faithfull in that whiche is leaste, is faithefull also in muche. And he that is vnrighteous in the leaste, is vnrighteous also in muche. Soo then, if ye haue not ben faithfull in the vnrighteous Mammon, who wyll beleeue you in that which is true? And yf ye haue not ben faithfull in an other mans busynes, who shall geue you that which is youre owne? * No seruante can Mar. serue two maisters: for either he shall hate the one, and loue the other, or els he shall leane to the one, and dispise the other. Ye can not serue God and Mammon. All these thinges hearde the Pharisees also, which wer couetous, and they mocked hym. And he D sayd vnto them. Ye are they whiche iustifie your selues before men: but God knoweth your hertes. For that which is highly estemed among men is abhominable in the sight of god. ✠ * The law and the prophets reigned mat.11 vntill Iohn, and sence that tyme, the kingdome of God is preached, & euery mā striueth to go in. * Easier is it for heauen and earthe to perishe, then Esa, one title of the law to fayle. * Who so Mat. euer forsaketh his wife, and marryeth mat.19 an other, committeth aduoutrie. And mar.10 he which marieth her that is deuorsed frō her husband, cōmitteth aduoutrie also. ✠ There was a certain rich man, whyche was clothed in purple E and fine white, and fared deliciously euery day. And there was a certayne begger, named Lazarus, which lay at his gate ful of sores, desiring to be refreshed with the crūmes, which fell from the riche mās boord (and no mā gaue vnto him.) The dogs came also, and licked his sores. And it fortuned, that the begger died, and was caried by the angelles into Abrahams bosome. The ryche man also dyed, & was buried. And being in hell in tormentes, he lift vp his eies, and sawe F Abraham a farre of, and Lazarus in his bosome, and he cried and said: Father Abraham, haue mercy on me, & send Lazarus, that he maye dippe the tippe of his fynger in water, and cole my tong: for I am tormented in this flame. But Abraham sayd: Sonne, * remembre ỹ thou in thy life time, re- Gala.6 ceauedst thy pleasure, & contrarywise Lazarus receiued paine. But now is he comforted, and thou art punished. Beyond al this, betwene vs and you there is a great space set, so that they which wold go from hens to you, can

not

not: neyther may come from thence to vs. Then he sayd: I praye the therfore father, send him to my fathers house. (For I haue fyue brethren) for to warne them, leste they also come into this place of torment. Abraham sayde vnto hym, they haue Moses and the Prophetes, let them heare them. And he said: nay father Abraham, but if one come vnto them frō the dead, they wyl repente. He sayde vnto him: If they heare not Moses and the Prophetes, neyther will they beleue thoughe one rose from death agayne. ✠

¶ The .xvij. Chapter.

IT is sayde vnto the disciples: it can not be, but offences wyll come. Neuertheles wo vnto hym, thro we whom they come. It were better for hym, that a milstone were hāged about his necke, and he caste into the see, then that he shoulde offende one of these yytticons. Take hede to youre selues. * If thy brother trespas againste thee, rebuke him: and if he repēt, forgeue hym. And thoughe he synne agaynste thee seuen tymes in a day, and seuē times in a day tourne agayne to the, sayinge: it repenteth me, thou shalte forgeue him. And the Apostles sayde vnto the Lorde: increase our faith. And the Lorde sayde: * If ye had faith like a grayne of mustardsede, and should say vnto this Sicamine tree, plucke thy selfe vp by the rootes: and plant thy selfe in the see, it should obey you. Who is it of you, if he had a seruaunt plowyng or fedyng catell, that will saye vnto hym when he commeth from the felde: Go quickly, and sit downe to meate, and saieth not rather vnto hym, dresse, wherwith I may suppe, and gyrde vp thy selfe, and serue me, tyll I haue eaten and dronken, and afterward eate thou & drynke thou? Doth he thanke that seruaunte because he dyd the thynges that were commaunded vnto him? I trowe not. So likewyse ye when ye haue done al those thinges which are commaunded you say: we are vnprofitable seruants. we haue done, that whiche was oure dueтye to do. ✠ And it chaunced as he went to Ierusalem, ✠ he passed thrō Samaria and Galile. And as he entred into a certayne towne, there mete him ten men that were lepers, whiche stode a farre of, and put forth their voices, and sayd: Iesu master haue mercy on vs. When he saw them, he said vnto them: * Go shew your selues vnto the Priestes. And it came to passe, that as they went they were clensed. And one of them, when he sawe that he was clensed, turned backe againe, and with a loude voyce praysed God, and fell downe on his face at his fete, and gaue hym thankes. And the same was a Samaritayne. And Iesus answered, and sayde: are there not ten clensed? But wher are those nyne? There are not found that returned again, to geue God praise saue onely this straunger. And he sayde vnto hym: aryse go thy way, thy faith hath made the whole. ✠ ✠ When he was demaunded of the Pharises, when the kingdome of God shoulde come, he answered them, and sayde: The kyngdome of God shall not come with waytyng for, neyther shall they saye, Lo here, or lo there. For beholde, the kyngdome of God is within you. And he sayde vnto the disciples: the dayes wyll come, when ye shall desyre to see one daye of the sonne of man, and ye shall not see it. * And they shall saye vnto you: See here, See there. Go not after them, nor folowe them: for as the lyghtenynge that appeareth out of the one part that is vnder heauen, and shyneth vnto the other parte whyche is vnder heauen: so shall the sonne of man be in hys dayes. But first muste he suffer many thynges and be refused of thys nacion. And as it happened in the * dayes of Noe: so shall it be also in the dayes of the sonne of man. They dyd eate and drynke, they maryed wyues, and were maryed, euen vnto that same daye that Noe wente into the Arke: and the floude came, and destroyed them all. Lykewyse also as it chaunced in the dayes of Lot. They dyd eate, they dranke, they bought, they solde, they planted, they buylded. But euen

41

the same daye that Lot went oute of Sodom, it rayned with fyre and brimstone from heaue, * and destroyed them
Gen. 19f all. Euen thus shall it be in the daye,
G when the sonne of man shall appeare,
Mat. 24 * At that daye he that is on the house top, and his stuffe in the house: let him not come downe to take it oute. And let not hym that is in the fielde turne backe agayn to the thinges that he left behinde. * Remember Lottes wyfe.
Gen. 19f * whosoeuer will go about to saue his
*mat. 16 lyfe, shall loose it: and whosoeuer shall
Jhon, 6d loose his lyfe shal saue it. I tell you in
Luk. 9. c that nyght * there shalbe two in one
*mat. 24 bed, the one shalbe receaued, the other
*mat. 24 forsaken. * Two shalbe a grinding together, the one shalbe receaued, and the other forsaken. (Two in the felde, the one shlabe receaued, and the other forsaken.) And they answered, and sayde to hym: where Lorde? He sayde vnto them, * wheresoeuer the bodye shalbe
mat. 24. c thyther will also the Egles be gathe-
Job. 36d red together.

The .xviii. Chapter.

A ND he putte forth a parable vnto them, signifyinge that men ought * alwayes to pray, and not to be werye, sayinge:
2. C. 5 There was in a certaine citie a iudge, whiche feared not God, nether regarded mã. And ther was a certayne wydowe in the same citie, and she came vnto hym, sayinge: auenge me of myne aduersary. And he wolde not for a while. But afterward he sayd within him selfe: though I feare not God, nor care for man, yet because this widowe is importune vpon me I will auenge her, lest she come at the last and raile on
B me. And the Lord said: heare what the vnryghteous iudge sayeth. And shall not God auenge his elect, which cryed daye and nyght vnto him? yea, though he deferre them. I tell you, that he wil auenge them, and that quickly. ✠ Netertheless, when the sonne of man cõmeth, shall he fynd faith on the earth? ✠ And he tolde thys parable vnto certaine which trusted in thẽ selues, that they were perfite, and despised other.
Two men went vp into the temple to pray: the one a Pharise, and the other a Publican. The Pharise stode & praied thus with him self: God, I thanke the,
C that I am not as other men are, extorcioners, vniust, aduouterers or as this Publican. I fast twyse in a weke, * I
Deu, 26 gene tithe of all that I possesse. And ✠
Eccl, 7 Publican standyng a farre of, wolde not lifte vp hys eyes to heauen, but smote vpon hys brest, sayinge: God be mercifull to me a sinner. I tell you, thys man departed home to hys house iustifyed, more then the other. * For
mat, 24 euery one that exalteth hym selfe, shal-
luke, 14 be brought lowe. And he that humD bleth himself, shalbe exalted. ✠ * They
mat, 19 brought vnto him also yonge childzen,
mar, 10 that he shoulde touche them. When hys disciples sawe it, they rebuked them. But Jesus (when he had called them vnto hym) sayde: Suffer childzen to come vnto me, and forbyd them not. For of suche is the kyngdome of God. Verely I saye vnto you: whosoeuer receaueth not the kyngdome
mat, 1 of God * as a chylde shall not enter
mar, 1 therein. * And a certayne ruler asked
mat, 1 him sayinge: good master, what ought I to do to obteyne eternall lyfe? Jesus sayde vnto hym: why callest thou me good? None is good, saue GOD
Exo, 1 onelye. Thou knowest the commaun-
Mat, dementes: * Thou shalte not commyt
Deu. adulterye: thou shalte not kyll: thou shalte not steale: thou shalte not beare false wytnes: honoure thy father and thy mother. And he sayde all these haue I kepte from my youthe vp. When Jesus herde that, he sayde vnto hym: Yet lackest thou one thynge.
mat, 1 * Sell all that thou hast and distri-
mar, 1 bute vnto the poore, and thou shalte haue treasure in heauen, and come, fo-
E lowe me. When he harde thys, he was
mat, 1 sorye for he was verye ryche. When
mar, 1 Jesus sawe that he was sorye, he sayde * with what difficultie shall they that haue money, enter into the kyngdome of God? It is ealyer for a camell to go thrawe a nedles eye, then for a ryche man to enter into the kingdome

dome of God. And they that heard it
sayde: And who can then be saued?
And he sayd: * The thinges whyche
Zach. 8. b. are vnpossible with men, are possible
F with God. Then Peter sayd: * Lo,
Mat. 19 c we haue forsaken al, and followed the
Mar. 8 d He sayd vnto the: Verely I say vn-
to you: there is no man that hath for-
saken house, either father or mother,
either brethren, or wyfe, or chyldren
(for the kyngdome of Goddes sake)
which shall not receaue muche more
in this worlde, and in the worlde to
come, lyfe euerlastyng. ✠ Jesus toke
vnto him the twelue, and sayde vnto
them: * Behold, we go vp to Jerusa-
Mat. 17 b lem, and all shalbe fulfilled, that are
mar. 8. d. wrytten by the Prophetes, of the
9. d. f. 10 sonne of man. For he shalbe delyue-
Luke. 9 c red vnto the gentyls, and shalbe mock-
and 17. c ked, & dispytefully entreated, & spit-
ted on: and when they haue scourged
him, they will put him to deathe. *
And the third day he shal arise again.
Mat. 16 * And they vnderstode none of these
and. 17. b thinges. And this sayinge was hyd
mar. 9. a. from them, so that they perceaued not
Luke. 2 g the thinges whiche were spokenne.
and. 9. f. * And it came to passe, that as he was
G come nye vnto Hierico, a certayne
mat. 20 b blinde man sate by the way side, beg-
mar. 10 d ginge. And when he hearde the peo-
ple passe by, he asked what it meant.
And they sayd vnto him, that Jesus
of Nazareth passed by. And he cryed
sayinge: Jesu thou sonne of Dauid,
haue mercy on me. And they whiche
wente before, rebuked hym, that he
should holde his peace. But he cryed
so much the more. * thou sonne of Da
mar. 10 g uid, haue mercye on me. And Jesus
stode still, and commaunded hym to
be brought vnto hym. And when he
was come neare, he asked hym, say-
inge: what wilte thou that I do vn-
to thee? And he sayd: Lorde, that I
may receaue my sighte. And Jesus
sayde vnto him: receaue thy syghte:
thy fayth hath saued thee.

And immediately he receaued his
syghte, and followed him, praysynge
God. And all the people, when they
sawe it, gaue prayse vnto God. ✠

¶ The .xix. Chapter.

AND he entred in, and wente A 42
thorowe Hierico. And behold
there was a man named Za-
cheus, which was a ruler among the
Publicans, and was riche also. And
he sought meanes to see Jesus, what
he shoulde be: and coulde not for the
preasse, because he was litle of stature
And he ran before, and clymed vp in-
to a wilde figge tree, to se him for he
was to come that waye. And when
Jesus came to the place, he loked vp,
and sawe him, and sayde vnto hym:
Zache, come downe atonce, for to day
I must abyde at thy house. And he
came downe hastely, and * receaued Acts. 16
hym ioyfully. And when they sawe
it, they all grudged, sayinge: He is
gone in to tary with a man that is a
sinner. And Zache stoode forth, and B
sayde vnto the Lord, beholde Lorde,
the halfe of my goodes I geue to the
poore: and if I haue done anye man
wronge, I restore him foure fold. Je
sus sayd vnto him: this day is health
happened vnto this house, because ỹ
he also is become the childe of Abra-
ham. * For the sonne of man is come Mat. 15 c
to seke, and to saue that which was
lost. ✠ And as they heard these thin-
ges, he added thereto a parable, be-
cause he was nye to Jerusalem, and
because they thought, that the king-
dome of God should shortly appeare.
Mat. 20 b He sayd therfore: ✠ * a certaine noble
mar. 14 b man went into a farre countre, to re-
ceaue him a kingdome, and to come
agayne. And he called his ten seruā
tes, & deliuered them ten pound, say-
ing: vnto them: Occupy, till I come.
But his citezens hated him, & sent a
message after him, sayinge: we will
not haue this man to raygne ouer vs.
And it came to passe, that whē he had C
receaued his kingdom, he returned,
and commaunded these seruauntes to
be called vnto him (to whō he had ge
uē the mony) to wete how much eue
ry mā had done. Thē came ỹ first say
Mat. 25 b ing: Lord, thy poūd hath gayned ten
poūd. And he said vnto him, * well
thou good seruaūt: because thou hast
bene faithfull in a very litle thynge,
haue thou authoritie ouer ten cities.

And another came, sayinge: Lorde, thy pounde hath made fyue pound. And to the same he sayde: be thou also ruler ouer fiue cities. And another came, sayinge: Lorde beholde here is thy pound, whiche I haue kepte in a napkyn: for I feared the because thou art a straynte man: takest vppe that thou laydest not
D downe, and reapest that thou dyddest
2.Re.2.c not sowe. He sayth vnto hym: * Of
mat.12.d thyne owne mouth, will I iudge the, thou euill seruaunt. Knewest thou ỹ I am a strayght man, takynge vp that I layde not downe, and reappynge that I dyd not sowe? And wherefore gauest not thou my money into ỹ banck, and at my commynge I might haue required myne owne with vauntage? And he sayd vnto them that stoode by: take from him that pounde, and geue it hym that hath ten pound. And they sayde vnto him, Lorde, he hath tenne
mat.13.b pound. For I say vnto you that * vnto
and, 25.c euery one which hath shalbe geuen (&
mar.4.e. he shal haue aboundaunce) and from
luke.8.c. him that hath not shalbe taken away,
E euen that whiche he hath. Moreouer,
mat 21.c those mine enemies, (which wold not
mar.11.a that I should raign ouer them) bring
mat.21.a hither, and slee them before me. * And
mar.11.a when he had thus spoken, he proceaded forth, takyng his iourney, to go vp to Ierusalem. ✠ * And it fortuned, when he was come nye to Bethphage and Bethany, besydes the mounte which is called Olyuete, he sent two of hys dysciples, saying: go ye into the towne, which is ouer against you: Into the which assone as ye are come, ye shall fynde an asses colte tyed, wheron yet neuer man satte. Loose hym, and bringe him hither. And if any manne aske you, why do ye loose him? thus shall ye saye vnto him: the Lorde hath nede therof. They that were sent, wẽt their waye, and found, euen as he had sayde vnto them. And as they were a
F loosing the colte the owners therof said
vnto them: why loose ye the colt? And they sayde: for the Lorde hath nede of hym. And they brought him to Iesus and cast their rayment on the colt, and set Iesus thereon. And as he wente, they spredde their clothes in the waye. And when he was nowe come nye to the goyng downe of the mount Olyuete, the whole multitude of the dyscyples began to reioyce, and to prayse God with a loude voyce, for al the miracles that they had sene, saing: * blessed be the kynge that commeth in the mat.21 luke.13 and.19 mar.11 name of the Lorde: peace in heauẽ and Jhō.12 glorye in the hyest. And some of the Psa.11 Pharisies of the company sayde vnto habac.2. hym: Master rebuke thy dysciples. He sayde vnto them: I tell you, that yf these holde their peace, * then shall the stones crye. ✠ And when he was come nere, he beheilde the citie, and * wepte Jhō.11 on it, sayinge: If thou haddest knowen these thynges which belonge vnto thy peace, euen at thys daye, thou woldest take hede. But nowe are they Iere. hydde from thine eyes. For the dayes mat.24 shal come vpon the, * that thy enemies G also shall cast abancke aboute the, and mich.5 compasse the rounde, and kepe the in mar.13 on euery syde, and make the euen with luke.21 the grounde: and thy chyldren which mat.21 are in the. And * they shal not leaue in mar.11 the one stone vppon another, because Jhon, thou knowest not the tyme of thy vi- 4,Re, sitation. * And he went into the tem- d,e,f, ple, and begame to cast oute them that Esa,5 solde therein, and them that bought, Iere,7 saying: vnto them: It is wrytten * my house is the house of prayer: but ye haue * made it a denne of theues: And he taught thē daylye in the temple. ✠ Job,7 * But the hye Prestes and the scribes mar,11 and the cheife of the people wente a- luke,2 boute to destroye hym: and coulde not and 1 fynde what to do. For all the people stacke by hym, whan they hearde him.

¶ The.xx. Chapter. ✠

AND it fortuned in one of those dayes (as he taughte the people in the temple and preached the Gospell) the hye Prestes and the Scrybes came togither wyth the elders, and spake mat, 2 vnto hym saynge: * Tell vs by what mar, 1 authoritie doest thou these thynges? Either who is he, that gaue the thys authoritie?

auctoritie? Jesus answered and sayde vnto them: I also will aske you one thinge, and answere me. The baptime of Johñ: was it from heauē or of men. And they thought within them selues saying: if we say from heauen, he will say: why thē beleued ye him not? But and if we say: of men, all the people will stone vs. For they be persuaded, that John is a prophet. And they answered that they, coulde not tell whence it was. And Jesus sayd vnto them: neyther tell I you, by what auctoritie I do these thynges. ℟ Then began he to
mat.21 b put forth to the people this parable.
mar,12 a * A certayne man planted a vineyarde,
Esay.5 a and let it forth to husbandmen, & went
Gen.9. c hymselfe into a straunge countrie for a
Jer.7. e great season. And when the tyme was come, he sent a seruant to the husbandmen, that they shoulde geue him of the fruite of the vineyarde. And they bete him, and sent him away empti. And agayne, he sent yet another seruaunt. And hym they dyd beat, and entreated him shamefully, & sent him away empty. Againe he sent the thirde also, and him they wounded, and cast him oute. Then sayd the Lord of the vineyarde: what shall I do? * I will sende my
Joh.8. b deare sonne: peraduenture they will
Rom.8 a stand in awe of him, when thei se him.
Psala.4 a But when the husbandmen sawe him
ℭ they thought within them selues, saying: this is the heyre, * come, let vs kill
Gen.17. hym: that the enherytaunce maye be
mar.21 d oures. And they caste hym oute of the
mar.12 a vineyarde, and kylled him. What shall the Lorde of the vineyarde therfore do vnto them? He shall come, and destroy these husbandmen, and shal let out hys vineyarde to other. When they hearde this, they said: God forbid. And he beholde them, and said: what is this then that is wrytten: * the stone that the buylders refused, the same is become the head of ỹ corner? Whosoeuer doth stomble vpon that stone, shalbe brokē: but on whomsoeuer it falleth, it will grynde hym to powder. And the hye
Psa.118 Priestes and the Scribes the same
mat.21.c houre wente about to laye handes on
mar.12.a him, * and they feared the people. For they perceaued that he had spoken this similitude agaynste them. And they watched him, & sent forth spies, which shoulde fayne themselues ryghteous mat.21 b men, * to take him in his wordes, and mar.23 b to delyuer him vnto ỹ power & auctoritie of ỹ debite. And they asked him, saying: Master, we knowe that thou sayest and teachest ryght, nether considerest thou the outwarde appearaunce of anye man, but teachest the waye of God truelye. Is it lawefull for vs to geue tribute vnto Cesar, or no? Ye perceaued their craftynes, and sayde vnto mat.22.e them: * why tempt ye me? Shewe me mar.12 b a penye, whose ymage and superscription hath it? They answered and said: Cesars. And he sayde vnto them: geue thou vnto Cesar, the thinges whyche belonge vnto Cesar: and to God the thynges that pertayne vnto GOD. And they coulde not repreue hys sayinge, before the people: and they marueyled at hys answere, and held their ℰ
peace. Then * came to hym certayne of mat,22 e
the Saduces, whych denye that there mar.12 b
is anye resurrection. And they asked Act.23 b
hym, sayinge: * Master Moses wrote Deu.25
vnto vs, yf anye mannes brother dye hauynge a wyfe, and he dye without chyldren, that then hys brother should take hys wyfe, and raise vppe seade vnto hys brother. There were therefore seuen brethren, and the fyrste toke a wyfe, and dyed without chyldren. And the seconde toke her, and he dyed childelesse. And the thyrde toke her: and in lyke wyse the residue of the seuen, and lefte no chyldren behynde them, and dyed. Laste of all the woman dyed also. Nowe in the resurrection, whose wyfe of them shall she be? For seuen had her to wyfe. Jesus answered and sayde vnto them. The chyldren of thys worlde marye wiues and are maried: but they which shalbe counted worthye of that worlde and the resurrectyon from the dead, do not marye wyues, neyther are maryed, nor yet canne dye anye more, for they are equall vnto the anngelles, and are * the sonnes of GOD, in as muche as they are chyldren of the

resurrection. And that the dead shall
rise agayne. Moses also sheweth be-
Exod.3 c sides the bushe, when he calleth: * the
mat.22.c Lorde, the God of Abraham, and the
mar.12.c God of Isaac, and the god of Jacob.
For he is not a god of dead, but of li-
uinge: For all lyue vnto him. Then
certayne of the Pharises answered,
and said: Master, thou hast wel sayd.
And after that durste they not aske
him any question at all. And he sayde
mat.22 d vnto thē. * Howe say they that Christ
mar.12 d is Dauids sonne? And Dauid him-
G selfe sayeth in the booke of Psalmes:
Ps. 110. * The Lord sayde vnto my Lorde: sit
thou on my ryght hande, tyll I make
thyne enemyes thy fote stole. Dauid
therfore calleth hym Lord: and howe
is he then his sonne? Thē in the au-
mat.23 a dience of all the people, he sayd vnto
mar.12 d his disciples: * beware of the scribes,
which wyll go in longe clothynge:
and loue gretynges in the marketes,
and the hiest seates in the synagoges,
and the chiefe rowmes at feastes,
which deuoure wyddowes houses,
fayning longe prayers: the same shall
receaue greater dampnation.

¶ The .xxi. Chapter.

A mar.12 d AND he beheld, * he sawe the
ryche men, whiche caste in
theyr offerynges into the
treasurye. He sawe also a
certayne poore wyddowe, which cast
1.Cor.8 in thyther two mytes. And he sayde:
of a trueth I say vnto you: * that this
poore widdowe hath put in more thē
they all. For they all haue of theyr
superfluitie added vnto the offerings
of god: but she, of her penury hath cast
in all the substance that she had. And
vnto some that spake of the temple
howe it was garnished with goodly
mat.14.c stones and Jewels, he sayde: * The
mar.22.a dayes wyll come, in the whiche (of
B these thinges which ye se, there shall
not be lefte one stone vpon another,
that shall not be throwē downe. And
they asked him saying: Master, whē
shal these thinges be, and what signe
will ther be when such thinges shall
come to passe? And he sayde * take
Coll.2.b hede, that ye be not deceaued. For
* manye shall come in my name, and Ephe.5
say that they are Christ: and the time 1.Joh.5
draweth neare. Folowe ye not them
therfore. But whā ye heare of warres and seditions, be not afrayed. For
these thinges must first come to passe
but the ende foloweth not by and by.
Then sayde he vnto them: Nation Esa.19
shall ryse agaynst natyon, and kyng- 4,Es.13
dome agaynst kyngdome, and greate
erthquakes shall be in all places, and
honger, and pestilence, and fearefull
thinges. And great signes shal there
be from heauen. But before all these, C
* they shall laye handes on you, and mat.10,
persecute you, delyuerynge you vp to mar.13,
the Synagoges and into prisons, and Joh.19
shall bryng you vnto kynges and rulers for my nams sake. And this shal
chaunce you for a testimoniall. Be at
a sure pointe therfore in your hertes,
not to study before what ye shall answere: for I wyll geue you a mouth Exo.4.
and wisdome wher agaynst, all your mat.10.
aduersaries * shal not be able to speak * Act.6.
nor resiste. Moreouer ye shalbe * be- mich.7.
trayed of your fathers and mothers, D
and brethren, & kinsfolke and frendes
& some of you shall they put to death.
And hated shall ye be of all men for
my names sake and ther shall not one
heare of your head perysshe. Possesse
ye your soules by pacīēce. * And whē mat.24
ye see Jerusalem beseged with an Mat.4.
hoste, then be sure that the desolation Dan.9.
of the same is nye. Then let them
which are in Jury, flye to the mountaynes. And let them whyche are in
the myddest of it, depart out. And let
them that are in other countreys,
enter therein. For these be the dayes
of vengeaūce, that all thinges which
are wrytten maye be fulfylled. But
woe vnto them that be with chylde,
and to them that geue sucke in those
dayes: for there shalbe greate trouble E
in the lande, and * wrath ouer all this 1,Esd.
people. And they shall fall thorowe
the edge of the sweorde, and shall
be ledde awaye captiue into all nations. And Jerusalem shalbe troden
downe of the Gentyles, vntyll the
tyme of the gentyls be fulfilled.

✠ * And

44

mat.24.c ✠ And there shalbe sygnes in the
mar.15.c sonne and in the Moone, and in the
Joel. 2.c starres, and in the earth, and the people
Ezec.38. shalbe at their wittes ende, through
dispaire. The see and the water shall
roare, and mens hertes shall fayle thē
for feare, and for lokynge after those
things which shal come on the earth.
For the powers of heauē shal moue.
And then shall they see the sonne of
man come in a cloude with power
and great glory. When these thinges
begyn to come to passe: then loke vp,
F and lyft vp your heades, for your re-
mat.24.c demption draweth nie. And he she-
mar.13.c wed them a similitude: behold the fig
tree, and all the trees, whē they shote
forth they buddes ye see and knowe
of your owne selues that sommer is
then nye at hande, So lykewyse ye
also (when ye se these thynges come
to passe be sure, that the kingdome of
God is nye. Verely I say vnto you:
this generation shall not passe, tyll al
be fulfilled. Heauen and earth shall
passe: but my wordes shal not passe ✠
Eccl.31.e ✠ Take hede to your selues lest at
Ecclu.34.d any tyme youre hertes be ouercome
Rom.13 with surfetting and dronkennes and
G cares of this lyfe, and so the day come
vpon you vnwares. For as a snare
shall it come on all them that dwell
mat.24.b on the face of the whole erth. Watch
mar.13.b ye therefore continually, and praye,
that ye maye escape all these thinges
that shall come, and that ye may stand
before the sonne of man. ✠ In the
day time, he taught in the temple: and
at night, he went oute, and abode in
John.8a the mounte that is called Oliuete.
And all the people came in the
morenyng to hym in the temple, for to
heare hym.

The.xxii. Chapter.

A THe feast of swete bread drue
mat.26.a nye which is called Easter,
mar.14.a and the hye Preastes, and
John.7.b Scribes sought how they
myght kyll hym, for they feared the
Iohn.13c people. Then entred Satan into
Judas, whose syrname was Iscary-
oth (which was of the nu mber of the
twelue) and he went hys waye, and
communed with the hie preastes and
officers, how he might betray him to
them. And they were glad and pro-
mysed to geue hym money. And he
consented, and sought opportunitie to
betray hym vnto them, whē the peo-
ple were away. Then came the day mat.29.c
of swete bread whē of necessite Pas- mar.14.b
seouer muste be offered. And he sente
Peter and John, saying: go and pre-
pare vs the passeouer, that we maye
eate. They sayde vnto hym. Where B
wilte thou, that we prepare? And he
sayde vnto them: Beholde, when ye
enter into the citie, there shall a man
mete you, bearing a pitcher of water
hym folowe into the same house that
he entreth in, and ye shal say vnto the
good man of the house: The master
saith vnto the: wher is the gest chām-
ber, where I shall eate Passeouer
with my disciples? And he shal shew
you a greate parlour paued. There
make ready. And they went & found
as he had sayde vnto them, and they mat.26.b
made readye the Passeouer. And mar.14.c
when the houre was come, he sate
down, & the.xii. Apostles with him.
And he said vnto thē: I haue inward
ly desired to eate this Passouer with
you, before that I suffer. For I saye
vnto you: henceforth I wil not eat of
it any more, vntil it be fulfilled in the
kyngdō of god. And he toke the cup,
and gaue thankes & sayd. Take this,
and deuide it among you. For I saye
vnto you: I wil not drinke of ỳ fruit
of the vine, vntill the kingdōe of god
come. And he toke bread, & when he mat.26.f
had geuen thanks, he brake it, & gaue mar.14.c
vnto them sayinge: This is my body 1.cor.11.f
which is geuē for you. This do, in ỳ C
remembraunce of me. Likewise also
when he had supped, he toke the cup,
saying: Thys cup is the newe testa-
ment in my bloude, which is shed for
you. Yet behold, the hand of him that
betraieth me, is with me on the table.
And truly the sonne of man goeth, as
it is appointed. But wo vnto ỳ man,
by whom he is betraied. And they be
gan to enquire among them selues,
which of them it was, ỳ should do it.

¶ And ther was a stryfe amõg them, whiche of them should seme to be the greatest. And he sayd vnto them, the kinges of nations raygne ouer them: and they that haue aucthoritie vpon thẽ, are called gracious Lordes. But
mat.20.d ye shall not be so. * But he ẏ is greatest amõg you, shalbe as the younger: & he that is cheif, shalbe as he ẏ doth minister. For whether is greter he ẏ sitteth at meat, or he that serueth? Is not he that sitteth at meate? But I am among you, as he that ministreth. Ye are they, which haue bidden with me in my tẽptations. And I appoint vnto you a kyngdome, as my father hath appoynted to me: that ye maye
mat.19.d eate & drinke at my table in the kingdome, and * syt on seates, iudging the twelue trybes of Israell. ¶ And the Lord sayd: Simon, Simon, beholde Satan hath desired to syft you, as it
D were wheate: but I haue prayed for
mat.26.c thee, ẏ thy faith fayle not. And when
mar.14.c thou art conuerted, strength thy bre-
Ihõ.13. thren. And he said vnto him: * Lord, I am ready to go with the into prison, & to death. And he said: I tell thee Peter, the cocke shall not crow this day, till thou haue thryse denied that thou
mat.10.c knewest me. And he sayd vnto them:
mar. 6.b * when I sent you without wallet &
Luke.9.a scrip, and shoes lacked ye any thing?
And they said, no: Then he said vnto them: but now he that hath a wallet, let him take it vp, and lykewyse hys scrip, And he that hath no sweord, let him sell hys coate, and bye one. For I say vnto you, that yet the same which
Esa.53.b is written, must be performed in me:
mat.27.b * euen among the wicked was he re-
mar.15.c puted. For those thinges which are
Ihõ.18. writtẽ of me haue an ende. And they said: Lord, behold, here are two swordes. And he sayde vnto them it is y-
mat.26.c nough. * And he came out, & wẽt (as
mar.14.c he was wont) to mount Oliuet. And the disciples folowed him. And whẽ
mat.6.b.z he came to the place, he sayd vnto thẽ:
Luke.11 * praye, lest ye fall into temptation.
mat.26.d * And he gate him selfe from them, a-
E bout a stones cast, and kneled downe & prayed saying: Father, if thou wilt remoue this cup from me, Neuerthe-

lesse, * not my wyll, but thine be ful- Ihõ.6.
filled. And there appeared an angel vnto him frõ heauen, confortyng him. And he was in an agony, and prayed the longer. And his sweate was like drroppes of bloud trickling downe to the ground. And when he rose vp frõ prayer, & was come to hys disciples, he found them sleping for heuinesse, & sayde vnto them why slepe ye? Ryse, and pray, lest ye fall into temptation.
* While he yet spake: behold ther came 9et.2 f
a companye, and he that was called mar.14
Judas, one of the twelue, wẽt before them, and presled nye vnto Jesus, to kisse him. But Jesus said vnto him: Judas, betrayest thou the sonne of man with a kisse? when they whiche were about hym saw what wold folowe, they sayd vnto him: Lord, shall f
we smite with sweord? * And one of mat,26
thẽ smot a seruaunt of the hye Priest mar.14
and stroke of hys ryght eare. Jesus Ihõ.18
answered and sayde: suffer ye thus farreforth. And when he touched his eare he healed him. Then Jesus said vnto the hye Preastes and rulers of the temple & the elders, which were come to him. Ye be come out, as vnto a theefe, with swordes & staues. When I was daily with you in the temple, ye stretched forth no handes agaynst me. But this is euẽ your very houre and the power of darknes. Thẽ toke they him, and ledde him, and brought hym to the hye Priestes house. But Peter folowed a far of. And when they had kindled a fier in the middest of the palace, & were set downe together, * Peter also sate downe among mat.26
them. But whẽ one of the wenches mar.14
beheld him, as he sate by the fier (and Ihõ.18
loked vpõ him) she said: this same felowe was also with him * And he de- mat.26
nied him, saying: woman, I knowe mat.14
him not. And after a littel while another sawe him, & said, thou art also of them. And Peter said: man I am not And about the space of an houre after another affirmed, sayinge: verely thys felowe was with hym also, for he is of Galile. And Peter sayde: man, I wote not what thou sayest.

And

And immediately while ye yet spake the cocke crewe. And the Lord turned backe, and loked vppon Peter. * Luke. 22 mat. 26. c mar. 14. And Peter remembred the worde of the Lord, how he had sayd vnto him: before the cocke crowe, thou shalt denye me thryse. And Peter went oute and wept bitterly. And the mē that toke Jesus, mocked hym, and smote hym: and when they had blindfolded him, they stroke him on the face, and asked him, saying: arede, who is it that smote the. And many other thinges dispytefully sayd they agaynste hym. And assone as it was daye, the elders of the people and the hie Priestes and Scribes, came together, and led him into their counsell, sayinge: art thou very Christ? tel vs? And he sayde vnto them: if I tell you, ye wil not belene. And if I aske you, ye wil not aunswere me, nor let me goo.

mat. 20. e mar. 14 g * Hereafter shall the sonne of man sit on the righte hande of the power of God. Then sayde they all: arte thou then the sonne of God? He sayde, ye saye that I am. And they said * what mat. 26 g mar. 14 g nede we any further witnes? For we our selues haue heard of his owne mouth.

¶ The .xxiii. Chapt.

And the whole multitude of them arose, and led him vnto Pilate. And they beganne to accuse him, saying. we found this felowe peruerting the people, & forbydinge to pay tribute to Cesar: saying, that he is Christ a kyng. And Pylate apposed him saying: art thou the kyng of the Jewes? He aunswered him and sayde: thou sayest it. Then sayd Pylate to the hye Preistes, and to the people: I fynde no faut in this man. And they were the more fearce, sayinge: He moueth the people, teaching thorow out all Jewry, and beganne at Galile, euen to thys place. When Pilate heard mencion of Galile, he asked, whether the man were of Galile. And assone as he knewe that he belonged vnto * Herodes iurisdiction, he sente hym to Herode, which was also at Jerusalē at that tyme. And whē Herode sawe Jesus he was exceading glad. For he was desirous to se him of a longe season, because he had heard many thynges of hym, and he trusted to haue sene some miracle done by hym. Then he questioned with him many wordes. But he answered him nothyng. The hye Priestes & Scrybes, stode forth and accused him strayghtly. And He rode with hys men of warre, despysed him: and whan he hadde mocked him, he arayed him in whyte clothing and sent him againe to Pilate. * And the same day pilate and Herode were made frendes together. For before, they were at variaunce. And pylate called together the hye priestes and the rulers, and the people, and sayde vnto them: ye haue brought this man vnto me as one that peruerteth the people. And beholde, I examine hym before you, and fynde no faute in this man, of those thynges whereof ye accuse him: No nor yet Herode. For I I sente you to him: and lo, nothynge worthy of death is done to hym. I wil therfore chasten him and let him loose. * For of necessitie, he must haue let one loose vnto them at the feaste. And all the people cryed at once, saynge: away wyth hym, and delyuer to vs Barrabas: (whiche for a certaine insurrection made in the cytie and for murther, was cast in prison) pylate spake agayne to them willing to let Jesus loose: But they cryed, sayinge: Crucifie him. Crucifie him. He sayde vnto them the thirde tyme: what euil hath he done? I fynde no cause of death in him: I wil therfore chasten him, and let him go. * And they cryed with loude voyces, requiring that he might be crucified. And the voyces of theym and of the hye priestes preuayled. And Pilate gaue sentence, that it should be as they required * and he let loose vnto theym him that (for insurreccion and murther) was cast into prison, whō they had desired, & he deliuered vnto thē Jesus, to doo with hym what they would * And as they led him awaye

Acts. 4 a 13

mat. 27 b mar. 15 a Jhō. 18.

mat. 27. c mar. 15 a Jhō. 19. C

mat. 27. e mar. 15 a

mat. 27. e mar. 15 b

they caught one Simon of Syren,
comming out of the felde, and on him
layd they the crosse, ẏ he might beare
it after Jesus. And ther folowed him
a great company of people, and of we
Luke, 8 a men * whyche bewayled and lamen-
ted him. But Jesus turned backe vn
to them, & sayde: Ye daughters of Je
rusalem, wepe not for me: but wepe
for your selues, and for your childrē.
For beholde, the dayes will come, in
Esa. 54 a the which they shall say, * happy are
Sap. 3. e the baren & the wombes that neuer
Gala. 4 d bare, & the pappes which neuer gaue
sucke. Then shal they begynne to say
to the mountaynes, fall on vs, and to
the hylles, couer vs. For yf they doo
this in a grene tree, what shalbe done
in the drye. And there were two euil
doers led with him to be slain. * And
mat. 27 d after that they were com to the place
mar. 15 c (which is called Caluary) there thei
Jhō. 19. crucified him, and the euil doers, one
mat. 27. on the right hande, and the other on
mar. 15 c the left. Then sayd Jesus: father for-
psal. 22 d geue them, for they wote not what
they do. * And they parted hys ray-
ment, and cast lottes. And the people
stode, and beheld. And the rulers
D mocked him with them, saying: he sa-
ued other men, let him saue him selfe,
if he be very Christ, ẏ chosen of God.
The souldiers also mocked him, and
came, and offred him vinigere, & said:
if thou be the king of the Jewes, saue
mat. 27 c thy selfe. * And a superscription was
Jhō. 19. written ouer hym, with letters of
Greke, and Latin, & Hebrewe. This
is the kinge of the Jewes. And one
of the euill doers whiche were han-
ged, rayled on him, sayinge. If thou
be Christ, saue thy selfe and vs. But
the other aunswered and * rebuked
mat. 27. c him saying: Fearest thou not God,
mar. 15 c seing thou art in the same dampnatiō
we are righteously punished, for we
receaue according to our dedes. But
this man hath done nothing amysse.
And he sayd vnto Jesus: Lorde, re-
member me, when thou commest in-
to thy kyngdome. And Jesus sayde
vnto him: Verely I say vnto thee:
to day shalt thou be with me in Pa-
radyse. * And it was aboute the syxte mat. 27.
houre. And ther was darkenes ouer mar. 15
all the earth, vntill the nynth houre,
and the sonne was darkened. * And
the vayle of the temple did rent, euen mat. 27
thorowe the middes. And whan Je- mar. 15
sus had cryed with a loude voyce, he E
sayde: Father, into thy handes I cō-
mende my spryte. And when he thus
had sayde, he gaue vp the Ghost. * mat. 27.
When the Centurion saw what had mar. 15
happened, he glorified God sayinge:
Verely, this was a righteous man.
And al the people that came together
to that sighte and sawe the thinges
which hadde happened, smote their
brestes, and returned. And all his ac- mat. 27.
quaintaunce * & the women that fo- mar. 25
lowed him from Galile, stode a farre
of, beholdyng these thinges. And be-
holde * there was a man (named Jo- mat. 27
seph) a counsellour, and he was a mar. 15
good man and a iust: the same had not thon. 1
consented to the counsell and dede of
them, which was of Aramathia, a ci-
tie of that house, whiche same also
wayted for the kyngdome of God: he
went vnto Pylate, and begged the
body of Jesus, and toke it downe and
wrapped it in a lynnen cloth, & layed
it in a sepulchre that was hewen in
stone, wherin neuer man before was
layed. ✠ And that day was the pre-
paryng of the Sabboth, & the Sab-
both drue on. The wemē that folow
ed after, whiche had come with hym
from Galile, beheld the sepulchre,
and howe his body was layed. And
they returned and prepared swete o-
dours and oyntmentes: but rested the
Sabboth daye, according to the com-
maundement.

¶ The .xxiiii. Chapter. ✠

A
But vpon the syxte day of the mat. 28
Sabbothes, very early in mar. 16
the morning, they came vnto thon. 2
the sepulchre, & brought the
swete odours which they had prepa-
red, and other wemē with them. And
they founde the stone rowled awaye
from the sepulcher, and they went in:
but found not the bodye of the Lorde
Jesu. And it happened, as they were
amased

amased thereat: Behold, two menne
stode by them in shining garmentes
mat. 28 a · And as they were afrayde, & bow-
mar. 16 a ed downe their faces to the erth they
sayd vnto them: why seke ye the ly-
uynge amonge the deade? He is not
here, but is risenne. Remember
howe he spake vnto you, when he
was yet in Galilee, saying: that the
sonne of man must be deliuered into
the handes of sinfull men, and be cru-
cified, & the third day rise again. And
they remembred his wordes, and re-
turned from the sepulchre, & tolde all
these thynges vnto those eleuen,
and to all the remnaunte. · It was
mat. 28 c Mary Magdalene, and Joanna, and
mar. 16 c Mary Iacobi, and other that were
with them, which tolde these things
vnto the Apostles. And their wordes
semed vnto them sayned thinges, ne-
ther beleued they thē. Then arose Pe-
ter & ran vnto the sepulchre, & loked
in, & saw the linnen clothes layde by
thē selfe, and departed, wondring in
B him self at that which had happened.
mar. 16 c ✠ · And behold, two of them went
that same day to a towne (called E-
maus) which was frō Jerusalem a-
boute thre skore furlonges, and they
talked together of all these thinges, ẏ
had happened. And it chaunced, that
while they communed together & rea
soned. Jesus him selfe drue neare, · &
mat. 18 c went with thē. But their eies were
holdē, that thei should not know him
And he said vnto thē. What maner of
cōmunicatiōs are these ẏ ye haue one
to another, as ye walke, and are sad?
And ẏ one of thē (whose name was
Cleophas) aunswered, & said to him:
art thou only a straunger in Jerusa-
lem, & hast not knowen, the thinges
which haue chaūced ther, in these dai
es? He said vnto thē: what thynges?
And they sayd vnto him of Jesus of
Nazareth, which was a Prophete,
myghty in dede, & word, before God
and al the people: & howe the hie prie
stes, & our rulers deliuered him to be
condempned to death: and haue cruci
fied him. But we trusted that it had
bene he which should haue redemed
Israel. And as touching al these thi-
ges, to day is euē the third daye, that
they were done. Yea, & certayn we-
men also of our cōpany made vs asto-
nied, which came early vnto ẏ sepul- Luke. 24
chre, & founde not his bodye: & came, ihon. 20 a
saying: that they had sene a vision of
aungels, which said ẏ he was alyue.
And certayne of thē whiche were wt
vs, went to the sepulchre, & founde it
euen so as the wemen had saide: but
him they sawe not. And he sayd vnto
thē: O fooles and slowe of hearte, to
beleue al ẏ the Prophetes haue spokē C
· Ought not Christ to haue suffred
these thinges, & to enter into his glo- mat. 19 a
ry? And he began at Moses, & all the Esa. 53 c
Prophetes, & interpreted vnto thē in
al scriptures which were writen of
him. And they drue nie vnto ẏ towne
which they went vnto. And he made
as though he wold haue gone further
And they · constrayned him, saynge:
abide with vs, for it draweth toward
night, & the day is farre passed. · And Gen. 19
he wente in to tary wyth them: And Luke. 24
it came to passe, as he sat at meate wt mar. 15 b
thē, he toke bread, & blessed it, & brake
and gaue to thē. And their eies were
opened, and they knewe him: & he va-
nished oute of their sight. And they
sayde betwene them selues: dyd not
our hertes burne within vs, whyle
he talked with vs by the way, and o-
pened to vs the scriptures? And thei
rose vp the same houre & returned a-
gayne to Jerusalem, & found the elee-
uen gathered together, and them that
were with thē, saying: the Lorde is
rysen in dede, & hath appeared to Si
mō. And they tolde, what thynges
were done in the way, and howe they
knewe him, in breaking of bread. ✠ D
As they thus spake ✠ Jesus himself iohn. 20 c
stode in · the middes of them, & saith
vnto thē: peace be vnto you. (It is I
feare not.) But they were abashed &
afrayd, & supposed that they had sene
a spyrit. And he said vnto thē: why ar
ye troubled, and why do thoughts a-
rise in your herts? Behold my hādes
and my fete, that it is euē I my selfe.
Handle me, & se: for a spyrite hath not
flesshe and bones, as ye see me haue.
And when he hadde thus spoken, he

shewed them his hands and his fete
And whyle they yet beleued not for
ioy, and wondred, he sayd vnto them,
Jhon 21 * Haue ye here any meate? And they
offred him a peace of a broyled fysche, &
of an hony combe. And he toke it, and
did eate before them. And he sayd vn
mar. 16 c to them. These ar the wordes which
I spake vnto you: whyle I was
yet wyth you: that all muste nedes
be fulfilled, whiche were wrytten of
& me in the lawe of Moses, and in the
Acts. 27 Prophetes, and in the Psalmes.
* Then opened he their wittes, that
they might vnderstand the scriptures
and sayd vnto them: Thus is it writ
ten, and thus it behoued Christ to suf
fer, and to ryse agayne from death the
thyrde day, and that repentaunce and
remission of sinnes shoulde be prea-
ched in his name amonge all nations,
and must begynne at Jerusalem.
And ye are witnesse of these thinges
Acts. 1 b ✠ And beholde, I will send the pro-
myse of my father vpon you. * But
tary ye in the citie of Jerusalem, vn-
tyll ye be endewed with power from
Acts. 1 b an hye. And he led them out into Be
mar. 16 d thany, and lifte vppe his handes and
blessed them. * And it came to passe,
as he blessedthē, he departed from thē
and was caryed vp into heauen.
And they worshipped him, and
returned to Jerusalem with
great ioy, & were conti-
nually in the temple,
praysing and lau-
ding God. ✠
Amen.

Here endeth the Gospell of Saint Luke.

The Gospell of S. Jhon.

¶ The fyrst Chapter.

IN the beginninge was the
worde, and the worde was
with God, and God was ✠
worde. The same was in the
beginning with God, * All thynges Gen. 1.
were made by it, and without it was Psa. 8.
made nothyng that was made. * In
it was life, & the life was the * light Jhō. 14
of men, and the light shineth in darke * Jhō. 8
nes, and the darkenes comprehended and. 9. a
it not. There was sente from God a
man, whose name was Jhon. The
same came as a witnes, to beare wit-
nes of the lightthat all men through
hym myght beleue. * He was not Jhō, 5.
that lyghte: but was sente to beare
witnes of the light.
That lyghte was the true lyghte
whych lyghteth euerye man that cō-
meth into the worlde. He was in the
worlde, and the worlde was made by
hym: and the worlde knew hym not.
He came among his owen, & his owen
receaued hym not. But as manye as Psa. 97
receaued hym * to them gaue he pow- Oseē. 3
er to be the sonnes of God: euen thē Rom. 1
that beleued on hys name whiche Gal. 4.
were borne, not of bloude nor of the
will of the flesshe, nor yet of the wyll
of man: but of God. * And the same * Bar. 3
worde became flesshe, and dwelt amōg * mat. 2
vs. and we sawe the glorye of it, as 2. Pet.
the glory of the onely begotten sonne 1. Jhō.
of the father, ful of grace & truth. ✠ * mat. 3
* Jhon beareth witnes of hym, and mar. 1. a
cryeth, saying. This was he of whō
I spake whych though he came after Colo. 2
me, went before me, for he was be-
fore me. * And of hys fulnes haue all
we receaued, euen grace for grace.
For the lawe was geuen by Moses Exo. 3
but grace and truth came by Jesus 1. Jhō.
Christ. * No man hathe sene God at
any tyme. The onely begotten sonne
which is in the bosome of the father, Jhod.
he hath declared hym. ✠ * And this
is the recorde of Jhon: when the
Jewes sente Preistes and Leuites
from Jerusalem, to aske hym, what
arte thou? And he confessed and deni-
ed not, & said plainly I am not Christ.

And

And they asked hym: what then? * art thou Helias? And he sayth: I am not. * Art thou that Prophet? And he answered no. Then sayd they vnto hym: what arte thou, that we may geue an answer to them ỹ sent vs. what sayest thou of thy selfe? He sayd: * I am the voice of a crier in the wildernes, make strayght the waye of the Lorde, * as sayde the prophet Esayas. And they which were sent, were of the pharises And they asked hym, and sayde vnto him: why baptisest thou thē, if thou be not Christe, nor Helias, nether that Prophete? Iohn answered them, saying: * I baptise with water, but there standeth one amōg you, whō ye know not, he it is which though he came after me, was before me whose shoe latchet, I am not worthye to vnlose. These thynges were done in Bethabara beyonde Iordane * where Iohn dyd baptise. ✠ ✠ The next day. Iohn seeth Iesus commyng vnto hym, and sayth * behold the lamb of God, which taketh away the synnes of the worlde. Thys is he of whom I sayde: After me cometh a man: whych went before me, for he was before me, and I knew him not: but that he should be declared to Israell, therefore am I come baptisynge with water. * And Iohn bare recorde, sayinge: I sawe the spirite descende from heauen, lyke vnto a doue, and abode vppon hym, and I knewe hym not. But he that sent me to baptise in water, the same sayde vnto me: vpon whom ye shall see the spirite descende, and tary still on him, the same is he which baptised with the holy ghost. And I sawe, and bare recorde, that he is the sonne of God. ✠ The next daye after, Iohn stode agayne, and two of hys disciples, and he beheide Iesus as he walked by, and sayeth: beholde the lambe of God. And the two disciples heard hym speake, and they folowed Iesus. And Iesus turned aboute, and sawe them folowe him, and saith vnto thē: what seke ye? They said vnto him Rabbi (which is to saye if one interpret it, Master) wher dwellest thou? He saieth vnto them come and se. They came & sawe wher he dwelt: and abode with him that daye. For it was about the tenth houre. One of ỹ two which heard Iohn speake, and folowed him, was Andrewe Symon Peters brother. The same found hys brother Simon first, and saith vnto him: we haue found Messias (which is by interpretacion, annoynted) and brought him to Iesus. And Iesus beheld him, & sayd: thou arte Simon the sonne of Ionas, thou shalt be called Cephas: which is by interpretacion a stone. The day folowyng, Iesus wolde go into Galile, and found Philip, & sayeth vnto hym: folowe me * Philip was of Bethsaida the citie of Andrewe & Peter. Philip found Nathanaell and saith vnto him: We haue found him, of whom * Moses in the lawe and the * Prophetes dyd wryte, Iesus the sonne of Ioseph of Nazareth. And Nathanael sayd vnto him * can there anye good thynge come out of Nazareth? Philip saieth vnto him come & se. Iesus sawe Nathanaell commynge to him, and saieth of hym. Behold a right Israelite, in whom is no gyle. Nathanaell saieth vnto him: whence knowest thou me? Iesus answered and said vnto him. Before that Philip called the, when thou wast vnder the figge tree. I sawe the. Nathanael answered & said vnto him: Rabbi thou art euen ỹ very son of God, thou art the kyng of Israell. Iesus answered, and said vnto him: Because I said vnto the, I sawe the vnder ỹ fyg tree, thou beleuest. Thou shalte se greater thinges then these. And he saieth vnto hym: Verely, verely, I saye vnto you: hereafter shal ye se ỹ heauē open, & the aungels of God ascending and descending ouer the sonne of man.

E

Iohn. 12

Gen. 3. c and. 22. c Deut. 18 Esay. 17 and. 9. b, Iohn. 7, c,

¶ The. ii. Chapter.

AND the thirde day, was there a mariage in Cana a citie of Galile, and the mother of Iesus was ther. And Iesus was called (and hys disciples) vnto ỹ maryage. And when the wyne fayled, the mother of Iesus saieth vnto hym:

they

they haue no wyne. Jesus sayth vnto
Luke.2.g her: woman, what haue I to do with
the, myne houre is not yet come. Hys
mother sayth vnto ye ministers what-
soeuer he saith vnto you do it. And
there were standynge there, sixe wa-
ter pottes of stone after the maner of
the purifyinge of the Jewes, contay-
ninge two or three firkens a pece. Jesus
saith vnto them: fill the water pottes
B with water. And they filled them vp
to the brym. And he sayeth vnto them:
drawe out nowe, and beare vnto the
gouernour of the feast. And they bare
it. When the ruler of the feast had ta-
sted the water that was turned into
wyne and knewe not whence it was
(but the ministers whiche drue the
water knewe.) he calleth the brydе-
grome, and sayeth vnto him. Euery
man at the begynnyng doth set forthe
good wyne, and when men be dronke
then that which is worse. But thou
hast kepte the good wine, vntill nowe.
This beginning of miracles dyd Je-
sus in Cana of Galile, and sheweth
hys glory, and his disciples beleued on
him. ✠ After this he went downe to
mat.4.b. Capernaum, he and hys mother, and
mar.1.b. his brethren, and hys disciples, and
Luke.19 there continued not many dayes.

ma.22.b ✠ And the Jewes Easter was euen
mar.11.e at hand, and Jesus went vp to Jeru-
luke.19. salem, and found sitting in the temple,
those that sold oxen and shepe & doues,
and chaungers of money. And when
he had made (as it were) a scourge of
small coardes, he droue them all out of
the temple, with the shepe & oxen, and
powred out the chaungers of money, &
ouerthrewe the tables, and sayde vnto
them that solde doues: Haue these
thynges hence, and make not my fa-
thers house an house of marchaundise.
And his disciples remembred it that
Psa.79.d is written: * the Zele of thyne house
D hath euen eaten me. Then aunswered
the Jewes and sayde vnto hym: what
token shewest thou vnto vs, seing that
thou dost these thynges? Jesus answe-
red and sayd vnto them: * destroye this
mar.16.f temple, and in three daies I wyll reare
mar.14.f it vp. Then sayd the Jewes, xlvi. yeres
was this temple a building, and wylt
thou reare it vp in thre dayes. But he
spak of the temple of his body. Assone
therfore as he was risen from death a-
gaine, his disciples remembred that he
thus had sayde. And they beleued the
scripture and the wordes which Jesus
had said. Whē he was in Jerusalem at
Easter in the feaste day, many beleued
on hys name, when they sawe his mi-
racles which he dyd. But Jesus dyd
not cōmit him self vnto thē, because he
knewe all men, and neded not, that any
man shoulde testifye of hym. * For he Jer.17
knewe what was in man. ✠ Ypo.1

¶ The.iii. Chapter. ✠

THere was a man of the Pha- A
rises named Nicodemus, a Jhō.7
ruler of the Jewes. * The
same came to Jesus by nyght
and sayd vnto hym: Rabby, we know
that thou art a teacher come from god:
for no man coulde do such miracles as
thou doest, except god were with him.
Jesus answered and sayde vnto hym:
Verely, verely, I saye vnto the, except
a man be borne from aboue, he can not
se the kingdome of God. Nicodemus
sayeth vnto hym: howe can a man be
borne when he is olde? can he enter in-
to hys mothers wombe and be borne
agayne? Jesus aunswered: * verely, Jhō.4
verely I say vnto thee, except a man be and.7
borne of water and of the spyrete, he can Tit.3
not enter into the kingedome of God.
* That which is borne of the flesshe, is Rom.
flesshe, and that which is borne of the
spyrete is spyret. Marualle not thou that
I sayde to thee, ye must be borne from
aboue. ✠ The wynde bloweth where it B
listeth, and thou hearest the sound, ther Eccl.
of: but canst not tell whence it cōmeth
and whither it goeth. So is euery one
that is borne of the spyrete. Nicodemus
aunswered and sayde vnto hym howe
can these thynges be? Jesus answered
and said vnto him: art thou a master in
Israel, and knowest not these things?
Verely, verelye, I saye vnto thee: we
speake that we do knowe, & testifye that
we haue sene: and ye receaue not oure
witnes

witnes. If I haue tolde you earthlye thinges and ye beleue not: howe shal ye beleue, if I tel you of heauenly things?
* And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sone of man which is in heauen. * And as Moses lyft vp the serpēt in the wildernes, euen so must the sone of man be lift vp, that whosoeuer beleueth in him, perishe not, but haue eternall lyfe. ✠ ✠ * For god so loued the worlde, that he gaue his only begotten sone, that whosoeuer beleueth in him, shoulde not perysh, but haue euerlasting lyfe. * For God sent not his sone into the worlde, to condempne the worlde but that the worlde through him might be saued. He that beleueth on hym, is not condempned. But he that beleueth not, is condemned alreadye, because he hath not beleued in the name of the only begotten sonne of God. And this is the condempnation: * that lyght is come into the worlde, and men loued darknes more thē lyght, because their dedes were euyll. For * euery one that euyll doeth, hateth the lyght: neyther commeth to the lyghte, leste hys dedes should be reproued. But he that doeth trueth: commeth to the lyght, that hys dedes may be knowen: howe that they are wrought in God. ✠ After these thinges came Jesus, and his disciples into the lande of Jury & there he taried with them * and baptised. And John also baptised in Enon beside Salim because there was muche water there, and they came & were baptised. * For John was not yet caste into prison. ✠ And there arose a question betwene Johns disciples and the Jewes, about ỹ purifying. And they came vnto John, and sayde vnto him: Rabbi, he that was with the beyond Jordan (to whom thou bearest witnes) behoulde the same baptiseth * and all men come to him. John answered, and sayde: a man can receaue nothynge, except it be geuen him from heauē. Ye your selues are witnesses * how that I saide: I am not Christ, but am sent before him. He that hath the bryde, is the bridegrome. But the frende of the brydegrome, which standeth and heareth him, reioyceth greately because of the brydegromes voyce. Thys my ioye therefore is fulfilled. He must increase, but I must decrease. He that cōmeth from an hye, is aboue all: He that is of the earth, is earthly, & speaketh of the erth. He that commeth from heauen, is aboue al, and what he hath sene an heard: that he testifieth: and no man receaueth his testimony. He that hath receaued his testimonye. * hath set to his seale, that God is true. For he whom God hath sent, speaketh the wordes of God. * For God geueth not the spyrete by measure vnto him. The father loueth the sonne * and hath geuen all thynges into hys hande. * He that beleueth on the sonne hath euerlasting lyfe: he that beleueth not the sonne, shall not see lyfe, but the wrath of God abydeth on hym. ✠

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¶ The .iiii. Chapter.

AS soone as the Lorde knewe, how the Pharyses had heard, that Jesus made and baptised moo disciples then John (though that Jesus hym selfe baptised not: but hys disciples) * he lefte Jewry, and departed agayne into Galile. For it was so that he must nedes goo thorowe Samaria. ✠ Then came he to a citie of Samaria (which is called Sichar.) Besydes the possession * that Jacob gaue to hys sonne Joseph. And there was Jacobs well. Jesus then beynge werye of hys iourney, sate thus on the wel. And it was about the sixt houre: and there came a woman of Samaria to draw water. Jesus saieth vntoher: geue me drynke. For hys disciples were gone away vnto ỹ towne, to bye meate. Then saith the woman of Samaria vnto him: howe is it, that thou beinge a Jewe, askest drynck of me, whiche am a Samaritane. * For the Jewes medle not & the Samaritans. Jesus answered & saide vnto her: if thou knewest the gift of God, and who it is that saieth to the geue me drynke, thou wouldest haue asked of hym and he wold haue geuen * thee water of lyfe.

The

The woman sayeth vnto him: Syr, ꝓ hast nothing to drawe with, & the well is depe: frō whence thē hast thou that water of lyfe? Arte thou greater then our father Jacob which gaue vs the well, and he him selfe dranke therof, and his children, and his cattel? Jesus answered and sayde vnto her: Whosoeuer drynketh of thys water, shall thyrst agayne. But whosoeuer drynketh of ꝓ water that I shall geue hym, shall neuer be more a thirst: but the water that I shal geue him shalbe in hym, a well of water, spryngyng vp into euerlastyng lyfe.

The woman sayeth vnto hym, Syr geue me of that water, that I thyrst not, neither come hither to drawe. Jesus sayeth vnto her: Go, call thy husband, and come hither. The woman answered and sayde vnto him: I haue no husbād. Jesus said vnto her: Thou hast well sayde, I haue no husbande.

C luke.7.b, For thou hast had fyue husbandes, & he whome thou nowe hast, is not thy husbande. In that saydest thou truely:

3.Re.9a 2.Par.7 The woman saieth vnto him: ✱ Syr, I perceaue that thou art a Prophete. Oure fathers worshypped in thys mountayne ✱ and ye say that in Jerusalem is the place, where men ought to worshyp. Jesus sayeth vnto her: woman beleue me, the houre commeth when ye shall (neither in this mountayne, nor yet at Jerusalem) worshyp

Exo.21c the father. Ye worshyppe ye wote not what: we knowe what we worshyp. ✱ For saluation commeth of the Jewes.

Rom.1a 1.Cor.3c But the houre commeth and nowe is, when the true worshippers shall worshyppe the father ✱ in spryte, and in the truth. For such the father also requireth to worshyp hym. ✱ God is a spryte: and they that worshyp him must worshyp him in spryte and in ꝓ truth.

The woman saieth vnto him: I wote D that Messias shall come, whyche is mar.26.f called Christ: when he is come, he wil mar.14g tell vs all thynges. Jesus sayeth vnto luke.22d her: ✱ I that speake vnto the am he.

Jhō.9d. And immediately came his disciples and.10.c and marueyled that he talked with the woman. Yet no man sayd, what meanest thou, or why talkest thou with her? The woman then left her waterpot, and went her way into the cytie, and sayeth to the men. Come se a man which tolde me all thynges that euer I did: Is not he Christ? Then they went out of the citie, and came vnto hym. In the meane while his disciples prayed him, sayinge: Mayster, eate. He sayde vnto them: I haue meate to eate, that ye knowe not of. Therefore sayde the disciples amonge themselues: hath anye man brought hym ought to eate? Jesus saieth vnto thē: my meate is to do the wil of hym that sent me, and to finishe his worke. Say not ye: there are yet foure monethes, E mat.9 and then commeth haruest? Beholde, luke, I say vnto you: lifte vp your eyes, and loke on the regions: for they are white al ready vnto ꝓ haruest. ✱ And he that reapeth, receaueth reward, and gathereth the fruite vnto lyfe eternall: that both he that soweth, and he that reapeth, might reioise together. And here in is the saying true, that one soweth and another reapeth. I sēt you to reape that, wheron ye bestowed no laboure. Other men laboured, and ye are entred into their labours. Many of the Samaritans of that citie beleued on hym, for the saying of the womā, whiche testified that he tolde her all, that euer she dyd. So, when the Samaritans were come vnto him: they besought him, that he would tary with thē. And he abode there two dayes. And Jhō, many mo beleued because of his owne worde, and sayde vnto the woman. Nowe we beleue, not because of thy sayinge: ✱ for we haue herde him oure selues & knowe that this is cuē Christ mat. the Sauioure of the worlde. ✠ After mar, two dayes he departed thence, & went luke, awaye into Galile. ✱ For Jesus hym selfe testified, ꝓ a Prophete hath none honoure, in his owne countre.

Then, as sone as he was come into Galilie, the Galileans receaued him: when they hadde sene al the thynges that he dyd at Jerusalem at the daye Jh of the feast. For they wente also vnto the feast day. So Jesus came agayne into

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into Cana of Galilee, • where he turned the water into wine. ✠ And ther was a certain ruler, • whose son was sicke at Capernaum. As soone as the same heard that Iesus was come out of Iewry into Galilee, he went vnto him, & besought him, ẏ he wold come down, & heale his son, for he was euē at the point of deth. Then said Iesus vnto him: except ye see signes & wonders, ye will not beleeue. The ruler sayth vnto him: Syr, come downe or euer that my son dye. Iesus saith vnto him: Go thy way, thy sonne liueth. The man beleued ẏ word that Iesus had spoken vnto hym. And he went his way. And as he was now going down, ẏ seruāts met him, & told him, saying: Thy son liueth. Then enquired he of them the houre when he began to amēd. And they said vnto him Yesterday at the seuēth houre, ẏ feuer left him. So the father knew, that it was the same hour, in the which Iesus said vnto him: Thy sonne liueth. And he beleeued, and all his household. ✠ This is agayne the seconde miracle, that Iesus dyd, when he was come out Iewry into Galile.

Ioh.2.a
Mat.7.a
Luk.7.a
G
Act.18.a

✠ The.v. Chapter. ✠

AFter this was ther a feast daie of the Iewes, & Iesus went vp to Ierusalem. And there is at Ierusalē by the slaughter house, a poole (which is called in the hebrue tongue, Bethseda) hauyng fiue porches, in which lay a great multitude of sicke folke, of blynd, halt, and wytherd, waiting for the mouing of water. For an angell went downe at a certain season into the poole, and stered the water. Whosoeuer then firste (after the stering of the water) stepped in, was made whole of whatsoeuer disease he had. And a certain man was there, which hadde bene diseased xxxviii. yeares. when Iesus saw him lye, and knewe that he nowe longe tyme had ben diseased, he sayth vnto hym, Wilt thou be made whole? The sicke man answered hym: Syr, I haue no man whē the water is troubled, to put me into the poole: But in the meane tyme, while I am about to come, an other steppeth downe before me. Iesus saith vnto him, • rise, take vp thy bed, and walke. And immediatly the man was made whole, & toke vp his bed, & walked. And the same day was the Sabboth. The Iewes therfor said vnto him that was made whole: It is the Sabboth daye, it is not lawfull for thee to carye thy bed. He answerd them: He that made me whole, said vnto me: Take vp thy bed, and walk. Than they asked him, what man is that, which said vnto ẏ, take vp thy bed & walke? And he that was healed, wiste not who it was. For Iesus had gotten himself away, because that there was preasse of people in that place. • Afterward Iesus found him in the temple, and said vnto him: behold, thou art made whole, sinne no more, least a worse thing happen vnto thee. The mā departed, and tolde the Iewes, that it was Iesus which had made him whole. ✠ And therfore the Iewes did persecute Iesus, and sought the means to slea him because he had done these things on ẏ Sabboth daye. And Iesus answered them. ✠ • My father worketh hither to, and I worke. Therfore ẏ Iewes sought the more to kill him, not onely because he had broken the Sabboth: but saide also that • God was his father, & made him selfe equal with God. Then answered Iesus, & said vnto thē: Verily, verily, I saye vnto you • the sonne can do nothing of him selfe, but that he seeth the father do. For what soeuer he doth, that doth the son also. For ẏ father loueth ẏ son, & sheweth him all things that he himself doeth. And he will shew him greater workes then these, because ye should mernaile. For like wise as the father raiseth vp the dead, and quickneth them, euen so the sonne quickeneth whome he wil. • Neyther iudgeth the father any man: but hath committed all iudgement vnto the sonne, because that al men should honour the sonne, euen as they honoure the Father. He that

Ioh.8.a
B
1 cor.12.a
mat.16.f
mar.14.g
Lu.22.e
Ioh.9.a
mat.11.f
Luk.10.f

honoureth not the sonne, the same honoureth not the father, whyche hath sent him. ¶ Verily, verily, I saye vnto
Jho. 6. e you. ✣ He that heareth my woꝛd, and beleueth in him that sent me, hath e-
Lu. 23. e uerlastynge life, and shall not ✣ come into dampnation: but is shaped from death vnto life. Verily verily I saye
Mat. 5 a vnto you, ✣ the houre shall come, and
Jhon. 1 c now it is, when the deade shall heare the voyce of the son of God. And thei
Jhon. 1 a that heare shall liue. ✣ Foꝛ as the fa-
and. 14 a ther hath life in himselfe, so likewyse hath he geuē to the sonne to haue lyfe in himself: and hath geuē him powꝛ also to iudge, because he is the sonne of man. Meruaile not at this: foꝛ the
mat. 25 d ✣ houre shall come, in the whiche all that are in the graues, shall heare his voice, & shall com foꝛth: they that haue doone good, vnto the resurrection of life: & they that haue done euyll, vnto the resurrection of damnation. ✣ I can of myne owne self do nothing. As I heare, I iudge, and my iudgement is iust, bicause I seke not myne owne will, but the will of the father which
Jho. 8. b hath sent me. ✣ If I shold beare witnes of my selfe, my witnes were not true. There is an other that beareth witnesse of me: & I am sure, that the witnesse whiche he beareth of me, is
Jho. 1. b true. ✣ Ye sente vnto John, & he bare witnes vnto ỹ truth. But I receiue not the record of man. Neuertheless these things I say, that ye might be
Jho. 5. a safe. He was a burning and a shining light, and ye would foꝛ a season haue reioyced in his light. ✣ But I haue
Joh. 20 c greater witnesse, then the witnes of John. ✣ Foꝛ the woꝛkes whiche the father hath geuen me to finyshe, the same woꝛkes that I doo, beare witnes of me, that the father hath sente me. And the father hymselfe whiche
Mat. 3 b hath sent me, ✣ hath boꝛne witnes of
and 17. b me. Ye haue not heard his voyce at a-
Mar. 1 b ny tyme, noꝛ seue his shape, his woꝛd
Luk. 3. d haue ye not abiding in you. Foꝛ whō
2 Pe. 1. d he hath sent, him ye beleue not. Serch ỹ
Act. 17 b scriptures, foꝛ in thē ye think ye haue
Deu 18. eternall life, ✣ and they are they which testifie of me. And yet will ye not com to me, that ye myght haue lyfe. I receiue not prayse of men. But I know you, that ye haue not the loue of god in you. I am com in my fathers name and ye receyue me not. ✣ If an other Joh. 2. d
come in his owne name, him will ye 2 Tes. 2
receiue. Howe can ye beleue, which receaue honour on of an other, & seeke not the honour that commeth of God onely? Do not thinke that I will accuse you to my father. There is one that accuseth you: euen Moyses, in whome ye truste. Foꝛ had ye beleued Moises, ye woulde haue beleued me, ✣ foꝛ he wꝛote of me. But if ye beleue not his wꝛitinges: howe shall ye be- Deu. 18
leue my woꝛdes. ✣

¶ The. vi. Chapter. ✣

After these thynges ✣ Jesus went his way ouer the sea of Galilee, whyche is the sea of
mat. 14 Tyberias, ✣ and a great multitude fo-
Mar. 6 lowed him, because they saw his mi-
Mar. 4 racles, whyche he did on thē that wer
Luk. 6 diseased. And Jesus went vp into a mountayn, and there he sat with his disciples. And Easter, ỹ feaste of the Jewes was nye. ✣ ✣ When Je-
mat. 14 sus then lyfte vp his eyes, and saw a
Mar. 6 greate companye comme vnto him, he
Luk. 6 saieth vnto Philip: Whens shall we bye breadde, that these maye eate? This he said to proue him, foꝛ he him selfe knew, what he wold do. Philip
2 Re. 4 answered him, ✣ two hundred penye woꝛthe of bread are not sufficient foꝛ thē ỹ euery mā may take a litle. One of his disciples (Andꝛewe, Symon Peters bꝛother) saieth vnto him: There is a lad here, which hath fyue barly loaues & two fyshes: but what are they amonge so many? And Jesus said: Make the people syt doꝛwn. There was much grasse in the place. So the men sat doꝛwne in numbꝛe, about fiue thousand. And Jesus toke the breade: And when he had geuen thanks, he gaue to the disciples, & the disciples to them that were set doꝛwn And likewyse of the fyshes as much as they would. When they had eaten ynough, he saieth vnto his disciples:

gā-

gather vp the broken meate whyche remaineth: that nothyng be lost. And they gathered it together, and fylled twelue baskets with the broke meate of the fiue barly loaues, which broke meate remayned vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) sayd: This is of a truthe the same Prophete that shoulde come into the worlde. When Iesus therfore perceaued, that they would come, & take him vp to make hym a kyng, he departed again into a mountain himself alone.

Luk.6.a mat.14.e Mar.6.f And when euen was now com, his disciples went downe vnto the Sea, and gatte vppe into a shyppe: and cam ouer the sea vnto Capernaum. And it was nowe darke, and Iesus was not come to them. And the sea arose with a great wynde that bleewe. So whē they had rowē about a xxv. or xxx furlonges, they saw Iesus walking on the sea, and drawyng nie vnto the shyp, and they were afrayde. But he saieth vnto them: It is I, bee not afraide. Then would they haue receiued him into the ship, and immediatly the shyppe was at the lande whither they went. The day folowyng whā the people (which stode on the other syde of the sea) sawe, that ther was none other shyp there, saue that one wherinto his disciples were entred, and that Iesus went not in with his disciples into the shyp, but that his disciples were gone awaye alone. (Howebeit, there came other ships from Tiberias nye vnto the place, where they ddde eate bread, after that the Lorde had geuen thankes) when the people therefore saw that Iesus was not there, neyther his disciples, they also toke shippyng: and cam to Capernaum, seking for Iesus. And whē they had found him on the other syde of the sea, they sayd vnto hym: Rabbi, when camest thou hither? Iesus answered them, and sayd. Verily, verily, I saye vnto you: ye seeke me, not because ye sawe the miracles, but because ye dyd eate of the loaues, and were fylled. Laboure not for the meate whyche perysheth, but for that whiche endureth vnto euerlastyng lyfe, whiche meate the sonne of man shal geue vnto you. For him hath God the father sealed. Then sayd they vnto him: what shall we do, that we myght worke the workes of God? Iesus answered and said vnto them: this is the worke of God: that ye beleue on him, whom he hath sent. They sayde therefore vnto hym, What signe shewest thou then that we might se & beleue the? what doest thou worke? Our fathers dyd eate Manna in the desert as it is writen: He gaue them bread from heauen to eate. Then Iesus sayde vnto them; Verily verily I saie vnto you: Moses gaue you not that bread from heauen: but my father geueth you the true bread from heuen. For the bread of God is he, which commeth downe from heauen, and geueth life vnto the worlde. Then sayde they vnto hym: Lorde, euermore geue vs this bread. And Iesus sayd vnto them: I am the bread of lyfe. He that commeth to me shall not hunger: and he that beleueth on me, shall neuer thurste. But I I say vnto you: that ye also haue seene me, & yet ye beleue not. All that the Father geueth me, shall come to me: and him that commeth to me, I caste not away. For I came downe frome heauen: not to doo that I will, but that he wil, which hath sent me. And this is the fathers will which hathe sent me, that of all which he hath geuen me, I shall loose nothynge: but rayse them vp againe at the last daye. And this is the will of him that sent me: that euery one whiche seeth the son, & beleueth on him, haue euerlastyng lyfe. And I will raise hym vp at the laste daye. The Iewes then murmured at him, because he sayd: I am that bread (of lyfe) whiche came downe from heauen. And they sayd: Is not this Iesus the sonne of Ioseph, whose father and mother wee know? How is it then that he saith, I came downe from heauen? Iesus answered and said vnto them: Murmure not amonge youre selues.

mat.12.c and.16.a Mar.8.b Lu.11.d Ex.16.b mat.16.a Lu.22.a Ihō.5.c mat.13.g Mar.6.a

Jhō.7.8 ¶ No man can come to me, except ẏ fa
ther which hath sent me, drawe hym:
And I will rayse him vp at the laste
Esa.54.d daye. It is written in the prophetes:
1 Jhō 2.d ¶ & they shalbe al taught of God. Eue
ry man therfore ẏ hath hearde, & hath
learned of the father, cōmeth vnto me.
Ex.33.d ¶ Not that any man hath sene the fa-
Deu.4.b ther, saue he which is of God, ẏ same
Jud.6.e. hath sene the father. Verely, verely I
and.13.d sai vnto you: he that putteth his trust
Jhon.1.c in me, hath euerlastyng lyfe. I am ẏ
1 Joh.4.b breade of lyfe. Youre fathers did eate
Mãna in ẏ wildernes and are deade.
This is that breade, which commeth
downe from heauen, that a man maye
eate therof, and not dye. I am that ly-
uyng breade, which cam downe from
heauen. If any mã eate of this bread:
Lu.22.e he shal liue for euer. ¶ And the breade
F that I wil geue, is my flesh, which I
will geue for ẏ life of ẏ world. ✠ The
Jewes therefore stroue among them
selues, saying: Howe can this felowe
geue vs that flesh of his to eate? Thē
Jesus said vnto thē: ✠ Verely, verely
I sai vnto you except ye eate the flesh
of the sonne of man & drink his bloud:
ye haue no lyfe in you. Who so eateth
my flesh and drinketh my bloud, hath
eternal lyfe, & I will rayse him vp at
the last day. ✠ For my flesh is meat in
dede: & my bloud is drinke in dede. He
that eateth my flesh and drinketh my
bloud, dwelleth in me and I in hym.
As the liuing father hath sente me, &
I liue for the father: Euen so he that
eateth me shall liue by the meanes of
me. This is that breade, which came
downe from heauen: not as youre fa-
thers did eate Manna, and are deade.
He that eateth of this breade, shal liue
euer. ✠ These thinges sayde he in the
Synagoge, as he taught in Capernau-
um. Manye therefore of hys disciples
(when thei had heard this) said: this
is an hard sayinge: who can abyde
G the hearynge of it? ✠ Jesus knewe in
him self that his disciples murmured
at it: and he sayde vnto them: Doeth
thys offende you? What and yf ye shal
see the sonne of manne assende vppe
thyther where he was before? It is
ẏ spirite ẏ quickeneth, the flesh profi
teth nothing. The wordes ẏ I speak
vnto you ar spirite and life. But ther
are some of you that beleue not. For
Jesus knewe from the begynnynge
which they were, that beleued not &
who should betraye him. And he said:
therfore sayd I vnto you: that ¶ no mā
can come vnto me, excepte it were ge- Jhon.
uen vnto him of my father. From that
time many of his disciples went back
and forsoke him, and walked no more
with him. Then sayde Jesus to the
twelue: will ye also go away? Then
Simon Peter answered him, Lord,
to whom shal we go? Thou hast the
wordes of eternall lyfe, ¶ and we be- mat.16
leue and are sure that thou art Thrist Mar.8
the son of the liuing God. Jesus ans Luke.9
swered them: Haue not I chosen you Jhō.13
twelue, and ¶ one of you is a deuyle Lu.22
he spake of Judas Iscaryothe the Jhō.13
sonne of Simon. For he it was, that
shoulde betraye him, being one of the
twelue. ✠

The vii. Chapter. ✠

AFter these things, Jesus walked about in Galile: for he would not go about in Jewry because that the Jewes soughte to kyll hym. The Jewes ¶ feaste of tabernacles was at hande. Hys brethren there- Leu.23
fore sayde vnto hym gette thee hence, Nū.29
and go into Jewry, that thy disciples 3 Ef.8
also maye see thy workes that thou 2 mat.8
doest. For there is noo manne that
doeth anye thynge in secrete, and he
hym self seketh to be knowen open-
lye. If thou do suche thynges, shewe
thy self to the worlde. For hys bre-
thren beleued not in hym. Then Je-
sus sayde vnto them: My time is not
yet come: but youre tyme is alwaye
readye. The worlde cannot hate you.
¶ But me it hateth: because I testify Jhō.1
of it, that the workes thereof are euil.
Goe ye vppe vnto thys feaste, I wil
not goe vp yet vnto thys feast, for my
tyme is not yet come, when he hadde
sayde these woordes vnto them he a-
bode styll in Galilee. But as soone B

as his brethren wer come, then went he also vp vnto the feaste, not openly: but as it were priuily. Then sought him the Iewes at the feast, and said: Joh. 11 f * Wher is he? And much murmuring was there of him among the people. For som said: * He is good, other said mat. 21 d nay, but he deceueth the people. How Joh. 4. c be it, * no man spake openlye of hym, and. 6. e for feare of the Iewes. † ✠ Nowe Joh. 12 f when half of the feast was done, Iesus wēt vp into the temple, & taught And the Iewes merualed, sayinge: How knoweth he the scriptures, seyng that he neuer learned? Iesus answered them, and sayde: My doctrine is not myne, but his that sent me. If any man will bee obediente vnto hys will, he shall knowe of the doctrine, whether it be of God, or whether I speake of my self. He that speaketh of him self, seketh his owne praise. But he that seketh his praise, that set him, the same is true, and no vnrighteousnes is in him. * Did not Moses gene C you a law, and yet none of you kepeth Exo. 20 a the law? why go ye about to kill me? Deu. 5. a The people answered: Thou haste a deuill: who goeth about to kill thee? Iesus answered, and said vnto them: Joh. 5. a * I haue done one worke, and ye all mer uaile. Moses therfore gaue vnto you the circumcision: not because it is gen. 17. b of Moyses, but * of the fathers. And yet ye on the Sabboth day circumcise a man. If a man on the Sabboth day receiue circumcision without breking of the lawe of Moses: disdayn ye at me, because I haue made a man euery whitte whole on the Sabboth daye? Deu. 1. c * Iudge not after the vtter apperance Iere. 19 c but iudge with a righteous iudgemēt Psa. 24 e Then sayde some of them of Ieruselem, Is not this he, whom they go about to kylle? But lo, he speaketh boldly, and they say nothyng to hym. D Do the rulers knowe in very dede, that this is very Christ? Howbeit, mat. 13 g * we knowe this man whence he is: Mar. 6. a but when Christe commeth, no man Joh. 6 e knoweth, whense he is. Then cryed Iesus in the temple (as he taughte) saying: Ye bothe know me, whense I am, & ye knowe. And I am not come of my selfe: but he that sent me, is true, whom ye knowe not. But I know him, (And if I say, ỹ I know him not, I shall bee a lyer lyke vnto you: but I knowe hym) for I am of him, and he hath sent me. * Then thei sought to take him: but no man layde mar. 11. c handes on hym, because his howre Lu. 19. g was not yet com. * Many of the peo- aud. 20. c ple beleued on him, & said: When 22. a. Christ cōmeth, will he do mo miracles Luk. 8. d than these, that this man hath doone? Joh. 8. d E The phariseis hearde that the people murmured such thinges concernynge mat. 22 d hym. † And the phariseis & hye prie- mar. 12 a stes * sēt ministers to take him. Then Luk. 20 d said Iesus vnto them: Yet am I a litle while with you, & then go I vnto him that sent me. Ye shall seeke me, & shall not fynde me: and where I am, thither can ye not come. Then sayde Joh. 8. c. the Iewes among them selues: whi- and. 13. d ther will he go, that we shall not find hym? Will he go among the gentiles (which are scattered abroade) & teach the gentiles? What maner of sayinge is this, that he saide, ye shall seke me, and shall not fynde me: and where I am, thyther can ye not come? In the last day, that great day of the feast, Iesus stode, & cried, saying. * If any mā Esa. 55 a thirst, let him come vnto me, & drink. He that beleueth on me (as saieth the scripture) out of his bealy shal flowe riuers of water of life. But this spake he of ỹ spirit, which they ỹ beleue on him, should receiue. † For the holy ghost was not yet there, because Iesus was not yet glorified. † Many of F the people therfore (when they heard Joh. 3. c. this saying, sayd: Of a truth, this is a and. 6. b. Prophete: but other saide: * This is Luke. 7 c Christ. But some said: shall Christe mat. 21 b come out of Galilee. * Saieth not the Mich. 5 a scripture, ỹ Christ shal come of ỹ sede Mat. 2. a of Dauid: & out of the town of Beth leem where Dauid was? So was there dissension among the people, bi- cause of him. And some of them wold haue take him, but no man laid hādes on him. Thē came ỹ ministers to the hye priests & phariseis. And they said

vnto them: Why haue ye not brought them? The ministers answered: Neuer ma spake as this man dooth. Then answered them the Pharisees: Are ye also disceiued? Dothe any of the rulers or of ỳ pharisees beleue on him? But this cõmon people, which know not the lawe, are cursed. Nicodemus Joh.3.a saith vnto them (* he that came to Jesus by night, and was one of them.) Dothe our lawe iudge any man, before it heare hym, and know what he hath done? They answered and sayd vnto hym: Art thou also of Galile? Search and loke. For out of Galile ariseth no Prophete. And euery man went vnto his owne house. ℟

A mat.21.a mar.11.a Lu.19.c.

℣ The. viii. Chapitter. ✠

JEsus went * vnto mount Oliuete, and early in the morninge he came agayne into the temple, and all the people came vnto hym, and he sate downe, and taughte them. And the Scribes and Pharisees brought vnto hym a woman taken in aduoutrie: and when they had set her in the myddes, they saye vnto hym: Maister, this woman was taken in aduoutrie, euen as ỳ dede was a doyng. * Moses in the lawe cõmanded vs, that suche shoulde be stoned. Lu.20.b But what saiest thou? This they said to tempt hym that they myght accuse hym. But Jesus stouped downe, and with his finger wrote on the ground. So, whã they continued asking him, he lift himself vp, and said vnto them: Let hym that is among you without synne, cast the firste stone at her. And agayne he stouped downe, and wrote B on the ground. And as soone as they heard this, they went out one by one, beginninge at the eldest. And Jesus was left alone, and the woman standyng in the middes. When Jesus had lyft vp himself, and sawe no man, but the woman, he said vnto her: Woman, where are these thine accusers? hath no man condemned thee? She said: Joh.4.e. No man, Lorde. And Jesus said: Neither doo I condemne thee. Go * and synne no more. ✠ Then spake Jesus agayne vnto them, sayinge: I am the light of the worlde. He that folowith me, doth not walke in darknes, Joh.1.a.8.a.12.a but shall haue the light of lyfe. The Pharisees therefore sayd vnto hym: Thou bearest recorde of thy selfe, thy recorde is not true. Jesus answered, and sayd vnto them: Though I beare recorde of my selfe, yet my recorde is true: for I knowe whens I came, and whither I go. But ye cannot tell whense I come, and whyther I go. Ye iudge after the flesshe, I iudge no man. And if I iudge, my iudgmẽt is true. For I am not alone: but I and C the father that sent me. * It is also written in your lawe, that the testimonie of two mẽ is true. I am one that Nu.35 Deu.17 and.19 mat.18 2 Cor.13 1 Tim.5 Hebr.10 beareth witnesse of my selfe, and my father that sent me, beareth witnesse of me. Then said they vnto hym: Where is thy father? Jesus answered: Ye neither knowe me, nor yet my father. If ye had knowen me, ye shoulde haue knowen my father also. These wordes spake Jesus in the treasory, as he taught in the temple, and no man laid handes on hym, * for his houre was Mat.6 not yet come. ✠ Then sayd Jesus again vnto them: ✠ I go my way, and * ye shall seke me, and shall dye in your Joh.7.a and.13 synnes. Whither I go, thither can ye not come. Then said the Jewes: Will he kill himself, because he saith: Whither I goe, thither can ye not come? And he said vnto them: Ye are from benethe, I am from above. Ye are of this worlde, I am not of this world. I sayd therfore vnto you, that ye shall dye in your synnes. * For if ye beleue mat.16 not that I am he, ye shall dye in your Joh.3 D synnes. Then sayde they vnto hym: Who art thou? And Jesus saith vnto them: Euen the very same thyng that I spake vnto you. I haue many thinges to saye, and to iudge of you. Yea, and he that sent me, is true. * And I Joh.14 speake in the worlde those thynges, which I haue hearde of him. Howbe it they vnderstode not that he spake of his father. Then sayd Jesus vnto them: When ye haue lyft vp on hie the sonne of man, than shall ye know that I am he: and that I do nothing

of my

of my selfe, but as my father hathe
Ioh.3.d taught me, euen so I speke these thin
Ioh.14.b ges: and he that sent me, is with me.
The father hath not left me alone, for
I do alwais those things that please
Iohn.7b him. ¶As he spake these wordes, ma
ny beleued on him. ¶Then said Iesus
to those Iewes, whych e beleued on
him: If ye continue in my word, then
are ye my very disciples, and ye shall
know the truth: & the trueth shal make
you free. They answered him: We be
Abrahams sede, and were neuer bond
to any man: how sayest thou then: ye
Ro.6.d. shall be made free? Iesus answered
Ro.8.a. them: Verily, verily, I say vnto you,
Ro.6.c. that who soeuer committeth sinne,
Pe.2.d. is the seruant of syn. And the seruant
E abideth not in the house for euer. But
the son abideth euer. If the son ther-
fore shall make you free, then are yee
fre in dede. I know that ye are Abra
hams sede: but ye seke meanes to kill
me, because my word hath no place in
you. I speke that which I haue sene
with my father: and ye do that, which
ye haue sene with your father. They
answered and sayd vnto hym: Abra-
ham is our father. Iesus sayeth vnto
them: If ye were Abrahams childre,
ye would doo the dedes of Abraham.
But now ye go about to kyl me, a mā
that hath told you the truth, which I
haue herd of God, this dyd not Abra-
ham. Ye doo the dedes of your father.
Then said they to him: We were not
borne of fornication. We haue one fa-
ther, euen God. Iesus sayd vnto thē:
If God were your father, truely ye
would lone me. For I proceded forth
and came from God. Neither cam I
F of my selfe, but he sent me. Why do ye
Gen.3.a. not know my speache? Euē because ye
Ih.3.b can not abide the hering of my word.
Ye are of your father the deuill, and
the lustes of your father wil ye serue.
He was a murtherer frome the be-
ginnyng, and abode not in the truthe,
because there is no truth in him. When
he speaketh a lye, he speaketh of his
owne. For he is a lyer, and the father
of the same thyng. And because I tel
you the truthe, therefore ye beleue me
not. Which of you rebuketh me of
synne? If I say the truth, why do
ye not beleue me? He that is of God,
heareth goddes wordes. Ye therfore Ioh.10c
heare them not, because ye are not of
God. Then answered the Iewes, &
sayd vnto him: Say we not wel, that
thou arte a Samaritan, and hast the
deuill? Iesus answered, I haue not Ih.10.d
the deuill: but I honour my father, &
ye haue dishonoured me. I seeke not
myn owne praise, there is one that se-
keth and iudgeth. Verily, verily, I
say vnto you, If a man keepe my say-
ing, he shall neuer see death. Then said
the Iewes vnto him: Nowe knowe
we that thou hast the deuill. Abra-
ham is dead, and the Prophetes, and
thou sayest: if a man kepe my saying:
he shall neuer taste of death. Art thou
greatter thenne our father Abraham,
which is dead? and the prophetes are
dead. Whome makest thou thy selfe?
G Iesus answered: If I honour my
selfe, myne honour is nothyng. It is
my father that honoreth me, which ye
say, is your God, and yet ye haue not
knowen him. And if I say, I know
not, I shalbe a liar like vnto you, but
I knowe hym, and keepe his saying.
Your father Abraham was glad to se
my day, and he sawe it, and reioyced. Ge.17.e
Then sayd the Iewes vnto him: thou and.22.a
arte not yet fiftie yeare olde, and hast
thou sene Abraham? Iesus sayd vn-
to them: Verily, verily I saye vnto
you: ere Abraham was born, I am. Exo.3.d
Then tooke they vp stones, to caste Ioh.10f
at hym. But Iesus hydde hym selfe, Luk.4.e
and went out of the temple.

The.ix. Chapter.

A Nd as Iesus passed by, he A
saw a man, which was blind
from his byrthe. And his di-
sciples asked hym, sayeng: Maister,
who dyd synne, this man, or hys fa-
ther and mother, that he was borne
blynde? Iesus answered: Neyther hathe this manne synned, nor
yet his father and mother: But
that the woorkes of God shoulde be
shewed in hym. I muste woorke the
woorkes of hym that sent me, whyle

it is daye. The night commeth, whā no man can worke. As long as I am
John. 1. a: 8. b. & 12. a in the worlde, I am the light of the worlde. As soone as he had thus spoke he spat on the grounde, and made clay
B of the spettle, and rubbed the claye on the eies of the blynd, & said vnto him:
Esa. 8. b Go, wash the in the poole of Siloe, (which by interpretatiō) is as much to say, as sent. He went his way ther fore, and washed, and came again, seeyng: So the neyghbors, & they that had sene him before (how that he was a begger) said: Is not this he that sat and begged? Some saide: This is he. Again, other said (No) but he is like him. He him selfe said: I am euen he.
C Therfore sayd they vnto him: How are thyne eyes opened? He answered and said: The mā that is called Jesus made clay, and annointed myne eyes, and said vnto me: Go to the poole Siloe, and washe. And when I went & washed, I receiued my sighte. Then said they vnto hym: Where is he? He said: I can not tell. They brought to the Pharises him that a little before was blynd: and it was the sabboth
mat. 12. a Mar. 2 d Luke. 6 a John 5 b and. 7. c day, whē Jesus made the clay, & opened his eies. Then againe the pharisees also asked him, how he had receiued his sight? He saide vnto them: He
D put clay vpon myne eies, & I washed and do se. Therfore saide some of the Pharises: This man is not of God, because he keepeth not the Sabboth
Joh. 7. f and. 10 d day. Other said: How can a mā that is a synner, doo suche miracles? And there was a strife among them. They spake vnto the blynd mā again: what
John 7 f saist thou of him, bicause he hath opened thyne eies? He said: He is a prophet. But the Jewes did not beleue of the man (how that he had bē blynd and receiued his sight) vntil they called the father and mother of him that had receiued his sighte. And they asked them, saying: Is this your sonne, whom ye saye, was borne blynde? How doth he now see then? His father and mother answered them, and
E said: we know, that this is our sonne and that he was borne blynde: but by what meanes he nowe seeth, we can not tel: Or who hath opened his eies can not we tell. He is old ynough, aske him, lette hym answere for him selfe. Suche wordes spake his father and mother, because they feared ye Jewes. For the Jewes had conspired alreadye, that if any man dyd confesse, that he was Christ, he should be excommunicated out of the sinagoge. Therfore said his father and mother, he is olde ynough, aske him. Then agayne called they the man that was blynde, and said vnto him, Geue god ye prayse: we knowe that this man is a synner. He answerd therfore & said: whether he be a sinner or no, I cā not tel: One thynge I am sure of, that where as I was blynde, nowe I see. Then sayde they to him again: what did he to the? How opened he thyne eyes? He an-
F swered them: I told you ere whyle, & ye did not heare. Wherfore would ye heare it again? Will ye also be his disciples? Then rated they him, & said: Be thou his disciple. we are Moses disciples. We are sure, that god spake vnto Moyses. As for this felow, we know not frō whēce he is. The man answered, & said vnto them: This is a meruailous thing, that ye wote not frome whence he is, and yet he hathe opened myne eies. For wee bee sure, that God heareth not sinners. But if any man be a worshipper of God, & obedient vnto his will, hym heareth he. Sence the worlde began was it not heard, that any man opened ye eies of one that was borne blynd. If this man were not of God, he could haue doone nothyng. They answered and said vnto him: Thou art all together borne in synne, and doest thou teache vs? And they take hym oute. Jesus
G heard that they had excommunicate hym: and when he had founde hym, he sayde vnto hym: Doest thou beleue on the sonne of God? He answered & sayde: Who is it Lorde, that I myght beleue on hym? And Jesus sayd vnto hym: Thou hast sene hym, and he John 4 it is, that talketh with thee. And he sayde: Lorde, I beleue, and he worshipped

shipped him. ¶ And Jesus sayd vnto hym: I am come vnto iudgement into this worlde, that they which see not might see: and that they whyche see, myght be made blynde. And some of the Pharisees, which were with him heard these wordes, and said vnto him. Are we blynd also? Jesus saide vnto them. * If ye were blynde, ye shoulde haue no synne. But now ye say: Wee se, therfore your synne remaineth.

The. x. Chapter. ✠

VErely, verely, I saye vnto you: he that entreth not in by the doore into the sheepefolde, but clymeth vp some other waye, the same is a theefe and a murtherer. But he that entreth in by the doore, is the shepeheard of the shepe: to hym the porter openeth, and the sheepe heare his voyce, and * he calleth his owne shepe by name, and leadeth them out. And when he hath sent forth his owne shepe, he goth before them, and the shepe folowe him: for they knowe his voice, a straunger wil they not folowe, but wil flee from him for they knowe not the voice of stragers. This prouerb spake Jesus vnto thē. But they vnderstoode not what thynges they were, whyche he spake vnto them. Then sayde Jesus vnto them agayne: Verily, verely, I say vnto you: * I am ỹ doore of ỹ shepe All (euē as many as came before me) are theeues and murtherers, but the shepe dyd not heare theym. I am the doore, by me if any man enter in, he shalbe safe, and shall go in and out, & fynde pasture. A theefe commeth not but for to steale, kill and to destroy. I am come, that they myght haue lyfe, and that they myghte haue it more abundātly. ¶ ✠ I am * the good shepearde. A good shepeherde geueth his lyfe for the sheepe. An hyred seruant, and he whyche is not the shepeherde (neyther the shepe are his owne) seeth the wolfe commynge, and leaueth the sheepe, and fleeth, and the wolfe catcheth, and scattereth the sheepe. The hyred seruaunt fleeth, because he is an hyred seruaunte, and carethe not for the sheepe. I am the good shepeheard, * and knowe my shepe. and am knowen of myne. * As my father knoweth me, euen so knowe I also my father. And * I geue my lyfe for the shepe: and other shepe I haue, whyche are not of this folde: them also must I bryng, and they shal hear my voyce, and there shalbe one folde, and one shepeheard. ✠ Therfore doth my father loue me, because I put my lyfe from me, that I myght take it againe. No man taketh it frō me, but I put it away of my self. I haue power to put it from me, and I haue power to take it agayne. This cōmandement haue I receued of my father. There was a dissention therefore agayne amonge the Jewes for these sayenges, and many of theim sayde: * He hath the deuill, and is mad, why heare ye hym? Other sayd, * these are not the wordes of hym that hath the deuyll. Can the deuyll open the eies of the blynde? ✠ And it was at Jerusalē the feast of the dedicatiō, and it was winter: and Jesus walked in the temple, cuē in * Salomōs porche. Then came the Jewes rounde about hym, and sayd vnto him: How longe dooest ỹ make vs doubt? If thou bee Chriſte, tell vs plainely. Jesus answered them: I tolde you, and ye beleue not. The woorkes that I do in my fathers name, they beare wytnes of me. But ye beleue not, bycause ye are not of my shepe. As I sayd vnto you: * my shepe heare my voyce: and I knowe them, and they folowe me, and I geue vnto them eternall lyfe, and they shall neuer perishe, neyther shall any man plucke them out of my hande. My father whyche gaue them me, is greater then all, and noo manne is able to take them out of my fathers hand. * I & my father ar one. * Then the Jewes agayne tooke vp stones, to stone hym withall. Jesus answered thē: Many good woorkes haue I shewed you frō my father: for which of theym doo ye stone me? The Jewes answered hym, saying: For thy good woorkes sake we stone the not, but

Joh.5.d but for thy blasphemye, and because that thou beyng a man, makest thy selfe God. Jesus answered them: Is
Psa.82a it not written in your lawe, I sayde, Exo.22b ye ar goddes? If he called them gods, G vnto whom the woorde of God was spoken (and the scripture cannot bee broken concernynge hym whom the father hath sanctifyed, and sente into the worlde) Doe ye saye that I blas-
mat.26.f pheme, because I sayd, I am the son
mar.14g of God? If I do not the woorkes of
Lu.22.g my father, beleue mee not. But if I
Joh.9.a. do, and yf ye beleue not me, beleue the
and.13.b woorkes: that ye may knowe and be-
mat.21b leue, that the father is in me, and I in
Joh.7.g him. H Agayne they went aboute to take hym: and he escaped out of theyr
Joh.1.d handes, and went away againe beyonde Jordan, into the place where John before had baptised, and ther he abode.
And manye resorted vnto hym, and
Joh.3.d. sayde: John dyd no miracle, but all thynges that John spake of this man were true. And manye beleued on hym there,

The.xi.Chapter.

A CErtaine man was sicke named Lazarus of Bethanya the towne of Mary, and her
Luke.7f sister Martha. It was that Mary which anointed Jesus with oyntment, and wyped his feete with her heare whose brother Lazarus was sicke. Therefore, hys systers sent vnto hym, sayinge: Lorde, beholde, hee whom thou louest, is sicke. When Jesus heard that, he sayde: this infirmitie is not vnto deth: but for the praise
aJoh.9. of God, that the sonne of God might be praysed by the reason of it. Jesus loued Martha and her sister and Lazarus. When he had heard therefore, that he was sicke, he abode two dayes still in the same place where he was.
B Then after that, sayde he to hys dyscyples: let vs go into Jewry againe.
Joh.7.d Hys dyscyples sayde vnto hym: Mas-
8.g 10f ster, the Jewes late dyd seeke to stone thee, and wylte thou go thyther agayne? Jesus answered: are there not xii. houres of the daye? If a man walke in the daye, hee stumbleth not because he seeth the light of this world But if a man walke in the night he stombleth because there is no light in him. Mat.9 Luk.8. Mar.5
This said he, and after that he sayd vnto them: our frend Lazarus sleepeth: but I go to wake hym oute of slepe. Then sayde hys dyscyples: Lorde, yf he slepe, he shall do wel inough, Howbeit, Jesus spake of his death: but they thought, that he had spoken of the naturall sleepe. Then sayde Jesus vnto them playnely. Lazarus is dead, and I am glad for your sakes, that I was not there, because ye may beleue. Neuertheles, lette vs go vnto hym. Then Joh.20 C sayde Thomas (which is called Dydimus) vnto the disciples: let vs also go, that we may dye wyth him. The went Jesus, and founde that he had lyen in his graue foure dayes alredy. Bethanie was nygh vnto Jerusale, aboute fiftene furlonges of, and many of the Jewes came to Martha and Mary to comfort them ouer their brother. Martha assone as she heard that Jesus was commyng, went and met Joh.11 him: but Mary sat styll in the house.
H Then sayde Martha vnto Jesus, Lorde, yf thou haddest ben here, my brother hadde not died: neuertheles, now I knowe that whatsoeuer thou askest of God, God will geue it thee. Jesus sayeth vnto her: Thy brother shall ryse agayne. Martha sayeth vnto hym: I knowe that he shall ryse agayne in the resurrection at the laste Joh.1. daye. Jesus sayth vnto her: I am the and.14 resurrection and the lyfe: he that be- Joh.3. leueth on me, ye though he were dead, Ro.1.b yet shall he lyue. And whosoeuer lyueth and beleueth on me, shall neuer dye: Beleuest thou this? She saide vnto hym: yea Lorde, I beleue that thou arte Christe the sonne of God, whiche should come into the worlde.
I And assone as she hadde so sayd, she went her waye and called Marye her syster secretely, sayinge: The master is come, and calleth for thee. As soone as she herd that, she arose quickly, and came vnto hym. Jesus was not yet come into the towne: but was in that place where Martha mett hym.

The

The Jewes then which were with her in the house, and comforted here (when they sawe Mary that she rose vp hastely, and wente oute) folowed her, saying: She goeth vnto ỹ graue, to weepe there. Then when Marye was come wher Jesus was, and sawe hym, she commeth nye vnto hys feete, and saieth vnto hym: Lorde, * yf thou haddest bene here, my brother had not ben dead. When Jesus therefore sawe her weepe (and the Jewes also weepyng whiche came with her) he groned in the spyrete and was troubled in hym selfe, and sayde: where haue yee layed hym? They said vnto him: lorde, come, and se. And Jesus wept. Thē sayde the Jewes Beholde, howe he loued hym. And some of theym sayde: coulde not he which * opened the eies of the blynd, haue made also, that this manne shoulde not haue dyed? Jesus therfore again groned in himselfe, and came to the graue. It was a caue and a stone layde on it. Jesus sayde: take ye awaye the stone. Martha the Sister of him that was dead, sayde vnto hym: Lorde, by thys tyme he stinketh. For he hath ben dead foure days. Jesus sayth vnto her: Sayde I not vnto thee, that yf thou dyddest beleue, thou shouldest see the glorye of God? Then they toke awaye the stone from the place where he that had ben dead, was layde. And Jesus lifte vp hys eyes, and said: Father, I thanke thee that thou hast hearde me. Howbeit, I knewe, that thou hearest me alwais: but * because of the people, whyche stande by, I sayd it, that they may beleue, that thou haste sente me. And when he thus hadde spoken, he cryed wyth a loude voyce: Lazarus, come forth. And he that was dead, came forthe bounde hand and foote wyth graue clothes, and his face was bound with a napkyn. Jesus said vnto them Loose hym, and let hym go. Then many of the Jewes which cam to Mary (and had seene the thynges whiche Jesus dyd) * beleued on hym. But some of them went their ways to the pharises, and told them what Jesus had doone. ✠ * Thenne gathered the hye Priestes and the Pharyseyes a councel, and said: What doo we? For this man doothe many miracles. If we let hym scape thus, all men wyll beleue on him, and the Romains shal come, and take away both our roome and the people. And one of them named Cayphas, (beyng the hie priest that same yeare) sayde vnto them: Ye perceyue nothyng at all, nor consider that * it is expedient for vs, that one man dye for the people, and not that all the people perishe. This spake he not of himselfe, but beyng hye Priest that same yere, he prophesied that Jesus should dye for the people, and not for the people onely, but that he shuld gather together in one, the children of God, ỹ were scattered abrode. * Then from that day forth, they toke counsell together, for to put hym to death. Jesus therfore walked no more openly among the Jewes, but wente his waye thense vnto a countre nye to a wylderneſſe into a Citie, whyche is called Ephraim, and there continued with his disciples. * And the Jewes Easter was nye at hande, and many went out of the countrey vp to Hierusalem before the Easter, to purifye theim selues. Then soughte they for Jesus, and spake among them selues as they stode in the Temple: * What thynke ye, seeyng he commeth not to the feast daye? The hye priestes and Pharisees * had geuen a commaundement, that if any man knew where he were, he shoulde shewe it, that they might take hym. ✠

The .xii. Chapter. ✠

Then Jesus (sixe days before Easter) came to Bethanie, wher Lazarus had ben dead whom he raised from death. There they made hym a supper, and Martha serued, but Lazarus was one of them that sat at the table with hym. * Then toke Mary a pounde of ointment (called Nardus, perfect and precious) and annoynted Jesus fete, and wiped his feete with her heare, & the house was filled with the odour of the oyntemente. * Thenne sayde one

mat. 26. a
mar. 14. a
Lu. 22. e
Actes 4. a
54
Ih. 11. c.
Ih. 18. b
mat. 26. a
mar. 14. a
mat. 26. a
mar. 14. a
Luk. 22. a
Joh. 9. b
Joh. 7. b
Joh. 9. e
Joh. 12. d
Joh. 5. c.
Joh. 7. c.
mat. 16. a
mar. 14. a
Lu. 22. a
Luk. 7. c.
mat. 26. a

mar.14 a one of hys disciples: (euen Iudas Iscarioth Simons sonne, which afterward betraied him) why was not thys oyntment solde for thre hundred pence, & geuen to the poore? Thys he sayd, not that he cared for the pore, but
Joh.13 d because he was a theefe, and * had the bagge, & bare that which was geuen. Then sayde Iesus: Let her alone, agaynst the daye of my buryinge hath she kept this. For the poore alwayes shal ye haue with you, but me haue ye not alwaye. Much people of the Iewes therfore had knowledge that he
B was ther. And they came not for Iesus sake onely, but that they myght se
Joh.11 b Lazarus also * whom he rayse from death. But the hye Priestes helde a councel, that they might put Lazarus to death also, because that for his sake many of the Iewes wente away and
mat.21 a beleued on Iesus. ✠ * On the nexte
mar.11 a daye muche people that were come to the feast, when they heard that Iesus should come to Ierusale, toke braunches of palme trees, and wente foorth to meete hym, and cryed: Hosanna,
Psa.118 * blessed is he that in the name of the
Luk.19 f Lord commeth kyng of Israell. And Iesus got a yonge asse, and sate ther-
Esa.62 d on, as it is written: * feare not daugh-
Zach.9 b ter of Sion, beholde, thy kinge com-
Joh.12 c meth sittinge on an asses colte. These
C thinges vnderstode not hys disciples at the fyrste: but when Iesus was glorified, then remembred they that such thinges are written of him, and that such thinges they had done vnto him. The people that was with hym (when he called Lazarus oute of hys graue, and rayse him frō death) bare record. Therfore mete him the people also, because they heard ỹ he had done such a miracle. The pharises therfore sayd among them selues: perceaue ye, howe we preuayle nothyng? behold, all the whole world goeth after him.
* There were certayne Grekes a-
2 Re.8 e monge them that came to worshyppe
Acts.8 c at the feaste: the same came therfore to
2 Par.6 f Philippe (which was of Bethsaida a Citye in Galile) and desyred hym, saying. Sir, we wold faine se Iesus. Philip came and tolde Andrew. And againe Andrew and Philip told Iesus. And Iesus answered them, saying: * the houre is come, that the sone Joh.
of man must be glorified. ✠ Verely be and.
rely, I say vnto you * except ỹ wheat Esa.
corne fall into the grounde, and dye, it 1 Cor
bideth alone. If it di, it bringeth forth D
much fruite. * He that loueth his life, mat.
shall destroie it: and he that hateth his and.
life in thys world, shall kepe it vnto Mar.
life eternal. If any man minister vnto Luk.
me let him folowe me: and * where I Joh.
am, there shal also my minister be. If and.
any man minister vnto me, him wyll my father honoure. ✠ Nowe is my soule troubled, and what shall I say? Father, deliuer me from this houre: but therfore came I vnto this houre. Father, glorify thy name. Then came there a voyce from heauen, sayinge I haue both glorified it, and will glorifye it agayn. The people therfore that stode by and heard it, sayd, that it thū-
dred. Other sayde: an angell spake to hym. Iesus answered and sayde: this voyce came not because of me * but for your sakes. ✠ Now is the iudgement of this world * Now shall the prince
Joh. of this world be cast oute. And I (if
E I were lifte vp from the earth) will
Joh. drawe all men vnto me. This he sayd
and. signifying, what death he should dye.
The people answered him: we haue heard oute of the lawe, * that Christ Psa.
bydeth euer, and howe sayest thou, Esa.
the sonne of man muste be lyfte vp? Dan.
who is that sonne of man? Then Ie- Mich
sus sayd vnto them: yet a lyttle while is the light with you. * walke while Eph
ye haue lyght, lest the darkenes come on you. He that walketh also in the darke, woteth not whither he goeth: whyle ye haue lyghte, beleue on the lyght, that ye maye be the children of the lyghte. ✠ These thynges spake Iesus, and departed, and hydde hym
F selfe from them. But though he had done so manye miracles before them, yet beleued not they on hym, that the sayinge of Esaias the prophet might be fulfilled, whyche he spake:
* Lorde, whoo shall beleeue oure say- Esa.
inge?

saying: And to whom is the arme of the Lorde declared. Therfore couldе they not beleue, because that Esaias
Esa.6.e. saith agayne: * he hathe blynded theyr
Mat.13.b eyes, and hardened their hearte, that
Mar.4.b they should not see with their eyes, &
Luk.8.b lest they should vnderstand with their
Mat.28.f heart, and should be conuerted, and I shuld heale thē. Such things said Esaias when he saw his glory, & spake of hym. Neuertheles, among the chiefe rulers also, many beleued on hym.
But (because of the Pharisees) they
Phon. 9e wold not be aknowen of it, least they
Joh.5.g should e excommunicate. * For they loued the praise of men, more thā
G the praise of God. Jesus cried, & said: he that beleueth on me, beleeueth not on me, but on him that sente me. And he that seeth me, seeth him that sente
Joh.18.3 me. ✠ I am come * a lighte into the
12.d 9.a worlde, that whosoeuer beleueth on me, shold not bide in darknes. And if any man heare my wordes, & beleue not, I iudge him not. For - I came
Joh.3.b not to iudge the world, but to saue the world. He that refuseth me, and receiueth not my wordes, hath one ẏ iudgeth him. The word that I haue spoken, the same shall iudge him in ẏ last day. For I haue not spoken of my self but the father which sent me: he gaue me a commaundement, what I shold say, and what I shold speake. And I know, that his commandement is life euerlastynge. What so euer I speake therfore, euen as the father bade me,
I so I speake. ✠

¶ The. xiii. Chapiter. ✠

Before ẏ feast of Easter, whē Jesus knew that his houre was come, that he should departe out of this worlde vnto the father. When he loued his which were in the worlde, vnto the ende he
Mat.26.b loued theim. And when supper was
Mar.14.b ended, after that the deuill had * putte in the hert of Judas Iscarioth Si-
Mat.11.d mons son, to betray him. Jesus know-
Joh.28.d yng * that the father had geuen all
Ac.10.d thynges into his handes, and that he
Joh.3.d was come frome God, and wente to God: he rose from supper, and layd aside his vpper garmentes: and when he had taken a towell, he girded him selfe. After that, he powred water into a basyn, and began to washe the disciples feete, and to wipe theim with the towel, wherwith he was girded. Then cam he to Simon Peter. And Peter said vnto him: Lord, doest thou washe my fete? Jesus answered and said vnto him: What I do, thou wotest not nowe, but thou shalt knowe hereafter. Peter saith vnto him: thou shalt neuer washe my fete. Jesus answered him: if I washe the not, thou hast no part with me. Simon Peter sayth vnto hym: Lord, not my fete only, but also the handes & the head. Je-
B sus saith to him: he that is washed, needeth not, saue to wash his fete, but is
Joh.6.g cleane euery whit. And ye are clean, * but not all. For he knewe who it was, that shold betray him. Therfore said he: Ye are not all cleane: So after he had washed their fete, and receiued his clothes, & was set downe, he saide vnto them againe: Wote ye what I haue done to you? Ye call me maister and Lord, and ye say wel, for so am I, If I then your Lorde & master haue washed your feete, ye also oughte to
Eph.5.a wash one an others fete. For * I haue
1.Pe.2.d geuen you an ensample that ye should
mat.10.c do, as I haue done, to you. ✠ Verily
Luk.6.f. verily, I say vnto you: * The seruant
Joh.15.f is not greater then his master, neither
Luk.11.d the messenger greatter then he ẏ sent him. If ye vnderstande these thynges * happy are ye, if ye do them. I speake not of you al, I know whom I haue
C chosen. But that the scripture may be
Psa.41.b fulfilled: * he that eateth breade with me, hath lifte vp his heele against me.
Joh 14.d * Now tel I you before it come: that
and. 16.a when it is com to passe, ye might beleue that I am he. Verilye, verilye, I saye vnto you: * he that receyueth whom soeuer I sende, receaueth
mat.10.d Luk, 9.c me. And he that receiueth me, receyueth him that sente me. When Jesus
Mar.9.c had thus sayd, he was troubled in the spirite, and testified and sayd. Verily, verily, I saye vnto you: that * one of

you

you shal betraye me. Then the dyscyples loked one on another, doubtyng
ma.,26 b of whom he spake. There was one of
mar.14 c Jesus disciples, (whiche leaned on
Lu.22.b him) ✱ euen he whome Jesus loued.
Joh.19c To him beckened Simon Peter ther
20a ℭ 21 fore, that he should aske, who it was of whom he spake. He then when he leaned on Jesus breste, sayde vnto him: Lorde, who is it? Jesus answered: he it is to whom I geue a soppe. And he wet the breade, and gaue it to
D Judas Iscariothe, Symons sonne.
Jo. 12.a And after the soppe, Satan entred into hym. Then sayde Jesus vnto him: that thou doest, doe quickely.
That wyst noo man at the table for what intēt he spake vnto him. Some of them thought because, ✱ Judas had the bagge, that Jesus hadde sayde vnto him: bye those things that we haue nede of agaynste the feast: or ꝑ he should geue som thing to ꝑ pore.
Joh.12a Assone thē as he had receiued the sop,
and.17.a he went immediatelye oute ℭ it was night. Therfore whē he was gon out Jesus sayde ✱ Nowe is the sonne of man glorified. And God is glorifyed by hym. If God be glorified by hym,
Joh. 7.c God shall also glorifye hym by hym selfe: ℭ shal straight way glorify him.
℞ Litle childzen, yet a litle whyle am I with you. ✱ Ye shal seke me, ℭ as I
Joo.15a said vnto the Jewes, whether I goe thyther can ye not come. Also to you
Joh.2, a saye I nowe. ✱ A new cōmaundemēt geue I vnto you, ꝑ ye loue together, as I haue loued you, that euen so yee loue one another. ✱ By thys shall all menne knowe that ye are my Dyscyples, yf ye haue loue one to another.
Joh.11f Symon Peter sayd vnto hym: Lorde,
Act.12a whyther goest thou? Jesus aunswered hym: whyther I goe, thou canste not folowe me nowe, but thou shalte
mat.26.c folowe mee afterwardes. ℞ Peter
mar.14.c sayde vnto hym: Lorde, whye canne
Luk.22d not I folowe thee nowe? ✱ I wyl ieo
Joh.18c parde my lyfe for thy sake. Jesus answered him: wylt thou ieoparde thy lyfe for my sake? Verelye, verelye, I saye vnto thee: ✱ The cocke shal not crowe, vntill the tyme thou haue deed me thryse.

ℭ The .xiiii. Chapter.

AND he sayde vnto hys dyscyples: let not your hearte be troubled. Ye beleue in god, beleue also in me. In my fathers house are many mansions: If it were not so, I would haue tolde you. I go to prepare a place for you. And if I go to prepare a place for you, I wil cōe agayn, and receaue you euen vnto my
Joh. 1 and 17 selfe: that where I am, there maye ye be also. And whyther I go, ye knowe, and the way ye knowe. Thomas saith vnto him: Lorde, we knowe not whyther thou goest. And howe is it possible for vs to knowe the way? Jesus
Joh. 1 and. 11 mat. 11 Joh. 6 sayeth vnto him. I am the waye and the trueth, and the ✱ life. ✱ No manne commeth vnto the father, but by me. If ye had knowen me, ye had knowē my father also. And nowe ye knowe hym, and haue sene hym. Philyppe sayth vnto hym, Lorde, shewe vs the father and it suffiseth vs. Jesus saith vnto him: haue I bene so longe tyme with you, and yet hast thou not knowen me? Philyppe he that hath sene
B Joh.1 me, hath seene my father. And howe saiest thou then: shewe vs the father? Beleuest thou not, that ✱ I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me is hee that doeth the
ioh.16 wozkes. Beleue me that I am in the father, and ✱ the father in me. Or elis beleue me for the wozkes sake. Verelye verelye, I saye vnto you: He that
mat. 1 and. 21 mar. 1 Luk. 1 ioh. 15 and. 16 iacob. 1 Joo. 3 and. 5 beleueth on me, the wozkes that I do, the same shal he do also, and greater wozkes then these shal he do, because I go vnto my father. ✱ And whatsoeuer ye aske in my name, that wyll I doe, that the father maye be glozyfyed by the sonne. If yee shall aske anye thynge in my name, I wyll dooe it.
℞ ✱ If ye loue me, keepe my commaundementes, and I wyll praye the father, and hee shall geue you another confozter, that he may byde wyth you for euer: euen ꝑ spirite of truth, whō the wozlde canne not receaue, because the wozlde seeth hym not, neyther

knoweth

knoweth hym. But ye knowe hym.
mat.18d For he dwelleth wyth you, and shalbe in you. * I wil not leaue you comfortles: but will come to you: Yet a lyttle whyle and the worlde seeth me no more, but ye see me. For I lyue, and ye shall liue. That day shall
C ye know that I am in my father, and
ioh.15a you in me, and I in you. * He that
ioh.5.a hath my commaundementes, and ke-
ioh.1.a peth them: the same is he that loueth me. And he that loueth me, shall bee
mat.15d loued of my father: and I wyll loue hym, and wyll shewe myne owen self to him. * Judas saith vnto hym: (not Judas Iscarioth) Lorde, what is doone that thou wylte shewe thy self vnto vs, and not vnto the worlde? Jesus answered and sayd vnto them: if a man loue me, he will kepe my sayenges, and my father wyll loue hym, and we wil com vnto him, and dwell
D with him. He that loueth me not, keepeth not my sayinges. And the word which ye heare, is not myne, but the fathers which sente me. These thinges haue I spoken vnto you, beynge
ioh.20.d yet present with you. But the com-
ioh.16b forter which is the holy ghost, whō
act.2.a. my father wyll sende in my name, he shall teach you all thinges, and bring all thynges to youre remembraunce whatsoeuer I haue sayde vnto you. Peace I leaue with you, my peace I geue vnto you. Not as the world geueth, geue I vnto you. Lette not youre hartes bee grieued, neyther feare. Ye haue herd how that I sayd vnto you. I go and come again e vn-
ioh.13.c to you. Yf ye loued me, ye would
ioh.16b verily reioyce, because I sayde: I goe vnto the father, for the father is greatter then I. * And now haue I shewed you, before it come, that whē
ioh.12.c it is come to passe, ye myght beleeue.
ioh.16b Hereafter wylle I not talke manye woordes vnto you. For the Prince of thys worlde commeth, and * hathe naughte in me. But that the world maye knowe that I loue the Father. And as the Father gaue me cōmaundement euen so doo I. ✠ Ryse, lette vs goe hence.

✠ The.xv. Chapiter. ✠

I Am * the true vyne, and my father is the husbande man. A
Euery braunche that beareth Ecc.24c
not fruite in me, he will take awaye. And euery branche that beareth fruit will he purge, that it may bring forth more fruite. * Now are ye clean, thorow the woordes whiche I haue spo- ioh.13.b
ken vnto you. Byde in me, and I in Act.15b
you. As the branch can not bear fruit of it selfe, except it bide in the vine: no more cā ye, except ye abide i me. I am the vine, ye are the branches. He that abideth in me, & I in him, the same bringeth forth much fruite. For without me can ye do nothing: If a man byde not in me, he is cast forth as a branche and is withered: and men gather thē, and caste them into the fire, and they mat.21.c
burn. * If ye abide in me, & my woords iohn.3.d
abide in you: aske what ye will, & it mat.11.d
shalbe don for you. ✠ Herin is my fa- iohn.16f
ther glorified, that ye beare much fruite, iacob.1a
& become my disciples. As the father B
hath loued me, euē so haue I also loued you. Cōtinu ye in my loue. If ye kepe my cōmandements, ye shall bide in my loue, euē as I haue kept my fathers cōmandements, and bide in his loue. These thigs haue I spokē vnto you, that my ioy might remain vnto you & that your ioy might be full. ✠ * This ioh.13.d
is my cōmaundement, that ye loue to- ioh.3.d
gether, as I haue loued you. Greater loue hath no man than this, that a mā bestow his life for his frēdes. Ye are my frendes, yf ye doo whatsoeuer I commaunde you. Henceforth call I you not seruauntes: for the seruaunt knoweth not what his lorde dothe. But you haue * called frēds: for all thinges that I haue heard of my fa- C
ther, haue I opened to you, ye haue not chosen me, but I haue chosen you and ordeined you to go, and bringe forth fruite, & that your fruite should remaine, that whatsoeuer ye aske of the father in my name, he maye geue it you. ✠ ✠ This cōmande I you, that ye loue together. If the world hate you, ye know that it hated me before it hated you. If ye were of the worlde, the world wold loue his owen. How-

beit

dett, because ye are not of the worlde: but I haue chosen you out of ỹ worlde therfore • the worlde hateth you. Remember the worde that I sayde vnto you: the seruant is not greater thā the lorde. • If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe youres also. • But all these thinges will they doo vnto you for my names sake, because they haue not knowen him that sent me. If I had not come and spokē vnto them, they shold haue had no sinne: but now haue they nothing to cloke their sinne withall. He that hateth me, hateth my father also: If I had not done among theim the workes whithe none other man dyd, they shoulde haue had no synne. But now haue they bothe sene, and hated: not only me, but also my father. But this happeth that the saying might be fulfilled, that is written in their law: they hated me wout a cause. ✠ But when the comforter is come, • whom I will send vnto you from the father (euen the spirite of truth, which procedeth of the father,) he shal testifie of me. And ye shall beare wytnesse also, because ye haue ben with me from the begynnyng.

Joh. 17c
mat. 10c
Lu. 21.c
mar. 10c
Joh. 16c
D
Psa. 43c and 69.a
Joh. 14.d and. 16b
Acte. 2.a

¶ The. xvi. Chapter.

A These thynges haue I sayde vnto you, because ye should not be offended. • They shal excommunicate you: yea the tyme shal come, that • whosoeuer killeth you, will thinke that he doth god seruice. • And such thinges will they doo vnto you, because they haue not knowen the father, neither yet me. But these things haue I told you, ỹ when the time is come, ye may remēber then that I tolde you. ✠ These things said I not vnto you at the beginning, because I was present with you. ✠ But now I go my wai to him that sent me, & none of you asketh me whither I go. But because I haue said such things vnto you, your hartes are full of sorow. ✠ Neuertheles, I tell you the truthe, it is expedient for you, that I go away. For if I go not awaye, that comforter will not come vnto you. But if I departe, • I will sende him vnto you. And when he is come, he wil rebuke the worlde of syn, and of righteousnes, and of iudgemēt Of synne, because they beleue not on me. Of righteousnes, because I go to my father, and ye shall se me no more. Of iudgement, because the prince of this worlde is iudged all readye. I haue yet many things to say vnto you but ye can not beare them away now. How beit when he is come (which is the spirite of truth) he will leade you into all truthe. He shall not speake of himself: but whatsoeuer he shal heare that shal he speake, and he will shew you things to come. He shall glorifie me, for he shall receaue of myn, & shal shew vnto you. • All things that the father hath, are myn. Therfore said I vnto you, that he shall take of myne & shew vnto you. ✠ ✠ After a while ye shal not se me, & again after a while ye shall se me: for I go to the father. Then saide some of his disciples betwene them selues: what is this that he saithe vnto vs: After a while, ye shal not se me, & agayne, after a while ye shall se me, and that I go to the father. Thei said therfore: what is this that he saieth, After a while: we can not tell what he saith. Iesus perceyued, that they wold aske him, & sayde vnto thē. Ye enquire of this betwene youre selues, because I saide, after a while ye shal not se me, and agayn, after a while ye shall se me. Verily verily I say vnto you: ye shal wepe and lament, but contrary wise, the worlde shal reioyce. Ye shal sorow, but • your sorow shalbe turned to ioy. A woma when she trauaileth, hath sorowe, because her houre is come: but as soone as she is deliuered of the child, she remēbreth no more the anguishe for ioy that a man is borne into the worlde. And ye now therfore haue sorow: but I will see you agayne, and your hertes shall reioyce, and your ioye shall no man take from you. ✠ And in that daye shall ye aske me no question.

mat. 10b
mar. 13b
Luk. 21c
Acte. 9.a
Joh. 15.d
B
Joh. 1.
and. 1
Act. 2
Joh. 2
C
mat. 1
and. 2
Lu. 1
Joh.
Joh.
D
Joh. 2
Joh. 13.
Joh. 20.
Jach. 13
mat. 16.
mar. 14.
Joh. 15.
Joh. 1 a

✠ Ve-

Verelye, verelye, I saye vnto you: *whatsoeuer ye shall aske the father in my name, he will geue it you. Hitherto haue ye asked nothing in my name. Aske, & ye shal receaue: ẏ your ioye maye be full. These thinges haue I spoken vnto you by prouerbes. The tyme will come, when I shal no moze speake vnto you * by prouerbes: but I shal shew you plainely from my father. At that day shall ye aske in my name. And I saye not vnto you that I wyll speake vnto my father foz you. Foz ẏ father him selfe loueth you, because ye haue loued me, and haue beleued, that I came oute from God. I wente oute from the father, and came into the wozlde. Agayne, I leaue the wozld, and * go to the father. His disciples sayde vnto him: lo, now talkest thou playnely, and speakest no prouerbe. Nowe are we sure, that * thou knowest all thinges, and nedest not that any man should aske the any question. Therefoze beleue we, that thou camest from God. ✠ Jesus aunswered them: Nowe ye do beleue. *Beholde, the houre draweth nye, and is all ready come, that ye shalbe scatered euery man to his owne, and shall leaue me alone. And yet am I not alone. Foz * the father is with me. These wozdes haue I spoken vnto you, that in me ye might haue peace. Foz in the wozld shall ye haue tribulation: but be of good chere, I haue ouercome the wozlde.

Mat. 7. a
Mar. 21. c
Luke, 11
Mar. 11 d
Jacob. 1
Joh. 14 b
Mat. 15. b
1. Joh. 3 d
Mat. 5. c.
*Mat. 13
Joh. 20. d
Joh. 21 e
G
Zach. 13
mat. 16. c
mar. 14. c
Joh. 15. b

The. xvii. Chapter. ✠

These wozdes spake Jesus, and lift vp his eyes to heauen, and sayde: father * the houre is come: glozifye thy sonne that thy sonne also may glozyfye the: as thou hast geuen him power ouer all flesshe, that he shoulde geue eternall life to as many as thou hast geuen him. This is * lyfe eternall, that they might knowe thee, the onely true God, and Jesus Chryste whom thou hast sent. I haue glozyfied the on ẏ earth. * I haue finished the wozke, which thou gauest me to do. And nowe glozifie thou me (O father) with thine owne selfe, with the glozy, which I had with the, yer the wozld was. I haue declared thy name vnto the men, which thou gauest me out of the wozld. Thine they were, and thou gauest them me, and they haue kept thy wozde. Nowe they haue knowen, that all thynges whatsoeuer thou hast geuen me, arte of the. Foz I haue geuen vnto them the wozdes which thou gauest me, and they haue receaued them, & haue knowen surely, that I came oute frō the: and they haue beleued, that thou diddest send me. I praye not foz * the wozlde: but foz them * whiche thou hast genē me, foz they are thine. And al mine are thine, and thine ar mine, and I am glozified in theym. And nowe I am not in the wozld, & they are in the wozld, and I come to the. ✠ Holy father, kepe thozow thine owne name, them whiche thou haste geuen me, that they also may be one, as we are. While I was with them in the wozlde, I kepte them in thy name. * Those that thou gauest me, haue I kept, and none of them is lost but that lost childe, * that the scripture might be fulfylled. Nowe come I to the, and these wozdes speake I in the wozlde, that they might haue my ioy full in them. I haue geuen them thy wozde, and * the wozlde hath hated them, because they are not of the wozlde, euen as I also am not of the wozld. I desire not that thou shouldest take them out of the wozld but * that thou kepe them from euyl. They are not of the wozlde, as I also am not of ẏ wozld. Sanctifie thē thozowe thy truth. Thy wozd is the trueth. As thou diddest send me into the wozld, euen so haue I also sente them into the wozld, & foz their sakes sanctifie I my selfe, that they also might be sanctified thozow ẏ trueth. Neuertheles, I praye not foz them alone, but foz them also which shall beleue on me thozow their preaching: that they all may be one, as thou father art in me, and I in the, and that they

Joh. 19 f
57
B
1. Joh. 2 c
*Esai. 8.
Joh. 18.
Psa. 109
C
Joh. 15 c
Sap. 2. d
mat. 6. b.
Luke, 11

they also may be one in vs: that the
worlde mai beleue, that thou hast sent
me: And the glori which thou gauest
me, I haue geuen thē that they may
be on, as we also are one. I in them,
and thou in me, ẏ they may be made
perfecte in one, & that the worlde may
knowe, that thou hast sent me, and
haste loued theym, as thou haste lo-
iohn. 12 d ued me. Father I wyl that they whi
and 14. a che thou hast geuen me, be with me
wher I am, that they mai se my glo-
ry, which thou hast geuen me. For ẏ
mat. 11 d louedst me before the making of the
Luke. 10 worlde. O righteous father ẏ worlde
also hath not knowē the: but I haue
knowen the: & they haue knowē that
thou hast sent me. And I haue decla
red vnto thē thy name, & wil declare
it, that the loue wherwith thou hast
loued me, may be in thē, & I in thē.

¶ The .xviii. Chapter.

When Iesus had spokē these
A wordes he wēt forth wyth
mat. 26. his disciples ouer ẏ broke
mar. 14 d Cedrō, where was a gardē,
luce. 13 d into the which he entred & his disci-
ples. Judas also which betraied him
knewe the place: for Iesus oft times
resorted thither wt hys disciples. Iu
das thē, after he had receaued a bond
of men, (& ministers of the hie Pries-
tes and pharises) came thither with
lanternes, & firebrandes, & weapens.
And Iesus knowing al things that
shoulde come on him, went forth, and
sayd vnto them whom seke ye: They
answered hym Iesus of Nazareth.
Iesus sayeth vnto thē: I am he. Ju-
das also which betraied him stode wt
thē. Assone thē as he had sayde vnto
thē, I am he, they went backewarde
and fell to ẏ ground. Then asked he
B theym agayne: whome seke ye? They
sayd Iesus of Nazareth. Iesus aun
swered: I haue told you, that I am
he. If ye seke me therefore, let these
go their way. That ẏ saying might
iohn. 17. d be fulfilled which he spake: ✱ of them
whiche thou gauest me, haue I not
lost one. Thē Simon Peter hauing
a sweard, drue it, & smote the hie pries
tes seruaunt, & cut of his right eare.
The seruaunts name was Malcus.
Therefore saith Iesus vnto Peter:
✱ put vp thy sweard into the sheath,
shal I not drinke of ẏ cup, which my mat. 26.
father hath geuē me? Thē ẏ cōpany gene, 9.
and the Captaine & ministers of the
Jewes, toke Iesus, & bound hym, &
led him awaye to Anna first: for he
was father in lawe vnto Cayphas,
which was by the hie Priest ẏ same
yere. Cayphas was he whiche gaue
counsell to the Jewes ✱ that it was
expedient, that one mā should die for iohn, 11
the people. ✱ And Simon Peter fo- C
lowed Iesus, & so did another disci-
ple: that disciple was knowē vnto ẏ mat, 26.
hie Priest, & went in with Iesus in mat. 14,
to the palace of the hie Priest. But luce, 22,
Peter stode at ẏ dore without. Thē
went out that other disciple (which
was knowen vnto the hie priest) &
spake to the damosel that kept ẏ dore
& brought in Peter. Thē said ẏ dam
sel ẏ kept ẏ dore vnto Peter. Art not
ẏ also one of this mans disciples: He
said I am not. The seruaunts & ẏ mi
nisters stode there, whiche had made
a fyre of coles, for it was cold, & they
warmed thē selues. Peter also stode
among them, and warned hym.
✱ The hye Priest then asked Iesus mar, 14
of hys dysciples & of his doctrine. Je luce, 22
sus answered hym: I speake openlye D
in the worlde. I euer taughte in the
Sinagoge, and in the temple, wyth-
ther all the Jewes resorted, and in se
crete haue I sayd nothynge. Why ak-
kest thou me? Aske them which hard
me, what I haue said vnto them. Be
hold they can tell what I sayd. Whē
he had thus spoken, one of the mini-
sters which stode by smote Iesus on
the face, saying: ✱ aunswerest thou ẏ Act, 23
hie Priest so? Iesus aunswered him
If I haue euill spoken, beare wyt-
nesse of the euill. But yf I haue wel
spoken, why smytest thou me? And
Annas sent hym: bounde vnto Cay-
phas the hie Priest. Simon Peter
stode & warmed him self. Then said E
they vnto him, art not thou also one
of his disciples: He denied it & said I
am not. One of ẏ seruants of the hie
Priestes

Joh. 13 d

mat. 27. a
mar. 15 a
luk. 23 a

mat. 20, c
* mat. 27
mar. 15 a
luk. 13 b

Joh. 6 b

mat. 27. c
mar. 15. a
luk. 23 c

Prieſtes (his colyn whoſe eare Peter ſmot of) ſayd vnto him: did not I ſe the in the garde with him * Peter therfore denied againe: & immediatly the cocke crewe. * Then led they Jeſus from Cayphas into the hall of iudgement. It was in the morning, and they thēſelues went not into the iudgement hal leſt they ſhould be defiled, but that they might eate Paſſeouer. Pilate then went out vnto thē and ſayde: what accuſation bring ye againſt this man? They anſwered & ſaid vnto him: If he were not an euil doer we ſhulde not haue deliuered him vnto the. Thē ſayd Pilate vnto them: take ye hym & iudge hym after your owne lawe. The Jewes therfore ſaid vnto him: It is not lawfull F for vs to put any man to deeth. That the wordes of Jeſus might be fulfilled * which he ſpake, ſignifying, what death he ſhould dye. * Then Pilate entred into the iudgement hal again, and called Jeſus, and ſayd vnto him: arte thou the king of the Jewes? Jeſus anſwered: ſayeſt thou that of thy ſelfe, or did other tel it the of me? Pilate anſwered: Am I a Jewe? Thyne owne nation & hye Prieſtes haue deliuered thee vnto me. what haſt thou done? Jeſus anſwered: my kingdome is not of this worlde. If my kingdom were of this world, thē wold my miniſters ſuerly fight, that I ſhold not be deliuered to ỹ Jewes G but now is * my kyngdome not from hence. Pilate therfore ſaid vnto him. Art thou a kyng then? Jeſus anſwered: thou ſayſt that I am a king. For this cauſe was I borne, and for this cauſe came I into the worlde, that I ſhould beare witnes vnto the trueth. And all ỹ are of the trueth, heare my voyce. Pilate ſayde vnto hym, what thinge is trueth? And when he had ſayd this, he went oute agayne vnto the Jewes, and ſaieth vnto them * I finde in him no cauſe at al. Ye haue a cuſtome, that I ſhoulde deliuer you one looſe at Eaſter. Will ye that I loſe vnto you the kyng of ỹ Jewes? Then cryed they all agayne ſayinge. * Not him, but Barrabas: the ſame Barrabas was a murtherer. Acts. 3. b

The. xix. Chapter.

Then Pilate toke Jeſus therfore, and ſcourged hym. * And the ſoudiers wound a crown of thornes, and put it on hys heade. And they dyd on hym a purple garmēt (and came vnto him) & ſaid hayle kinge of the Jewes: and they ſmote him on the face. Pylat went forth agayne and ſayd vnto them: behold, I bringe him forth to you, that ye may knowe, that I finde no faute in him. Then came Jeſus forth, wearyng a crowne of thorne, & a robe of purple. And he ſayth vnto them: beholde the man. * when the hye Prieſtes therfore & miniſters ſawe him, they cried ſayinge: crucifye hym, crucifye hym. Pylate ſayeth vnto them: Take ye him, and crucifye hym: for I find no cauſe in him. The Jewes anſwered him: We haue * a lawe, & by our lawe he ought to dye: becauſe he made him ſelfe the ſonne of God. When Pilate B heard that ſayinge, he was the more afraide, & went again into the iudgement hall, & ſayth vnto Jeſus whēce art thou? But Jeſus gaue him none anſwere. Then ſayde Pylate vnto hym: Speakeſt thou not vnto me. Knoweſt thou not, ỹ I haue power to crucify thee, & haue power to looſe the? Jeſus anſwered: Thou couldeſt haue no power at all againſt me * except it were geuen thee from aboue. Therfore he ỹ deliuered me vnto the hath the more ſinne. * And frō thence forth ſought Pylate meanes to looſe hym: but the Jewes cryed ſaying: yf thou let him go, thou art not Ceſars frend. For * whoſoeuer maketh him ſelfe a kyng, is againſt Ceſar. When C Pilate heard that ſaying, he brought Jeſus forth, and ſate downe to geue ſentence, in a place that is called the pauemēt: but in ỹ Hebrue tong Gabbatha. It was the preparynge daye of the Eaſter, aboute the ſixte heure. And he ſayeth vnto the Jewes: beholde your king? They cryed, away with him, away wt him: crucify him.

mat. 27. c
mar. 15. a
luk. 23 a
Pylate

Acts. 3. b
mat. 27. c
mar. 15. a
luk. 23 a
Leui 23 c
Joh. 4. b
Sapi. 6 a
John. 3 d
Ro. 15. a
* Math. 27. d
mar. 15. c
luk. 23 e
C
* Act. 17.

Pylate saieth vnto them: shal I crucifie your kynge? The hye Prieستes answered: we haue no king but Cesar. * Then delyuered he hym vnto them, to be crucified. And they toke Jesus, and led him away and he bare his crosse, * & went forth into a place, which is called the place of dead mēs sculles. But in Hebrue Golgotha: wher they crusified him, and two other with him, on either side one, and Jesus in the middes. And * Pylate wrote a title, and put it on the crosse. The wryting was: Jesus of Nazareth kyng of the Jewes. This tytle red many of the Jewes, For ỳ place wher Jesus was crucified, was nye to the Citie. And it was written in Hebrue, and Greke, and Latyn. Thē sayd the hye Prieستes of ỳ Jewes to Pilate: write not king of the Jewes but that he sayde, I am kynge of the Jewes. Pylate answered: what I haue written, that haue I wrytten. Then the soudiers, * when they had crucified Jesus, they toke hys garmentes and made foure partes, to euerye soudioure a parte, and also hys coate. The coate was without seme, wrought vpon thrawout. They said therfore amonge them selues: Let vs not deuide it, but cast lots for it, who shall haue it. That the Scripture myghte be fulfilled sayinge: * They parted my rayment among them, and for my coate dyd they cast lots. And the soudiers did such things in dede. There stode by the crosse of Jesus hys mother, and hys mothers sister, Mary the wyfe of Cleophas, and Mary Magdalene. whē Jesus therfore sawe his mother, and the dysciple standinge * whom he loued, he sayeth vnto his mother: woman, behold thy sonne. Then sayde he to the disciple: beholde thy mother. And from that hour ỳ disciple toke her for his owne. After these things. Jesus knowing that al things were now performed: that * the scriptur might be fulfilled: he sayeth: I thirst. So there stode a vessell by, ful of venegar, * Therfore they filled a spōge with veneger and wound it about with ysope, and put it to his mouth. Assone as Jesus thē receaued of the veneger, he sayde * It is finished, and bowed hys head, and gaue vp the goost. The Jewes therfore because it was the preparyng of the Sabboth, that the bodyes should not remayne vpon the crosse on the sabboth daye (for that sabboth daye was an hye daye) besought Pilate, that their legges myght be broken that they myghte be taken downe. Then came the soudiers, and brake the legges of the firste, and of ỳ other which was crucified with him. But when they came to Jesus and sawe that he was dead already, they brake not his legges: but one of the soudiers with a speare thrust him into the syde, and forth with came there oute bloud & water. And he that sawe it, bare recorde, and hys recorde is true. And he knoweth that he saieth true, that ye myght beleue also. For these thinges were done, that the scripture shoulde be fulfilled. * Ye shall not breake a bone of him. And agayn ano ther scripture saieth: * they shall loke on hym, whom they pearsed. * After this Joseph of Aramathia (whiche was a disciple of Jesus: but secretly for feare of the Jewes) besought Pilate ỳ he might take down ỳ body of Jesus. And Pilate gaue him licence, (he came therfore, & toke the body of Jesus.) And there cāe also Nicodemus (which at ỳ beginning came to Jesus by nyght) & brought of myrre and aloes mingled together, about an hundred pounde waight. Then toke they the body of Jesu, and wound it in linnen clothes with the odours, as the maner of the Jewes is to burye. And in the place where he was crucified, there was a garden, and in the garden a newe sepulchre, wherin was neuer man layde. There layde they Jesus therefore, because of the preparynge of the Sabbothe of the Jewes for the sepulchre was nye at hande. ¶

mat.27,d mar.15.c Luk.23e
Heb.13 c
mat.27,d mar.15.c Luk.23e
mat.27,d mar.25.c Luk.23e
Psa.22 a
Joh.13 a
Psa.79 c
mat.27.f mar.15,d
John,19
Exo.12 Num.9 Jac.12 mat.27 mar.15 Luk 2

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A THe firste day of the Sabbothes came Mary Magdalene early (when it was yet darke) vnto
mat. 27 a
luk. 24. a
mar. 16 a
the sepulchre, and sawe the stone taken awaye from the graue. Then she ranne, and came to Symon peter, and
Joh. 13 e
19. e. 21 f
to the other disciple * whom Jesus loued, and sayeth vnto them. They haue taken awaye the Lord out of the graue, and we cannot tell where they haue layde hym. Peter therfore went forth, and that other disciple, and came vnto the sepulchre. They ranne both together, and the other dysciple dyd out runne Peter, and came first to the sepulchre. And when he had stowped downe he sawe the linnen clothes lying, yet went he not in. * Then came
luk. 24. d
B Symon peter, folowynge hym, and went into the sepulchre, and sawe the lynnen clothes lye, and the napkinne that was about hys heade, not lyinge with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the sepulchre, and he sawe & beleued. For as yet they knewe not
Psal. 26
Acts. 2. b
13. e. 17 f
the * scripture, that he shoulde rise, agayne from death. ✠ Then the disciples went awaye agayne vnto theyr owne home. ✠ * Mary stode without
* luk. 4. a
at the sepulchre weppynge. So as she wepte, she bowed her selfe into the se-
C pulchre, and seeth two angels clothed in whyte, syttinge, the one at the head and the other at the fete, where they had layde the bodye of Jesus. They sayd vnto her, woman, why wepest thou? She sayeth vnto them: for they haue taken awaye my Lorde, and I wote not where they haue layde him. When she had thus sayde, she turned her selfe backe, and sawe Jesus standyng, and knewe not that it was Jesus: Jesus sayeth vnto her: woman, why wepest thou? whō sekest thou? She supposynge that he had bene a
D gardener, sayeth vnto hym. Syr, yf thou haue borne hym hence, tell me wher thou hast laide him, and I wyll fet him. Jesus sayth vnto her. Mary. She turned her selfe, and sayde vnto him: Rabboni, which is to saye, master. Jesus sayeth vnto her: touche me not, for I am not yet ascended to my father. But go to * my brethrē, and say
Psa. 22 e
Hebr. 2. c
* Jo. 16 f
vnto them. * I ascend vnto my father and your father: and to my god, & your god. * Mary Magdalene came and told the disciples, that she had sene the Lorde, and that he had spoken suche
* Ju. 24. a
thinges vnto her. ✠ * The same day at nyght which was the first day of ỹ Sabbothes, when the doers were shut (wher the disciples were assembled together for feare of the Jewes) came Jesus, and stode in the myddes, and sayeth vnto them: peace be vnto you. And when he had so sayd, he shewed vnto them hys handes, and hys
Luk. 24 d
syde. Then * were the dysciples glad
Joh. 16 d
when they sawe the Lord. Then sayd Jesus to them agayne: peace be vnto you. As my father * sent me, euen so
Esa. 61 a
mat. 11. a
Luk. 4. c.
Joh. 17 c
F
sende I you also. And when he had said those wordes, he breathed on them and sayeth vnto them: Receaue ye the holy ghost. Whosoeuers sinnes ye remitte, they are rempted vnto them. And whosoeuers synnes ye retayne, they are retained. ✠ * But * Thomas
Joh. 11 b
one of the twelue (whiche is called Didimus) was not with them when Jesus came. The other disciples ther fore sayde vnto him: we haue sene the Lorde. But he sayd vnto them: except I se in hys handes the print of the nayles, & put my finger into ỹ prīt of the nailes, & thrust my hand into his syde. I wyll not beleue. And after. viii. G
dayes, agayne his disciples wer with in, and Thomas with them. Then came Jesus whē the dores were shut and stode in the myddes, & sayd peace be vnto you. After that sayde he to Thomas: bringe thy fynger hether, & se my handes, and reache hyther thy hande, and thruste it into my syde, and be not faythlesse but beleuynge.
Thomas aunswered, and sayde vnto hym: my Lorde, and my God. Jesus sayeth vnto hym: Thomas, because thou haste sene me, thou haste beleued, blessed are thei that haue not sene, and yet haue beleued. ✠ * And many o-
Joh. 21 g
ther signes truelye dyd Jesus in the

presence of hys dyscyples, whyche are not wrytten in thys booke. These are wrytten, that ye might beleue that Iesus is Chryst the sonne of God, and that (in beleuyng) ye might haue lyfe thorowe hys name.

¶ The .xxi. Chapter. ✠

A Fterwarde did Iesus shewe him selfe agayne, at the see of Tiberias, and on this wyse shewed he hym selfe. There were together Simon Peter and Thomas
Iohn. 1 f which is called Didimus (and • Nathanaell of Cana in Galile, and the sonnes of Zebedei, and two other of hys dyscyples. Simon peter sayeth vnto them: I wyl go a fishing. They saye vnto hym: we also wyll go with
B thee. They went theyr waye, and entred into a shyppe immediately, and that nyght caught they nothing. But when the morwyng was nowe come, Iesus stode on the shore: neuerthelesse the disciples knewe not that it was Iesus. Iesus saith vnto them: Children: haue ye any meate? they answered him, no. And he saieth vnto them:
Luke. 5 a • cast out the net on the ryght syde of the shyppe, and ye shall fynde. They caste out therefore, & anone they were not able to drawe it for the multitude of fyshes. Then sayde the dyscyple
Ioh. 13 c • whom Iesus loued vnto Peter. It
and. 19. e is the Lord: whē Simon peter heard that it was the Lorde, he gyrded hys coate vnto hym (for he was naked) & sprange into the see. The other disciples came by shippe for they were not farre from lande, but as it were two hundred cubites, and they drewe the net with fyshes. Assone then as they were come to lande, they sawe hoote coles, and fyshe layde theron, & bread.
Luk. 14 f Iesus saieth vnto them. • Bryng of
D the fishe which ye haue nowe caught: Symon peter wente vp, and drewe the net to lande full of greate fyshes, an hundred and. lvii. And for all there were so many, yet was not the nette broken. Iesus sayeth vnto them: come and dyne. And none of the dyscyples durste aske hym: what art thou? For they knewe that it was the Lorde. Iesus then came, and toke bread, and gaue them, and fyshe lykewyse. This is nowe the thirde tyme that Iesus appeared to his disciples, after that he E
was ryssen agayne from death. ✠ So when they had dyned. Iesus saieth to Simon peter: Simon Ioanna, louest thou me more then these? He sayd vnto hym: ye Lord, thou knowest that I loue thee. He saieth vnto him: fede my lambes. He saieth to hym agayne the seconde tyme. Simon Ioanna, louest thou me? He sayeth vnto hym. Yea Lord, thou knowest that I loue thee. He sayde vnto hym: fede my shepe. He said vnto hym the thyrd time: Simon Ioanna, louest thou me? Peter was sorye, because he sayde vnto hym the
third time: louest thou me, and he said Ioh. 1
vnto hym: Lorde, thou • knowest all F
things, thou knowest that I loue the Iesus sayth vnto hym: fede my shepe. Verely, verely, I saie vnto the: when thou was yonge, thou gerdedst thy
selfe, and walkedst whither thou wol Ioh. 1
dest: but when thou arte olde, • thou Act. 12
shalt stretch forth thy handes, and another shall gyrde thee, and leade thee whyther thou wouldest not. That spake he, signifyinge, by what deathe he shoulde glorifye God. And when Ioh. 1
he had spoken thys, he saith vnto him: and. 19
✠ folowe me. Peter turned about and and. 20
sawe the disciple • whom Iesus loued (so folowynge whiche also leaned on hys breaste at supper, and sayde: Lord, which is he that betrayeth the) G
when Peter therefore sawe hym, he sayeth to Iesus: Lorde, what shall he here do? Iesus sayth vnto hym, ✠ I wyll haue hym to tarye tyll I come, what is that to thee folowe thou me. Then wente thys sayinge abroad among the brethren, that the dyscyple shoulde not dye. Yet Iesus sayde not to hym, he shall not dye: but yf I wyll that he tarye tyll I come, what is that to thee? The same disciple is he, whiche testifieth of these thinges, & wrote these things. And we know, that his Ioh. 2
testymonye is true. ✠ • There are also many other thynges whych Iesus

ſus dyd, the whyche yͤ they ſhould be
wꝛitten euery one, I ſuppoſe yͤ woꝛ-
lde coulde not contayne the bookes
that ſhould be wꝛytten.

Here endeth the Goſpell of Saint Jhon.

¶ The Actes of the Apoſtles.

¶ The firſt Chapter.

IN the foꝛmer treatiſe (Deare Theophilus) we haue ſpoken of all that Jeſus beganne to do and teach, vntill the day in whiche he was taken vp, after that he, thoꝛow yͤ holy Ghoſt, had geuen commaundemen tes vnto the Apoſtles, whom he had
Jhon. 20, and 21. c. choſen: to whō alſo he * ſhewed hym ſelfe alyue after his paſſion (and that by many tokens) appearyng vnto thē fourtye dayes, and ſpeakynge of the kyngdome of God, and gathered thē
luke. 24 g together, * and commaunded thē that they ſhoulde not depart from Jeruſa lem: but to wayte foꝛ the pꝛomys of
Jhon. 4. d 15. d. 16. the father * wherof (ſaieth he) ye haue heaꝛde of me. Foꝛ * Jhon truely bap-
* Jhon. 1 c tiſed with water, but ye ſhalbe bap-
Acts. 1, a tiſed with the holy ghoſt after theſe
mat. 3. b. fewe dayes. Whē they therfoꝛe were
luke. 3. c come together, they aſked of him, ſay-ing: Loꝛde wilt thou at this time, reſtoꝛe agayne the kingdome of Iſrael?
mal. 24, c And he ſayd vnto theym: * It is not foꝛ you to knowe the tymes, oꝛ the ſea ſons, which the father hath put in his owen powꝛer: but * ye ſhal receaue powꝛ er after that the holy Ghoſte is come
luke. 24 g vpon you. And * ye ſhalbe witneſſes
Actes, 2. a vnto me, not onely in Jeruſalem, but
* Act, 2 a alſo in all Iewꝛye and in Samary, e
Jhon, 15 d cuen vnto the woꝛldes ende. And
B when he hadde ſpoken theſe thynges while they beheldē * he was taken vp mar, 16 d
an hye, and a cloude receaued hym vp luke, 24 g
oute of their ſight. And while they looked ſtedefaſtly vp toward heauen as he went, behold, two men ſtode by them in whyte apparell, whyche alſo ſayde: ye men of Galile, why ſtand ye gaſpynge vp into heauen? This ſame Jeſus which is taken vp from you into heauen, * ſhall ſoo come, euen as Dani, 7 d
ye haue ſene him goo into heauen. † mat, 24, c
Then returned they vnto Jeruſalem and 25, c
from the mount (that is called Oli- mar, 13 c
uet) which is frō Jeruſalem, a Sab- luke, 17 e
both dayes iozneye. And when they and, 21, e
were come in, they went vppe into a Apoca, 1
parler where abode both * Peter and mat, 10 a
James, and Jhon, and Andꝛew, Phi mar, 5, c,
lip and Thomas, Bartholemew and luke, 6, c
Mathew, James the ſonne of Alphe us, and Simon Zelotes, and Judas the bꝛother of James. These all con-tinued with one accoꝛd in pꝛayer and ſupplication with the women & Ma
ry the mother of Jeſu, and with hys C
bꝛethren. † And in thoſe dayes Peter ſtode vp in the middes of the diſciples and ſayd (the numbꝛe of names that were together, were aboute an hun-dꝛed and twentye.) Ye men and bꝛe-thren, this ſcripture muſt haue nedes bene fulfylled, whych the holy ghoſt thoꝛowe the mouth of Dauyd ſpake mat, 26 b
beſoꝛe of Judas * whyche was guide and e,
to thē that toke Jeſus. * Foꝛ he was mar, 14, e
numbꝛed with vs, and had obtayned luke, 22 e
feloweſhyp in this miniſtration. And ma, 10, a,
the ſame hath nowe poſſeſſed a plat mar, 1, c,
of ground with the reward of ini- luke. 5, c,
quitie: and when he was * hanged, he mat, 27, a
burſt a ſondꝛe in the myddes, and all 2, Re, 17
hys bowells guſhed oute. And it is knowen vnto all the inhabiters of Jeruſalem, in ſo much that the ſame fielde is called in their mother tonge, Acheldama, that is to ſay, the bloudy fielde. Foꝛ it is wꝛytten in the booke of Pſalmes: * hys habytation bee Pſa, 69 k
voyde, and no man be dweliyng ther-in: * and hys Byſſhoꝛycke let ano-ther take. Wherfoꝛe of theſe mē whi- Pſa, 109
che haue companied & vs (al yͤ tyme D
that the Loꝛd Jeſus had al his cōuer-

lation among vs, beginning at ỳ bap
tisme of Jhō, vnto that same day that
he was taken vp frō vs) must one be
ordeined, to be a witnes with vs of
his resurrection. And they appoynt-
ed two, Joseph which is called Bar
sabas (whose sir name was Justus)
and Marthias. And whan they prai-
1.pa.28b ed they sayde: thou Lord, which + kno
Psal.7.c est the hertes of all men, shewe whe-
ther of these two thou hast chosen: ỳ
he maye take the roume of this minis-
tration and Apostleshyp, frō whi-
che Judas by transgression fell, that
he might go to his owne place. And
they gaue forth their lottes, and the
lot fel on Mathias, and he was coun
ted with the eleuen Apostles. ✠

¶ The.ii. ℭ hapter ✠

A
deu.16.b
Leu.23.c
When + the fyftye dayes were
come to an ende, they were
al with one accorde together
in one place. And sodenlye
there came a sound from heauen, as it
had bene the commyng of a myghtye
winde, and it filled al the house wher
they sate. And there appered vnto thē
clouen tonges, lyke as they had bene
of fier, and it sate vpon eache one of
Acts.4.f them: + and they were al filled wyth
and.11.b the holy ghost, and beganne to speake
with other tonges, euen as the same
spyte gaue them vtteraunce. There
were dwellyng at Jerusalē Jewes,
deuoute men, out of euerye nation of
them that are vnder heauē: wh̄e this
was noysed about, the multitude cāe
together, and were astonied, because
that euerye man heard theym speake
with his own language. They won
dred all ℭ marueyled saying amonge
them selues: beholde, are not all these
B which speake of Galile? and howe
heare we euery man his owne tongue
wherin we were borne? Parthians:
and Medes, and Elamites, and the
inhabitours of Mesopotamia, and
of Jurye, and of Capadocia of Pon-
tus and Asia, Phrigia, and Pam-
philia of Egipte, and of the par-
ties of Libia which is beside Siren,
and straungers of Rome, Jewes ℭ
mat.14.b + proselietes, Grekes and Arabians:
we haue herd thē speake in our owne
tongues the greate workes of God.
✠ They were all amased, ℭ wondred,
saying one to another: what meaneth
this? Other mocked, saying: these mē
are full of newe wine. ✠ But Peter C
stepped forth with the eleuen, ℭ lyfte
vp hys voyce, and sayde vnto them:
Ye men of Jewry, ℭ all ye that dwell
at Jerusalem, be thys knowen vnto
you, and with youre eares heare my
wordes. For these are not dronken,
as ye suppose, seing it is but the third
houre of the daye. But this is that
which was spoken by the prophete
Johel: And it shalbe in the last dayes,
sayeth God: of my spyte I wil poure
out vpon al flesh̄e. +
And your sonnes and daughters shal
prophesie, and your yonge men shall
see visions, and youre olde men shall
dreame dreames. And on my seruaun
tes, and on my handmaydens I wyll
poure out of my spyte in those dayes,
and they shal prophesie. And + I wyll
shewe wonders in heauen aboue, and
tokens in the earth beneth, bloud and
fire and the vapour of smoke. The
sunne shalbe turned into darcknes,
and the moone into bloud, before that
great and notable daye of the Lorde
come. And it shall come to passe that
+ whosoeuer shall call on the name of
the Lorde, shalbe saued. ✠ ✠ Ye men
of Jsrael, heare these wordes: Jesus
of Nazareth a man approued of God
among you with miracles, wonders
and signes, whyche God did, by him
in the myddes of you (as ye your sel-
ues knowe) him haue ye taken by the
handes of vnrighteous persons, after
he was deliuered by the determinate
counsel and foreknowledge of God, ℭ
haue crucified ℭ slayn him, whom god
hath raysyd vp, ℭ loosed the sorowes
of death, because it was vnpossible ỳ
he should be holden of it. For Dauyd
speaketh of him. + Afore hand I sawe
god alwaies before me for he is on my
Psa.16 righthand, ỳ I shoulde not be moued.
Therfore did my hert reioyce, and my
tonge was glade. Moreouer also my
flesh̄e shall rest in hope, because thou
wilt
Joh.2.b
mat.27.c
Luk.23.c
Psa.110
Hat.2.c
Rom.10
D
Luke.3.

wilt not leaue my soule in hel nether wilt ỹ suffer thin holi to se corruptiõ Thou hast shewed me the wayes of lyfe, thou shalt make me ful of ioye wt thy countenaunce. ✠ Ye men and brethren, let me frely speake vnto you of the Patriarke Dauid: * For he is both deade and buried, & his sepulchre remaineth with vs vnto thys daye. Therefore seing he was a prophet, & knewe that god had swoorne wyth an oth to him, that Christe (as concernyng the flesshe) shoulde come of the fruite of his loines, & should sit on his seat: he knowing this before, spake of the resurrection of Christe, that hys soule should not be left in hel: neither his flesshe should se corruption. This Jesus had God rayled vp, * whereof we al ar witnesses. Hence now that he by the right hand of god is exalted, & hath receaued of the father the promise of the holy ghost, he hath shedde forth this (gifte) which ye now se & heare. For Dauid is not ascended into heauẽ: but he saieth. The Lord said to my Lord: sit thou on my right hãd vntill I make the foes thy fore stole. So therfore, let al the house of Israel know for a suertie, ỹ God hath made that same Jesus (whom ye haue crucified) lord & Christ, when they harde this, they were pricked in their hearts, & sayde vnto Peter, & vnto the other Apostles: Ye men and brethren * what shal we do: Peter sayd vnto thẽ repẽt of your sinnes, & be baptised eue ry one of you, in the name of Jesus Christ, for the remission of sinnes, & ye shal receaue the gifte of the holye Ghoste. For the promyse was made vnto you and your children, & to all ỹ are a farre of, euen as many as ỹ lorde our God shall call. And with manye other wordes, bare he wytnes, & exhorted thẽ, saying: Saue youre selfes from this vntoward generatiõ. Thẽ they that gladlye receaued hys preachynge, were baptysed: & the same day there were added vnto them, aboute three thousand soules. And they continued in the Apostles doctrine & felowshyp, and in breakyng of bread, & in praiers. And feare came ouer euery soule. And many wonders & sygnes, were shewed by the Apostles (at Jerusalem. And great feare came vpõ al men.) And al that beleued, kept them selues together, & had al thinges commen, & sold their possessions & goods & parted them al to men, as euery mã had nede. And they continued dayly with one accorde in ỹ temple, & brake breade from house to house, & did eate their meate together with gladnes & singlenes of hart, praysing God, and had fauoure with all the people. And the Lorde added to the congregation dayly, such as should be saued.

¶ The .iii. Chapter, ✠

PEter and Jhon went vp to gether into the temple at the nynth houre of prayer. And a certayne mã that was halt from his mothers wombe, was brought, whom they layd dayly at ỹ gate of the temple (which is called beauti full) to aske almes of thẽ that entred into the temple. When he saw Peter and Jhon, that they would go into the temple, he desired to receaue an almes And Peter fastened his eyes on him with Jhon, and said: loke on vs. And he gaue hede vnto them, trustinge to receaue some thing of them. Then sayde Peter: Siluer and gold haue I none, such as I haue, geue I the. In the name of Jesus Christ of Nazareth, * rise vp and walke. And he toke hym by the right hand, & lift him vp. And immediately his feete and ancle bones receaued strẽgth. And he spryng stode, & walked, and entred with thẽ into the temple, walking, & leapinge, and praysing God. And al the people, sawe him walke & praise God. And they knewe him, ỹ it was he, whiche sat & begged at the beutiful gate of ỹ temple. And they wondred and were sore astonied at ỹ whichhad happened vnto him. And as ỹ halt which was healed, held Peter & Jhon, al the people ranamased vnto thẽ in * the porch, ỹ is called Salomõs. Whẽ Peter saw that he answered vnto the people * Ye men of Israell why maruayle ye at this

Joh.10.c thys, or why loke ye so on vs, as thoughe by our owne power or strength we had made this man go? The God of Abraham, and of Isaac & of Jacob, the God of our fathers hath glorified his sonne Jesus, whom ye deliuered,
mat.17.a mar.15.a Luk.23.a mat27.a Joi 18.g * and denied in the presence of Pilate, when he had iudged him to be loosed. But ye denied the holy and iust, * and desired a murtherer to be geuen you, and kylled * the Lord of lyfe whō god hath rayled from death, of the whiche we are witnesses, and his name thorow the fayth of hys name, hath made this man sound, whō ye se and know. And the fayth which is by hym, hath geuen hym this healthy in the presēce of you al. And nowe brethren, I wot that thorowe ignorannce ye dyd it, as did also your rulers. But god (which before had shewed, by the mouth of al hys Prophetes, howe that Christe
D Mat. 4.c should suffer) hath thus wise fulfilled. Let it repente you therfore, and conuert, that your synnes maye be done away. & When the tyme of refreshyng commeth, which we shall haue of the presence of the Lord, when God shall send hym, which before was preached vnto you, that is to wit Jesus Christ which must receaue heauen vntill the time that al thinges, which God hath spoken by the mouthe of all hys holye Prophetes sence the worlde began, be
Deu.18.c Acts.7.e restored agayne. Moses truly sayd vnto the fathers: * a Prophete shall the Lorde youre God rayse vp vnto you, euen of youre brethren lyke vnto me: him shall ye heare, in all things what soeuer he shall saye vnto you. For the tyme will come, that euery soule whiche will not heare that same Prophet shalbe destroyed from among the people. All the Prophets also from Samuell and thence forthe (as manye as haue spoken) haue in lyke wyse tolde of these dayes. Ye are the chyldren of the Prophetes, and of the couenaunt, whiche God made vnto oure fathers
Gen.12.a and.22.d sayinge to Abraham: * Euen in thy seede shall all the kynredes of the earth be blessed. Fyrst when God had rayled vp hys sonne Jesus vnto you, he sente hym to blesse you, that euerye one of youe shoulde turne from hys wyckednes. ✠

¶ The.iiii.Chapter.

AS they spake vnto the people, the preastes and the rulars of the temple, and the Saduces, came vpon them, takyng it greuously, that they taught the people, and preached in Jesus the resurrection from deathe. And they layd handes on them, and put them in holde vntyll the nexte day: for it was now euentyde. Howbeit many of thē whych heard the wordes beleued, and the number of the mē was about fyue thousand. And it chaunced on the morowe, that their rulers and elders and Scribes, (and Annas ye chefe preast, and Cayphas, and John, & alexander, and as many as were of the kinred of the hye Preastes, gathered together at Jerusalem. And when they had set
B them before thē they asked * by what Exod.2.c power, or in what name haue ye done mat.21.c thys? & Then Peter full of the holye Acts.7.d ghost sayd vnto them: ye rulers of the people, & elders of Israell, if we thys day be examined of the good dede that we haue done to ye sicke man by what meanes he is made whole: be it knowen vnto you all, and to al the people of Israell, that by the name of * Jesus Mat.1.c Phil.2.b Christ of Nazareth, whom ye crucified, whom God rayled agayne from death: euē by him doth this man stand here presente before you whole. *
mat.21.b mar.12.a Luk.10.c C This is the stone which was cast aside of you builders, which is become the chefe of the corner. Nether is ther saluation in any other. * For amonge
Mat.1.c Phil,2.b men vnder heauen there is none other name, wherin we must be saued. ✠ When they saw the boldnes of Peter and John, and vnderstode that they were vnlerned and lay men, they marueyled, and thy knewe them, that they had bene with Jesu: and beholdynge also the man (whiche was healed) standynge with them, they coulde not say agaynst it: but commaunded them

to

to go aside out of the counsell, & coun
selled amonge them selues, sayinge: *
what shall we do to these men? For a
Joh, 11 k manifest signe is done bi them, and is
openly knowen to al them that dwel
in Jerusalem, and we cannot denie it
But that it be noysed noo farther a-
monge the people, let vs threaten an
charge them, that they speake hence
forth to no man in this name. And
they called them * and commaunded
D them, that in noo wyse they shoulde
Acts. 5 g speake nor teach in the name of Jesu.
But Peter and Jhon answered and
sayde vnto them: whether it be right
in ỹ sight of God, to herken vnto you
more then to God, iudge ye. For we
cannot but speake, that wyche we
haue sene and hearde. So threatned
they them, and let them go, & founde
nothing howe to punishe thē because
of the people. For all men praysed
mtts. 3. b God because of * ỹ which was done:
for the man was aboue fortye yeare
E olde, on whome this miracle of hea-
lynge was shewed. Assone as they
were let go, they cāe to their felowes
and shewed all that the hie Priestes
& elders had sayde. And when they
heard that, they lifte vp their voyces
to God with one accord, & said: Lord,
thou art God, which hast made heauē
and earth, the see, and all that in them
is, which (in the holy ghost) by the
mouth of thy seruaunt Dauid (oure
psal. 2. a. father) hast sayd: * Why dyd the hea-
then rage, & the people ymagen vaine
thynges? The kynges of the earthe
stode vp, & the rulers came together,
agaynste the Lorde and agaynst his
anoynted. For of a truth, agaynst thy
holy child Jesus (whom thou haste
annoynted) both Herode & also Pon-
cious Pylate, with the Gentiles and
the people of Israell, gathered them
selues together (in this Citie) for to
F do whatsoeuer thy hand & thy coūcel
determined before to be done. And
now Lorde, behold there threatnings
and graunt vnto thy seruaunts, that
with all confidence they may speake
thy worde. So that thou stretch forth
thyne hande, that healyng & sygnes &
wonders be done by the name of thy
holy child Jesus. And assone as they
had prayed * the place moued where
they were assembled together * and
they were all filled wyth the holye
Ghoste, and they spake the worde of
God boldely. & And the multytude
of theym that beleued * were of one
herte, and of one soule. Neither sayde
any of them, that ought of the things
which he possessed, was his own: but
they had al thinges commen. And &
great power gaue the Apostles wit-
nes of the resurrection of the Lorde
Jesu. And great grace was with thē
all. Nether was there any among thē
that lacked. For as manye as were
possessours of landes, or houses, solde
them, and broughte the pryce of the
thynges that were solde, and layed it
downe at the Apostles feete: And di-
stribution was made vnto euery mā
according as he had nede. ¶ And * Jo actes. 1. d
ses, which was also called of the A-
postles, Barnabas (that is to say, the
sonne of consolation) being a Leuite,
& of the countre of Cipers whan he
had land, solde it, and layde the pryce
downe at the Apostles feete.

¶ The. b Chapter.

A Certayne man named Ananias with Saphira hys wyfe solde a possession, and kepte a-
way parte of the pryce (hys wyfe also beyng of counsel) & brought a certayne part, and layde it downe at the Apostles fete. But Pe-
ter sayde: Annanias, howe is it, that Sathan hath filled thine hert, ỹ thou shouldest lye vnto the holy ghost, and kepe away part of the pryce of ỹ land?
Pertayned it not vnto ỹ onely? and
after it was sold, was it not in thine
owne power? Why hast thou conceā-
ued this thing in thine herte? Thou
hast not lied vnto mē, but vnto God.
When Ananias herde these wordes
he fell downe, and gaue vp the ghost.
And great feare came on al them that
heard these thinges. And the ponge
men rose vp, and put him apart, & ca-
ryed hym oute, and buried him.

And

And it fortuned that (as it wer about
ỳ space of thre houres after) his wyfe
came in, ignorant of that which was
done. And Peter sayd vnto her: Tell
me, Sold ye not the land for so much?
And she sayde: yee, for so much. Then
Peter sayde vnto her: why haue ye a-
greed together, to tempt the spirite of
the Lorde? Beholde, the fete of them
which haue buryed thy husbande, are
at the dore, & shall carye the out. Thē
fell she downe straight way at his fete
and yelded vp the ghost, And the yong
men came in, and founde her dead and
caryed her out, and buryed her by her
husbande. And great feare came on all
the congregation, and on as many as
C heарde it. By the handes of the Apo-
mar. 16 d stles * were manye sygnes and won-
ders shewed amonge the people. And
they were altogether with one accord
3 Re. 9. a in * Salomons porche. And of other
Joh. 10 e durst no man ioyne him selfe to them:
Acts. 3 b neuertheles the people magnyfyed
them. The number of them that bele-
ued in the Lord both of men and we-
men, grew more and more: in so much
that they brought the sicke into the
stretes and layde them on beddes and
couches, that at the least way the sha-
dow of peter when he came by, might
shadowe some of them, (and that they
might al be deliuered from their infir
mities) There came also a multitude
D out of the cities rounde aboute, vnto
Jerusalem, bryngynge sycke folkes,
and them whiche were vexed: wyth
vncleane spretes. And they, were hea-
Acts. 4. a led: euerye one. * Then the chiefe
preiste rose vp and all they that were
with him (whiche is the secte of the
Saduces) and were ful of indignati-
Act. 12 a on, and laide handes on the Apostles,
and. 16. c and put them in the common prison.
* But the Aungell of the Lorde, by
nyght opened ỳ prisō dores & brought
them forth, and said: go, and stand, and
speake in the temple to ỳ people all the
wordes of thys lyfe, when they heard
that, they entred into the temple early
in the morning: & taught. But ỳ chefe
preast came and they that were with
him, and called a counsel together, and
all the elders of the children of Israel
and sent men to the prisō, to fet them,
when the ministers came, and founde
them not in the prison, they returned
and tolde, sayinge: the prison truelye
found we shut with diligēce, and the
kepers standinge without before the
dores. But when we had opened, we E
found no mā within, whē ỳ chefe Priest
and the ruler of the temple, and ỳ hye
Preastes heарde these thynges, they
douted of them, whervnto thys would
growe. Then came one and shewed
them: beholde, the men that ye put in
prison, stand in the temple, and teache
the people: Thē went the ruler of the
temple, with ministers, and brought
them without violence. For they fea-
red the people, leste they shoulde haue
bene stoned. And when they had bro-
ught them, they set thē before ỳ couns-
sell, And the chefe Preast asked them
sayinge: * dyd not we straytely com- Acts. 4
maund you, that ye should not teach in
this name? And beholde, ye haue fyl-
led Jerusalē with your doctrine, and
intende to bringe * thys mans bloude mat. 27
vpon vs. Peter and the other apostles F
answered, and sayde: * we ought more Acts. 4
to obey God then men. The God of
our fathers raysed vp Jesus, whom
ye slew, and hanged on tre. Him hath
god lyft vp with his right hand, to be
a ruler and a sauiour, for to gene repē-
taunce to Israell, and forgeuenes of
synnes. And we are recordes of these
thinges which we saye, and so is also
the holy ghost, whom god hath geuen
to thē that obey him, when they heard
that, they claue a sunder, and sought
meanes to slee them. Then rose ther
vp one in the counsell, a Pharisey, Act. 22
named * Gamaliell, a doctour of lawe
(had in reputation among al the peo-
ple) and commaunded the Apostles to
go aside a lyttle space, and sayd vnto
them: ye men of Israell, take hede to
your selues, what ye entende to do as
touchyng these men. For before these G
dayes rose vp one Thudas, boastynge
hym selfe, to whom resorted a number
of men, aboue a foure hundred, which
was slayne: and they all which bele-
ued

and they al which beleued him, were
scatred abrode, & brought to nought.
After this man, was ther one Iudas
Iud.13a of * Galile in the dayes of the tribute
& drew away much people after him.
He also perished and al, euen (as ma-
ny as harkened to him) were scatred
abrode. And nowe I saye vnto you:
refrayne your selues from these men,
and let them alone. For yf this coun-
sell or thys worke be of men, it will
come to naughte. But and yf it be of
god, ye cannot destroy it, lest happely
ye be founde to stryue agaynst God.
Acts.4.d And to him agreed the other: & when
they had called the Apostles, they bet
them, * and commaunded that they
Mat.5.b should not speake in the name of Je-
su, and let them go. And they depar-
ted from the counsel, * reioysing, that
they were counted worthy, to suffer
rebuke for hys name. And dayely in
the temple & in euery house they cea-
sed not to teache and preache Jesus
Chryste.

¶ The.vi. Chapter.

A IN those dayes (when the
nũber of ẏ disciples grew)
there arose a grudge among
the Grekes against the He-
brues, because they wydowes were
despysed in the daylye ministration.
Then the twelue called the multi-
tude of the disciples together, & sayd:
It is not mete, that we should leaue
the worde of God and serue tables.
1.Ti.3.c Wherfore brethren, loke ye out amõg
you seuen men * of honeste reporte,
and full of the holy ghost & wisdome,
to whom we may commit this busi-
B nesse. But we will geue our selues
continually to prayer & to the mini-
stration of the worde. And the say-
inge pleased the whole multitude.
And they chose Steuen a man ful of
fayth & ful of ẏ holy ghost, and Phi-
lip, and Prochorus, & Nichanor, and
Apoc.5b Timon, and Permenas, and * Nico-
las a conuert of Antioch. These they
set before the Apostles: & when they
Nu.27d had prayed, they * layde their handes
1.Ti.4d on them. And the worde of God en-
2.Ti.1b creased, and the number of the disci-
ples multiplied in Jerusalem gretly,
and a great company of the priestes
were obedient to ẏ faith. & And Ste C
uen, ful of faith and power, did great
wonders & miracles among the peo-
ple. Then there arose certayne of the
Sinagoge, which is called ẏ Sinago-
ge of the Libertines, & Sirenites,
and of Alexandria, & of Celicia, and
of Asia, desputynge with Steuen.
* And they could not resiste the wis- Luk.21e
dom, and the spyrete, * which spake. ‖ mat.10.c
Then sent they in men, which sayd:
we haue hearde hym speake blasphe-
mous wordes against Moses, and a-
gainst god. And they moued the peo- D
ple and ẏ elders and the scribes: and
came vpon hym and caught hym, and
brought him to ẏ counsell, & brought
forth false witnesses, whiche sayde:
This man ceaseth not to speake blas
phemous wordes agaynst thys holy
place and the lawe: for we heard him
say: this Jesus of Nazareth shal de-
stroye this place, and shall chaunge ẏ
ordeinaũces which Moses gaue vs.
And al that sate in the counsell loked
stedfastly on him, and saw his face as
it had bene the face of an aungell.

¶ The.vii. Chapter.

THen sayde the chefe priestes: is
it euen so? And he said: ye men
brethrẽ and fathers, hearken.
The god of glory appeared vnto our
father Abraham, when he was in
Mesopotamia, before he dwelte in
Charran, & said vnto him: * Get thee gen.12.d
out of thy countrie, & frõ thy kinred,
and come into the land, which I shal
shewe thee. Then came he out of the
lande of Chalde, and dwelt in Char-
ran. And frõ thence, when his father
was dead, he brought him into thys
land in which ye now dwell, and he
gaue hym none inheritaunce in it, no
not the breadth of a fote: * & promised
that he wold geue it to him to posses, gen.12.d
and to his sede after him when as yet 13.c.17b
he had no child. God verely spake on and.29.e
this wise * that his sede should soge- gen.15.e
ourne in a straunge lande, and ẏ they Exo.11f
should kepe thẽ in bondage, and * en- Jud.5.b
treate them euill, iiii. C. yeres. And Gala.3.c

the

B the nation (to whō thei shalbe in bon
dage) will I iudge, sayde God. And
Gen, 17c after that shall they come forth and
gen. 21. a serue me in this place. * And he gaue
gen. 16. c hym the couenaunt of circumcision.
Gen. 29. * And he begat Isaac, and circumci-
30. sed him the eight day, and * Isaac be-
Gen. 38 f gat Iacob, & * Iacob begat ỳ twelue
gen. 37. f patriarkes. * And the patriarkes ha-
Sapi. 10 uyng indignation, solde Ioseph into
Egypt. And God was with him, &
deliuered him out of all his aduersi-
ties, & gaue him fauour & wisdom in
the sight of Pharao kyng of Egypt,
Gen, 11 e And he * made him gouernoure ouer
Egipt, & ouer all his housholde. * But
Ge. 11. g there came a derth ouer al the land of
Egipt and Canaan, and great affli-
tion that our fathers found no sustē-
naūce. But when Iacob hearde that
ther was corne in Egipt he sent oure
Ge. 45. a fathers fyrst. * And at ỳ second time,
Ioseph was knowen of his brethrē,
and Iosephs kinred was made kno-
wen vnto Pharao. Thē sent Ioseph
a message, and caused his father to be
brought, & all his kinne. lxxv. soules.
gen. 46. a * And Iacob descended into Egypte
gen. 49. d * and died both he and oure fathers, &
were caryed ouer into Sichem, and
layde in the sepulchre, * that Abrahā
bought for money of the sōnes of E-
C mor, the sonne of Sichem. But whē
the tyme of the promesse drue nye
(which god had sworne to Abrahā)
Exo. 2. a * the people grewe and multiplied in
Psal 105 Egypt, til another king arose which
knew not of Ioseph. The same dealt
subtelly with our kynred, and euyll
entreated our fathers, & made thē to
cast out their yōg childrē ỳ thei shuld
not remayne alyue. * The same tyme
Exod. 2 a was Moses borne, & was acceptable
Heb. 11 e vnto God, and nourysshed vp in hys
fathers house three monethes. When
he was cast out. Pharaos daughter
toke him vp, & nourished him vp for
her owne sonne. And Moses was
learned in all maner wisedome of the
Egiptians, and was mightye in de-
des & in wordes. And when he was
ful fourty yeare olde, it came into his
hert, to visit his brethrē the childrē
of Israell. And when he sawe one of
thē suffer wrong, he defended him, &
auenged his quarell ỳ had the harme
done to him, and smot the Egiptian.
For he supposed hys brethren wolde
haue vnderstand, howe that God by
his hande should deliuer them. But
they vnderstod not. And the nexte day
he shewed him self vnto them as they
stroue, and wolde haue set thē at one
againe, saying: Sirs ye are brethren,
why hurte ye one another? But he ỳ
did his neighbour wrong, thrust him
away, saying: * who made the a ruler
& a iudge ouer vs? wilt thou kill me, gen. 1
as thou didest ỳ Egipcian yesterday? Exo,
* Then fled Moses at that saying, & mat. 2
was a straunger in the lande of Ma- Acts.
dian, wher he begate two sonnes. * Exo
* And when fourty yeres were expi-
red, ther appeared to him in the wil- Exo.
dernesse of mount Sina an angell of
the Lord in a flame of fire in a bushe.
When Moses sawe it, he wondred at
the sight. And as he drue neare to be-
hold, the voice of the Lord came vnto
him * I am the God of thy fathers, ỳ Exod.
God of Abraham, the god of Isaac, & mat. 2
the God of Iacob, Moses trembled, mat. 1
and durst not beholde. Then said the luke,
Lord to him. * Put of thy shoes from Iosue
thy fete, for ỳ place where thou stan-
dest, is holy groūde. I haue perfectly
sene the afflictiō of my people, which
is in Egipte, and I haue heard their
gronyng, & am come down to deliuer
thē. And now come, and I will send
the into Egipt. This Moses whom E
they forsoke (saying: * who made the Exod.
a ruler & a iudge?) the same did God
send to be a ruler & a deliuerer, by the
handes of the angell which appeared
to hym in the bushe. And the same
brought thē out, shewinge wonders
and signes in Egipt, & in the red see,
and in the wildernes fourtye yeres.
This is ỳ Moses, which saide vnto
the childrē of Israell: * A prophete Deu,
shal the Lord your God rayse vp vn- Acts,
to you of your brethren, like vnto me Exo.
him shall ye heare. This is he * that 20.
was in the congregation in the wil- Gala
dernes with the angel (which spake
to

to hym in the mount Sinai) & with our fathers. This man receaued the worde of life to geue vnto vs whom our fathers wold not obey, but cast it from thē, and in their hertes turned
Exo.32.d backe again into Egipt, saying vnto Aaron: * make vs gods to go before vs. For as for this Moses ye brought vs out of the land of Egipt, we wote not what is become of him. And they made a calfe in those dayes, & offered sacrifice vnto the ymage, and reioised ouer the works of their own hands.
Gen.1.c ✠ Then God turned himselfe, & * gaue them vp, that they should worship ye hoost of ye skye, as it is written in the
Amo.5.d booke of the prophetes. * O ye of the
Act.7.a house of Israel geue ye to me sacrifices & meat offerynges by the space of fourty yeres in ye wildernes? And ye toke vnto you the tabernacle of Moloch, & the starre of your god Remphan, figures which ye made to worship thē. And I wyl translate you beyond Babilon. Our fathers had the tabernacle of witnes in ye wilderues as he had appointed them, speakynge
Exo.25.d vnto Moses: * that he shold make it,
Exo.8.a accordyng to the fashion ye he had sene. Which tabernacle also our fathers ye came after, * brought in with Josue
Gal.3.a. into the possession of the Gentiles, who God droue out before the face of
Psa.89.c our fathers, vnto the time of Dauid, * which found fauour before god, and
2.Re.6.a wold fayne haue founde a tabernacle
Act.17.f for the god of Jacob. * But Salomō buylt him an house. * Howbeit he ye is hiest of al, dwelleth not in temples made with handes, as saieth the pro-
Esa.66.a phet: * heauen is my seate, and earth
Reg.8.c is my fote stole. What house will ye
Psa.6.c buyld for me, saith the lord: or which is the place of my reste, hath not my hand made all these things. Ye stiffe-
Ex. necked & of vncircumcised herte and
Num.19.d eares: ye haue alwayes resisted ye holy ghost: * as your fathers dyd, so do ye. Which of the prophetes haue not youre fathers persecuted? * And they haue slayne thē which shewed before of the commynge of the Iust, who yt haue now betrayed, & murthred. And ye also haue receaued the law * by the
John.7.b ministration of aungels, & * haue not
Act.25.b kept it. ✠ Whē they heard these thinges, their herts claue a sunder, & they gnashed on him with their teth. But he beyng ful of the holy ghost, looked vp stedfastly with his eyes into heauen, and saw the glory of god, & Jesus standing on ye ryght hand of god, and sayd: behold, I se the heauens open, and the sōne of man standyng on the righte hande of God. Then they gaue a shout with a loude voyce, and * stopped their eares, and ranne vpon
Psa.58.b him al at once, and cast him out of the citie, & * stoned him. And ye witnesses
3.Re.21 layed downe their clothes at a yong mans fete, whose name was Saul. And they stoned Steuen, calling on
Psa.31.a and saying: Lord Jesu. * receaue my spirite. And he kneled downe & cried with a loude voyce: Lorde * laye not
Luk.23.e this sin to their charge. And whē he had thus spoken, he fell a slepe. ✠

✠ The.viii. Chapter ✠

Saul * consented vnto hys
Act.22.d death. And at that time ther was a greate persecution a-gaynste the congregation whiche was at Jerusalem and they were all * scatred abroad throughout
mat.10.c the regions of Jurye and Samaria,
Act.11.g except the Apostles. But deuout me dressed Steuen, and made greate lamentation ouer him. As for Saul he
Acts.9.a * made hauocke of the congregation,
22.a.29.b and entred into euery house, & drewe
1.cor.15 out both men and women, and thrust
Gala.1.c them into prison. Therfore they that were scatered abroade, went euerye where preachyng the word of God.
B ✠ Then came Philip into a citie of Samaria, & preached Christ vnto thē And the people gaue hede vnto those thinges which Philip spake & one accord, hearing & seyng the miracles which he dyd. For * vncleane spirits
mat.19.d. crying with loude voyce, came out of many that were possessed of thē. And many taken with palsyes, and many that halted, were healed. And there was a greate ioye in that Cytye. ✠

But

But there was a certayne man, called Simon, which before time in the same citie vsed witchcraft, & bewitched the people of Samaria, sayinge that he was a mā that could do great thinges. Whom they regarded, from the least to the greatest, saying: this man is the power of God, whiche is
C called great. And him they set much by, because that of longe tyme he had bewitched thē with sorceries. But assone as they gaue credence to Philipes preachinge of the kyngdome of God, & of the name of Jesus Christ they were baptised both men & wemen. Thē Simon hymselfe beleued also. And whan he was baptised, he continued with Philip, and wondred, beholdynge the myracles and signes, which were shewed. ✠ When the Apostles which were at Jerusalem herde say, that Samaria had receaued the worde of God, they sente vnto them Peter and Jhon. Whiche whan they were come downe, prayed for thē, that they myght receaue ỹ holy ghost. For as yet he was come on none of them: but they were baptised onely in the name of Christ Je
Actes.6. su. * Then layed they their handes
13.a.19a on them, and they receaued the holye
1.Tim 4 ghost. ✠ Whē Simon sawe that thoand.5.d. rowe layinge on of the apostles han-
Nu.27 d des, the holy ghost was geuen, he of-
2.Tim 1 fered them money, saying: geue me al
D so this power, that on whomsoeuer I put the handes, he maye receaue ỹ holy ghost. But Peter said vnto hi: thy money perishe with the, because thou hast thought * that the gyfte of God may be obteyned with money. Thou hast nether parte, nor felowshyp in this busines. For thy hart is not ryght in the sighte of God. Repente therefore of this thy wickednes, and praye God, that the thought of thine hart may be forgeuen thee.
For I perceaue that thou arte ful of
Exo.8,b bitter gall, and wrapped in iniquitie.
Rom,8b Then answered Simon and sayde:
3,Re,13 * praye ye to the Lorde for me, that none of these thinges which ye haue spokē, fall on me. And they whē they had testified and preached the worde of God, returned toward Jerusalē, and preached the Gospell in manye cities of the Samaritans. ✠ The aungell of the Lord spake vnto Philyp, saying: arise, and go toward the south vnto the way ỹ goeth downe from Jerusalē vnto the citie of Gaza, which is in the desert. And he arose, and went on. And beholde, a man of Ethiopia (a chamberlayne, & of greate auctho-ritie with) Candace quene of the Ethiopiās, and had the rule of all her treasure * came to Jerusalem for to worship. And as he returned home agayne syttynge in his charet, he red Esay the prophete. Then the spryte sayde vnto Philyp: go neare and ioyne thy selfe to yonder charet. And Philip ran to hym, and hearde hym reade the prophete Esay, and sayd: Vnderstandest thou what thou readest? And he sayde: Howe can I, excepte I had a guide? And he desyreth Philip, ỹ he would come vp, and syt with him. The tenour of the scripture whiche he red, was this: * He was led as a shepe to be slayne and lyke a lambe domme before his shearer, so opened he not his mouth: Because of hys humblenes he was not estemed. But who shall declare his generacion? for his life is taken from the earth. The chamberlayne answered Philip, and sayde: I praye the of whome speaketh the prophet this? of him selfe, or of some other man? Philip opened his mouth and began at the same scripture, and preached vnto hym Jesus. And as they went on their waye, they came
Actes vnto a certaine water, and the cham-
G berlayne sayde: Se, here is water * what doth let me to be baptised? Philip sayde vnto him: If thou beleue with al thine hart, thou maist. And he answered, & said: I beleue ỹ Jesus Christ is the sonne of God. And he cōmaunded the charet to stād still. And they went downe both into the water: both Philip & also the chamberlayne, and he baptysed him. And assone as they were come out of the water

Luke,1 E

3,Re,8 thon,1 F

Esai.

water, the spirite of the Lord caught away Philipp, and the chamberlayn sawe hym no more. And he went on hys way reioysyng: but Philyp was founde at Azotus. And hee walked throughout the country, preachyng in al the cities, til he cam to Cesarea. ℟

The. ix. Chapter. ✠

AND Saule yet brethynge out threatninges and slaughter against the disciples of the Lorde, went vnto the hie priest, ℣ desyred of hym letters, to carye to Damasco, to the synagoges: * that if hee founde any of thys waye, (whether they were men or wemen) he myght bringe them bounde vnto Jerusalē. And when hee iourneied, it fortuned that as he was com nie to Damasco, sodenlye there shined rounde aboute hym a lyght from heauen, and he fel to the earth, and heard a voyce, saying to him: * Saul Saule, why persecutest thou me? And he saide: what art thou Lorde? And the Lorde sayd: I am Jesus whome thou persecutest. It is harde for thee to kycke agaynste the prickes. And he both tremblyng, and astonyed sayde: Lorde, * what wilte thou haue me to doe? And the Lorde sayde vnto him: aryse, and go into the Cytye, and it shal be tolde thee, what thou muste doe. The menne whyche iourneyed wyth hym, stoode amased, hearynge a voyce, but seyng no man. And Saule arose from the earth, and whenne he opened hys eyes, he sawe no manne. But they ledde him by the hand, and brought him into Damasco. And he was three dayes wythout syghte, and neyther dydde eate nor drynke. And there was a certayne disciple at Damasco, named Ananyas, and to him saide the Lorde in a vision: Ananias? And he sayde, Beholde, I am here Lorde: and the Lorde sayde vnto him: Arise, and go into the strete (whyche is called straight) and seke in the house of Judas after one called Saule * of Tharsus. For beholde, he prayeth, and hathe seene in a vision a man named Ananyas commyng vnto hym, and puttynge hys handes on hym, that he myght receaue his sight. Thē Ananias ānswered: lord, I haue hard by many, of this mā * how much euil he hath done to thy saintes at Jerusalē: ℣ here he hath auctho[r]itie of ỹ hie Priestes, to bynde al ỹ call on thy name. The Lorde sayde vnto him: go thy waye, for he is a chosen vessell vnto me, to beare my name before ỹ Gētils, and kynges, ℣ the childrē of Israel. For I will shewe him, how gret thinges * he must suffer for my names sake. * And Ananias wēt his waie, ℣ entred into the house, and put his hādes on him, and sayd: Brother Saul, the lord ỹ appered vnto the in ỹ way as thou camest hath sent me, that thou mightest receaue thy sight, and be filled with ỹ holy ghost. And immediately there fel from his eyes as it had bene scales, ℣ he receued syght: and arose, ℣ was baptised, ℣ receaued meat, and was confor[t]ed. Then was Saul certain dates with ỹ disciples which were at Damasco. And straight way he preached Christ in the Sinagogs, how[e] that he was the son of god: but al that hard him, were amased, ℣ sayd: Is not thys hee, that spoyled theym which called on this name in Jerusalem, and came hither for ỹ intent, that he might bryng them boūde vnto the hie Priestes? But Saule encreased ỹ more in strength, and cōfounded the Jewes which dwelt at Damasco, affirmynge ỹ this was very Chryst. ✠ And after a good while, the Jewes toke coūcel together, to kil him. But their layinge awayte was knowen of Saul. And thei watched the gates day ℣ night to kill him, * Thē ỹ disciples toke hym by nighte ℣ put hym through the wall, ℣ let him downe in a basket. And whē Saul was cōe to Jerusalē, he assaide to couple him self to ỹ disciples: but they were al afraid of him, ℣ beleued not ỹ he was a disciple. But Barnabas toke him, ℣ brought him to ỹ Apostles, ℣ declared to thē, how he had sene the Lorde in the waye, and ỹ he had spokē to him, and how he had done boldlye at Damasco in the name of Jesu. And he had hys

conuersation with them at Ierusalē,
speakyng boldly in ỳ name of ỳ Lord
Iesu. And he spake & disputed against
the grekes: but they wēt about to slea
acts.21.e him. Which whē the brethren knew, *
they broght him to Cesarea, & sent hī
forth to Tharsus. Then had the con-
gregatiōs rest throughout al Iewry,
& Galile, and Samaria, and wer edi-
fied, & walked in the feare of ỳ lord, &
multiplied by the cōfort of ỳ holy gost
F And it chāced as Peter walked tho-
rough out al quarters: he cāe also to ỳ
saintes, whiche dwelt at Lidda. And
ther he found a certain mā named E-
neas, which had kept his bed. viii. ye-
res, & was sick of the palsey. And Pe-
ter said vnto him: Eneas: The Lord
Iesu Christ make the whole: aryse, &
Mat.9.b make thy bed. * And he arose immedi
Mar.2.b atly. And all ỳ dwelt at Lidda & Assa
Luk.4.e rion saw him, & tourned to the Lord.
Joh.5.b Ther was at Ioppa a certain womā
Acts.3.b a disciple named Tabitha (which by
interpretation is called Dorcas) the
same was ful of good workes & almes
dedes, whiche she did. And it chanced
in those dais ỳ she was sicke, & dyed.
Whome when they had washed, they
laid her in a chamber. But forasmuch
as Lidda was nie to Ioppa, & the di-
sciples had heard ỳ Peter was there,
they sent vnto him, desiring him that
he would not be greued to come vnto
them. Peter arose, & came with them.
And whē he was come, they brought
G him into the chamber. And all the wi
dowes stode roūd about him, weping
and shewing the coates and garmēts,
which Dorcas made, while she was
with theim. And Peter put them all
forth, and kneled down, & praied: and
turned him to the body, & said: Tabi-
3 Re.16. tha, * arise. And she opened her eies,
4 Re.5,f and when she saw Peter, she sat vp.
Luk.7.c. And he gaue her the hande, & lifte her
vp. And when he had called the sain-
tes & widowes, he shewed her alyue.
And it was knowen throughout all
Ioppa, & many beleued on the lorde,
and it fortuned, ỳ he taried many dais
at Ioppa, & one Symon, a tanner.

¶ The x. Chapter.

THere was a certaine man in
Cesarea called Cornelius, a
captain of the souldiours of
Italy, a deuout mā, and one
ỳ feared God, with al his houshold,
whych gaue muche almes to the peo-
ple, and prayd God alway. The same
saw by a vision euidently, (about the
ix. houre of the day) an angel of God
commyng into hym, and sayeng vnto
him: Cornelius: When he looked on
hym, he was afrayde, and saide: What
is it Lorde: He saide vnto hym: Thy
prayers and * thy almesses are com by Ecc.3
into remembraunce before God. And
now send men to Joppa, and call for
one Simon, whose surname is Peter
He lodgeth with one Simon, a tan-
ner, whose house is by the sea side.
He shal tell thee, what thou oughtest
to do. And when the aungell which
spake vnto him, was departed, he cal-
led two of his houshold seruants, & a
deuout souldiour of them that wayted
on him, & told theim all the matter, &
sent them to Joppa. On the morowe B
as they went on their iorney, & drew
nie vnto the citie, Peter went vp * vp- Mat.6
pon the top of the house to pray, about 4.Re.
the sixte houre. And when he wared
an hungred, he wold haue eaten. But
while they made ready, he felle into a
traunce, and saw heauen opened, and
a certayne vessell come downe vnto
hym, as it hadde bene a great sheete,
knit at the foure corners, and was let
downe to the earth, wherin were * all Leu.1
maner of foure footed beastes of the Deu.
earth, and wormen and wormes, and
foules of the ayre. And there came a
voice to hym, ryse Peter, kyll & eate.
But Peter said: Not so Lord: for I
haue neuer eaten any thynge that is
common or vncleane. And the voyce
spake vnto him agayn the secōd time,
* What God hath clensed, that cal not mat.1
thou commen. This was don thrise, Rom.
and the vessell was receiued vp again
into heauen. While Peter also mused
in himselfe what this vision) whiche C
he had sene ment: behold, the men whi
che were sent from Cornelius, hadde
made inquirance for Simons house,

and

66

and stoode before the dooze: and called oute one, and asked whether Simon which was surnamed Peter wer lodged there. While Peter thought on ỹ vision, the spirite said vnto him: Behold, men seke the: arise therfore, and get thee downe, and go with them, & dout not, for I haue sent them. Peter went down to the men whiche were sent vnto him frō Cornelius, & sayde: Behold, I am he, whō ye seke, what is the cause, wherefore ye are come? They sayd: Cornelius the captaine a iust man, & one that feareth God, and of good report among al the people of the Iewes, was warned by an holye angel to send for thee into his house, & to heare wordes of thee. Thē called he them in, & lodged them. And on the
Gen.19. morow, Peter went away with thē,
D and certain brethrē frō Joppa accō-
Acts.11 panied him. And the third day entred they into Cesarea. And Cornelius waited for them, & had called togither his kinsmen & speciall frendes. And as it chanced Peter to come in, Cornelius met him, & fel down at his fete & worshipped him. But Peter tooke
Act.14.c him vp, saying: Stand vp, I my self
Apo.19. also am a mā. And as he talked with
and.22.c him, he came in, & found many ỹ were come together. And he said vnto thē: Ye know how that it is an vnlaufull thyng for a mā that is a Iew, to company or com vnto an aleant. But god
Deu.8 a hath shewed me, that I shuld not call any man commen or vnclean: therfore came I vnto you without delaye, as soone as I was sent for. I aske therfore, for what intente haue ye sent for
E me. And Cornelius saide: This daye now foure days about this howre, I sat fasting, and at the ninthe howre I praied in my house: and behold, a man stode before me in bryght clothyng, & sayd: Cornelius, thy praier is heard, and thyne almes dedes are had in remembrance in ỹ sight of God. Sende men therfore to go to Joppa, & cal for Simon, whose surname is Peter. He is lodged in the house of one Simon, a tanner by the see side: which as sone as he is come, shall speake vnto thee. Then sent I for thee immedially, and thou hast wel done, that thou art com Now therfore are we al here present before God, to heare all thynges ỹ are cōmaunded vnto thee of God. Then Peter opened his mouth, & said: Of a truth I perceiue that + there is no respect of persons with God, + but in al people, he that feareth him, and worketh righteousnes, is accepted wyth hym. Ye know the preching that god sent vnto ỹ childrē of Israel, preching peace by Jesu Christ, which is Lord ouer all thinges. ✠ Which preachyng was published throw out al Iewry (and + began in Galile, after the baptisme which John preached) howe + God annoynted Jesus of Nazareth
2par.19. Rom.2 b Eph,6.b Col.3.d, Ecc.25b esa.56bc F Mat.4.b Esa.61 a Luk.4.c.
& the holy ghoste, and with power. Which Jesus wēt about doing good and healing all that were oppressed of the deuyll, for God was with hym. And we are witnesses of all thynges whych he dyd in the lande of the Iewes and at Jerusalem: whome they slewe, and hanged on tree. Hym God raised vp the third day, & shewed him openly, not to all the people, but vnto vs witnesses chosē before of God for the same intente (which did eate and drink with him, after he arose + from death. And + he commaunded vs to preache vnto the people, & to testifie that it is he, whiche was ordeined of God to be the iudge of quick & dead. To him geue all the prophetes witnes, that throw his name whosoeuer beleueth in him, shall receiue remissiō of synnes. ✠ Whyle Peter yet spake these wordes, ỹ holy ghost fel on al thē which heard the preaching. And they of ỹ circūcision which beleued, were astonied, as many as cam with Peter because ỹ on the Gētils also was shed out the gift of the holy ghost. For they heard them speake with tongues, and magnify god. Then answered Peter + can any man forbid water, that these should not be baptised, which haue receiued ỹ holy gost as wel as we? and he cōmaunded them to be baptised, in the name of the Lord. ✠ Then praied they hym to tary a fewe days.
Luk.23d Joh.11b mat.28 d mar.26.c Esa.53 d G
Acts.8.k

The.xi.Chapter.

3 AND the Apostles and brethrē that were in Iewrye, heard that the Heathen had also receaued the worde of God. And when Peter was come vp to Hierusalem, they that were of the circumcision cōtended against him, sayinge: * Thou Deu.7.a wentest in to men vncircumcised, and diddest eate with them. But Peter rehearsed the matter from the beginnynge, and expounded it by order vnto them, sayinge: * I was in the Cite Acte.10.b of Joppa, prayinge, & in a traunce, I saw a vision, & a certaine vessel descende, as it hadde bene a greate sheete, lette downe from heauen by the foure corners, and it came to mee. Into the which when I hadde fastened myne Leu.11.a eyes, I considered, and sawe * foure Deuter. footed beastes of the earthe, and ver- 14.a myne, and wormes, and fowles of the B ayer. And I heard a voyce sayinge vnto mee: aryse Peter, slaye, and eate. But I sayd: not so Lord, for nothing commen or vncleane hath at any time entred into my mouth. But the voice aunswered mee agayne from heauen: count not thou those thynges cōmen, whyche God hath cleansed. And thys was done three tymes. And all were taken vp agayne into heauen. And be hold, immediatly there were thre mē already come vnto the house where I was, sent from Cesarea vnto me, and the spyryte sayde vnto me, that I should go with them, without doub- Acts.7.d tynge. Moreouer, * these six brethren accompanyed me, and we entred into the mans house. And he shewed vs, how he had sene an angel in his hous which stode & said to hi: Send mē to Joppa, & call for Symon, whose sirname is Peter, he shal tell the wordes wherby both thou and all thyn house shall be saued. And as I beganne to Acts.2.a preache, the holy ghoste fell on them, C * as he dyd on vs at the beginnynge. Joh.1.b Then came it to my remembraunce, Acts.1.a how that the Lord said: * John baptised with water, but ye shall be baptised with the holye ghoste. For as much then as God gaue them like gif- tes as he dyd vnto vs, when we beleued on the lord Jesus Christ: what was I, that I should haue withstād God? When they herd this, they held their peace, and glorified God, sayeng: Then hath God also to the Gentiles graunted repentance vnto lyfe. Act. * They also whiche were scatered abrode thorow the affliction that arose about Steuē, walked throughout vn to Phenices and Cypres, & Antioch, preaching the worde to no mā, but vnto ỹ Iewes only. Som of them wer men of Cypres & Syren, which whē they wer come to Antioch, spake vnto the grekes, & preached the lord Je- D sus. And the hand of the lord was w them, & a great numbre beleued & turned vnto the lord. Tidynges of these thinges came vnto the eares of the cōgregation, which was in Jerusalem. And they sent forth Barnabas, that he should go vnto Antioche. Whiche when he came, and had sene the grace * Acts of God, was glad, and * exhorted the 13.f all, that with purpose of hearte, they would continually cleaue vnto the Lord. For he was a good man, & full of the holy ghost and of faith: & much people was added vnto the Lorde. Then departed Barnabas to Tharsus, for to seke Saule. And when he had found hym, he brought hym vnto Antioche. And it chaunced ỹ a whole yeare they had their conuersation w the congregation there, and taughte much people: in so much, that the dis- ciples of Antioche were the first that Act.2 were called Christen. * In those days came prophetes from the citie of Jerusalem vnto Antioche. And there stode vp one of them named Agabus, and signified by the spirite, that there should be great dearth throughout al the world, which came to passe in the emperor Claudius dayes. Then the 1.co.1 disciples euery man accordyng to hys 2.cor.8 abilitie, purposed to send * succor vn- and.9.a to the brethrē which dwelt in Iewrie. Whiche thyng they also dyd, and sente it to the Elders by the handes of Barnabas and Saule.

The.xii.Chapter.

67

A AT the same tyme Herode the
king stretched forth his han-
des to vexe certain of the con-
gregation. And he killed * Iames the
Mat.4.c brother of Iohn with ỹ sweard. And
and.17.a bicause he sawe that it pleased ỹ Iewes
he proceded further, & toke Peter also
Then were the dayes of swete breed.
And when he had caught him, he put
him in prison also, and deliuered hym
to foure quaternions of souldiors to
be kepte, entendynge after Easter to
bring him forth to ỹ people. And Pe-
ter was kepte in prison. But prayer
was made without ceassing of ỹ con-
gregatiō vnto god for him. And whē
Herode would haue brought him out
vnto ỹ people, ỹ same night slept Pe-
ter betwene two souldiors, bound wt
two chaynes, & the kepers before the
Act.5.d dore kept the prison. And behold * the
angell of the Lord was there present,
& a light shined in the habitatiō. And
he smote Peter on the side, and stered
him vp, saying: Arise vp quickly: and
Acts 13.f his cheyns fell of frō his hands. And
the angel said vnto him: Gird thy self
& bynd on thy sandales. And so he did
B And he saith vnto him: Cast thy gar-
ment about thee, & folow me. And he
came out, & folowed him, & wist not
ỹ it was truth, which was done by the
angel, but thought he had sene a visiō
whē they were past the fyrst & the se-
cond watch, they came vnto the yron
Act.5.d gate, that leadeth vnto the citie, * whi
1.16.f che opened to them by the own accord
And they went out, and passed throw
one strete, and forthwith, the angell
departed from hym. And whan Pe-
ter was come to himself, he said: now
I knowe of a suretie, that the Lorde
hath sent his angell, and deliuered me
out of the hande of Herode, and from
all the waiting for, of the people of the
Iewes. ✠ & And as he cōsidered the
thing he came to the house of Mary,
C the mother of one Iohn, whose syr-
name was Marke, where many wer
Acts.1.b gathered togither * in prayer. As Pe-
ter knocked at the entry doore, a dam-
sell came forth to herken, named Rho
da. And whē she knew Peters voice
she opened not the entry for gladnes,
but ran in, and told how Peter stode
before the entrie. And they sayd vnto
her: Thou art madde. But she affir-
med that it was euen so. Then sayde
they: It is his angel. But Peter con
tinued knocking: and when they had
opened the doore, and sawe hym, they
Acts.3.c were astonied. * And whē he had bec
kened vnto them with the hand, that
they might holde their peace, he tolde
them by what meanes the Lorde had
brought him out of the prison. ✠ And
he said: Go shewe these thinges vnto
Iames, and to ỹ brethren. And he de-
parted, and went into an other place.
As sone as it was day, ther was not
little ado among the souldiors, what
was become of Peter. Whā Herode
had sought for him, & founde him not,
he examined the kepers, and cōmaun- D
ded theim to be caried awaye. And he
descended from Iewry to Cesarea, &
there abode. Herode was displeased
with them of Tyre and Sidon. But
they came all with one accord to him,
and made intercession vnto Blastus,
the kinges chamberlaine, and desyred
peace, because their cōtrey was no-
rished by the kinges prouision. And
vpon a day appointed, Herode arayed
him in royall apparell, and set him in
his seate, and made an oration vnto
them: And the people gaue a shoute
saying: It is the voyce of a God, and
not of a man. And immediatly the an
gell of the Lord smote him, because he
gaue not God the honor, and he was
eaten vp of wormes, and gaue vp the
ghost. And the word of God grew &
multiplied. And Barnabas & Paule
returned to Jerusalē, when they had
fulfilled their office, & toke with them
* Iohn, whose syrname was Marke. Act.13.a

¶ The .xiij. Chapter. A

THere was in the congrega-
tion that is at Antioche, cer
tayn prophets and teachers:
as Barnabas and Symon,
that was called Niger, and Lucius
of Cirene, and Manahen. Herode
the Tetrarkes nourse felowe, and

Saul. As they ministred to the lord and fasted, the holy ghost sayde: Separate me Barnabas and Saul, for the worke wherunto I haue called thē.
Nu.27.d Act.6.b. 8.c 12.a. 1 Ti.1.d and.5.d. 2 Ti.1.b And when they had fasted and prayed, and laid their handes on them, they let them go. And they after they were sente forth of the holye ghost, departed vnto Seleucia, and from thence sailed to Ciprus. And whē they were at Salampne, they shewed the word of God in the Synagoges of the Jewes. And they hadde Johū to their minister. When they hadde gone thorogh the yle vnto paphos they found a certayne Sorcerer, (a false prophet a Jewe) whose name was Bariesu, whyche was wyth the ruler of the countrye one Sergius Paulus a prudente man. The same ruler called vnto him Barnabas and Saule, and desired to heare the woorde of God.
Act.12.d E
Exo.7.a and.8.b. Act.8.b. But Elimas the sorcerer (for so is hys name by interpretation) withstode thē, and sought to turne awaye the ruler from the fayth. Then Saul (whyche also is called Paule, beyng full of the holye ghost, set hys eyes on hym, and sayde: O full of all subtelties and disceitfulnesse, thou childe of the deuill, thou enemye of all righteousnes: wilte thou not cease to peruerte the straight waies of the Lorde? And nowe beholde, the hande of the Lorde is vppon thee, and thou shalte bee blynde, & not see the the sunne for a season. And immediately ther fel on him a myst and a darknes, & he wēt about, seekyng them that should leade him by
Joh.6.d C the hand. Then the ruler whē he sawe what had hapned, beleued, and wondred at the doctryne of the Lorde. When Paul departed from Paphos, they that were with him, came to perga in Pamphilia: and Johū departed from them, and returned to Jerusalē. But they wandred thrōgh the countreyes, and came from perga to Antioche in pisidia, and went into the Synagoge on the Sabboth daye, and sate dowue. And after the lecture of the lawe and the prophetes, the rulers of the Synagoge sente vnto thē, sayinge:
Act.15.c Ye men and brethren, if ye haue anye sermon to exhorte the people, saye on. Then Paul stode vp, and beckened with the hande for silence, and saide: Men of Israell, & ye that feare God, geue audience. The god of this people chose our fathers, and exalted the people, when they dwelte as straungers in the lande of Egipt, and with an hye arme brought he thē oute of it, & about the tyme of fourtye yeres, suffred he their maners in the wildernes. And he destroyed seuē nacions in the lande of Canaā, and deuided their lande to them by lot. And afterward, he gaue vnto thē iudges aboute the space of foure hundred & fiftie yeares, vnto the tyme of Samuel the prophete. And afterwarde, they desired a king, and God gaue vnto them Saule the sonne of Cis, a man of the Tribe of Beniamin, by the space of fourtye yeares. And whē he was put downe, he set vp Dauid to be their kinge, of whom he reported, sayinge: I haue founde Dauid the sonne of Jesse, a man after myne owne hearte, whyche shal fulfil all my wil. Of this mās seed hath God (accordynge as he had promysed) brought forth to Israell, a sauiour, one Jesus, when Johū had furste preached before hys commynge the baptisme of repentaunce to Israel. And whan Johū had fulfilled his course, he sayd: whom ye thinke that I am, the same am I not. But beholde, there commeth one after mee, whose shoes of hys feete I am not worthye to loose. Ye menne and brethren, childzen of the generation of Abraham, and whosoeuer amonge you feareth God, to you is thys word of saluation sente. For the inhabiters of Hierusalem and their rulers, because they knewe him not, nor yet the voices of the prophetes whyche are read euerye Sabboth daye, they haue fulfilled them, in condemnynge hym: And whē they founde no cause of death in hym, yet desired they pylate to kil him. And whē they had fulfilled al þ were writtē of hym, they toke hi downe frō þ tre, & put him in a
Exo.1 Jsu.1 Judi. 1 Re.8 Re.10 D 1 Re. 1 psal.89 psa.132 2 Re.7. Mar.1 Luk.3. Joh.1. mat.3. mat.10 1 cor.2.b E mat.27.c Lu.23.b
sepulchre.

sepulchre. But God rayled hym a-
Joh. 20. gayn from deathe (the thyrd day) and
11. 8 * he was sene many dayes of theym,
actes. 1 a which came vp with him from Gal-
and. 2. c ile to Jerusalem: which * are his wit-
Joh. 15 d nesses vnto ỹ people. And we declare
vnto you, how that the promise whi-
che was made vnto the fathers, God
hath fulfilled vnto their children (euē
vnto vs) in that he rayled vp Jesus
Psal. 2. a again, * Euen as it is writtē in the
Heb. 1. b second psalme: * Thou art my sonne,
this day haue I begoten thee. As con
cernyng ỹ he raised him vp frō death,
Esa. 55 b now no more to returne to corruptiō,
said on this wise: * The holy promi-
ses made to Dauid, will I geue faith
fully to you. Wherefore, he sayth also
Psa. 16 d in an other place. * Thou shalte not
actes. 2. d suffre thyn holy one to se corruption.
For Dauid (after he had in his tyme
1. re. 2. b fulfilled the wil of God) fell on slepe
& was laide vnto his fathers, & sawe
F corruptiō. But he whom God rayled
Luk. 24. g againe, sawe no corruption. Be it
knowen vnto you therfore (ye men &
brethren) that * thorow this man, is
preached vnto you the forgeuenes of
synnes, & that by him, all that beleue,
are iustified from al things, frō which
ye could not be iustified by the law of
Moses. Beware therfore, lest ỹ fall
Hab. 1. a on you, which is spokē of in ỹ prophe
tes: * Behold, ye despisers, & wōder,
& perishe ye: for I do a worke in your
dayes, which ye shal not beleue, thogh
a mā declare it you. When the Jewes
were gone out of the congregation, ỹ
Gentils besought ỹ thei wold preach
the word to them the next Sabboth.
When the congregation was broken
vp, many of the Jewes & vertuous
actes. 11 d proselites followed Paule & Barna-
bas, which spake to them: and * exhor
ted theym to continue in the grace of
God. ✝ And ỹ next Saboth day came
almost ỹ whole citie together, to hear
the woord of God. But whenne the
Jewes saw the people, they wer full
of indignation, & spake against those
things, which wer spoken of Paule:
against it, & railyng on it: Then Paul
and Barnabas waxed bold, and sayd,

It was mete, * that the word of God mat. 10 b
should first haue ben preached to you. 68
But seing ye put it from you, & think
your selues vnworthy of euerlastyng G
life: lo we turne to the Gentils. For
so hath the Lord cōmaunded vs. * I Esa. xl. b
haue made thee a light of the Gentils Luk. 1. c
that thou be the saluation vnto ỹ end
of the world. When the Gentils herd
this, thei were glad, and glorified the
word of the Lorde, and beleued, euen
as many as were ordeined vnto eter-
nall lyfe. And the word of the Lorde
was published throughout all the re-
gion: But the Jewes moued the de-
uoute & honest women, and the chiefe
men of the citie, and rayled persecu-
tion agaynste Paule and Barnabas,
and expelled them out of theyr costes: mat. 10 b
* But they shooke of the dust of their Mar. 6 b
feete agaynste theim, and came vnto Luk. 9. a
Iconium. And the disciples wer fyl- and. 10. a
led wyth ioye, and with the holye
ghoste. ✝

The. xiiii. C.

AND it fortuned in Iconium, A
that they went both together,
into the Synagoge of the Je-
wes. and so spake, that a gre at
multitude both of the Jewes
and also of the Grekes beleued. But
the vnbeleuyng Jewes, stered vp, &
vnquieted the myndes of the Gentiles
against the brethren. Longe tyme
abode they there, and quitte them sel-
ues boldly with the help of the Lord mar, 16 a
which gaue testimonie vnto ỹ worde
of his grace, and * granted signes and
wonders to be done by their handes.
But the multitude of the citie was
deuyded, and parte healde wyth the
Jewes, and part with the Apostles. B
Whan there was an assaut made both
of the gentils & also of the Jewes, w
their rulers, to do thē violence, and to
stone theim ere they were ware of it,
* and fled vnto Listra and Derba, ci- mat. 10. c
ties of Licaonia, and vnto the region
that lieth round about, and ther pre-
ched the Gospel, (& all the multitude
was moued at their Doctrine, but
Paul & Barnabas taryed styl at Li-
stra. And there satte a certayne man

at Listra weake in his feete, beyng
actes.3.a a crepel from his mothers wombe, & neuer had walked. The same hearde Paule preach, which beholding him, and perceauing that he had faith to be whole, sayd with a loude voyce: stand vpright on thy feete: and * he stert vp,
Esa.35 b
mat.15.d
Luk.7.d and walked. And when ỹ people sawe what Paul had don, they lift vp their voices, saying, in the speche of Licaonia:
acts.28 b * Gods are come downe to vs in the likenes of menne. And they called Barnabas Jupiter, and Paule, Mercurius, because he was the preacher. Then Jupiters priest, which dwelte before their citie, brought oxen & garlandes vnto the porche, & would haue
C done sacrifice with the people. which when the Apostles, Barnabas and Paule heard of, they rent their cloathes, and ranne in among the people, cryeng and saying: Syrs why doo ye
acts.10 d this? * we are mortall men like vnto
apo.19. b you, & preach vnto you, that ye should
and. 22.c tourne frome these vanities vnto the
* gen. 1.a liuyng God, * which made heauen
psa.146 a and earth, and the sea, and all thynges
apo. 14.b that art therein: the which in tymes
acts. 17.f past suffered all nations to walke in
* Ro. 1.b their owne wais. * Neuertheles, he lefte not hymselfe without wytnes, in that he shewed his benefites from heauen, in geuyng vs rayne & fruiteful seasons, filling our hartes wt fode and gladnes. And with these sayinges, scace refrayned they the people, that they had not doone sacrifice vnto them. Thyther came certaine Jewes frome Antioche and Iconium:
2.Corin. which (whan they had obtayned the
11.f peoples consent & had stoned Paul)
D drew hym out of the citie, supposyng he had ben dead. Howbeit as the disciples stode round about him, he arose vp, and came into the citie. And the next day, he departed with Barnabas to Derba. And when they had preached to that citie, and had taught many, they returned agayne to Listra, &
acts.13.e to Iconiũ, and Antioch, & strengthed
2.Tim. the disciples soules again, and * exhorted them to continue in the faith, affirmyng, that we must * thorow manye
3.b tribulation, enter into the kyngdome of God. And when they had ordeyned them elders by election in euery congregation, and had prayed & fasted they commended them to the Lorde, on whome they beleued. And whan they had gone thorowe out Pisidia, they came to Pamphilia, & whã they had preched the word in Perga, they descended into the citie Artalia, and thence departed by ship to Antioche, from whens they were cõmitted vnto the grace of God to the worke whiche they fulfilled. whẽ they were com and had gathered the congregation to gether, they rehersed al that God had done by them, and how he had opened the doore of fayth vnto the Gentiles. And there they abode longe tyme with the disciplies.

C The.xv. Chapiter

A
And certayn men which came from Jewry, taught the brethren, * except ye be circumci- Gala.5.a
sed after the maner of Moyses, ye can not be saued. So when ther was rysen discention and disputing not a litell vnto Paule & Barnabas against them, they determined that Paul and Gala.2.a
* Barnabas, & certain other of them, shoulde go vp to Jerusalem vnto the apostles and elders aboute this question. And after they were brought on theyr waye by the congregation,
B they passed ouer Phenices and Samaria, declaring the conuersion of the Gentils, and they brought great ioye vnto all the brethren. And whẽ they were come to Jerusalem, they were receaued of the congregation and of the apostles & elders. And they declared all thinges that God had done by theim. Then rose vp certayne of the sect of the Pharisei, whiche did beleue, sayinge: that it was nedefull to circumcise them, and to cõmand them to kepe the lawe of Moses. And the apostles and elders came together, to reason of this matter. And whẽ ther was much disputyng, Peter rose vp, and said vnto them: Ye men and brethren, ye knowe how ỹ a good while
a goe, God dyd chose among vs, that

the

the Gentils by my mouth shold here the worde of the Gospell, and beleue.
Acts. 1. b And God which * knoweth the hertes, bare them witnes, and gaue vnto
Psal. 7. c them the holy ghoste, euen as he did
1. Para. 28. b vnto vs, & put no difference betwene vs & them, seing ꝑ with faith he * purified their heartes.
Jo. 13. b Now therefore, why tempt ye God, to put on the disciples neckes the yoke * which neither
And. 15. a our fathers, nor we wer able to beare
Act. 7. g But we beleue, that thorow ꝑ grace of the Lorde Jesu Christ, we shalbe saued, as they do. Then al the multitude was peased, & gaue audience to Barnabas, & Paul, which told what signes & wonders god had shewed among ꝑ Gentiles by them. And whē they held their peace, James answered, saying: Men & brethren, herkē vnto me, Simon told, howe God at the beginning did visit the gentils, to receiue of thē a people in his name. And to this agree ꝑ wordes of the prophe-
Amo. 9. d tes, as it is written: * After this I will returne, & will build again ꝑ tabernacle of Dauid, whiche is fallen down, and that which is fallen in decay of it will I build agayn, & I will set it vp, that the residue of mē might seke after the Lorde, and also the Gētiles, vpon whome myne name is named, saith ꝑ Lord, which doth all these thyngs: knowen vnto God are al his workes frome the beginnyng of the world. wherfore my sentence is, that we trouble not them: whiche from among the Gentiles, ar turned to god: but that wee write vnto theym, that
Le. 20. a they abstein them selues * from filthines of images, and from fornication,
Gen. 9. a and from strangled, * and * frō blood.
Leui. 7. c For Moses of olde time hath in cue-
& 17. d ry citie thayn that preache hymin the
D Synagoges, when he is redde euery Sabbothe daye. Then pleased it the Apostles and elders, with the whole congregation, to sende chosen men of theyr owne companye to Antioche,
Ac. 13. a with Paule and Barnabas. They sente * Judas (whose syrname was Barsabas) and Silas, whiche were chiefe amonge the brethren, and gaue them letters in their hands after this maner. The Apostles and elders, and brethren, send gretyngs vnto the brethren, whiche are of the Gentiles in Antioch, Syria, and Cilicia. For as much as we haue heard that certayne which departed from vs, haue troubled you with wordes, and combred E
your myndes, saying: Ye must be circumcised, and kepe the law, to whom we gaue no suche commandement. It seemed therfore to vs a good thynge, when we were come with one accord to send chosen menne vnto you, with oure beloued Barnabas and Paule, men that haue ioparded their lyues for ꝑ name of our lord Jesus Christ. We haue sent therfore Judas & Sylas, whych shall also tell you the same thynges by mouth. For it semed good to the holy ghoste and to vs, to charge you with no more, than these necessary thinges: that is to saye, that ye abstain frō things offred to images, and from blood, and from strangled, & frō fornication. From whiche if ye kepe F
youre selues, ye shall doo well. When they therfore wer departed, they came to Antioch, & gathered the multitude togither, & deliuered the pistle. which when they had red, they reioyced of ꝑ consolation. And Judas and Sylas, being Prophets, exhorted the brethē with muche preachyng, and strengthed them. And after they had taried there a space, they wer let go in peace of the brethrene vnto the Apostles.
Notwithstanding it pleased Sylas, to abyde there stil (but Judas departed alone to Jerusalē) Paule & Barnabas continued in Antioch, teching and preachyng the word of the Lorde G
with other many. But after a certain space, Paule sayde vnto Barnabas: Let vs go againe, and visite our brethren in euerye citie, where we haue shewed the woorde of the Lord, and see howe they dooe. And Barnabas gaue counsel to take with them John whose syrname was Marke. But Paule wouldo not take hym vnto theyr companye, * whyche departed from theym at Pamphilia, and went

not with theym to the woorke. And the cõtention was so sharpe betweene them, that they departed asunder one from the other, & so Barnabas toke Marke, and sailed vnto Cypres. And Paule chose Sylas, and departed beyng committed of the brethren vnto the grace of God. And he went thorow Cyria and Cilicia, stablishynge the congregations: (commandyng to kepe the precepte of the Apostles and Elders.

¶ The.xvi.Chapter.

THen came he to Derba, and to Lystra. And beholde, a certayne disciple was there named Timotheus a womans sonne, whyche was a Jewesse, and beleued: but his father was a greke. Of whom reported well the brethrẽ, that were at Lystra and Iconium. Hym would Paule that he should go foorth with hym, and toke and circumcised him, because of the Jewes whiche were in those quarters: for they knew al that his father was a greke. As they went thorowoughe the cities, they deliuered them the decrees for to kepe, that were * ordeined of the apostles and elders, whiche were at Jerusalem. And so were the congregations stablished in the faithe, and encreased in numbre dayly. When they had gone thorowoute Phrygia: and the region of Galatia, and * were forbidden of the holy ghost to preach the woorde in Asia, they came to Mysya, and sought to go into Bethinia. But the spirite suffred them not: but whã they had gone thorowe Mysia, they came downe to * Troada. And a vision appered to Paul in ỹ night. There stode a man of Macedonia, and prayed hym, saying: Come in to Macedonia, and helpe vs. After he had seene the vision, immediately we prepared to go into Macedonia, being certified that the Lord hadde called vs, for to preach the gospell vnto theim. Whan we loosed foorth then frome Troada, we came with a straite course to Samothracia, and the next daye to Neapolin, and from thence to Philippes, which is the chiefe citie in the partes of Macedonia, and a free citie. We wer in that citie abiding, certayne dayes. And on the saboth days we went out of the citie besides a riuer, wher men wer wont to pray. And we sat downe and spake vnto the wome, which resorted thither. And a certain woman (named Lidia) a seller of purple, of the citie of Thiatria, which worshipped God, gaue vs audience. Whose heart the Lord opened, that she attended vnto the thynges, whiche Paule spake. When she was baptised, & her housholde, she besought vs, saying: If ye thynke that I beleue on the Lorde come into my house, and abyde there. And she * constrained vs. And it fortuned as we went to praier, a certain damsell possessed with * a spirie that prophesied, met vs, which broughte her maister & maistresse muche vauntage with prophesyeng. The same folowed Paule and vs & cried, saying: * These men are the seruantes of the moste hye God, which shew vnto vs the waye of saluation. And this dyd she many days. But Paul not contẽt, turned about, and sayde to the spirite, I commaunde thee * in the name of Jesu Christ, that thou come oute of her. And he came out the same houre. And when her master & mastres saw * that the hope of their gaynes was gone, they caught Paule & Sylas, & drue them into the market place vnto the rulers & brought them to the officers, saying: These men trouble oure citie, seyng they are Jewes, & preach ordynances, whych are not lauful for vs to receaue, neyther to obserue, seyng we are Romayns. And the people ranne agaynst them, and the officers rent their clothes, and cõmanded them to be * beaten with roddes. And whan they had beaten them sore, they cast them into prison, cõmandyng the iayler of the prison to kepe them diligently. Which when he had receyued such cõmandement, thrust e them into the inner prison, and made their feete fast in the stocks. At midnight Paul and

A
acts. 15 e
B
Rom. 1. c
act. 18. c
D
Ge. 19. d
Lu. 14. c
and. 24. d
* 1. Reg. 28. a
Mar. 5. d
mar. 16 d
act. 19. e
2. Corin. 11. f

and Sylas prayed, and lauded God. And the prysoners heard theym. And sodenly there was a great erthquake, so that ỹ fondation of the prison was
Acts. 5. b shaken, • & immediatly all ỹ dores ope
and. 1. c ned, & euery mans bandes were losed. whē ỹ keper of the prison waked out of his slepe, & saw ỹ prison dores opē, he drew out his sweard, & wold haue killed him self, supposing that the prisoners had ben fled. But Paule cried with a loude voyce, sayinge: Doo thy self no harm, for we are al here. Then he called for a lyght, & sprang in, & cam trembling vnto Paul, & fel downe at the feet of Paule & Sylas, & brought
Luke. 3. a them out, and said: Syrs, • what must
Acts. 2. f I do to be saued? And they said: Be-
and. 9. a leue on the Lord Jesus, & thou shalte
Joh. 6. d be saued, and thy houshold. And they preached vnto hym the woorde of the Lord, & to all that were in his house.
G And he tooke theym that same hower of the night, and washed their woundes, and was baptised, and all they of hys household streyght waye. And when he hadde brought them into his house, he sette meate before them, and
Lu. 19. g • ioyed, that he with all his houshold, beleued on God. And when it was daye, the officers sente the mynisters, saying: Let those men go. The keeper of the prison told this saying to Paul: The officers haue sente woorde to lose you. Nowe therfore gette you hence, and go in peace. Then said Paul vnto them: They haue beaten vs openly vncondempned, for all that we are Romayns, and haue cast vs into prison: and nowe would they send vs away priuily? Naye verily, but lette them com them selues, & fetch vs out. When the ministers tolde these woordes vnto the officers, they feared whē they hearde, that they were Romay-
Mat. 8. b nes, • they came and besought them, and brought theym oute, and desyred theym, to depart out of the citie. And they went out of the prison, and entred into the house of Lydia, when they had seene the brethren, they comforted them, and departed.

¶ The .xvii. Chapter.

A S they made their iourneye A 70.
thyough Amphipolis, & Apollonia, they came to Thessalonica, wher was a Synagoge of the Jewes. And Paule (as his manner was) went in vnto theym, and three Sabbothe dayes declared oute of the scripture vnto them, openyng and al-
Lu. 24. g ledgynge, that • Christ muste nedes haue suffred, and rise agayn from deth and that thys Jesus was Christe, (whom (sayd he) I preach vnto you.
Act. 28. f And • som of them beleued, and came and companied with Paule and Sylas, and of the deuoute Greekes, a greatte multitude, and of the chefe women, not a fewe. But the Jewes
B whiche beleued not, had indignation, and toke vnto them euyll men which were vagaboundes, and gathered a company, and sette all the Cytie on a roare, and made assaut vnto the houle of Jason, and sought to bryng them out to the people. And whē they foūd thē not, they drew Jason and certayn brethren vnto the heades of the Citee crying: These that trouble the woryd, are come hyther alsoo, whome Jason hath receaued priuily. • And these all
Joh. 19. do contrarye to the decrees of Cesar, affirmyng another kynge, one Jesus. And they troubled the people, and the officers of the Citie, when they herd these thynges. And when they were sufficiently aunswered of Jason, and of the other, they let them go. And the brethern immediately sente awaye Paul & Sylas by night vnto Berrea
C which when they wer come thither, they entred into the Synagege of the Jewes. These were the noblest of birth among theym of Thessalonica, whiche receaued the woorde with all diligence of mynde, and searched the
Joh. 5. g • Scriptures daylye, whether those thynges were euen so. And many of them beleued: Also of worshypful women, which were Grekes, and of men not a fewe. Whē the Jewes of Thessalonica hadde knoweledge, that the woord of God was preached of Paule at Berrea: they cam & moued the people there. And thē immediatly the brethren.

then sent away Paul to go as it wer
Act.18.d to the sea: but * Sylas & Timotheus
D abode there stil. And they that guided
Paul, brought him vnto Athens, and
receiued a comandement vnto Sylas
and Timotheus, for to come to hym
with spede, & came their way. Whyle
Paule waited for them at Athens, his
spirite was moued in hym, when hee
saw the city geuen to worshipping of
images. Then disputed he in the syna
goge with the Iewes, and with the
deuout persons: and in the market dai
E ly with theim that came vnto hym by
chance: Certaine philosophers of the
Epicures, and of the Stoikes, disput-
ed with hym. And some there were
which saide: What will this babbler
say? Other saide: He seemeth to be a
tydynges bringer of new deuyls, be-
cause he preached vnto theym Iesus,
and the resurrection. And they tooke
him, and broughte hym into Marce
streete, saying: Maye wee not knowe
what this new doctrine wherof thou
spekest, is? For thou bringest strange
tidynges to our eares. We wold know
therfore, what these thynges meane.
For all the Athenians and strangers
which were there, gaue them selues
to nothyng ells, but either to tell, or
to heare some new thyng. Paul stode
in the myddes of Marce streete, and
said: Ye men of Athens, I perceaue
that in all thyngs ye are to superstiti-
ous. For as I passed by, and beheld
y maner how ye worshyp your gods,
I found an auiter wherin was writ-
ten: vnto the vnknowen God. Whom
ye then ignorantly worshyppe: hym
Gen.1.a shewe I vnto you: * God that made
Acts.14.c the world, and all that are in it (seyng
Psal.46.a that he is Lord of heauen and earthe)
Apo.14.e * dwelleth not in temples made with
Actes.7.f handes, neyther is worshipped with
Esa.66.a mens hands, as though he neded of a-
3.reg.8.c ny thyng, seyng he hym selfe * geueth
* 1.Pa.5 lyfe and breath to al men euery where
Gen.1.b & hath made of one blood all nations of
men, for to dwell on all the face of the
erth, & hath assigned before, how long
time, & also the endes of their inhabi-
tation, that they shoulde seke God, yf
they might fele and fynd hym, though
he be not farre from euerye one of vs.
For in hym we lyue, moue, and haue
our beynge: As a certayne of youre
owne Poetes sayde: For we are also
his generation. Forasmuche then as
we are y generation of god, we ought
not to thinke, that the godhead is like
vnto golde, siluer, or stone, grauen by
craft and imagynation of man. And G
the tyme of this ignorance, God re-
garded not. * But nowe byddeth all Rom.2.a
men euery where repente, because he Luc.24.g
hath apointed a daye, in the whiche he
wyl iudge the world with rightous-
nes, by that man, by whome he hathe
appoynted, and hath offred fayth to al
men, after that he had raised him from
deathe. When they hearde of the re-
surrection from death, some mocked, &
other sayd: We wyll heare thee again
of this matter. So Paule departed
from among them. Howbeit certain
men claue vnto hym, and beleued: a-
monge the whiche was Dionysius, a
senatour, and a woman named Da-
maris, and other with them.

¶ The. xviii. Chapter.

AFter this, Paule departed A
from Athens, and cam to Co-
rinthum, and found a certayn
Iewe named * Aquila, borne in Pon Ro.16.a
thus, lately come frome Italy with 2.tim.4.b
his wyfe Priscilla, (because that the
Emperour Claudius had commaun-
ded al Iewes to depart from Rome)
& he drew vnto them, because he was
of the same craft, he abode with them,
& wrought: their crafte was to make
tentes. And he preached in the Syna-
gogue euery Sabboth day (settynge
foorth in the mean while the name of
the Lorde Iesus) & exhorted the Ie-
wes and the Gentils. When * Sylas Acts.7.d
and Timotheus were com from Ma
cedonia, Paule was constrayned by
the spirit, to testify to the Iewes, that
Iesus was very Christe. And when
they said contrarye, and blasphemed, Mat.10.
* he shooke hys rayemente, and sayde Marc.6.
vnto them: Your blood be vpon your Act.13.g
owne heads, from henceforth will I go
blamelesse vnto the Gentils. And he

depar-

departed thence, and entred into a certaine mannes house, named Justus, a woorshipper of God, whose house ioyned harde to the synagoge. Howe be it, one Crispus the chiefe ruler of ỹ
Joh.4, g synagoge * beleued on the Lord with all his household, & many of the Corinthians, when they gaue audience, beleued, and wer baptised. Then spake
B Act.16 b the Lord to Paule in the night, * by a vision: Be not afraid, but speake, and hold not thy peace: for I am with the and no manne shall invade thee, that shall hurt thee. For I haue much people in this citie. And he cõtinued ther a yeare and sixe monethes, and taught them the word of God. When Gallio was ruler of the countrey of Acaia, the Jewes made insurrection wyth one accord against Paul, and brought him to the iudgement seate, sayinge: This felow counsaileth men to worship God contrarye to the lawe. And whan Paul was now about to open his mouth, Gallio said vnto the Jewes: Yf it were a matter of wronge, or any euil dede (O ye Jewes) reasõ would ỹ I shuld heare you: but if it be a question of words or of names, or of your lawe, looke ye to it your selues. For I will be no iudge of such matters, and he draue them from the seat.
C Then al the Grekes toke Sosthenes the chiefe ruler of the Synagoge, and smote hym before the iudges seate. And Gallio cared for none of those thynges. Paule after thys, taryed there yet a good whyle, and then toke hys leaue of the brethren, and sayled thens into Syria, Priscilla and Aquila, accompanying him. And
Nu.6. b * he shore his head in Cẽchrea, for he had a vow & he came to Ephesus, and left theim there, but he hymselfe entred into the Synagoge, and reasoned wyth the Jewes. When they desyred him to tary longer time with them, he consented not, but bade them farewell, sayeng: I must nedes (at this feast that commeth) bee in Hierusalem: but I
Heb.6, b Jam.3.c will returne agayn vnto you * if god wyll. And he departed frome Ephesus: and when he was come vnto Cesarea, and ascended vp, and saluted the congregation, he departed vnto Antioche: and when he hadde taryed there a whyle, he departed: and went ouer all the coũtrey of Galatia and Phrygia, by order, strengthyng all the disciples. And a certayne Jewe named
D * Apollos, borne at Alexandria, came 1.Cor.1 b to Ephesus, an eloquent man, & migh 3.a 16.c tye in the scriptures. The same was informed in the way of the Lord, and spake fernẽtly in the spirite, & taught diligently the things of the Lord, and knew but the baptisme of John only. And the same began to speake boldly in ỹ synagoge. whom when Priscilla & Aquila had hearde, they tooke him vnto theim, and expounded vnto him the way of God more perfectly. And when he was disposed to go into Acaia, ỹ brethren wrote, exhorting the disciples to receaue hym. Whiche whan he was comme, healped theym muche whiche had beleued thorough grace. For he ouercame the Jewes mightily, and that openly, shewynge by the Scriptures, that Jesus was Christe.

¶ The.xix Chapter.

A IT fortuned, that while Apollo was at Corinthum, Paule passed thorow the vpper coastes, and came to Ephesus, & founde certayn disciples, and said vnto them: haue ye receaued the holy ghost, sence ye beleued? And they sayd vnto hym: No, we haue not heard whether ther be any holy ghost or no. And he sayde vnto them, wherewith were ye than baptised? And thei said: with Johns baptisme. Then said Paul * John verily baptised with the baptisme of repentãce, sayinge vnto the people that they shold beleue on him, which shold come after him: that is on Christ Jesus. When they heard this, they were baptised in the name of the Lord Jesu. And when Paule * laide his handes vpon them, * the holy ghost came on theim, and they * spake with tongues, and prophesied, and all the men were about twelue. And he went into the synagoge, and behaued himselfe boldly

Mat.2.b Mar.1.a
B Luk.3.b Joh.1.d
Acts.6.b 8.c 13.a Nu.27 d 1.Ti.4 b and 5.d 2.Ti.1 b

boldly for the space of thre monethes
2 Ti.1 b disputing and geuyng them exhorta-
* act 2.a. tions of the kingdom of God. ¶ Whē
4.1.5.d diuers ware dyuerse harded, and bele-
Mat.7.b ued not, but spake euill of the way of
Acts 2.a the Lord, (and that before the multi-
tude) he departed from theim, and se-
parated the disciples. And he disput-
ed dayely in the schoole of one called
Tyrannus. And this continued by ỹ
space of two yeares: so that all they
which dwelt in Asia, heard the word
mar.16 d of the Lord Jesu, bothe Jewes and
Acts.4.c Grekes. And God * wrought spect-
¶ all myracles by the handes of Paule:
so that from his body, were brought
vnto the sick, napkins & partlets, and
the diseases departed from theem, and
mat.16 c * the euyll spirites went out of them.
Then certain of the vagabunde Je-
wes exorcistes, toke vpon them to cal
ouer them (which had euill spirites)
the name of the Lord Jesus, sayinge:
Mat.7.c We adiure you by * Jesu, whome
Paule preacheth. And there were se-
uen sonnes of one Sceua a Jew and
chiefe of the priestes which didde so.
And the euil spirite answered & said:
Jesus I know, and Paul I know:
but who are ye? And the man in whō
the euil spirite was, ranne on them, &
ouercame them, and preuailed against
them, so that they fled out of ỹ house,
D naked and wounded. And this was
knowen to all the Jewes and Gree-
kes also, whiche dwelte at Ephesus,
and feare came on theym all, and the
name of the Lorde was magnifyed.
And many that beleued, came, & *
Mar.1.a confessed and shewed their works. Ma-
ny of them which vsed curious craf-
tes, brought their bokes, and burned
them before all men, and they coūted
the price of them, and founde it fyfty
thousand siluerlynges. So mightyly
grew the word of God, and preuailed
After these thynges wer ended, Paul
purposed in the spirite (whan he had
passed ouer Macedonia and Achaia)
to go to Jerusalem, saying: After I
haue ben there, I must also se Rome.
So sente he into Macedonia two of
theym that ministred vnto hym, euen
Timothe us and Erastus: but he him
self remained in Asia for a seson. The
same time there arose no lytle adoo a-
bout that way. For a certain man na-
med Demetrius, a siluer smith (whi E
che made syluer shrynes for Diana)
was not a lytle beneficiall vnto the
craftes mē. whom he called together
with the workmen of like occupati-
on, and saide: Syrs, ye knowe that by
this craft * we haue aduātage. More Act.16
ouer ye se and heare, that not alone at
Ephesus, but almoste throughout all
Asia, this Paul hath persuaded & tur
ned awaye muche people, saying: that
* they bee not gods whiche are made
with handes. So that not onely this Psa.115
our craft commeth into perill to be set
at nought: but also that the temple of
the greate goddesse Diana shoulde be
despised: and her magnificence should
bee destroyed, whom al Asia, and the
worlde worshyppeth. when they
heard these sayenges, they were ful of
wrath, and cryed out, saying: Greate
is Diana of the Ephesians. And all
the citie was on a roze, & they rushed
into the cōmon hall with one assente,
and caughte Gaius and Aristarcus,
men of Macedonia, Pauls compani-
ons. When Paule wold haue entred
in vnto the people, the disciples suf-
fred. But certaine of the chief of Asia F
(which were his frends, sent vnto hi
desyring him, that he wold not preasse
into the comon hall. Some therefore
cried one thyng, and some an other, &
the congregation was all out of quie-
te, and the more part knew not wher
fore they were come together. Some
of the company drue foorthe Alexan-
der, the Jewes thrustyng hym fore-
wardes, Alexāder * beckned with the act.21.g
hand, & wold haue geuen ỹ people an
answer. Whē they knew that he was
a Jewe, there arose a shoute almoste
for the space of twoo houres, of all
men, crying: Greate is Diana of the
Ephesians. when the towneclarke
hadde ceased the people, he sayde: Ye
men of Ephesus, what man is it that
knoweth not howe that the Citie of
the Ephesians is a worshipper of ỹ
great

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greate goddesse Diana, of the Image which came from heauen. Seing the that no manne sayeth her agaynste, ye ought to be content, and to do nothing rashelye: for ye haue brought hither these men: whiche are nether robbers of churches, nor yet despisers of your goddesse. Wherefore yf Demetrius & the craftes men which are with him, haue a matter against any manne, the lawe is open, and there are rulers, let them accuse one another. But yf yee go about any other thyng, it shalbe determined in a lawefull congregation. For we are in ieopardye to be accused of this dayes vproure, forasmuche as ther is no cause, wherby we may geue a reckenyng of this concourse of people. And when he had thus spoken, he let the congregation departe.

The .xx. Chapter.

AFter that the rage was ceased, Paule called the disciples vnto hym, and toke hys leaue of them, and departed for to goe into Macedonia. And when he had gone ouer those partyes, and had geuen them a long exhortation, he came into Grece and there abode three monethes. And when the Iewes layde wayte for hym as hee was aboute to sayle into Syria, hee purposed to returne through Macedonia. There accompanyed hym into Asia, Sopater of Berea, and of Thessalonia. Aristarcus and Secundus and Gaius of Derba, & Timotheus, and out of Asia Tichicus and Trophimus. These goynge before, tarryed vs at Troas. And we sayled awaye from Philippos after the dayes of swecte breade, and came vnto them to Troas in fiue dayes, where wee abode seuen dayes. And vpon one of the Sabboth daies, whan the disciples came together for to breake bread Paule preached vnto them (ready to depart on the morow) and contynued the preachynge vnto midnight. And ther were many lightes in the chāber, where we were gathered together, & ther sat in a wyndow a certayne yong man named Eutichus, beyng fallen into a depe sleepe. And as Paul was preaching he was the more ouercome with slepe and fell downe from the third lofte, and was taken vppe deade. But when Paule went downe, he fell on him and embraced him, & sayde: make nothinge a do for his lyfe is in him. So when he was come vp agayne, and had broken the breade and eaten, & talked a longe whyle (euen tyll the morynyng) at the last he departed. And they brought the yong manne alyue and were not a litle confoyted. And hee went afore to shyppe, and loosed vnto Asson there to receaue Paule. For so hadde he appointed, and wold hymselfe go a foote. when wee were come together at Asson, we toke hym in, and came to Mitilenes. And wee sayled thence, & came ẏ next day, ouer against Chios. And the next day we arriued at Samos, and tarryed at Trogylion. The nexte daye wee came to Mileton: for Paule had determined to sayle ouer by Ephesus, because hee wolde not spende the tyme in Asia. For hee hasted (yf it were possyble for hym) to kepe at Ierusalem the day of Pentecoste. And from Mileton he sent messengers to Ephesus and called the elders of the congregation. whyche when they were come to him, he sayd vnto them: Ye knowe from the fyrste day that I came into Asia: after that maner I haue bene with you at al seasons, seruing the Lord with all humblenes of mynde, and with many teares and temptations whyche happed vnto me by the layenges awayt of the Iewes, because I wold not kepe backe nothinge ẏ was profitable vnto you: but to shew you & teache you openly, & throughout euer house witnessig both to ẏ Iewes, & also to ẏ Grekes, ẏ repētaūce, ẏ is toward God, & the faith which is toward our lord Iesu. And now behold, I go bound in ẏ spryte vn to Ierusalē not knowyng ẏ thinges ẏ shalcōe on me ther, but ẏ ẏ holi goost witnesseth in euery citie, saying: ẏ bāds & trouble abide me. But none of these thinges moue me, nether is my life deare vnto my self, ẏ I might fulfill my course & iorney, & the admynistration of

C 3 re. 17. d 4 Re. 4. f. Luc. 7. c Acte. 9. g

D Lu. 24. e Act. 22. a 2 Ti. 2. b

Act. 16

Psa. 11

Act. 21. f 2 Ti. 4. d

Act. 21. g

(of the worde) which I haue receaued of the Lorde Iesu, to testifye the Gospell of the Grace of God. And nowe beholde, I am sure, that hence forth ye all (throughe whome I haue gone preachynge the kyngedome of God) shall se my face no more. Wherfore, I take you to recorde thys daye, that I am pure from the bloude of all men. For I haue spared nop laboure, but haue shewed you all the councell of god. Take hede therfore vnto your selues, and to all the flocke amonge whome the holy ghost hath made you ouerseers, to rule the congregation of God, whych he hath purchased with
1.Ti.4 a hys bloude. * For I am sure of this,
2.Ti.3 a that after my departing shal greuous
2.Pe.2 a wolues enter in amonge you, not spa-
and.3.a rynge the flocke. Moreouer, of your
Judi.1 c owne selues shal men arise, speaking peruerse thynges to drawe disciples after them. Therefore awake, and remember that by the space of .iii. yeres: I ceased not to warne euery one of you night and daye with teares. And nowe brethren, I commend you vnto god, and to the word of his grace, whi-
G che is able to builde farther, and to geue you an inheritaunce amonge all
Eec.46 c them whiche are sanctified. * I haue
1.re.12 a desyred no mans syluer, golde, or ve-
2.co.11 c sture: Yee, ye your selues knowe that
and.12.d * these hands haue ministred vnto my
*gen.4.c necessytyes, and to theym that were
1.cor.9 b with me. I haue shewed you al thin-
2.the.3 b ges, howe that so labouring ye ought to receaue the weake, and to remember the wordes of the Lorde Iesu, howe that he sayde: it is more blessed to geue then to receaue. And when he
Act.21 b had thus spoken, he kneeled downe * and prayed with them all. And they all wept sore and fel on Pauls necke, and kyssed him, sorowynge most of al for the wordes whiche he spake, that they shoulde see hys face nop more. And they conuayed him vnto ye ship.

The .xxi. Chapter.

A AND whan it chaunced that wee had launched forth, and were departed from theym, wee came with a strayghte course vnto Choon, and the daye folowinge vnto the Rhodes, and from thence vnto Patara. And when wee had gotten a ship that would sayl vnto Phenices, we went aborde into it, and set forth. But whan Cyprus beganne to appere vnto vs, we lefte it on the lefte hand, and sailed vnto Siria, and came vnto Tire. For ther the shyppe vnladed the burthenne. And when we had found brethren, we taryed there .vii. dayes. And they tolde Paule throughe the spirite, * that hee acts.20
shoulde not gooe vp to Hierusalem. And when the dayes were ended, we departed, and went our way, and thei all brought vs on our wey, with wyues and childzen, tyll wee were come oute of the Cytye. And wee kneeled acts.20
downe in the shore * and prayed. And B
when we had taken our leaue one of another, we toke shippe, and they returned home againe. When we hadde full ended the course from Tyre, wee went downe to Ptolomaida, and saluted the brethren, and abode with them one day. The next day, we that were of Paules companye departed Acts.6
and came vnto Cesarea. And we en- and.8.a
tred into the house of Philip the E- C
uangelyst, whiche was one of the se- Joel.2,
uen, and abode with hym. The same man hadde foure daughters virgins, whiche dyd prophecye. And as we taryed there a good many of daies, there came a certaine prophet from Jewry named Agabus. When hee was come vnto vs, he toke Paules gerdell, and bounde his fete and handes, and said: thus saith the holy ghost, * so shal the Acts.9.c
Jewes at Jerusalem bynde the man 2.co.11c
that oweth this gerdell, and shal deli- and.f
uer him into the handes of the Gentiles. When we heard this both we & other whiche were of the same place, besought him that he wold not go vp to Jerusalem. Then Paul answered and sayde: what doe ye weppynge and brynge myne hert? I am readye, not to be bounde onelye, but also to dye at Jerusalem for the name of the Lorde Iesu. When we coulde not turne hys Mat.6
mynde, we ceassed sayinge: * The wil D
of the

of the Lorde be fulfilled. After those dayes we toke vp oure burthens, and
Act.11.a went vp to Jerusalem. * Ther went with vs also certayne of the disciples of Cesarea, & brought with them one Mnason of Cyprus an olde disciple, with who we shuld lodge. And whē we were come to Jerusalem, ỹ brethrē receaued vs gladely. And on the morow, paul went in with vs to James And al the elders came together. And when he had saluted them, he tolde by order all thynges, that God had wrought amonge the Gentils by his ministration. And when they hearde it, they glorified the Lord, & said vnto him: Thou sayest brother, how many thousande Jewes there are whyche beleue, & they are all earnest folowers ouer the lawe. And they are informed of the that thou teachest al the Jewes which are amonge the gentils, to forsake Moses: and saist, that they ought not to circumcise their childrē, nether to lyue after the customes. What is it therefore? The multitude must nedes come together: For they shall heare that thou arte come. Do therefore
Num.6.a this, that we saye to thee. * We haue iiii. men, which haue a vowe on them.
e Then take and purifye thy selfe with them, and do coste on them, that they may shaue their heades: and all shall knowe, that those thynges whyche they haue hearde concernyng thee, are nothynge: but that thou thy selfe also walkest and kepest the lawe. But as
Act.15.f touchinge the Gentyls which beleue * we haue writtē and concluded, that they obserue no suche thynge: saue only that they kepe them selues from thynges offered to ydoles, and from bloude, and from strangled, and from
Act.14.d fornication. Then the next day Paul toke the men, and * purified hym selfe with them, and entred into ỹ temple, declarynge that he obserued the dayes of the purification, vntyll that an offerynge shoulde be offered for euerye one of them. And when the seuen dayes were nowe almost ended, the Jewes whiche were of Asia (when they sawe hym in the temple) moued all the people, and layde handes, on hym, cryinge: men of Israell, helpe. This is the man, that teacheth al men euerye where againste the people and the lawe, and thys place. He hath also f
brought Grekes into the temple, and hath polluted thys holy place. For they had sene with him one in the citye. * Trophimus an Ephesion, whō Act.xx.b
they supposed that paule had brought 1 Ti.4.b
into the temple. And all the citie was moued, and the people swarmed together. And they tooke Paule and drue hym out of the temple, and forth with the dores were shut. As they were aboute to kyll hym, tydynges came vnto the hie captayn of the soudiers that all Jerusalem was moued. Whyche immediately toke soudiers and vnder captaines, and ran downe vnto them. When they sawe the vpper captayne and the soudiers: they lefte smytynge of paul. Then the captaine came neare g
and toke hym, and commaunded hym to be bound wt. ii. chaines, & demaunded what he was, & what he had done And some cryed one thyng some another among the people. And when he coulde not knowe the certaynty for the rage, he commaunded him to be caryed into the castle. And whē he came vnto a stayre, it fortuned that he was borne of the soudiers for the violence of the people. For ỹ multitude of the people folowed after cryinge: away with hym. And when paul beganne to be caryed into the castell, he sayd vnto the hye Captayne: maye I speake vnto thee? Which sayde: Canst thou speake Greke? Arte not thou that Egyptian, which before these daies madest an vproure: and leddest out into ỹ wildernes. iiii. thousand men ỹ were murtherers? But paul sayde. I am a Acts.9.b
man which am a Jewe of * Tharsus and.22.a
a citie in Cicill, a Citezin of Noutle citie, I beseche the suffer me to speake vnto the people. And whē he had geuen hym silence, paul stode on the stepes, * and beckened with the hande Act.21.f
vnto the people: and when there was made a great silence he spake vnto thē in the Hebrue tonge, saying.

The.xxii. Chapter.

A MEn, bzethren, and fathers, heare ye mine answer which I make now vnto you. Whē they heard, that he spake in the Hebrue tonge to them, they kepte the more silence. And he sayeth: I am verely a man which am a Iewe borne in * Tharsus a citie in Cicile: neuertheles, yet brought vp in this citie, at the fete of * Gamaliel, and informed diligently in the lawe of the fathers, and was feruēt minded to godward, as ye all are this same day, and * I persecuted this waie vnto ẏ deth, binding and deliuerynge into prison both men and wemen, as the chefe priest doeth beare me witnesse, and all the estate of the elders: of whom also I receaued letters vnto the bzethren, and went to Damasco to brynge them (whiche were bounde) vnto Ierusalem for to be punished. And it fortuned (that as I made my iourney & was come nye vnto Damasco aboute none) sodenlye there shone from heauen a great lyght rounde about me, and I fell vnto the earth, and heard a voyce, sayinge vnto me: * Saul, Saul, why persecutest thou me? And I answered what arte thou Lorde? And he sayde vnto me: I am Iesus of Nazareth, whom thou persecutest. And they that were with me, saw verely a lighte, and were afrayed: but they heard not the voyce of him that spake with me. And I said: what shall I do Lord? And the Lord sayd vnto me: Aryse, and go into Damasco, and there it shall be tolde the of al things, which are appointed for the to do. And when I sawe nothyng for the brightnes of ẏ lyght, I was leade by the hande of them that were with me, & came into Damasco. * And one

C Ananias a perfect man, (& as pertayning to the lawe, hauyng good report of all the Iewes, which there dwelt) came vnto me, and stode, and said vnto me. Brother Saul, receaue thy sight. And the same houre I receaued my syght, and sawe him. And he sayde the God of our fathers hath ordeyned thee before, that thou shouldest knowe hys will, and se the thyng that is ryghteous, and shouldest heare the voyce of his mouth: for thou shalte be his witnes vnto al men those things, which thou haste sene & heard. And nowe, why tarriest thou? Arise, and be baptised, & wash away thy sinnes - in Ro. 12. calling on the name of the Lord. And it fortuned, that when I was come againe to Ierusalem, and prayde in the temple, I was in a traunce, and sawe him, saying vnto me: Make haste and get the quickely out of Ierusalem: for they wil not receaue thy witnes, that thou beareste of me. And I sayd: Lord, they knowe that I prisoned, and bette in euery Synagoge them that beleued D on the. * And when the bloode of thy Acts.3, witnes Steuē was shed, I also stode by, and consented vnto hys death, and kepte the rayment of them that slewe him. And he sayde vnto me depart, for acts.13 b * I wil sende the farre hence vnto the Gala.1 b Gētils. Then gaue him audience vnto this worde, and then lifte vp their voices and sayd: away with such a felowe from the earth: for it is not reason that he should liue. And as they cried, & cast of their clothes, and threwe dust into the ayre, the captaine cōmaunded him to be brought into the castle, and bad that he should be scourged, and to be examined, that he mighte knowe wherefore they cryed so on hym. And when they bound him with thonges. Paull saide vnto the Centurion, that stode by him: Is it lawful for you to scourge a man that is a Romayn & vncondempned? When the Centurion heard that, he went and tolde the vpper captayne, saying: What intendeste thou to do? For this mā is (a cetezen) of Rome. Then the vpper captayne came, & said vnto him: tell me, art thou a Romain? He said: Yee. And the captaine answered: With a great somme obtayned I this fredome. And Paull sayd. I was fre borne. Then strayght way departed from hym they whiche shoulde haue examined hym. And the hye captayne also was afrayde after he knewe that he was a Romayne, and because he had bounde hym. On

the

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the mayowe (because he wolde haue knowen the certaynty wherefore he was accused of the Jewes he losed hym from his bandes and commaun-
Act.23 b ded the hye Preastes and all the councell to come together and • brought Paul forth, and set him before them.

¶ The .xxiii. Chapter.

Act.24d Paul beheld the counsel, and sayde: men, and brethren • I haue lyued in all good conscience before god vntyl this day. And the hie preast Ananias commaunded them that stode by, to smyte him on the mouth. Then sayde Paul vnto hym: God shall smyte thee thou
Deu.17d painted wall. • Sittest thou and iudgest me after the lawe: and commaun-
Joh.18d dest me to be smitten contrarye to the lawe? And they that stode by, said: reuylest thou Gods hye Preast? Then sayde Paul: I wist not brethren, that
Exo.22d he was the hye preast. For it is written: • thou shalt not curse the ruler of thy people. When paul perceaued that the one part were Saduces, and the
B other pharises, he cried out in the coun-
Phil.3.a cell: Men & brethren, • I am a phari-
acts.23 c sey, the sonne of a pharisey. • Of the
and.26.d hope and aesurrection from death, I am iudged. And when he had so sayd, there arose a debate betwene the pha-
mat.32 e rises, and the Saduces, and the multi-
mar.12 b tude was deuided. • For the saduces
Luk.23 c say, that ther is no resurrectiō, nether angell nor spyrte: but the Pharisees graunt both. And there arose a greate crye: and when the Scrybes whiche were of the pharises parte arose, they stroue, sayinge: we finde none euill in this man. Though a spyrte or an aungell hath appeared to hym, let vs not stryue agaynst God. And when there
C arose a greate debate, the Captayne (fearynge, leste paul should haue bene pluckt a sonder of them) commaunded the soudiers to go downe, and to take
acts.16b him from amonge them, and to bryng
and.18.c him into the castle. • The night folowyng, God stode by him, and sayd: be
acts.17b of good cheare Paul, for as thou haste testified of me in Jerusalem • so must thou beare wytnesse also at Rome. And when it was day, certayne of the Jewes gathered the selues together, and made a bowe, sayinge: that they wolde nether eate nor drynke, till they had killed paull. They were mo then fourtye men, which had made this cōspiratiō. And they came to the preasts and elders, and sayde: we haue bounde our selues with a bowe, that we will eate nothynge vntyll we haue slayne D
Paul. Now therfore geue ye knowledge to the vpper captayne and to the counsel, that he bryng him forth vnto vs to morowe, as though we wolde knowe some thynge more perfectly of him. But we (or euer he come neare) are redye to kill him. When Paules sisters sonne heard of theyr laying awayte, he went, and entred into the castel, and tolde Paul. And Paul called one of the vnder captaynes vnto him and sayde: bryng this yonge man vnto the hye captaine for he hath a certayne thynge to shewe him. And he toke hym, and brought hym to the hye captayne, and sayd: Paul the presoner called me vnto hym, and prayed me to bryng thys younge man vnto the, which hath a certayne matter to shewe thee. The hye captayne toke him by the hande, and went with him out of the waye, and asked hym: what is it E
that thou hast to tell me? And he said: the Jewes are determined to desire the, that thou wouldest bringe fourth Paul to morowe into the counsell, as though they would enquire somwhat of hym more perfectlye. But folowe not thou their myndes: for there lye in wayte for hym of them, moo then fourtye men, which haue bound them selues with a bowe, that they will nether eate not drynke, tyll they haue killed hym. And nowe are they redye, and loke that thou shouldest promyse. The vpper Captayne then lette the younge man departe, and charged hym, sayinge: see thou tell it oute to noo manne, that thou haste shewed F
these thynges to me. And he called vnto hym two vnder Captaines, saying: make redy two hundred soudiers

to go to Cesarea, and horsemen three score & ten: and speare men two hundred, at the thyrde houre of the nyght. And deliuer them beastes, that they maye sette Paul on, and brought him safe vnto Felix the hye debitie. (For he dyd feare leaste happely the Iewes should take him away & kill him, and he hym selfe should be afterward blamed, as though he wold take money) and he wrot a letter after this maner. Claudius Lisias vnto the most mighty ruler Felix, sendeth gretynges.

Act.20.f * This man was taken of the Iewes and shoulde haue bene killed of them. Then came I with soudiers, and rescued him and perceaued that he was a Romayne. And when I would haue knowen the cause, wherefore they accused him,

Act.22.g * I brought him forthe into their counsell: There perceaued I that he was accused of questions of

Act.25.e their lawe, * But was not gylty of any thyng worthy of death, or of bondes. And when it was shewed me, how ỳ the Iewes layd wayt their for hym, I sent hym strayght way to the, and gaue commaundement to his accusars, that the thynges, which they haue agaynst him, they should tell before the: fare well. Then the soudiers (as it was commaunded them) toke Paul, and brought him by nighte to Antipatras. On the morow they left the horsmen to go with him, and returned vnto the castle. which when they came to Cesarea, (and deliuered the epistle to the debitie) presented Paull also before hym. When the debitie had redde the letter he asked of what countrie he was. And when he vnderstode

Deu 17.a that he was of Celicia * I will heare the (sayd he) when thine accusars are come also: and he cõmaunded hym to be kept in Herodes iudgement hal.

¶ The .xxiiii. Chapter.

Act.25.d AFter fyue dayes Ananias * the hye Preaste descended with the elders, and with a certayne oratoure, named Tartullus, whiche enformed the debitie agaynste Paull. And when Paull was called forth, Tartullus began to accuse hym saying: Seyng that we lyue in greate quietnes by the meanes of thee, and that many good thynges are done vnto this nation thorowe thy prouidence, that alowe we euer and in all places mooste noble Felix with all thankes. Notwithstandyng that I be not tedious on to the, I pray the, that thou woldest heare vs of thy curtesie a few wordes. For we haue founde thys B man a pestilent felow, and a mouer of debate vnto al the Iewes in ỳ whole world, and a mainteyner (of sedicion) of the secte of the Nazarites whiche hath also enforced to pollute the temple. * whom we toke, and wolde haue Act.21. iudged accordynge to our lawe: but the hye captayn Lisias came vpon vs, and with great violence toke hym away out of our hands, commaundyng hys accusars to come vnto thee. Of whom thou mayest (if thou wylt enquire) knowe the certayntie of al these thynges, wherof we accuse him: The Iewes likewise affirmed saying: that these things were euen so. Then paul C (after that the debitie hym selfe had beckened vnto hym that he shoulde speake (answered: With a more quiet mynde do I aunswere for my selfe, for as muche as I vnderstande, that thou haste bene of many yeres a iudge vnto thys people, because that thou mayest knowe, that there are yet but twelue dayes sence I went vp to Jernsalem for to worshyppe, and * they neyther Act.25 founde me in the Temple dysputyng and.28. with any man, neither raysing vp the people, nether in the Synagoges, nor in the citie. Nether can they proue the thinges whereof they accuse me. But D this I confesse vnto the, that after the way (which they call heresye) so worship I the God of my fathers, beleuynge all thinges which are written in the lawe and the prophetes, and haue hope towardes God, that * the mor.22 same resurrection of the dead (whiche they them selues loke for also) shalbe both of iust and vniust. And therfore Act.23 * studye I to haue alwaye a cleare conscience towarde God, and toward men. But after many yeares, I came

* and

Ro.15.f and brought almes to my people and
acts.11.d offerynges (and vowes) in the which
they found me purified in the temple,
nether with multitude nor yet with
vnquietnesse (and they toke me, and
cried, saying: away with our enemie)
Howbeit there were certaine Iewes
out of Asia, whiche ought to be here
present before the, & accuse me, yf they
had ought agaynste me: or els let these
same here say, yf they haue founde any
euyll doynge in me, whyle I stande
here in the counsell: excepte it be for
thys one voyce that I cryed standyng
acts.23.a among them * of the resurrection from
E deathe am I iudged of you this daye.
When Felyx heard these thynges, he
deferred them, for he knewe very wel
of that waye, and sayde, when Lisias
the captayne is come downe, I wyll
knowe the vtmoste of your matter.
Iere.39.c And * he commaunded an vnder cap-
acts.28.a tayne to kepe Paule, and to lette hym
haue rest, and that he shoulde forbyd
none of hys aquayntaunce to minister
vnto hym, or to come vnto hym. And
after a certayne day, when Felix came
with his wife Drusilla (which was
a Iewesse) he called forth Paull, and
heard hym of the fayth, which is to-
F ward Christe. And as he preached of
ryghteousnes temperaunce, and iudge
ment to come. Felix trembled, and an-
swered: Go thy waye for thys tyme,
when I haue a conuenient season, I
wil sende for thee. He hoped also, that
money should haue bene geuen him of
Paul, that he might loose him, where-
fore, he called him the oftener & come-
ned with hym. But after two yeare,
Festus Porcius came into Felix
acts.25.d rowme. And Felix * willing to shew
the Iewes a pleasure, lefte Paull in
prison bounde.

¶ The .xxv. Chapter.

3 When Festus had receaued
the office, after thre dayes, he
ascended from Cesarea vnto
Ierusalem. Then enformed
hym the hye preastes, and the chefe of
the Iewes, of Paul. And they be-
sought him, & desired fauoure agaynst
him, that he wolde sende for hym to
Ierusalem: and they layde wayte for
him in the waye, to kill him. Festus
answered, that Paul should be kepte
at Cesarea but that he him selfe wold
shortely departe thither. Let thē ther-
fore (sayde he) which among you are
able come downe with vs, and accuse
him, if there be anye faute in the man.
When he had taryed ther among them B
more then ten dayes, he wente downe
vnto Cesarea, and the nexte daye sate
downe in the iudgement seate, and cō-
maunded Paul to be brought. Which
whē he was come, the Iewes which
were come frō Ierusalem, stode about
him, & layd many & greuous cōplayn-
tes agaynst Paul, which they coulde
not proue, as long as he answered for
hym selfe * that he had nether agaynst acts.24.e
the law of the Iewes, nether agaīst and.28.d
the temple, nor yet agaynst Cesar of- C
fended any thing at all. Festus * wil- acts.23.k
lyng to do the Iewes a pleasure, an-
swered Paul, and sayd: wilt thou go
vp to Ierusalem and there be iudged
of these thinges before me? Then said
Paul: I stand at Cesares iudgement
seate, wher I ought to be iudged. To
the Iewes haue I no harme done, as
thou very well knowest. If I haue
hurte thē, or cōmitted any thing wor-
thy of death, I refuse not to dye. If
none of these things are, wherof they
accuse me, no man maye deliuer me to
thē. I appeale vnto Cesar. Thē spake
Festus with deliberation, and answe-
red: Thou hast appealed vnto Cesar, D
vnto Cesar shalt thou go. And after a
certayne dates, king Agrippa & Ber-
nice came vnto Cesarea to salute Fe-
stus. And when they had bene there a
good season. Festus rehearsed Pauls acts.24.f
cause vnto the kynge, sayinge: * there
is a certaine man left in prison of Fe-
lix, about whom when I came to Je- acte.24.a
rusalem, * the hye preastes and elders
of the Iewes enformed me and desy-
red to haue iudgement agaynst hym. E
To whom I answered: It is not the
maner of the Romaynes, for fauoure
to deliuer anye man, that he shoulde
perysshe, before that he whych is accu-
sed, haue the accusers before hym, and

haue lycence to answere for him selfe, concernynge the cryme layde agaynst him. Therfore, when they were come hyther, without any delay, on the morowe I sate to gene iudgemente, and commaunded the man to be broughte
acts.23.k forth. Against whom, when the accusers stode by, * they brought none accusation of such thinge as I supposed but had certain questions against him of their owne superstition, and of one Iesus which was dead, whom Paul affirmed to be alyue. And because I doubted of such maner of questions, I asked hym, whether he woulde go to Ierusalem, & there be iudged of these matters. But when Paul had appealed to be kepte vnto the knowledge of Cesar, I commaunded hym to be kepte, tyll I myght sende him to Cesar. Agrippa sayde vnto Festus: I wold also heare the man my selfe. To morowe, (sayde he) thou shalte heare him. And on ỳ morow whē Agrippa was come and Bernice, with greate pompe, and were entred into the counsell house, with the captaynes & chefe
G men of the citie, at Festus cōmaundement was Paull brought forth. And Festus sayd: kyng Agrippa, and al ye men which are heare present with vs, ye se this man about whō al the multitude of ỳ Iewes haue entreated me both at Ierusalē and also here crying, that he oughte not to lyue any lenger. Yet found I nothing worthy of death that he had committed. Nenertheles, seyng that he hath appealed to Cesar, I haue determyned to sende him. Of whom I haue no certayne thynge to wryte vnto my lord. Wherfore, I haue brought him vnto you, & specially vnto the: O kyng Agrippa ỳ after examinatiō had, I myght haue somwhat to wryte. For me thinketh it vnreasonable for to send a prisoner, & not to shew ỳ causes which are layed agaynst him.

The .xxvi. Chapter

Agrippa said vnto Paul: thou art permitted to speake for thy selfe. Then Paull stretched forth the hand, & answered for himselfe I thinke my selfe happy kyng Agrippa, because I shall answere this daye before the, of al the thinges wherof, I am accused of the Iewes: namely, because thou art experte in all customes & questions, which are among the Iewes. Wherfore I beseech the, to heare me pacyently. My lyuing that I haue
B leade of the childe (which was at the first among mine owne nation at Ierusalem) know all the Iewes which knew me from the beginnyng, if they wold testify. For * after ỳ most straytest secte of our religion, I lyued a pharisey. And now I stand & * am iudged acts.23 for the hope of ỳ promes made of God 24.28
vnto our fathers: vnto which promise our twelue tribes (instantly seruyng god day and nyght) hope to come. For which hopes sake, kyng Agrippa, I am accused of the Iewes. Why shulde
C it be thought a thyng incredible vnto you, that God should rayse againe the dead? I also verely thought in my selfe ỳ I ought to do many cōtrary thynges cleane agaynste the name of Iesus of
Nazareth, * which thing I also did in acte. 8
Ierusalem. And many of the sainctes 9.a. 22
did I shut vp in prison, & had receyued 1 cor. 15
auctoritie of the hie prestes. And whē Gala. 1
they wer put to death, I gaue the sentece. And I punished thē oft in euery synagoge, & cōpelled thē, to blaspheme & was yet more mad vpō thē, & persecuted thē, euē vnto straunge cities. As bout which things as I went to Damasco w auctoritie & licēce of ỳ hie prestes: euen at midday (O kyng) I saw in the way a light from heauen aboue the brightnes of the sūne shine round about me, & thē which iourned with
D me. When we were al fallē to ỳ earth, I heard a voyce speakynge vnto me, & acts.1. and.22.
saying in the Hebrue tonge: * Saull, Saul why persecutest thou me? It is hard for the to kycke agaynst the prickes. And I said: who art thou Lord? And he said: I am Iesus whom thou persecutest, but ryse and stand vpō thy fete. For I haue appered vnto the for this purpose, to make the a minister & a witnes both of those thinges which thou hast sene, & of those thynges in the which I will appeare vnto the, deliuering

uering the from the people, & from the Gentils, vnto whō nowe I send the, to open their eyes, that they maye be turned from darkenes to light, & from the power of Satan vnto God, that they may receaue forgeuenes of syns, & inheritaunce amōg them which are sanctified by fayth that is toward me. Wherfore (O king Agrippa) I was not disobedient vnto the heauenly vision: but shewed first vnto thē of Damasco, and at Ierusalem, & throwout all the coastes of Iewry: and then to ỹ Gentils, that they should repent, and turne to God, and do such workes as become them ỹ repent. For this cause the Iewes caught me in the temple & went about to kyll me. Seyng therfore that I haue obtayned help of god I continue vnto this day, witnessing both to smal and to great, saying none other thynges, then those whiche the prophetes & Moses dyd saye should come: that Christ should suffer, & that he should be the first that should ryse from death, & should shewe lyght vnto the people, and to the Gentils. As he thus spake for him self. Festus said with a loude voice: Paul, thou art beside thy selfe. Much learnyng doeth make the mad. And Paul sayd: I am not mad (most deare Festus) but speake forth the wordes of trueth and sobernes. For the kynge knoweth of these thynges, before whom also I speake frely: nether thinke I that any of these thinges are hidden from him. For this thing was not done in a corner. Kyng Agrippa beleuest thou the Prophetes? I wotte well that thou beleuest. Agrippa sayde vnto Paul: Somwhat thou bryngest me in mind for to become Christen. And Paul sayd: I would to God that not onely thou: but also all that heare me to day were, not somwhat onely, but altogether, suche as I am, excepte these bondes. And when he had thus spoken, the kyng rose vp, and the debytie, and Bernice, and they that sate with thē. And when they were gone aparte, they talked betwene them selues saying. This man doeth nothyng worthye of death, or of bandes. Then sayd Aggrippa vnto Festus: This man might haue ben let loose, if he had not appealed vnto Cesar.

The.xxvii. Chapter.

When it was concluded, that we should sayle into Italye, they deliuered both Paul, & certayne other prysoners, vnto one named Julius, an vnder captaine of Cesars soudiers. And we entred into a shyp of Adramicium, and loosed from lande appoynted to sayle by the coastes of Asia, one Aristarcus out of Macedonia, of the countrie of Thessalonia, tarynge styll wyth vs. And the nexte daye wee came to Sidon. And Julius courteously entreated Paul, and gaue hym libertye, to go vnto hys frendes, and to refreshe hym selfe. And when we had launched from thence, we sayled hard by Cypers because the wyndes were contrarye. And when we had sayled ouer the see of Cilicia and Pamphilia, we came to Myra whiche is in Licia. And there the vnder captayne founde a shyppe of Alexandria readye, that sayled into Italye, and he put vs therein. And when we hadde sayled slowlye many dayes, and scarse were come ouer against Gnydon (because the wynde wythstode vs) we sayled harde by the coaste of Candy, ouer against Salmo, & with muche worke sailed beyond it, and came vnto a place which is called the faire hauen. Nye whereunto was the Citye of Lasea, when much time was spent, and whē saylynge was nowe ieoperdous, because also that they had ouerlonge fasted, Paul put them in remēbraunce, and sayd vnto them: Syrs I perceaue that this viage wilbe with harte and muche damage, not of the ladinge and shyppe onelye, but also of your lyues. Neuertheless the vnder captayne beleued the gouerner and the master of the shyppe more then those thynges whyche were spoken of Paul. And because the hauen was not commodyous to wynter in, manye toke

counsell to departe thence, if by anye meanes they might attaine to Phenices and there to wynter, which is an hauen of Candye, & lyeth toward the southwest & northwest winde. When the south wind blewe, they supposing to obtayne their purpose, loosed vnto Asson, and sayled past al Candy. But not longe after, there arose agaynste C their purpose, a stawe of winde out of the northeast. And whē the ship was caught & could not resiste the wynde, we let her go, and drawe with the wether. But we were carved into an yle which is named Clauda, and hadde much worke to come by a bote, which they toke vp, and vsed helpe, and made faste the shyppe, fearynge, leste they shoulde fall into the Syrtes. And so they let downe a vessell, and were carved. The nexte daie (when we were tossed with an exceadynge tempeste) they lyghtened the shyp, and the third daye we caste oute with oure owne handes the takyng of the shyppe.

When at the last, nether the sunne nor starres in many dayes appeared, and no smal tempest laye vpon vs, al hope that we shoulde escape, was then taken away. But after long abstinence, Paul stode forth in the middes of thē, and sayde: Syrs, ye should haue harkened to me, and not to haue loosed from Candy, nether to haue brought vnto vs thys harme and losse. And nowe I exhorte youe to be of good chere. For there shalbe no losse of any mans lyfe among you, saue of the ship onelye. For there stode by me thys night the angel of God, whose I am, and whom I serue, sayinge: feare not
acts. 25. c Paule* thou muste be brought before Cesar. And lo, God hath geuen thee all them that saile with the. Wherfore syrs be of good chere: for I beleue god E that it shalbe euen as it was tolde me.
acts. 21 a Howbeit we must be cast into a certarne ylande. But when the fourteneth nyghte was come (as we were sayling in Adria aboute mydnyghte) the shyppemen demed, that there appeared some countrye vnto them: and sounded, and founde it twentye fadoms. And when they had gone a litell further, they sounded agayne, and found. xv. faddoms. Then fearing leste they should haue falle on some rocke, they cast foure ankers out of ye sterne, and wyshed for the day. And the shyp men were about to flee out of the shyp (when they had let downe the bote into the see, vnder a colour, as though they wolde haue caste ankers oute of the forepart) Paull sayde vnto the vnder captayne and to the soudiers: except these abide in the ship he cannot be safe. Then the soudiers cut of the rope of the bote, and let it fall awaye. F And when the daie began to appeare, Paul besought them all to take meat, sayinge this is the fourtenth day, that ye haue tarved and continued fastyng, receavynge nothynge at all. Wherfore I praye yon to take meate: for thys no doubt is for your health: for * there shall not an heare fal from the head of anye of you. And when he had thus spoken, he toke bread and * gaue thanks to God in presence of them al: and when he had broken it, he beganne to eate. Then were they all of good cheare, and they also toke meate. We were all together in the shyppe, two hundred thre score and syxtene soules. And when they had eaten ynoughe, they lyghtened the shyp, and cast oute the wheate into the see. When it was G daye, they knewe not the lande, but they spyed a certayne hauen with a banke, into the which they were mynded (yf it were possyble) to thrust in the shyp. And when they had taken vp the ancres, they commytted themselues vnto the see, and loosed the rudder bondes & hoysed vp the meane sayle to the wynde, and drawe to lande. And when they chaunced on a place, which had the see on bothe the sydes, they thrust in the shyp. And the forparte stucke faste and moued not, but the hynder parte brake swythe the vyolence of the wawes. The Soudyers counsell was to kyll the prysoners, leaste anye of them, when he had swome out, shoulde runne away. But ye vnder captayn willing to save

mat. 11. Luk. 12. * mar. 6. and. 8. a 1. Ti. 4.

Act. 27. 6

Mar. 16 Luke. 2. 6

Act. 13

Paul,

Paul, kept them from their purpose, and commaunded that they whiche could swymme, should cast thē selues fyrst into the sea, and scape to lande. And the other he commaunded to go some on bordes, and some on broken peces of the shyppe. And so it came to passe, that they escaped al safe to land.

The .xxviii. Chapter.

A Act.27.c AND when they were scaped, then they knew, that * the yle was called Milete. And the straungers shewed vs no litle kyndnes: for they kyndled a fyre, and receaued vs euerye one, because of the present rayne, and because of the cold. And whē Paul had gathered a bondel of stickes, & laide them on ẏ fyre, there came a byper out of the heate & caught hym by the hande. When the straungers saw the beast hang on his hand, they sayd among thē selues: no doute thys man is a murtherer. whō (though he haue escaped the sea) yet

B Mar, 16 Luke.x,c vengeaunce suffreth not to lyue. And he shouke of the viper into the fyre, & felt no harme. Howbeit they wayted when he should haue swolne, or fallen downe deade sodenly. But after they had looked a great while and saw no harme come to hym, they chaunged theyr myndes, and sayd * ẏ

Act.13 b he was a God. In the same quarters

C were landes of the chefe man of the yle (whose name was Publious) which receiued vs, & lodged vs that three dayes courteously. And it fortuned ẏ the father of Publius lay sicke of a feuer, and of a bloudy flyxe. To whom Paul entred in & prayed, and layd his handes on hym, and healed hym. So, whē this was done, other also which had diseases in the yle, cāe & were healed: which also did vs gret honour. And when we departed, thei laded vs with such thinges as were necessary. After thre moneth we departed in a shyp of Alexandry, whych had wintred in the yle, whose badge was Castor and Pollux. And when we came to Cyracusa, we taried ther three dayes. And from thence we fet a compasse, and came to Regium.

And after one day, the south wynde blewe, & we came the next day, to Puttolus: where we found brethren, and were desyred to tary with thē seuen dayes, and so came we to Rome. And from thence, when the brethren herd

D of vs, they came to mete vs Appiphorum, & at the three tauernes. When Paule sawe them, he thanked God & waxed bolde. And when we came to Rome, the undercaptayne delyuered the prysoners to the chefe captaine of the host: but Paull was suffered to dwell by hym selfe with a souldier ẏ kept him. And after thre dayes, Paul called the chefe of ẏ Iewes together. And when they were come, he sayde vnto them: Men and brethrē, though

Act.23,c * I haue commytted nothyng against the people or lawes of the Elders, yet

E,xxb,b Act.23 c was I deliuered prisoner from Jerusalem into the handes of the Romaines. which when they had examined me, would haue let me goo, because there was noo cause of death in me. But when the Iewes spake contrary, I was constrained to appeale vnto Cesar: not that I had ought to accuse my people of. For this cause thē haue I called for you, euen to se you, & to speake with you: * because that

Act.23 d 24,e, and 26,b, for the hope of Israell I am bounde with thys chayne. And they sayd vnto him: We nether receued letters out of Iewry pertayning vnto the, neyther any of the brethrē that cāe, shewed or spake any harme of the. But we wyl heare of the, what thou thinkest. For as cōcerning this sect, we know

Luc.2,c. that * euery where it is spokē against And when they had appoynted hym a day, there came manye to hym into

E hys lodgyng. To whom he expounded and testified the kingdome of god & preached vnto thē of Jesus: bothe out of the law of Moses, and oute of the Prophetes, euen frō morninge to night And * some beleued the things

Act.17,c which were spoken, & some beleued not. And when thei agreed not amōg them selues, they departed, after that Paul had spoken on word: Wel spake the holy ghost by Esay the prophete

Esa.13 b Mar.4 a Luke.8 b Joh.12. unto our fathers, saying. * Go unto this people, and say: with your eares shall ye heare, and shal not understād: and with your eyes shal ye se, and not perceaue. For the herte of this people is waxed grosse & with their eares haue they had no lust to heare, & their eyes haue they closed: lest they should se with their eyes, & heare with their eares, and understand with their hertes, and shoulde be conuerted, and I shoulde heale them. Be it knowen therefore unto you, that this saluation of God is sent to the gentils, and they shall heare it. And when he had sayde these wordes, the Jewes departed from him and had great desputcions among them selues. And Paul dwelte two yeares full in hys loggynge, and receaued all that came in unto him, preaching the kingdome of God and teaching those thinges whiche concerne the Lorde Jesus with all confidence, no mā forbidding him.

Here endeth the Actes of the Apostles.

The Epistle of the Apostle Saynt Paul to the Romaines.

The first Chapter.

Acts.13 PAul the seruaunte of Jesus Christe called to ỹ office of an Apostle * put a parte for the Gospell of God * whiche he had promysed afore by his prophetes in the holy scriptures of his son, which was Deu.18 Acts.7, c Mat.1, a Rom.1, a Tim.2 d borne (unto him) * of the sede of Dauid after the flesshe: and hath bene declared to be the sonne of God with power, after the spirite that sanctifyeth, sence the tyme that Jesus Christ our Lorde rose agayne from deathe, by whom we haue receaued grace & Apostleshyp, that obedience might be geuen unto the fayth in his name among all heathen, of whose numbre you be, the electe of Jesu Christe. & To all you that be at Rome, beloued of God and saintes by electiō. Grace be with you and peace from God our father, and frō the Lorde Jesus Christ. First verely I thanke my God thorowe Jesus Christ for you all, that youre fayth is spoken of in all the worlde. For God is my witnes (whom I serue * with my spirite in ỹ Gospell of his sonne) that without ceasyng I make mencion of you prayeng alwayes * in my prayers, that by some meane, at the last (one tyme or other) a prosperous iourney (by the will of God) might fortune me, to come unto you. For I long to se you, that I might bestowe amonge you some spirituall gyfte, to strength you withal that is, that I might haue cōsolation together with you, through the common fayth, which both ye and I haue. I would that ye should know (brethren) howe that I haue often tymes purposed to come unto you, * but haue bene lette hitherto, to haue some fruit also among you, as among other of the Gentyles. I am detter both to the Grekes and to the vngrekes, to the learned and to the vnlearned. So that (as much as in me is) I am redy to preach the Gospell to you that are at Rome also. * For I am not ashamed of the Gospell of Christ, because * it is the power of God unto saluation to every one that beleueth, to the Jewe first, also to ỹ Gentile. For by it is the ryghtwysenes of God opened frō faith to faith. As it is writtē, ỹ iust shal liue by fauth. For the wrath of God appeareth frō heauen against all vngodlynes and vnryghtwysenes of men, which with holde the truth in vnrighteousnes: seeinge * that yt which may be knowed of God, is manifest among thē, because God had shewed it unto thē. * For his inuisible thynges (that is to say his eternall power and Godhed)

Acts.9. 1.cor.1. Gala.1 John.4 c 1 Cor.3 b Philip.1 a Coll.1.a acts.26 b Eccl.41 c 2.Ti.1 b 1 Cor.1 c Abac.2 c Gala.3 b Heb.10 c Act.17. c Act.14. Heb.11

hed) are sene, for as much as they are
vnderstand · by the worckes from the
creacio of the world: So that they are
without excuse because that whē they
knew God, they glorified hym not as
god, neither were thankeful but wered
ful of vanities in their imaginations.
· And their folishe hart was blinded.
When they counted them selues wyse,
they became foles · & turned the glory
of the immortal God, vnto an ymage,
made not onely after the similitude of
a mortall man: but also of byrdes, and
foure foted · beastes & of creppyng bea-
stes. Wherfore God gaue them vp, to
vnclennes, thorow the lustes of there
owne hartes to defile their owne bo-
dies among themselues: which chaū-
ged his trueth for a lye, & worshipped
and serued the thynges that he made,
more then hym that made them which
is to be praysed for euer. Amen. Wher
fore God gaue them vp vnto shamful
lustes: · For euen their wemen dyd
chaunge the natural vse into ỹ which
is agaynste nature. And likewise also
the men, left the natural vse of the wo
men, & brente in their lustes one with
another, · men with men wrought fil
thynes, and receaued to thē selues the
reward of their errour, as it was ac-
cordyng. And as they regarded not to
knowe God · euen so God deliuered
them vp vnto a lewde mynd, that they
shoulde do those thynges which were
not comely, beyng full of all vnrighte
ousnesse, fornicatiō, wickednes, coue-
teousnes, malicyousnes, full of en-
uye, murther, debate, disceyte,
euyll condicioned, whisperers, backe-
biters, haters of God, dyspaynefull,
proude, boasters bringers vp of euill
thynges, disobedient to father and mo
ther, without vnderstandyng, coue-
naunt breakers, vnlouing, truce brea-
kers, vnmerciful. Which men, though
they knewe, the righteousnes of God
(cōsidered not) how that they which
commit such thynges, are worthye of
deathe, not onelye (they that) do the
same · but also (they which) haue plea
sure in them that do them.

Pla.19a
Rom.18c
Pla.126e
Jere.2.e
Exo.14b
D
Leu.18e
Leu.18c
Iacob.7f
Rom.7a

The.ii. Chapter. 78

Therfore art thou inexcusable. A
O man, who soeuer thou be
that · iudgest. For in ỹ same
wherin thou iudgest another
· thou condemnest thy selfe. For thou
that iudgest, doest euen the same selfe
thinges. But we are sure, ỹ the iudge
ment of god is according to the truth,
agaynst thē which cōmit such things.
Thinkest thou this, O thou mā that
iudgest them which do such things, &
doest euen the very same thy selfe, that
thou shalt escape ỹ iudgement of god?
Ether despisest thou the riches of hys
goodnes, and pacience, and long suffe-
raunce not knowing · that the kynd-
nes of God leadeth the to repētaūce?
But thou after thy stubbernesse, and
herte that cannot repent, heapest vnto
thy selfe wrath against the day of ven
geaunce, whē shalbe opened the righ-
teous iudgement of god, · which will
reward euery man according to hys
dedes: that is to saye, prayse honour
and immortalitie, to them which con-
continue in good doyng, and seke im-
mortality. But vnto them that are re-
belles, and that do not obey the truth,
but folowe vnryghteousnesse, shall
come indignation and wrath, tribu-
lation and anguyshe vpon the soule of
euery man ỹ doeth euill: of the Jewe
fyrst, and also of the gentile. To euery
man that doth good, shall come praise,
and honour & peace to the Jewe fyrst,
and also to the Gentile. For · ther is
no respect of persons, with God. For
whosoeuer hath sined without lawe,
shall also perysshe without lawe. And
as many as haue sinned in the lawe,
shalbe iudged by the lawe. For in the
syght of God they · are not righteous
which heare the lawe: but the doers of
the lawe shalbe iustified. For when
the Gentils which haue not the law,
do of nature the thinges conteined in
the law: then they hauyng not ỹ law,
are a lawe vnto them selues, whyche
shewe the dede of the lawe written in
theyr hertes: whyle their consciences
beareth witnes vnto thē, & also their
thoughtes,

Mat.7.a
2 Pe.12.b
Esa.30.b
acts.17.g
B
mat.16.b
Psa.13.c
2.pa.19e
Act.10.c
Eph.6.b
Coll.3.d
Jac.2.f
G

thoughtes, accusynge one another or excusyng, at the day * when the Lorde
Mat. 25 shal iudge the secretes of men by Jesus Christ, accordyng to my Gospel.
Joh. 8. e. Behold * thou art called a Jewe, and trustest in the lawe, & makest it thy
boast of God, and knowest his wyll,
and alowest the thynges that be excellent, and arte informed by ỹ lawe
and beleuest that thou thy selfe arte a
guyde of the blynde, a lyghte of them
which ar in darkenes, an informer of
them which lacked discretion, a teacher of the vnlearned, which hast the
ensample of knowledge, and of the
Mat. 7, a truth by ỹ lawe. Thou therfore which
D techest another teachest not thy self. *
Thou preachest, a mā shold not steale:
yet thou stealest. Thou ỹ saiest, a man
shoulde not commit aduoutrye, breakest wedlocke. Thou abhorrest ymages, and yet robbest God of hys honour. Thou that makest thy boast of
the lawe, throwe breakyng the lawe
dishonourest God. For the name of
God is euill spoken of amonge the
Esay. 52 Gentils, through you * as it is writ-
Ezec. 36 ten. For circumsition verelye auayleth, if thou keape the lawe. But yf
thou be a breaker of the lawe, thy circumsition is tourned to vncircumcision. Therfore, if the vncircumcised
kepe the the ryghte thynges contayned in the lawe, shall not his vncircumcision bee counted for circumsition?
And shall not vncircumcision which
is by nature (if it kepe the lawe) iudge
thee, which beynge vnder the letter &
circumcision, doest transgresse the
lawe? He is a Jewe, whyche is a
Jewe outwarde. Nether is it circumcision, which is outward in the flesh.
But * he is a Jewe whyche is hydde
within, and * the circumcision of the
Joh. 8, c heart is the true circumcision, which
Rom. 9 b cōsisteth in ỹ spirite, & not in ỹ letter,
Coll. 2, b whose praise is not of men but of god.

¶ The iii. Chapter.

WHat preferment then hath
A the Jewe? or what auaun-
tageth circumcision? Surelye very muche. Fyrste * be-
cause that vnto theym were commit-
ted the wordes of God. What then
Rom. 9 t hough some of thē dyd not beleue? *
shal their vnbeleue make ỹ promise of
God withoute effecte? God forbyd. *
Let God be true, and * euery man a li-
ar, as it is written: * that thou might-
est bee iustifyed in thy sayinges, and
ouercom when thou art iudged: But
if our vnrighteousnes make ỹ righteousnes of god more excellent: what
shall we saye? Is God vnrighteous,
whych taketh vengeaunce? I speake
after the maner of men: God forbyd
For how shall God iudge the
worlde? For yf the trueth of God ap
peare more excellent thorow my lye,
vnto his prayse, why am I hence
forth iudged as a sinner: and not rather (as men speake euyll of vs, and
as some affirme that we saye) let vs
do euill, that good may come thereof.
Whose damnation is iust. What thē?
Are we better then they? No, in no-
wyse. For we haue already proued,
howe that both Jewes & Gentyls
are al vnder sinne, as it is written. *
Psal. 14 There is none righteous, no not one:
a and. 52 ther is none that vnderstandeth, ther
is none that seketh after God: they
are all gone oute of the waye: they
are al vnprofitable, there is none that
Psal. 5, b doth good, no not one. * Their throte
is an open sepulchre, with their tonges they haue disceaued: the poysō of
aspes is vnder their lippes. * Whose
Psal. 5. b mouth is ful of cursyng and bytter-
Pro. 1. b nes. * Their fete are swyft to shedde
Esa, 59 b blonde. * Destruction and wretchednes are in their waies, & the waye of
peace haue they not knowen. * Ther
Psal. 36 is no feare of God before their eyes.
† We knowe that what thynges soeuer the lawe saith, it saith it to them
which are vnder the lawe. That all
mouthes may be stopped, and that all
the world may be subdued to God, be
cause ỹ by ỹ dedes of the law ther shal
no flesh be iustified in his sight. For
by ỹ lawe cōmeth ỹ knowlege of syn.
But now is ỹ righteousnes of God
declared wout ỹ lawe, for as much as
it is alowed by ỹ testimony of ỹ lawe
& of the Prophetes. The righteousnes of God, commeth by the fayth of

Jesus Chryst, vnto all and vpon all them that beleue (on him.) There is no difference: for all haue synned, and are destitute of the glory of God: but
Esa. 53 d * are iustified freely by his grace, thorogh the redemptiō that is in Chryst
Joh. 2. a Jesu, whom God hath set forth * to be the obtainer of merci thrugh faith, by the meanes of his bloud, to declare his righteousnesse, in that hee forgeueth the sinnes that ar passed, which God dyd suffer, to shewe at this time his ryghteousnes, that he myghte be counted iust, and the iustifyer of hym whiche beleueth on Jesus. Where is then thy reioising? It is excluded. By what lawe? of woorkes? Naye: but by the lawe of fayth. Therefore
Galat. 2. we holde, that * a man is iustified by fayth wythout the dedes of the lawe. Is he the god of the Jewes onelye? Is he not also the God of the Gentils? Yes, euen of the Gentiles also. For it is god onelye which iustifieth the circumcision that is of faith, and vncircumcision thrughe faith. Doe we then destroye the lawe thrughe faythe? God forbyd: But wee rather mayntayne the lawe.

The .iiii. Chapter.

What shall we saye then, that
Esa. 51 a * Abraham oure father (as pertaynyng to the flesh) dyd fynde? If Abraham were iustified by dedes, thē hath he where-in to reioyce: but not with god. For
Gen. 15. what sayeth the scripture? * Abrahā
Gala. 3 a beleued god, and it was counted vn-
Jaco. 2. d to hym for ryghteousnesse. To hym that worketh, is the rewarde not recked of fauour, but of duetie. To him that worketh not, but beleueth on hī that iustifyeth the vngodlye, is hys faith counted for righteousnes accordyng to the purpose of the grace of god. Euen as Dauid describeth the blessednes of that man vnto whō
Psa. 32 a god imputeth righteousnes without dedes: * Blessed are they, whose vnrighteousnes are forgeuē, and whose synnes are couered. Blessed is that
B man, to whom the Lord will not impute sinne. Came thys blessednes thē vpon the vncircumcision, or vpon the circumcision also? For we saye, that faith was reckened to Abraham for righteousnes. Howe was it then reckened? when he was in the circumcision? or when he was in the vncircumcision? * Not in the tyme of circumci- Gen 15 b
sion: but when he was yet vncircumcised. And he receaued the * sygne of Gen 17 b
circumcision, as a seale of the ryghteousnes of fayth, which he had yet beyng vncircumcised, that he should be the father of al thē that beleue, though they be not circumcised, that ryghteousnes might be imputed to thē also: and that he might be father of circumcision, not vnto thē onely which came of the circumcised, but vnto them also that walke in the steppes of the fayth that was in our father Abraham, before the tyme of circumcision. For the C
promyse (that he shoulde be the heyre of the worlde happened not to Abraham or to hys sede thorowe the lawe: but thorowe the righteousnes of faith.
Gala. 3. c * For yf they which are of the lawe, be heyres, then is faith but vayne and ỹ promise of none effect. Because the lawe causeth wrath. For where no lawe is, there is no transgression. Therfore by fayth is the inheritaunce geuen, that it myghte come of fauour: that the promyse myghte be sure to all the sead. Not to them only which are of the lawe: but to them whiche are Esa. 51 a
of the fayth of Abraham, * whiche is the father of vs all. As it is written: Gen. 17 a
* I haue made the a father of many nacions) euen before God, whom he beleued, which restored the deade vnto lyfe: and called those thynges which be not, as though they were. Who-ther Abraham contrary to hope, beleued in Gen. 17 a
hope, that he shoulde be the * father of many nacions, according to that whi- Gen. 15 b
che was spoken: * euen so shall thy sede be (as the starres of heauen, and the sande of the see.) And he fainted not in the fayth, nor yet considered his owne body whiche was nowe deade, euen when he was almoste an hundred yeare olde: nether yet that Sara was paste chylde bearynge. He staggered

kered not at the promes of God thorowe vnbeleffe: but became strouge in fayth, and gaue God the prayse, being full certified, that he whiche had promysed the same was able to make it good. And therefore was it reckened to him for righteousnes. Rom.15 Neuertheless it is not written for him one-lye, that it was reckened to hym for righteousnes, but also for vs, to whom it shalbe counted (for ryghteousnes, (so that we beleue on hym ỳ rayled vp Jesus our Lorde from the dead: which was delinered for oure synnes, and was rayled agayne for our iustification.

The.v.Chapter.

BEcause therefore that we are iustifyed by fayth, we are at peace with God, thorowe our Lord Jesus Chryst: by Ihō.16. whom also is chaunced vnto vs to be brought in thorowe faith, vnto thys grace, wherin we stand, and reioice Hebr.3,8 in hope of the glory (of the chyldren) of God. Not that onely: but also we Iaco.1.a reioyce in tribulatiōs: knowing that tribulation bringeth pacience, pacience bringeth experience, experience bringeth hope. And hope maketh not ashamed: because the loue of God is shed abroad in our hertes, by the holy Ephe.2a ghost which is geuen vnto vs. For collo.2, c whē we were yet weake, accordyng and.2.c to the tyme, Chryst dyed for vs which were vngodly: Yet scace wyl any man dye for a righteous man. Parad uenture for a good man durst a man die. But God setteth out his loue Ihō.3.c toward vs, seing that while we wer 1.Ihō,4 yet synners (accordinge to the tyme) Chryst died for vs. Much more then nowe (we that are iustified by hys bloud) shalbe saued from wrath thorowe hym. For yf when we were enmyes, we were reconciled to God by the death of his son: much more seing we are reconciled, we shal be preserued by his life. Not only this, but we also reioyce in God by the meanes of our Lord Jesus Chryst, by whome we haue nowe optayned the attonement. Wherfore, as by one man, sinne entred into the worlde, & death by the meanes of synne. Euen so death also went ouer al men, in so muche as we Gene.3 haue sinned. For euen vnto the lawe Rom.6 was sinne in the worlde, but sinne is not imputed, when there is no lawe: Neuertheless deathe raygned from Adam to Moses, euen ouer them also that had not sinned with like transgression as dyde Adam: which beareth the similitude of hym that was to come. But the gift is not lyke as the sinne. For yf thorowe the synne of one, many be dead: much more plēteous vpon manye was the grace of God, and gyft by grace: which was of one man Jesus Chryste. And the Ioh.1, gifte is not ouer one sinne: as deathe came thorowe one synne of one that synned. For damnation came of one sinne vnto condēpnation: but ỳ gyfte came to iustifie frō many sinnes. For if by the synne of one, death raygned by the meanes of one: much more they (which receaue aboundaūce of grace and of the gift of righteousnes) shall raigne in life by the meanes of one (ỳ is to say) Jesus Chryst. Lykewise thē as by the synne of one there sprāg vp euel on al men to condēnation: euē so by the ryghteousnes of oue sprynngeth good vppon all menne to the righteousnes of life. For as by one mannes disobedience manye became sinners: so by the obedience of one shal many be made righteous.

But ỳ law in the meane entred in, that synne should encreace, Neuerthe- Gala.3 less where aboundaunce of syn was ther was more plenteousnes of grace That as synne hadde raygned vnto death, euen so might grace raigne thorowe righteousnes, vnto eternall life by the helpe of Jesus Chryst.

The.vi.Chapter.

WHat shal we say then: Shal we continue in syn, ỳ there may be aboundaūce of grace God forbyd. Howe shal we that are deade as touching synne, liue any lenger therein. Knowe ye not ỳ al we which are baptised into Jesu Chryst are baptised to die. Therefore we are buried thē with him by bap- Gala.3 Coll.2 tisme, for to die: ỳ likewise as Chryst

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was rayſed vp frō deth by ꝑ glory of ꝑ father, euē ſo we alſo ſhuld walke in a newe life. For yf we be grafte in deth like vnto him: euē ſo ſhall we be partakers of the reſurrectyon: knowynge thys, that oure olde manne is crucyfyed wyth hym alſo, that the body of ſinne might vtterly be deſtroied, ꝑ henceforth we ſhould not be ſeruauntes vnto ſinne. For he that is deade is iuſtified from ſinne. Wherefore if we be dead with Chryſt, we beleue that we ſhall alſo lyue with him: knowyng, that Chryſt beyng rayſed from death, dieth no more. Death hath no more power ouer him. For as touchig ꝑ he died he died cōcerning ſynne once. And as touching that he liueth he liueth vnto God. Likewiſe conſider ye alſo, that ye are deade as touchynge ſynne, but are alyue vnto God through Jeſus Chriſt our lorde. ✠ Lette not ſynne raygne therefore in youre mortall bodye, that ye ſhoulde there vnto obeye by the luſtes of it. Neither geue ye your membres as inſtrumentes of vnrighteouſneſſe vnto ſynne: but geue ouer your ſelues vnto God as they that of deade, are alyue And geue ouer your membres as inſtrumētes of righteouſnes vnto god: For ſinne ſhall not haue power ouer you. Becauſe yee are not vnder the law but vndergrace. what then? Shall we ſin, becauſe we are not vnder the lawe: but vnder grace? God forbyd. ✠ Know ye not, how that to whom ſoeuer ye commit your ſelues as ſeruauntes to obey, his ſeruauntes ye are to whom ye obey: whether it be of ſynne vnto death, or of obedience vnto ryghteouſneſſe? God bee thanked, that though we were the ſeruauntes of ſinne ye haue yet obeyed with hert vnto the rule of the doctrine, that ye be brought vnto. Ye are then made free from ſinne, and are become ꝑ ſeruāutes of righteouſnes. ✠ I ſpeak groſely, becauſe of the infirmitie of your fleſhe. As ye haue geuen youre mēbers ſeruantes to vnclēnes and to iniquitie, (from one iniquitie to another) euen ſo nowe geue youre membres ſeruauntes vnto ryghteouſnes that ye may be ſanctified. For when ye were the ſeruauntes of ſynne yee were voyde of ryghteouſneſſe. What fruite hadde ye then in thoſe thinges, wherof ye are now aſhamed? For the ende of thoſe thynges is deathe. But now are ye deliuered from ſynne, and made the ſeruauntes of god, and haue your fruit to be ſanctifted and the end euerlaſtyng lyfe. For the rewarde of ſinne is death, but eternall lyfe is the gift of God, thoughe Jeſus Chryſt our Lorde.

The.vii. Chapter.

Gen.2.c

Rom.5.e

KNowe yee not brethren (I ſpeake to them that knowe the lawe) howe that the law hath power ouer a man: as longe as it endureth? For ✠ the woman, which is in ſubiection to a man, is bounde by the lawe to the man, as long as he lyueth. But if the man be dead: ſhe is loſed from the lawe of the man. Soo then ✠ if while the man lyueth ſhe couple her ſelfe with another man, ſhee ſhalbe counted a wedlocke breaker. But if the man be dead ſhe is free from the lawe of the husbande, ſo that ſhe is no wedlocke breaker, though ſhe couple her ſelfe wyth another man. Euen ſo ye alſo (my brethren) are dead concerninge the lawe by the body of Chriſt, that ye ſhoulde bee coupled to another (I meane to him that is riſen agayne from death) that we ſhould bryng forth fruit vnto god. For when we were in the fleſh, the luſtes of ſinne whych were ſtered vp by the lawe, raygned in our membres, to bryng forth fruit vnto death. But nowe are we deliuered frō ꝑ lawe, and dead vnto it, wherevnto we were in bondage, that we ſhould ſerue in a newe conuerſation of the ſpirite, and not in the olde converſation of the letter. What ſhall wee ſaye then? Is the lawe ſinne? God forbyd: nevertheles ✠ I knewe not ſinne but by the lawe. For I had not knowē what luſt had meante, except the lawe had ſayde: thou ſhalt not luſt. But ſinne toke an occaſion by the meanes of the commaundement, and wrought in me all maner of concupiſcence. For vereye without the lawe, ſynne was deade.

1.Co.7.g

Mat.5.e

Rom.5.e

Gala.3.b

Exo.20.e

Deut.5.e

I once lyued without lawe: But
when the commaundement came, sin
reuiued, & I was dead. And the very
same commaundement, whiche was
ordeyned vnto lyfe, was founde to be
vnto me an occasion of death. For sin
toke occasion by the meanes of the
C commaundement, & so disceaued me,
1 Tim. 1 and by the same slewe me. Wherfore
Gala. 3, c the lawe is holy, and the commaun-
dement holy & iust, and good. Was ꝓ
then which was good, made death vn
to me? God forbid. Nay it was sinne
that sinne might appeare (by it whi-
che was good) to worcke death in me
that sinne by the commaundemente
might be out of measure sinfull. For
Esa, 52 a we knowe, that the lawe is spiritu-
all: but I am carnall, solde vnder
sinne, because I alowe not that whi-
che I do. For what I would, that do
I not: but what I hate, that doo I.
D If I do nowe that which I woulde
not, I consent vnto the lawe that it
is good. Soo then nowe, it is not I
that do it, but sinne that dwelleth in
Gene, 6, me. For I knowe, that in me (that
is to saye in my flesh) dwelleth noo
good thyng. For to will is present
with me: but I synde noo meanes to
performe that which is good. For the
good that I would, do I not: but the
euil which I would not, that do I.
If I do that I would not, then is it
not I that do it, but sinne that dwel-
leth in me. I find thē by ꝓ lawe, that
when I would do good, euil is pre-
sent wᵗ me: For I delite in the lawe
of God, after the inward man: But
I se another lawe in my membres, re
bellynge agaynste the lawe of my
mynde, and subduynge me vnto the
lawe of sinne, which is in my mem-
bers. O wretched manne that I am:
who shall deliuer me from thys body
subdued vnto death? I thanke God
thorow Jesus Christ our Lord. So
then, with the minde I serue the lawe
of God, but with the flesh the lawe
of sinne.

¶ The viii. Chapter.

THere is then no damnation
to them which are in Christ
Jesu, which walke not af-
ter the flesh, but after the
spirite. For the lawe of the spirite, of
lyfe thorowe Jesus Christe, hath
made me free from the lawe of synne,
and death. For what the law could
not do (in as much as it was weake
because of the flesh) that performed
God, and sent his sonne in the simy-
litude of sinfull flesh, and by sin dā-
ned sinne in the flesh, that the righ-
teousnes of the lawe, might be fulfil-
led in vs, which walke not after the
flesh, but after the spirite. For they
that are carnall, are carnally mynded.
But they that are spiritual, are ghost
ly mynded. To be carnallye mynded,
is death. But to be spirituallye min-
den, is lyfe and peace. Because that
the fleshely minded is enemy against
God, for it is not obedient to ꝓ lawe
of God, neyther can be. Soo then
they that are in the flesh, cannotte
please G O D. But ye are not
not in the flesh, but in the spirite: yf
so be that the spirite of God dwell in
you. If any man haue not the spirite
of Christ, the same is none of his. If
Christ be in you, the body is dead be-
cause of sinne: but the spirite is life for
ryghteousnes sake. Wherefore, yf the
spirite of him that rayled vppe Jesus
from death, dwel in you: euen he that
rayled vp Christ frō death, shal quic
ken your mortall bodyes, because of
hys spirite that dwelleth in you. &
Therefore brethren, we are detters,
not to the flesh, to lyue after the flesh.
For yf ye lyue after the flesh, ye shal
dye. But if ye (thorowe the spiryte)
do mortyfie the dedes of the bodye, ye
shall lyue. For as manye as are ledde
by the spirite of God, they are the son-
nes of God. For ye haue not recea-
ued the spirite of bondage to feare ani
more, but ye haue receaued the spyryte
of adoption, whereby we crye: Abba
father. The same spirite certifieth
oure spirite that we are the sonnes of
God. If we be sonnes, then are we
also heyres, the heyres I meane of
God,

God, and then heires annexed with Chriſte: if ſo be that we ſuffer with him, that we may be alſo glorified together with him. ✠ For I ſuppoſe that the afflictions of this life, are not worthy of the glory, which ſhall be ſhewed vpon vs. For the feruent deſire of the creature abideth lokyng when the ſonnes of God ſhal appere, becauſe the creature is ſubdued to vanitie, againſt the will thereof, but for his wyll which hath ſubdued ẏ ſame in hope. For the ſame creature ſhalbe deliuered from the bondage of corruption, into the glorious libertie of the ſonnes of god. For we knowe, that euery creature groneth with vs alſo, and trauaileth in pain euen vnto this time. Not only it, but we alſo which haue the firſte fruites of the ſpirite, mourne in our ſelues alſo, and waite for the adoption (of the childzen of GOD) euen the deliueraunce of our bodye. ✠ For we are ſaued by hope. But hope ẏ is ſene is no hope. For howe can a manne hope for that, which he ſeeth? But and if we hope for that we ſee not, then doo we with pacience abide for it. Likewiſe, ẏ ſpirite alſo helpeth our infirmities.

For we knowe not what to deſyre as we oughte, but the ſpirite maketh interceſſion for vs with gronynges which can not be expreſſed. And he ẏ ſercheth the hearte knoweth what is ẏ meaning of ẏ ſpirit: for he maketh interceſſion for the ſayntes accordyng to the pleaſure of God. ✠ We knowe that all thynges worke for the beſte vnto them ẏ loue God, which alſo ar called of purpoſe. For theſe which he knew before, he alſo ordeined before, ẏ they ſhold be like faſhioned vnto the ſhape of his ſonne, that he myghte be the fyrſt begotten ſonne among many brethren. Moze ouer, whō he appointed before, theym alſo he called. And whom he hath called, them alſo he iuſtified, them he alſo glorified. what ſhall we then ſaye to theſe thynges? if god be on our ſyde, who can be againſt vs? which ſpared not his owen ſonne, but gaue hym for vs all: howe can it be that with him he ſhoulde not geue vs all thynges alſo? Who ſhall lay any thynge to the charge of Gods chooſen? It is god that iuſtifieth: who is he that can condemne? it is Chriſt whiche dyed, yea, rather, which is riſē again, which is alſo on ẏ right hād of god, & maketh interceſſion for vs. Who ſhall ſeparate vs frō the loue of God? ſhal tribulation? or anguiſh? or perſecution? either hūger? either nakednes? either perill? either ſweard? As it is writen: For thy ſake ar we killed all day long, and are counted as ſheepe, appointed to be ſlaine. Neuerthelesſe, in all theſe things we ouercome thorow him that loued vs. For I am ſure, that neither death, neither life, neither angels, nor rule, neither power, neither thynges preſent, neyther thynges to come, neither height, neither lowneth, nether any other creature ſhalbe able to departe vs frome the loue of God, whiche is in Chriſt Jeſu our Lord. ✠

Joh. 3. b
Eſa. 53 d
F 81
Pſa. 44 d

The. ix. Chapter.

I Say the truth in Chriſt, and lye not (my conſcience alſo bearing me witnes by the holy ghoſt) that I haue great heuynes, and continual ſorow in my hert. For I haue wiſhed my ſelfe to be curſed from Chriſt, for my brethrē (my kinſmen as pertaining to the fleſhe) whiche ar the Jſraelites. To whom pertaineth the adoption (of the childrē) and the glory, and the couenantes & the law that was geuen, and the ſeruice of God, and the promiſes: whoſe alſo are the fathers, and they of whō as concerning the fleſh) Chriſt came, which is God in al things to be praiſed for euer. Amen. I ſpeke not theſe things, as though ẏ word of god had takē none effecte. For they are not al Jſraelites, which ar of Jſrael: nether are they al children ſtraight way, ẏ ar ẏ ſede of Abrahā. But in Jſaac ſhal thy ſede be called: that is to ſay, they which are the childzen of the fleſh, are not ẏ childrē of god. But they which be the childrē of promes, are counted

Exo. 32. f
Rom. 3 e
Rom. 2 b
Ge. 21. b
Jo. 8 c
Rom. 2 b

the sede. For this is a worde of promise, ✱ about this tyme wyll I come, and Sara shal haue a sonne. Not onlye this, but also Rebecca was with child by one, euē by our father Isaac. For ere the childrē were borne, when they had neither doone good, neither bad (that the purpose of God by election, might stande) it was said vnto her, not by the reason of workes, but by the caller, ✱ the elder shal serue the yonger. As it is written: Iacob haue I loued, but Esau haue I hated What shal we say then? Is there any vnryghteousnesse with God? God forbid. For he sayth to Moyses: ✱ I will shew mercy to whome soeuer I shew mercy: & wil haue compassiō on whom soeuer I haue cōpassion. So lieth it not then in a mās will or cunning, but in the mercy of god. For ỹ scripture sayth vnto Pharao: ✱ Euen for this same purpose haue I stered ỹ vp, to shew my power on thee, & that my name might be declared thorowe out all the world. So hath he mercy on whom he will, & whom he will he maketh hard hearted. Thou wilt say then vnto me: Why thē blameth he vs yet? For who hath ben able to resiste his will? ✱ But O man, what arte thou, which disputest with god? Shal the worke say to the workman why hast thou made me on this fashion? Hath not ỹ potter power ouer the clay, euen of the same lumpe to make one vessel vnto honor, & an other vnto dishonor? Euen so, God willinge to shew his wrath, and to make his power knowē, suffred with long pacience the vessels of wrath ordeined to damnation, & to declare the riches of his glory on ỹ vessels of mercy, whiche he had prepared vnto glory: whō also he called, not of the Iewes only, but also of the Gētils, As he sayth also to Osee: ✱ I wil cal thē my people which wer not my people: and her be loued whiche was not beloued (& her to haue obtained mercy, whiche hath not obtained mercy.) And it shal come to passe, that in the place wher it was said vnto them: Ye are not my people, there shal they be called the childrē of the liuing god. But Esay crieth concerning Israel, ✱ though the nūbre of childrē of Israell be as the sand of ỹ sea, yet the remnant shalbe saued. For he finisheth the word verily, and maketh it short, in righteousnesse. For a short word will God make on earth. And as Esay said before: ✱ except the Lord of Saboth had left vs sede, we had ben made as Sodoma, & had ben likened to Gomorra. What shall we saye then? We saye that the Gentiles which folowed not righteousnes, haue ouertaken righteousnes: euen ỹ righteousnes which cōmeth of faith. Contrarywise, Israel which folowed the law of righteousnes, could not attain to the law of righteousnes. Wherfore? euē because thei sought it not by faith but as it were by the woorkes of the lawe. For they haue stombled at the stōbling stone. As it is written: ✱ Behold, I put in Syon a stōbling stone and a rock that men shalbe offēded at. And who so euer beleeueth on hym, shall not be confounded.

¶ The .x. Chapter. ✠

Brethren, my hertes desire, & prayer to God for Israell is, that they myghte bee saued. For I beare them record, that they haue a feruente mynde to Godwarde, but not according to knowledge. For they beyng ignorāt of Gods righteousnes, and goyng about to stablyshe theyr owne ryghteousnesse, haue not ben obedient vnto the ryghteousnesse of God. ✠ For ✱ Christ is the fulfylling of the law, to iustifie all that beleue. For ✱ Moses writeth of the righteousnes whyche commeth of the law, how that the mā which dothe the things of the lawe, shall liue therby. But the righteousnes which commeth of faith, speaketh on this wyse: Say not thou in thyne heart, who shall ascend into heauen? (that is, euen to fetche Christ downe from aboue.) Either who shal descend into the depe? (that is euen to fetche

Ge. 15. b
Ge. 25. c
Ex. 33. d
Exo. 9. b
Esa. 46 b
& 64. c
Ecc. 33 b
Jer. 18 a
Osee. 2 d
1. pe. 2. b
Esa.
Esa.
Esa. 28 d
Esa. 52 d
Esa. 65 a
Esa. 65 a
Deu. 52 c
Esa. 28 d
Esa. 51 a
Jo. 12. a
Esa. 19 a
Esa.
1. Pe.
Acts.
Mat.
Le.
Gal.
3.

dy Christ againe from death.) But what saith he? The word is ny the, Deu.30.c
euen in thy mouth and in thyne hert. This same is the word of faith, whi che we preache. For yf thou knowledge with thy mouth, that Jesus is the Lord, & beleue in thyne heart, that God raised him vp from deathe, thou shalt be safe. † For to beleue with ỹ hert iustifieth: & to knowledge with the mouth, maketh a man safe. For ỹ scripture saith: * whosoeuer beleueth Esa.28.d
on him, shal not be confounded. There is no difference betwen the Jew and the Gentile. For one is Lorde of all, Rom.2.g
which is rich vnto all that call vpon Gala.3.e
him. For * who soeuer doth call on ỹ Act.2.c
name of the Lorde, shalbe safe. Howe then shall they call on hym, on whom they haue not beleued? how shal they beleue on him, of whom thei haue not heard? how shal they heare, without a preacher? And how shal thei preach except they be sent? As it is written: How beautifull are the feete of them which bring tidings of peace, & bring tidynges of good thynges? But they haue not al obeyd to the Gospel. For
D Esai saith: * Lord, who hath beleued Esa.53.a
our sayings? So then faith commeth Ioh.12.a
by heryng, & hearing commeth by the Esa.19.a
word of god. But I aske: Haue they not heard? No doubte * their sounde Psal.19.a
went out into all lands: & their wordes into the endes of ỹ world. † But Deu.32.c
I demaunde, whether Israell didde know or not? First Moses sayth * I Esa.52.d
will anger you: Esaie after that, is Esa.65.a
bold and saith: * I am found of them, Esa.65.a
that sought me not: I am manifeste vnto theym, that asked not after me. But against Israel he saith: * All day long haue I stretched foorth my handes vnto a people that beleueth not, but speaketh against me.

The .xi. Chapter.

I Say thā, hath god cast away his people? God forbid. For euen I also am an Israelite, of the sede of Abraham, of the tribe of Beniamin, God hath not cast awaye his people, whiche he knewe before. Wote ye not, what the scripture saith of Helias, howe he maketh intercession to God against Israel, saying 82
* Lord, they haue killed thy prophets & digged downe thine altars: and I am lefte alone, and they seke my lyfe. 2.Re.19
But what sayeth the aunswere of God vnto him? * I haue reserued vn to my selfe seuen thousand mē, which haue not bowed the knee to the image of Baal. Euen so also at this time is there a remnaunt lefte accordynge to the election of grace. If it be of grace, then is it not nowe of workes. For then grace is no more grace. But yf it be of workes, thē is it now no grace. 3Re.19
For then were deseruynge no more B
deseruyng. What then? Israell hathe not obtayned that whiche he seketh: but the electiō hath obtayned it. The remnaunt are blynded accordinge as it is written. * God hath geuen thē Esay.6.c
the spirite of vnquietnes: eyes that mat.13.b
they should not se, and eares that thei Joh.12.f
should not heare, euen vnto this day. Acts.28
* And Dauid sayth: Let their table psal.69.c
be made a snare to take them withal, and an occasion to fall, and a reward vnto them. Let their eies be blinded that they see not: & bowe thou downe their backe alway. I say then: haue they therefore stombled, that they shoulde vtterly fall away together? God forbyd: but thorowe their fall is saluatyon happened vnto the Gentyls, for to prouoke them withall.
Wherefore if the fall of thē be the ryches of the worlde, and the minishing of them, the ryches of the Gentyles? Howe much more their perfectnesse? I speake to you gentyles in as much as * I am the Apostle of the gentils, Rom.1.a
I wil magnifie mine office, if by any 1.Ti.2.a
meane I may prouoke thē which are Tim.1.
my flesshe & might saue some of them. For if ỹ casting away of thē be ỹ reconciling of ỹ world: what shal ỹ receuing of thē be, but life againe from deth? For if one pece be holy ỹ whole heape is holy. And if ỹ rote be holy, ỹ braunches shalbe holy also. Though some of ỹ braunches be broken of, and

thou beynge a wylde olyue tree, wast grafte in amonge them, and made partaker of the roote and fatnes of the
Jer. 11c Olyue tree, boaste not thy selfe agaynste the braunches. For yf thou boast thy selfe, thou bearest not the rote but the roote thee. Thou wilt saye then: the braunches are broke of that I might be grafte in. Thou sayest wel: becanse of vnbelefe they were broken of, and thou stodest stedfast in fayth. Be not hye mynded, but feare: for seynge that God spared not the naturall braunches, take heede, leaste it come to passe that hee spare not the also. Beholde therefore the kyndnes and rigorousnes of God: on them which fell rygorousnes: but towardes the kindnesse: if thou continue in his kindnes, Or els thou shalt be hewen of, and they
D agayne * if they bide not still in vnbe-
2 Cor. 3d leue, shalbe grafted in agayn. For god is of power to graffe the agayn. For if thou wast cut out of a natural wild Olyue tree, and was grafted contrary to nature in a true Olyue tree. how muche more shall the naturall braunches be grafted in theyr owne Olyue tree agayne. I woulde not that thys secrete shoulde be hydde from you my brethren (leaste ye shoulde be wise in your owne conceytes) that partlye blyndnes is happened in Israell, vntill the fulnes of the gentiles be come
E in: and so all Israell shalbe saued. As
Esa. 59d it is wrytten. * There shal come out
Psal. 14b of Syon hee that doeth delyuer, and shall tourne awaye vngodlynesse fro Jacob. And thys is my couenaunte vnto them, when I shall take awaye their sins. As concerning the gospel they are enemyes for youre sakes: but as touchyng the election they are loued for the fathers sakes. For verelye, the gyftes and callynge of God are suche, that it can not repente hym of theym: for looke, as ye in tyme passed haue not beleued God, yet haue nowe obtayned mercy through their vnbeliefe: euen soo nowe haue they not beleued the mercye whyche is happened vnto you: that they also maye obtayne mercye. For God had wrapped al nations in vnbeleue, that he myghte haue mercye on all. O the depnes of the ryches both of the wisdome and knowledge of God: howe vnsearcheable are his iudgementes, and his wayes past finding out! For Sap. 9. Esa. 60
* who hath knowen the mynde of the 1. Cor. 2.
Lorde? Or who hath bene his counsellier? eyther whoe hath geuen vnto hym fyrste, and he shalbe recompensed againe. For of him, and through him, and for hym are all thynges. To hym be glory for euer. Amen.

The. xii. Chapter. ✠

I Beseche you therefore brethren, by A
the mercifulnesse of God, that yee Phil. 4
make your bodies a quicke sacrifice holye and acceptable vnto god: which is your reasonable seruynge of God, and fashion not your selues like vnto this worlde but bee yee chaunged in your shape, by the renuynge of youre mynde, that ye may proue what thing that good, and acceptable, and perfite will of God is. For I saye (through the grace that vnto me geuen is) to euery man amonge you, that * no man Eccl. 3
stande hye in his owne conceyt, more Ro. 14
then it becommeth hym to esteeme of himselfe: but so iudge of himselfe, that he be gentle and sober, accordynge as God hath dealt to euery man the measure of fayth. For as we haue manye B
members in one bodye, and all members haue not one office: so we being manye, are one bodye in Chryste, and euery man among our selues, one ano- 1. Cor.
thers members. ✠ * Seynge that 12. b
we haue diuers giftes accordynge to Eph. 4
the grace that is geuen vnto vs: if any 1. Cor.
man haue the gifte of * prophecie let 12. a
him haue it, ẏ he be agreyng vnto the 1. Pe. 4
fayth. * Let hym that hath an office, wayt on his office. Let hym that teacheth, take hede to his doctrine. Lette him that exhorteth, geue attendance to his exhortatiō. If any man geue, let hym doo it with singlenes. Let hym that ruleth, doo it with diligence. If any man shewe mercy, let hym doo it with cherefulnes. Let loue be without dissimulation. Hate that whiche is euyll and cleaue vnto that which

is-

1.pe.2.d is good. Be kynde one to an other,
Ec.31.c with brotherly loue. * In geuyng ho
nor, go one before an other. * Be not
not slouthfull in the busynes whiche
ye haue in hand. Be feruēt in ✠ spirit
Apply youre selues to the tyme. Re-
joyce in hope. Be pacient in tribula-
tion. Continue in prayer. Distribute
vnto the necessitie of the saintes: * be
Heb.13.a redy to harbour. * Blesse them which
*mat.5.g persecute you: blesse (I saye) & curse
not. Be mery with them that are me
ry. Wepe also with theim that wepe.
Be of like affection one towardes an
other. Be not hye mynded: but make
your selues equall to them: of the lo-
wer sort. ✠ ✠ Be not wyse in youre
owne opinions. Recompence to no
D manne euyll for euyll. Prouide afore
hande thynges honest (not onely be-
fore God, but also (in the syghte of
all menne. If it be possible, (as mu-
che as is in you) lyue peaceably
with all menne. Dearely beloued, a-
uenge not youre selues, but rather
Deute. gene place vnto wrath. For it is writ
32.d ten: * Wengeaunce is myne, I wyll
reward, sayeth the Lorde. There-
fore, yf thyne ennemye hunger, feede
hym: yf he thyrst, geue hym drinke.
For in so dooynge thou shalte heape
coales of fyre on his heade. Bee not
ouercome of euyll, but ouercome e-
uyll, with goodnesse. ✠

¶ The xiii. Chapter.

A LEt euery soule submitte him
selfe vnto the authorytie of
the hygher powers. For *
Sap.6.a ther is no power but of god.
Joh.3.b The powers that be, are ordeyned of
8.17.c God. Who soeuer therefore resysteth
power, resysteth the ordynaunce of
God. But they that resiste, shall re-
ceaue to them selfe damnation. For
rulers are not fearefull to them that
doo good, but to them that doo euyll.
Wylte thou bee wythoute feare of
the power? Doo well than: and so
shalte thou bee praysed of the same.
B For he is the minister of God, for thy
wealthe. But and yf thou doo that
wyche is euyll, then feare: for he
beareth not the swearde for nought:
for he is the minister of God, to take
vengeaunce of hym that dooth euyll.
Wherefore ye muste needes obey, not
onely for feare of vengeaunce: but al-
so because of conscience. And euen
for this cause paye ye tribute. For
they are Goddes mynisters, seruyng mat.17.c
for the same purpose. ✠ Geue to eue- and.22.b
rye man therfore his duetie, * tribute C
to whome tribute belongeth: custome
to whome custome is due: feare, to
whome feare belongeth: honoure, to
whome honoure pertayneth. ✠ Owe
nothynge to any man: but this, that
you loue one another. For he that lo-
ueth an other, hath fulfilled the lawe. Exo.20c
For these commaundementes. Thou Deu.5.a
shalt not commytte aduoutrie: Thou Mat.5.b
shalte not kyl: Thou shalt not steale: Lu.18.b
Thou shalt not beare false wytnesse: * Leuiti.
Thou shalte not luste, and so foorth, 19.b.
(yf there be any other commaunde- mat.21.b
ment) it is all comprehended in thys mar.12.c
saying, Namely: * Loue thy neigh- Gal.5.b
bour as thy selfe. Loue hurteth not Jam.2.b
his neighbour. Therfore is loue ✠ ful
fylyng of the lawe. ✠ ✠ This also,
we knowe the season howe that it is
tyme that we shoulde nowe awake
out of slepe. For nowe is our salua-
tion nerer than whan we beleeued.
The nyght is passed, the day is come
nye. Lette vs therfore caste away the
deedes of darknesse, and lette vs put Lu.21.f
on the armour of light. Let vs walk Eccl.31c
honestly, as it were in the day light: and.37.b
* not in eatynge and drynkynge, ney-
ther in chambryng and wantonnes,
neyther in stryfe and enuiynge: but
put ye on the Lord Jesus Christ. ✠
And make not prouision for the fleth
to fulfyll the lustes of it.

¶ The. xiiii. Chapter.

A HIm that ys weake in the
faythe, receyue: not in dys-
putynge and troublynge hys
conscyence. One beleeueth,
that he maye eate all thynge: An o-
ther wyche is weake, eateth herbes.

Let not him that eateth, despise hym
Ro.12.a that eateth not. And lette not hym
Jaco.5 b that eateth not, • iudge hym that eateth. For God hath receyued hym.
What arte thou that iudgest another mans seruaunt whether he stande or fall, that pertayneth vnto his owne master: yea he shalbe holden vp, that he maye stande. For God is able to make hym stande. This man putteth difference betwene day and day. Another man counteth all dayes a lyke. Let euery mans mynde satisfie hym selfe. He that obserueth the day, doeth it vnto the Lorde. And he that doeth not obserue the daye, doeth it for the Lorde also. He that eateth, doeth it to please the Lorde, for he geueth God thankes. And he that eateth not, eateth not to please the Lorde withall, and geueth God thankes. For none of vs lyueth for hym selfe, and no man dyeth for hym selfe. For yf we lyue, we lyue vnto the Lorde. And yf we dye, we dye vnto the Lorde. Whether we lyue therfore, or dye we are the Lordes. For Christe therefore dyed, and rose agayne, and reuyued, that he
Act.2. f might be • Lorde of deade and quicke.
Phi.2. b But whye doest thou then iudge thy brother? Eyther why doest thou despise thi brother? We shalbe al brought
C before the iudgement seate of Christ.
Esa.65 e For it is written: as truelye as I
Phi.2. b lyue sayeth the Lorde: • all knees shal bowe to me, and all tonges shal geue prayse to God. Soo shall euerye one of vs geue accountes of hymselfe to god. Lette vs not therefore iudge one another anye more. But iudge this rather, that no manne put a stumbling blocke, or an occasion to fal in his brothers waye. For I I knowe, and am full certified by the Lord Iesus, that ther is nothing common of it selfe: but vnto him that iudgeth it to be common: to him is it common.
mat.15 b If thy brother bee grieued wyth thy
Act 10 b meate, nowe walkest thou not chari-
1 Ti.4. a tablye. Destroye not him wyth thy
Mar.7 d meat, for whom Christe dyed. Cause not your treasure to be euyll spoken
of. For the kyngedome of god is not meate and drinke: and righteousnes, and peace and ioye in the holye ghost. For he that in these thynges serueth Christ, pleaseth God, and is cõmended of all menne. Let vs therfore folowe these thynges whiche make for peace, and thynges wherewyth one maye edifye another. Destroye not the woorke of god for a little meates sake. • All thynges are pure: but it is
Tit.1. euil for that man, which eateth with hurte of conscience. It is good nether to eate flesshe, neyther to drinke wine, neyther any thynge, whereby thy brother stombleth, eyther fayleth, or is made weake. Hast thou fayth? haue it wyth thy selfe before god. Happye is he, that condemneth not hymselfe, in the thyng whiche he alloweth. For he that maketh conscience is damned yf hee eate: because hee eateth not of faythe. For whatsoeuer is not of fayth, that same is synne. F.

¶ The .xv. Chapter.

WE which are stronge ought
A to beare the frayletie of
gala.6. theym, whyche are weake, and not to stande in oure owne conceytes. Lette euerye manne please his neyghboure vnto hys wealthe and edifyinge. For Christe pleased not him selfe: but as it is writ
ten. • The rebukes of theym whyche rebuked thee, fell on mee. • Whatsoeuer thynges are wrytten afore time, they are wrytten for our learnynge, that wee thrẽughe patience and comforte of the Scryptures, might haue hope. The god of patience and consolation, graunt you, to be lyke minded one towardes an other, after the ensaumple of Christe Jesus: • that yee
B all agreynge together maye wyth one mouth prayse god, the father of oure Lorde Jesus Christe. Wherefore, receaue ye one another, as Christ receaued vs to the prayse of god. And thys I saye, that Jesus Christ was a minister of the cyrcumcysyon for the trueth of god to confyrme the promyses made vnto the fathers, • that
Psa.69 • Ro.15
Le.19.d
Deu.20
the

Deu.xx.f ¶ Gentiles might prayse God for his
2.Re.22 mercye, as it is written. * For thys
Psa.18 g cause I wyll prayse thee amonge the
gentils, and sing vnto thy name. And
Deu. 32.f again he saith: Reioyce ye gentils &
Psalm. his people. And agayne, * prayse the
117.a Lorde all ye Gentiles, and laude him
C all ye nations togyther. And agayne
Esa.11 a Esay saith, There shall be the roote
of Jesse, and he that shall rise to raign
ouer the gentiles: in hym shal the gen
tiles trust. The god of hope fyll you
with all ioye and peace, in beleuynge
that ye may be riche in hope, throwe
the power of the holy ghost. ¶ I my
selfe am full certified of you (my bre
thren) that ye also are full of goodnes, and fyled with all knowledge, willyng to exhort one an other. Neuertheless (brethren) I haue some
what more boldly written vnto you, partly to put you in remẽbrance, thorowe the grace that is gyuen me of God, that I should be the minister of
D Jesu Christ, amonge the Gentiles, and sholde minister the gospel of god, that the offeryng of the gentils might be acceptable, and sanctified by the ho ly ghost. I haue therfore, whereof I may reioyce, throwe Christe Jesu, in those thynges which pertayne to god. For I dare not speake of any of those thynges, whyche Christe hathe not wrought by me, to make the Gentils obedient, with worde and deede, in mightye signes and wonders, by the power of the spirite of God: so that
E from Hierusalem, & the coastes round about vnto Illiricum, I haue filled all countreyes wyth the Gospelle of Christ. So haue I enforced my self to preache the Gospelle, not where
Esa.52 d Christ was named, leaste I shoulde
and.65.a haue buylt on an other mans founda
Ro.10.a tion: but as it is writen: * To whom he was not spoken of, they shall see: and they that heard not, shall vnderstande. For this cause haue I bene oft lette (and am lette as yet) that I coulde not come vnto you: but nowe, seeyng that I haue no more to doo in these countreyes, and also haue bene desyrous manye yeares to come vnto you, whensoeuer I take my iourney vnto Spayne, I wyll come to you. For I trust to see you in my iorney, and to be brought on my way thither werde by you, after that I haue somwhat enioyed youre acquayntaunce. Nowe goe I vnto Hierusalem, and acts.11 d
* mynister vnto the sayncte. For it and.24.d
hath pleased them of Macedonia and 1.co.16 a
Achaia, to make a certaine distributi- 2.co.8.a
on vpon the poore sainctes, which are and.9.a
at Jerusalem. It hath pleased theim F
verye, and theyr detters are they. For if the Gentiles bee made partakers of their spirituall thynges, their dutie is to mynister vnto them in bodily thynges. When I haue performed this, and haue brought them this fruite sealed, I will come backe againe by you into Spayn. I am sure that when I come vnto you, I shall come with aboundaunce of the blessyng of the gospel of Christ. ¶ I beseche you bretherne for our Lord Jesus Christes sake, and for the loue of the spirite, that ye healpe me in my busynesse with your prayers to God G
for me, that I may be deliuered from them, whiche beleue not in Jewrye: and that thys my seruice, whyche I haue to doo at Hierusalem maye bee accepted of the sainctes, that I maye come vnto you with ioye, by the will of God, and may wyth you be refreshed. The God * of peace bee wyth 1.co.14.f
you all. Amen. ¶

The.xvi.Chapter. A

I Commende vnto you Phebe our syster (whiche is a minister of the Congregation of Cenchrea) that ye receyue her in Chryste, as it becommeth sayncte, and that ye assist her in what so euer busynesse shee needeth of your ayde. acts.18 a
For she hathe succoured manye, and 2.ii.4.d
myne owne self also. Greete Priscа & Aquila, * my healpers in Chryste Jesu, whyche haue for my lyfe layed downe theyr owne neckes. Vnto whome not I onelye gene thankes,

but also al the Congregations of the Gentiles. Lykewyse, greete the congregation that is in their house. Salute my well beeloued Ephenetes, whyche is the fyrst fruite of Achaia in Chriſte. Greete Marye, whyche
B bestowed muche labour on vs. Salute Andronicus and Junia my cousyns, and pryſoners with me also: which are well taken among the Apostles, and were in Chriſte before me. Greete Amplias my beloued in the Lorde. Salute Urban our healper in Chriſte, and Stachys my beloued. Salute Appelles approued in Chriſte. Salute theim whyche are of Ariſtobolus houſeholde. Salute Herodion my kynſman. Grete them that be of the houſeholde of Narciſſus, whyche are in the Lorde. Salute Triphena and Triphoſa, whi-
C che laboure in the Lord. Salute the beeloued Perſis, whyche laboured muche in the Lorde. Salute Rufus choſen in the Lorde, and hys mother and myne. Greete Aſyncritus, Phulegon, Hermon, Patrobas, Mercirius, and the bretherne, whyche are wyth them. Salute Philogus and Julia, Nereus and his ſyſter, and Olympha, and all the ſayntes which are wyth theym. Salute one ano-
2 Cor. 13 c ther with an holy kyſſe. The Con-
Coll. 2. b gregations of Chriſte ſalute you.
Eph. 5. b ✠ I beſeeche you brethren, marke theym whyche cauſe diuyſyon, and gyue occaſyons of euyll contrary to the doctryne, whyche ye haue learned, and auoyde theym. For they
Phil. 3. d that are ſuche, ſerue not the Lorde Jeſus Chriſte, * but theyr owne belyes, and with ſwete and flatteryng wordes, deceyue the heartes of the innocentes. For youre obedience is gone abroade vnto all menne. I am
D gladde therefore no doubte, of you. But yet I woulde haue you wyſe vnto that whyche is good, and to be innocente as concernynge euyll. The God of peace ſhall treade Sathan vnder youre feete ſhortly. The grace of oure Lorde Jeſu Chriſt be with you. Timatheus, my workes
felowe, and Lucius, and Jaſon, and Soſipater my kynſemen ſalute you: I Tertius ſalute you, whych wrote thys Epiſtle in the Lorde. * Gaius myne hoſte, and the hoſte of all the Congregatiō, ſaluteth you. Eraſtus Act. 19. c
ỹ treſorer of ỹ citie ſaluteth you. And Quartus, a brother ſaluteth you. The grace of our Lord Jeſu Chriſt bee with you all. Amen. ✠ To hym that is of power, to ſtabliſhe you, accordynge to my Goſpelle, and preachynge of Jeſus Chriſte, in vtterynge of the myſterye whyche was kepte ſecrete, ſence the worlde begaune, but nowe is opened by the Scriptures of the Prophetes, at the commaundement of the euerlaſtynge God to ſtere vp obediēce vnto the faythe, publiſhed among all nations: To the ſame God, whyche alone is wyſe, bee (honoure and prayſe) thorowe Jeſus Chriſte, for euer Amen.

¶ This Epiſtle was ſent to the Romaynes from Corinthum by Phebe, ſhe that was mynyſter vnto the congregation at Cenchrea.

¶ The firſt epiſtle of ſaint Paule the Apoſtle to the Corinthians.

¶ The fyrſt Chapter.

Paule called an Apoſtle of Jeſus Chriſte, thorowghe the wyll of God, & brother Soſthenes. Vnto the congregation of God, which is at Corinthum, to thē yt are ſanc-

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sanctifyed by Christ Jesu called saintes with all that calle on the name of oure Lorde Jesus Christ in euerye place, eyther of theyrs, or of oures.

Rom. 1 a Gal. 1. a

* Grace be vnto you, and peace from God oure father, and frome the Lord Jesus Christe. * I thanke my God alwayes on your behalfe, for the grace of God, whiche is geuen you by Jesus Christ, that in all thynges ye are made ryche by hym, in all vtterance and in all knowledge, by the which thynges the testymonye of Jesus Christ was confyrmed in you, so that ye are behynde in no gyfte, waityng for the appearyng of oure Lorde Jesus Christ, which shall also strength you vnto the ende, that ye maye bee blameless in the daye (of the comyng) of our Lord Jesus Christ. B

Ps. 23 c 1. Corin. 10. c

* God is faythfull, by whome ye are called vnto the felowshypye of hys sonne Jesus Christe oure Lorde. I beseeche you brethren, by the name of oure Lorde Jesus Christe, that ye all speake one thynge, and that there be no dissencion among you: but that ye maye bee a whole bodye: of one mynde, and of one meanyng. For it is shewed vnto me (my brethren) of you, by them whyche are of the house of Cloe, that there is stryfe amonge you. I speake of the same, that euery one of you sayeth. I holde of Paule: I holde of * Appollo: I hold of Cephas: I holde of Christ. Is Christ deuyded? Was Paule crucified for you? eyther were ye baptysed in the name of Paule? I thanke God, that I baptysed none of you, but Chrysp̃us and Gayus, leaste anye shoulde saye, that I hadde baptysed in myne owne name. I baptised also the house of Stephana. Furthermore know I not whether I baptised any mā (of you) or no. For Christ sente me not to baptyse, but to preach the Gospell, not wyth wysedome of woordes least the crosse of Chryste shoulde haue bene made of none effect. For the preachynge of the crosse, is to them that perysshe, foolyshenesse: but vnto vs whych are saued * it is the

Act. 18 d 1 Cor. 3 a and. 16. c C

power of God. For it is written: * I wyll destroye the wysedome of the wyse, and wyll caste awaye the vnderstandyng of the prudent. Wher is the wyse? * Where is the Scrybe? wher is the disputer of thys worlde? Hath not God made the wysedome of this worlde foolyshenes? For after that the worlde throughe wysedome knewe not God, in the wysedome of God, it pleased God throughe foolyshenesse of preachynge, to saue them that beleue. For * the Jewes require a sygne, and the greekes seke after wysedome. But we preache Chryste crucified, vnto the Jewes an occasion of fallynge, and vnto the greekes foolyshenesse: but vnto them that are called bothe of the Jewes and greekes, we preache Chryste the power of God: and the wysedome of god. For the foolyshnes of god, is wyser then menne: and the weakenesse of god is stronger then menne. Brethrē, ye see youre callynge, howe that not manye wise menne after the flesshe, not manye myghtye, not manye of hye degree, are called: But god hath chosen the folysh thynges, of the worlde, to confounde the wyse. And god hath chosen the weake thynges, of the worlde, to confounde thynges, whyche are myghtye. And vile thynges of the worlde, and thynges whyche are despysed, hath god chosen, yea, and thynges of noo reputation, for to bryng to noughte thynges of reputation, that no flesshe shoulde reioyce in hys presence. And of hym are ye, in Chryst Jesu, whyche of god is made vnto vs, wisedom, and righteousnes, and sanctifyinge, and redemption. That accordynge as it is wrytten: he whyche reioyseth, shoulde reioyce in the Lorde.

D

mat. 18 d Lu. 11. d Joh. 6. d

The. ii. Chapter.

AND I brethren (when I came to you) camme not in glorioustnesse of wordes, or of wisedome, shewing vnto you the testimonie of God: Neither shewed I myselfe that I knewe any thing among you, saue Jesus Christ

A. b. crucen

euē the same that was crucified. And
I was among you in weakenes, and
in feare, and in much trembling. And
my wordes and my preching was not
with enticyng wordes of mans wis-
dome: but in shewing of the spirite &
of power, that your faith shoulde not
B stand in the wisedom of men, but in ỹ
power of God. We speake of wisdom
among them that are perfecte: not the
wisedome of this worlde, neither of
the rulers of this world (which go to
nought) but we speake the wisedome
of God, which is secrete, & lieth hyd,
Act.13 D which god ordeined before the world,
vnto our glory: which wisdom * none
of the rulers of this worlde knewe.
For had they hadde knowledge, they
wold not haue crucified the Lord of
Esa.64 a glory. But (as it is writtē) * The eie
hath not seene, and the eare hath not
heard, neither haue entred into ỹ hart
Rom.8 a of man, the thynges which God hath
prepared for them that loue him. But
God hath opened thē vnto vs by his
spirite. For * the spirite searcheth all
things, yea the bottom of gods secre-
tes. For what man knoweth the thin
ges of a man: saue the spirite of man
whiche is within hym? Euen so the
thynges of God knoweth no man,
but the spirite of God. And we haue
not receiued the spirite of the world:
but the spirite which cometh of God
D for to know the thyngs that ar geuen
to vs of God: which things also we
speake (not with wordes that mans
wisedom teacheth, but with wordes
which the holy ghost doth teach) ma-
king spirituall comparisons of spiri-
tuall thyngs. The naturall man per-
ceaueth not the things that belong to
the spirite of God. For they are but
foolyshnesse vnto hym. Neyther can
he perceiue them, because they are spi
rituallye examyned. But he that is
spirituall, discusseth all thynges: yet
he hym selfe is iudged of no manne.
Esa.40.c * For who hath knowen the mynde
Ro.11.e of the Lorde, eyther who shall in-
structe hym? But we vnderstande
the mynde of Christ.

And I could not speake (vn-
to you brethren) as vnto spi- A
rituall: but as vnto carnall,
euen as vnto babes in Christe. * I Heb.5.
gaue you mylke to drynke, and not
meate. For ye thē were not strong ne
ther ar ye as yet. For ye ar yet carnal
As long verily as ther is among you
enuying, and stryfe, and sectes: Are
ye not carnall, and walke after the
maner of men? For while one saith,
I holde of Paule, and an other: I am Act.18 B
of Apollo, are ye not carnall? What 1.cor.1.B
is Paule? What thynge is Apollo?
onely ministers are they by whom ye
beleued, euen as the Lorde gaue eue-
ry man grace. I haue planted, Apol-
lo watred: but god gaue the increace.
So then, neyther is he that planteth
any thynge, neyther he that watreth
but God that geueth the encreace. He
that planteth, and he that watereth,
are one. Euery man yet shall receaue
his reward, accordyng to his labor. Eph.2.D
For we are Goddes labourers, ye C
are Goddes husbandry, * ye are god-
des buyldynge: Accordynge to the
grace of god geuen vnto me as a wise
buylder haue I layde the foundati-
on. And an other buylte thereon.
But lette euery man take hede, how
he buyldeth vpon. For an other foū-
dation can no man lay, then it that is Mat.16 c
layde, * whiche is Jesus Christe. If
any man buylde on this foundation,
golde, siluer, precious stones, tymber,
haie or stubble: euery mannes worke
shall appere. For the day shal declare
which shalbe shewed in fire. And the
fire shall try euery mans worke what
it is. If any mans worke that he hath
built vpon, byde, he shall receaue a re-
warde. If anye mans worke burne,
he shall suffre losse, but he shalbe safe
himselfe: neuertheless, yet as it were 1.cor.6.b
thorowe fyre. ✠ * Know ye not, that
ye ar the temple of god, and how that
the spirite of God dwelleth in you?
If any man defyle the temple of god,
hym shall God destroy. For the tem-
ple of god is holye, whiche temple ye
are. Let no man deceaue hymselfe. If
any man seme wise to himself among
you

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you, lette hym become a foole in this
worlde, that he may be wyse. For the
wisedom of this worlde is foolishnes
Job. 5. d with god. For it is writen: he com-
passeth the wyse in their craftinesse.
Psalm. 94. b And again. God knoweth ỹ thoughtes of the wise, that they bee vayne.
Therfore let no man reioyce in men.
For all thinges are yours, whether it
be Paule, either Apollo, either Cephas: whether it be the worlde, eyther
lyfe, eyther deathe: whether they bee
present thynges, or thynges to come:
al are yours, and ye are Christes, and
Christ is gods. ¶

¶ The. iiii. Chapter.

A MEt a man this wise esteme
vs, euen as the mynisters of
Christ, and stewardes of the
Deuter. 29. d secretes of God. Furthermore it is required of the stewardes,
that a man be founde faithfull. With
me it is but a very smalle thyng that
I shoulde be iudged of you, eyther of
mannes iudgement. No I iudge not
of myne owne selfe. For I knowe
nought by my self: yet am I not therby iustified. It is the Lord that iudgeth me. Therfore iudge nothing before the tyme, vntill the Lorde come,
which will lighten thynges that are
hid in darknes, and open the counsailes of the hertes. And then shal euery man haue prayse of God. ¶ These
B thinges (brethren) I haue for an ensample, described in myne owne person, and in Apollos, for youre sakes,
that ye migh' learn by vs, that no mã
count of hym self beyond that, which
is aboue written: that one swelle not
agaynst an other for any mans cause.
For who preferreth the? What hast
Jam. 1. a thou, that thou hast not receiued? If
thou haue receaued it, why reioycest
thou, as though thou haddest not receiued it? Nowe ye are full: nowe ye
are made ryche: ye raigne as kynges
without vs: and I would to God, ye
dydde reigne, that we myght raigne
with you. For me thinketh, that god
hath set forth vs (which are the laste
Ps. 64. d Apostles) as it wer men appointed
Rom. 8. k to death. For we are a gasyng stocke
vnto the worlde, & to the angels, & to
men. We are fooles for Christes sake
but ye are wise thorowe Christe. We
are weake, but ye are stronge. Ye are
honorable, but we are despised. Euen
vnto this time we honger and thirst,
and are naked, and are buffetted with
fystes, and haue no certain dwellyng
place, and labor, * worcking with our act. 20. g
owne handes. We are reuiled, and yet 1. Thess.
we blesse. We are persecuted, and suf- 2. e
fer it. We are cuyll spoken of, and we 2. tes. 3. d
praye. We are made as it were the filthynesse of the worlde, the of scouryng of all thynges, euen vnto thys
daye. I wryte not these thynges, to
shame you: but as my beloued sonnes
I warne you. For thoughe ye haue
ten thousand instructours in Christ:
yet haue ye not many fathers. In
Christe Iesu, haue I begotten you,
D thorough the Gospell. Wherfore I desyre you to folowe me, (as I followe
Christ.) For this cause haue I sente
vnto you Timotheus, whyche is my
deare sonne, and faithfull in the lord,
which shall put you in remembrance
of my wayes, that I haue in Christ,
euen as I teache euery where in all
congregations. Some swell, as though
I woulde come no more at you. But
I will come to you shortly * yf God
wyll: and wyll know, not the wor- acts. 18. c
des of them whiche swell, but the po- Hebr. 6. a
wer: for the kyngedome of God is
not in wordes, but in power. What
wyll ye? Shall I comme vnto you
wyth a rodde, or elles in loue, and in
the spirite of softnesse?

¶ The. v. Chapter.

A
IT here goth a common saying, ỹ
there is fornicatiõ amõg you
& such fornication, as is not
named among the gentiles: Leuitic.
ỹ one should haue his fathers wife. 18. d
And ye swell, & haue not rather sorowed: that he which had don this dede,
might be put from amõg you. For I
verily as absent in body, but present in
spirite, haue determined all ready (as
though I wer present cõcerning hym
that

that hath done this dede, in the name of our Lorde Jesu Christ, when yee are gathered together, and my spirite wyth you, wyth the power of the Lorde Jesus Christ * to delyuer hym vnto Satan, for the destruction of the flesshe, that the spirite may be saued in
mat.28 c the day of the Lord Jesus. Youre reioysynge is not good: knowe ye not, that a litle leuen sowreth the whole lumpe of dowe. Pourge therfore the olde leuen that ye may be newe dow, as ye are swete breade. For Christe our Passeouer is offered vppe for vs.
Therefore, let vs kepe holye day, not wyth olde leuen, nether wyth the Leuen of maliciousnes and wyckednes:
B but wyth the swete breade of purenes and trueth. ✠ I wrote vnto you a pistle, that he should not company wyth fornicatours of thys world eyther of the couetous, or extorcioners, eyther they ydolaters: for then muste yee nedes haue gone out of the world. But nowe I dyd wryte vnto you, * that ye company not together, yf any that is called a brother, be a fornicatour, or
2 Tes.3b couetous, or a worshipper of images, eyther a rayler, eyther a dronkearde, or an extorcioner: wyth him that is suche, see that ye eate not. For what haue I to do, to iudge them which ar wythoute. Doo ye not Judge them that are wythin? Theym that are wythout, God iudgeth. * Put away
deu.13.b the euell from amonge you.

The.vi. Chapter.

A Darre one of you hauinge busynes wyth another, goe to lawe vnder the wycked, and not rather vnder the saintes.
* Do ye not knowe, that the sainctes shall iudge the worlde. If the world
mat.12 d shalbe iudged by you: are ye not good
and.19.d ynough to iudge smale trifles? know ye not howe that wee shall iudge the Angels? howe much more maye we iudge thynges that pertayne to the lyfe? If yee haue iudgementes of worldelye matters, take them which are despysed in the congregation, and
B make them iudges. This I saye to yourshame. Is there vtterly not one wise man among you? What not one at all, that cane iudge betwene brother and brother, but one brother goeth to lawe with another: and that vnder the vnbeleuers? Nowe therfore ther is vtterlye a faulte amonge you, because ye go to lawe one with another.
Whye rather suffer yee not wronge? why rather suffre ye not youre selues to haue harme? naye, yee youre selues do wrong, and robbe, and that the brethren. Do ye not knowe, howe that the vnrighteous shall not inherite the kingdome of God? Be not deceaued. For * nether fornicatours, neyther worshippers of ymages, neyther
Gal. aduoutrers, neyther weakelinges, ne
Eph. ther abusers of them selues wyth mankynde, neyther theues, neyther couetous, neyther dronkardes, neyther cursed speakers, neyther pilers, shall inherite the kingedome of God. And suche were some of you, but yee are washed: but ye are sanctifyed: but yee are iustifyed by the name of the Lord Jesus, and by the spirite of our God.
C I may do all thynges: but all thinges are not profitable. I may do all thyn- Ecc.1
ges: but I wyll be brought vnder no 1 Cor.1
mans power. Meates are ordayned for the bellye, and the belly for meats: but God shall destroye bothe it and them. Lette not the bodye be applyed vnto fornication, but vnto the Lorde, and the Lorde vnto the bodye. God hath rayled vp the Lorde, and shall rayse vs by hys power. ✠ * Ether knowe yee not, that youre bodies are
D the members of Christ? shal I nowe 1 Cor.
take the members of Christe, and make them the membres of an harlote? God forbyd. Do ye not knowe, that he which coupleth hymselfe wyth an harlotte, is become one bodye? * For two (saith he) shalbe one flesshe. But he that is ioyned vnto ✠ Lorde is one
Gen.2. spyrite. Flie fornicatiō. Euerye sinne
mat.19 that a mā dothe, is without the body.
mar.10 But he that is a fornicatour, synneth
Eph.5. against his owne body. Ether knowe ye not, how ✠ your bodies are the temple of the holye ghoste, which dwelleth in you, whom ye haue of God,

and

and howe that ye are not your owne: For ye are dearely bought. Therfore glorifye god in youre bodyes and in your spirites, which are goddes. ✠

The. vii. Chapter.

A AS concerninge the thynges wherof ye wrote vnto me: ✠ it is good for a manne, not to touche a woman. Neuertheles, to auoyde whordõe let euery man haue his wyfe: and let euery woman haue her husbande. Let the husbande geue vnto the wife due benevolence. Like wise also the wife vnto her husband. The wyfe hath not power of her own body: but the husband. And like wise the husband hath not power of Leuit.6.d and.8,a his owne bodye: but the wife. • With drawe not your selues one from an- Ioel,2,d other, excepte it be with consente for a tyme, for to geue your selues to fastyng and prayer. And afterwarde come together again, lest Satan tempt you for your inconueniencye. Thys

B I say of fauour, and not of commaundement For I woulde that all men were as my selfe am: but euerye man hath his proper gifte of God, one after this maner, another after that. I saye vnto them that be vnmaryed & widdowes: it is good for them, if thei 1,Tim 5 abyde euen as I do. But and • yf thei cannot abstayne, let them marye. For it is better to mary, thẽ to burne. Vnto the maryed commaunde, not I, but Mat,5 e the Lorde: • Let not the wife be sepa- and,19,a rated from the husbande. If she seperate her selfe, let her remaine vnmaried, or be reconciled vnto her husband agayne. And let not the husband put awaye hys wyfe from hym. To the remnaunt speake I, not the Lord. If any brother haue a wife that beleueth not, yf she be contente to dwell wyth hym, let him not put her awaye. And the woman whiche hath to her husbande an infidell, & consent to dwell with her, let her not put him awaye.

C For the vnbeleuyng husband is sanctyfied by the wife, & the vnbeleuinge wife is sanctified bi the husband. Or els were your children vncleane: but nowe are they holye. But and yf the vnbeleuyng depart, let him depart. A brother or a sister is not in subiection to suche. But God hath called vs in peace. For howe knowest thou (O woman) whether thou shalt saue thy husband or no? Either howe knowest ỹ (O man) whether thou shalte saue thy wyfe or no? but euẽ as God as God hath distributed to euery mã. • As the Lorde hath called euery mã, Ephe,4 a so let him walke: and so ordeyne I in all congregations. If any man be called being circũcised, let him not adde vncircumcision. If any be called vncircumcised, let him not be circumcysed. Circumcision is nothyng, & vncircumcision is nothing: but the kepynge of the commaundementes of God. ✠ Let euerye man abyde in the same callyng, wherin he was called. • Art thou called a seruaunt? care not 1,Tim,6 D for it. Neuertheles if thou mayst be free, vse it rather. For he that is called in the Lorde, being a seruaunt, is the Lordes freman. Likewise he that is called being free, is Christes seruaũt Ye are dearely ought, be not ye the seruauntes of men. Brethrẽ, let euery man wherein he is called, therein abyde with God. ✠ As concernynge virgins, I haue no commaundement of the Lorde: yet geue I counsell, as one that hath obtayned mercye of the Lorde to be faythfull. I suppose ther fore that it is good for the present necessitie. For it is good for a man so to be. Arte thou bounde vnto a wyfe? seke not to be loosed. Art thou loosed from a wyfe, seke not a wyfe. But & yf thou marye a wyfe, thou hast not sinned. Likewise yf a virgin marry, she hath not synned. Neuertheles such shall haue trouble in their flesh: but I fauoure you. This say I bre- Psa,90 a thren: the time is shorte. It remay- 2,Pe,3 b neth, ỹ they which haue wiues, be as though they had none: & they ỹ wept be as though they wept not: and they that reioyce, be as though they reioyced not: & they that bye, be as though they posses not: & they that vse thys world, be as though they vsed it not. For • the fashion of this world goeth

away

alwaye, * I wolde haue you wythoute care. He that is vnmarryed, careth for the thinges that belonge to the Lord, how he may please the lord. But he that hath maryed a wyfe. careth for the thynges that are of the worlde, how he may please his wife. There is difference betwene a virgin and a wyfe. The syngle woman careth for the thynges that are of the Lord, that she may be holy both in body and also in spirite: Againe: she that is maryed, careth for the thyngs that pertayne to the world, howe she may please her husbande. This speake I for your profite, not to tangle you in a snare: but that ye folowe it which is honest and comelye, and that ye maye cleaue vnto the Lorde without separation. If anye man thinke that it is vncomlye for his virgin, yf she passe the tyme of mariage, and if so nede require, let him do what he lysteth, hee synneth not: lette them bee coupled in mariage. Neuertheless, he that purposeth surely in his heart, hauing no nede: but hath power ower his owne will: and hath so decreed in his heart, that he will kepe his virgin, doth wel So then, he that ioyneth his virgyn Ro.7.a. in mariage, doeth well. But he ẏ ioyneth not his virgin in mariage doeth better, * The wife is bound to the mariage, as longe as her husband liueth If her husbande dye, she is at lybertie to mary with whom she will, onelye in the Lord. But she is happier, if she so abyde, after my iudgement. And I A think verely, ẏ I haue ẏ spirite of god. Acts.5.c

The.viij.Chapter.

AS touchinge thinges * offred vnto ymages we ar sure that we al haue knowledge. Knowledge maketh a man swel, but loue edifieth. If any manne thinke that hee knoweth any thynge, he knoweth nothing yet as he ought to knowe. But if any man loue god, the same is knowen of him. As concernyng the eating 1Cor.10.c of those things ẏ ar offred vnto idols, ¶ we ar sure ẏ the ymage is nothing in the world and that ther is none other god but one. And thogh there be ẏ are called Goddes, whether in heauen other in earth) as there be Goddes many and Lordes many) yet vnto vs is there but one God which is the father, of whom are al thynges, and we for him: and one Lorde Iesus Christ, by whome are all thynges, and we by him. But euery man hath not knowledge. * Some hauyng conscience because of the image vntill thys houre, eate as a thynge offred vnto ymages: and so theyr conscience beynge weake is defiled. But meate maketh vs not acceptable to God, Neyther if we eat are we the better. Neither yf we eate not, are we the worse. But take hede, lest by anye meanes thys lybertie of D yours be an occasion of fallyng to thē that are weake. For if some man see thee whyche haste knowledge, sit and eate of meate offred vnto images, shal not the conscience of hym whyche is weake boldened to eate those thinges which are offred to ymages. And so thoroghe thy knoweledge shall the weake brother perysshe, for whome Christ died. When ye sinne so against the brethren, and wounde theyr weake conscience, ye sinne against Christ. Wherefore * yf meat hurt my brother, I wyll neuer eate flesshe lest I offend my brother. Ro.14

The.ix.Chapter.

AM I not an Apostle? Am I not free? haue I not sene Iesus Christe our Lorde? Are ye not my worke in the Lorde? If I bee not an Apostle vnto other, yet am I vnto you. For the seale of myne Apostleship are ye in the Lorde. Myne aunswere to them that aske me is thys. Haue we not power to eate and to drynke? Haue wee not power to leade about a woman a syster, as wel as other Apostles, and as the brethē of the Lorde, and Cephas? Ether onlye I and Barnabas haue not power thys to do. Who goeth a warfare any tyme at his owne cost? who planteth a vineyarde, and eateth not of the fruite thereof? Or who fedeth a flocke, and eateth not of ẏ milke of ẏ flocke? Saye I these thynges after the ma-

ner

ner of men. Saieth not the lawe the
same also? For it is writtē in ỳ lawe of
Deu,25. Moses. * Thou shalt not moseil the
1Ti.5.c. mouth of the oxe that treadeth out the
corne. Doth god take thoght for oxē?
Saithe he it not all together for oure
sakes? For oure sakes no doute this
is writen: that he which eareth should
Ro.15, f care in hope, and that he which thre-
Gala.6 b sheth in hope, should be partaker of his
hope. * If we sowe vnto you spiri-
tuall things, is it a great thing if we
reape your bodily things? If other be
partakers of this power ouer you,
Act,20 g wherfore are not we rather? Neuer-
theles * we haue not vsed this po-
wer: but suffre all thynges leste we
should hinder the gospell of Christe.
Do ye not know, how ỳ they whiche
minister about holy things liue of the
sacrifice? They which wait of the tē-
C ple, are partakers of ỳ temple. Euen
mat.10 b so also did the Lord ordain: * that they
Act,10 g which preach the gospell, should liue
1Tes.2 e of ỳ gospel. * But I haue vsed none
2Tes.3 b of these thinges. Neuertheles I wrot
not these things, that it shoulde be so
done vnto me. For it were better for
me to die then that any man shoulde
take this reioisyng from me. For if I
preache the gospel, I haue nothing to
reioyce of. For necessitie is put vnto
me. But wo is it vnto me, if I preach
not the Gospell. If I doo it with a
good wil, I haue a reward. But if I
do it against my wil, an office is cōmit
ted vnto me. What is my reward thā?
Verely that when I preache the go-
spel, I make the gospel of Christ free,
that I misuse not myne auctorite in
the gospell. For though I be free frō
Act.16 a all men, yet haue I made my self ser-
Gala.2 a uant vnto all men, that I might win
D the mo. Vnto ỳ Iewes I becam as
a Iew, to wyn the Iewes. To them
that were vnder the lawe, was I
made as though I had ben vnder the
lawe, (whan I was not vnder the
law, to win them that were vnder ỳ
law. To thē that wer without law,
becam I as though I had ben with-
out law (whē I was not wout law,
as pertainyng to God, but vnder the
lawe of Christ) to winne them that
were without law. To the weake be
came I as weake, to win the weake.
I am all things * I fashioned my self
1Cor.10 to all men, to saue at ỳ least way som.
And this I doo for the gospels sake,
that I might haue my parte thereof.
& Perceyue ye not, howe that they
which run in a course, runne all, but
one receueth the reward? So runne,
that ye may obtayn. Euery man that
preueth masteries, absteineth from al
thinges. And they do it to obtaine * a
crowne that shal perish: but we to ob-
2Ti.4 b tain an * euerlasting crowne. I ther-
1Pe.5, b fore so runne, not as at an vncertaine
thing. So fight I, not as one ỳ bea-
teth the ayre: but I tame my bodye,
and bryng it into subiection, leste by
any means it come to passe, that whā
I preached to other, I my self should
be cast away. F

C The .x. Chapter. A

BRethren, I wold not that ye
should be ignorant, howe that
oure fathers were all vnder ỳ A
cloude, all passed through the Sea: &
were all baptised vnder Moses * in Exo 13 d
the cloude and * in the sea: and * dyd Exo 14 e
all eate of one spirituall meate, & * did Exo.16 e
all drinke of one maner of spirituall Ex.17.b
drinke. And they drank of that spiri- Nu.20 a
tuall rock that followed them * which mat,26,c
rock was Christ. & But in many of
theym had God no delite. For * they Nu.14 a
were ouerthrowen in the wildernes
C These are ensamples to vs, that we
should not lust after euil thynges, as
they lusted. And that ye should not be B
worshippers of images, as were som
of them, accordyng as it is writen:
Ex,32.d * The people sate downe to eate and
drinke, and rose vp to playe. Neither
let vs be defiled with fornicatiō, and
some of them were defyled with for-
nication, and fell in one daye. * xxiii. Nu.14 g
thousād. Nether let vs tempt Christe and,25,b
as some of them tempted, and were Nu.21 b
destroyed of * serpentes. Neyther
murmure ye as some of thē murmu-
red, and were destroyed of the destroi
er. All these thinges happened vnto
them for ensampies, but are writyten

for

to put vs in remembrance whom the
endes of the world are come vppon.
Wherfore let him that thinketh he stã
deth, take hede lest he fall. Ther hath
none other temptation take vpon, but
Nu.23.f such as followeth the nature of man.
1 Corin. But * God is faithfull, * which shal
1.b not suffer you to bee tempted aboue
1.Thess. your strength: but shall in the middes
5.d of the temptation make away, that ye
2 Pe.2.b may be able to bere it. ¶ Wherfore my
dere beloued, flee from worshyppyng
of images. I speake as vnto theym,
which haue discretion, iudge ye what
I say. Is not the cuppe of blessyng
which we blesse, partaking of ỳ blod
of Christ? Is not the breade whiche
D we breake, partaking of the body e of
Christ? because that we (though we
be many) yet are one bread & one bo-
dy, in asmuch as we all are partakers
of one bred (and of one cup. Beholde
Israell after the flesshe. Are not they
which eate of the sacrifice, partakers
1.Corin. of the temple? what? say I then * ỳ
8.a ỳ image is any thing? or that it whi-
E che is offred to images, is any thing?
Nay, but this I say: that the thinges
which the Gentils offer, they offer to
deuyls, and not to god. ✠ I wold not
that ye shoulde haue felowshyp with
the deuils. Ye can not drynke of the
cup of the Lord, and of the cup of the
deuils. Ye can not be the partakers of
the Lordes table, & of the table of de-
uils. Either do we prouoke the lord?
Are we stronger than he? I may doo
Ecc.37 d all things, but * all things are not ex-
pedient. I may do all things, but all
1.Corin. thynges edifie not. * Let no mã seke
13.b that which is his owne: but let euery
F man seke that which belongeth to an
other. What soeuer is sold in ỳ flesshe
Ps.24.a market, that eate, and aske no questiõ
for conscience sake. For * the earthe is
the Lordes, and all that therin is. If
any of them which beleue not, bydde
you to a feast, & ye be disposed to goe,
whatsoeuer is set before you, eate, as-
kyng no question for conscience sake:
But and if any manne say vnto you.
This is offred vnto images, eate not
of it for his sake that shewed it, & for
conscience sake. The erth is the Lor-
des, and al that therin is. Conscience
I saye, not thyne, * but of the other.
For why is my libertie, iudged of an
other mãs conscience? For * if I take
my part with thankes, why am I e-
uill spokẽ of for ỳ thing wherfore I
geue thankes. * Whether therfore ye
eate or drynke, or what so euer ye do,
do all to the praise of God. ✠ Se ỳ ye
geue none occasion of euill, neither to
the Iewes, nor yet to the Gentiles,
neither to the congregation of God:
euen as * I please all men in al thin-
ges, not seekyng myne owne profite,
but the profit of many, ỳ they might
bee saued.

G
1.Tim
4.a
Coll. 3
1.cor.9

¶ The.xi. Chapter.

A

BE ye followers of me, as I
am the folower of Christ. I
commend you brethren, that
ye remembre me in all thyn-
ges &, kepe the ordinances, euen as I
deliuered them to you. But I would
haue you to know, that Christ is the
head of euery man. And the man is ỳ
Gen.2
Eph.5
* womans head. And God is Chri-
stes head. Euery manne prayinge or
propheSyinge, hauyng any thyng on
B his head, shameth his heade. Euerye
woman that prayeth or propheSyeth
bare headed, dishonesteth her heade.
For that is euen al one, as if she wer
Deuter
22.a
shauẽ. If ỳ womã be not couered let
her also be shorne If it be shame for a
womã to be shorne or shauẽ, let her co
uer her head. A mã ought not to couer
his head, forasmuch as he is the image
Gen.1.
and glorie of God. But the woman
is the glory of the man. For * the mã
is not of the woman: but the woman
of the man. Nether was the mã crea-
ted for the womans sake: but the wo-
man for the mãs sake. For this cause
oughte the woman to haue power on
her head, for the angels sakes: Neuer
the lesse, neither is the man without
the woman, neither the woman with
out the man in the Lorde. For as the
woman is of the man, euen so is the
man, by the woman, but all of God.
Iudge in your selues, whether it be
comely that a woman pray vnto God
bare

bare hedded: Doth not nature it selfe teach you, that it is a shame for a mā, if he haue long heare & praise to a woman: if she haue long heare. For her heare is geuen her to couer her withal. If any man lust to stryue, we haue no such custome, nether the congregations of God. This I warne you of, and cōmende not, that ye come not together after a better maner, but after a worse. For first of all, when ye come together in the congregation, I D here that there is dissention amonge Mat. 18 you: & I partly beleue it. For * there must be sectes amonge you, that they which are perfect among you, myght be knowen. ✠ When ye come together therefore into one place, the Lordes supper can not be eaten. For euery man beginning afore to eate his owne supper. And one is hungry, & another is dronken. Haue ye not houses to eate and to drynke in? Despyse ye ỳ congregation of God, & shame them that haue not? what shall I say vnto you? shall I prayse you? In thys prayse I you not. ✠ That whiche I deliuered vnto you, I receaued of the Lorde. For the Lorde Jesus the E same night, in which he was betrayed, toke breade, and whan he had geuen thankes, he brake it, and sayde: * Take ye, and eate this is my body, Mat. 26 which is broken for you. Thys do ye Mar. 14 in the remembraunce of me. After the Luke. 22 same maner also he toke the cup, whē supper was don, saying: This cup is the new testamēt in my bloud. This doo as oft as ye drynke it in remembraunce of me. For as often as ye shal F eate this bread, & drinke this cup: * ye 1. Pet. 2 shall shewe the Lordes death * till he Actes 1b come. Wherfore, whosoeuer, shal eate of this breade, or drinke of the cup of the Lord vnworthely, shalbe gyltye of the body and bloude of the Lord. * 1. Co. 13 But let a mā examine him selfe, & so Eccle. 18 let him eate of the breade, and drinke of the cup. For he that eateth or drinketh vnworthely, eateth & drinketh his owne damnation, because he maketh no difference of the lordes body. For this cause manye are weake and sicke among you, & manye slepe. For if we had iudged ourselues, we shuld not haue bene iudged. But whē we are iudged of the lord, we are chastened, that we should not be dāpned w G the * world. Wherefore my brethren 1 Jhon 2 when ye come together to eate, tarye one for another. If any man honger let him eate at home, that ye come not together vnto condēnation. ✠ Other things wil I set in order, whē I cōe.

¶ The. xii. Chapter.

Oncerning spiritual thynges (brethren) I would not A haue you ignoraunte. ✠ Ye knowe that ye were gentils & went your waies vnto dōme ymages, euen as ye were led. Wherfore I declare vnto you, that * no man spea- Mar. 9 f kynge by the spryte of God, defyeth Jesus. Also no man can say that Jesus is the Lord, but by the holy ghost There are diuersities of gyftes, yet Ro. 12. a but one spryte. And there are differences of administrations, & yet but one Lord. And there are diuers maners of operations, and yet but one God, Ephe. 4b which worketh all in all. * The gifte of the spryte is geuen to euery man, to edifie withall. For to one is geuen thorow the spryte, the vtteraunce of wisedome. To another is geuen the vtteraunce of knowledge by the same spryte. To another is geuen faith by the same spryte. To another ỳ giftes of hearyng, by the same spryte. To another power to do miracles. To another to prophesie. To another iudgment to discerne spryte. To another B 1. Jhō. 4 diuers tonges. To another the interpretation of tounges: But these all worketh euē the selfe same spryte, dyuidynge to euery man a seuerall gift, euē as he wil. ✠ For as the body is Rom. 12 one, & hath many mēbres, & al ỳ mem Ephe. 4b bers of one body, thogh thei be many, yet ar but one body, euē so is Christ. For by one spryt are we al baptised to make on bodi, whether we be Jewes Esay. 55 or gentils, whether we be bond or fre and haue * al dronke of one spryt. For the body is not one member, but many. If the fote saye: I am not ỳ hand,

I am not of the bodye: is he therefore not of the bodye? And yf the eare saye: I am not the eye, I am not of the bodye: is he therefore not of the bodye? If all the bodye were an eye, where were then the eare? If all were hearyng: where were the smellyng? But
G now hath god set the members euery one seuerallye in the bodye as it hath pleased him. If they were al one member: wher were ỳ body? Now ar ther many mẽbers, yet but one body. And ỳe eie cannot say vnto ỳ hand I haue no nede of the. Agayn, the head cã not say to the fete: I haue no nede of you. Yea, rather a great deale those mẽbers of ỳ body which seme to be moze feble, ar necessary. And vpõ those members of the body which we thinke leask honeste, put we moze honestye on. And our vngodly parts haue moze beautie on. For our honest mẽbers nede it not
D But God hath so disposed the body, & hath geuen the moze honour to ỳ part which lacked, lest there should be any stryfe in the body: but ỳ the members should indifferẽtly care on for another. And if one mẽber suffer, al suffer with him. If one member be had in honour al members be glad also. Ye are ỳ body of Christe, & members one of another. And God hath also ordeyned in ỳ con
mat. 28, a Luk. 11 a Ephe, 4 c gregation, first. Apostles, secõdarely prophetes, thirdly teachers, then thẽ ỳ do miracles: after that ỳ giftes of healyng, helpers, gouerners, diuersitie of tongs. Are all Apostles? Are all Prophetes? Are al teachers? Are al doers of miracles? Haue all the giftes of healynge? Do all speake with tongues? Do all interpret? Couet after the best giftes. And yet shewe I vnto you a moze excellent waye.

¶ The.xiii.Chapter. ✠

A THough I speake with ỳ tongs of men & of Aungels, and haue no loue, I am euẽ as sounding brasse, or as a tynkling cymball. And
Mat, 7, c Luk. 13 c * Ro, 17 a * though I could prophesye, & vnderstode al secretes, & all knowledge: yea if I haue all faith * so ỳ I could moue mountaynes out of their places, & yet haue no loue, I am nothynge. And though I bestow al my goods to fede the poore, & though I geue my bodye euen that I burned, and yet haue no loue, it profiteth me nothynge. Loue B
suffreth long, & is curteous, Loue enuieth not. Loue doth not frowardly, swelleth not, dealeth not dishonestly, * seketh not her own, is not prouoked 1. cor. to anger, thynketh no cupll, reioyseth Phil. not in iniquitie: but reioyseth in the trueth, suffreth all things, beleueth all thinges. Though that prophesyings fayle, ether tongs cease or knowledge banishe away, yet loue falleth neuer away. For our knowledge is vnperfect, & our prophesying is vnperfecte. But when that whiche is perfecte, is come, then that whiche is vnperfecte shall be done awaye. When I was a
C child. I spake as a child, I vnderstode as a child, I imagined as a child. But assone as I was a man, I put awaye childeshnes. Nowe we se in a glasse, euen in a darke speaking, but thẽ shall we se face to face. Now I know vnperfectly: but then shall I know euen as I am knowẽ. Now abideth faith, hope, and loue, euen these thre: but the chefe of these is loue. ✠

¶ The.xiiii.Chapter.

LAboure for loue, and couete I spirituall gyftes: but moost chefely that ye may prophesy. For he that speaketh with the tonge speaketh not vnto men, but vnto God. For no man heareth hym. Howbeit in the spirite he speaketh misteries. But he that prophesieth speaketh vnto men for their edifyinge, for their exhortation and for their cõfort. He that speaketh with the tonge, profiteth hym selfe: * he that prophesieth, Ro. I edifyeth the congregation. * I wolde Nu. I that ye all spake with tonges: but rather that ye prophesied. For greater is he that prophesyeth, then he that speaketh with tongues excepte he expounde it: that the congregation may
B haue edifyinge. Nowe brethren, if I come vnto you speakynge with tongues: what shal I prophete you, except

I speake to you, eyther by reuelacion
or by knowledge, or by prophesying,
or by doctrine? Moreouer, whē thin-
ges without lyfe geue sound (whether
it be a pype or an harpe) excepte they
made a distinctiō in the soundes, how
shall it be knowen what is pyped or
harped? For if ỹ trompe geue an vn-
certaine voyce, who shall prepare him
selfe to the warre? Euen so lykewyse
when ye speake with tongues, excepte
ye speake wordes that haue signifyca-
tion, how shall it be vnderstand what
is spoken? For ye shall but speake in
the ayre. Many kyndes of voyces are
in the worlde, and none of them are
without signification. If I knowe
not what the voyce meaneth, I shalbe
vnto him that speaketh, an aliant: and
he that speaketh, shalbe an aliant vnto
me. Euen so ye (for as much as ye co-
uet spirituall giftes) seke, that ye may
excel, vnto the edifying of the congre-
gacion. Wherefore, let hym that spea-
keth with tonge, praye, that he maye
interprete also. For if I praye with
tonge, my spirite praieth, but my vnder
standynge doeth no good. What is it
then? I wil pray with the spirete, and
will pray with the vnderstandyng. I
will synge with the spirete, and wyll
synge with the vnderstandynge. For
els, whē thou blessest with the spirete,
howe shall he ỹ occupieth the rowme
of the vnlearned, saye: Amen, at thy
geuynge of thankes, seynge he vnder-
standeth not what thou sayest? Thou
verely geuest thankes well, but the o-
ther is not edifyed. I thanke my God
that I speake with tonges more then
ye all. Yet had I leuer in the congre-
gation to speake fyue wordes with my
vnderstandyng to the informacion of
other, rather then ten thousand word-
des with the tonge. Brethren, be not
ye children in witte. Howbeit, as con
cerning maliciousnes, be children: but
in witte be perfecte. In the lawe it is
written * with sundry tonges, & with
sondry lippes wil I speake vnto this
people, and yet for all that, will they
not heare me, sayth the Lorde. Wher-
fore tonges are for a signe, not to them
that beleue: but to thē that beleue not.
Contrary wyse, prophesying serueth
not for them that beleue not: but for
them which beleue. Iftherfore when
al the congregacion is come together,
and all speake with tonges, ther come
in they ỹ are vnlearned, or they which
beleue not: will they not saye, that ye
are out of your wittes? But and if all
prophesye, and there come in one that
beleueth not, or one vnlearned, he is
rebuked of all men, and is iudged of
euery man, & so are the secretes of hys
harte opened, and so falleth he downe
on his face, and worshippeth god, and
sayth: that God is in you of a trueth.
How is it then brethren? As oft as ye
come together, euerye one of you hath
a songe, hath a doctryne hath a tonge,
hath a reuelacion, hath an interpreta-
tion. Let al thynges be done vnto the
edifynge: If anye man speake with
tonge, let it be by two or at the moost
by thre, and that by course, and let ano-
ther interprete it. But if there be no
interpreter, let him kepe silence in the
congregation, & let him speake to him
selfe and to God. Lette the prophetes
speake two or thre, and * let the other
iudge. If any reuelaciō be made to a-
nother that sitteth by, let the fyrst hold
his peace. For ye may al prophesy one
by one, that all may learne and that all
may haue comforte. And the spretes of
the Prophetes are in the power of the
prophetes. For God is not tauser of
stryfe: * but of peace, as (I teache) in
all congregations of the Saynctes.
* Let your wemen kepe silence in the
congregacion. For it is not permitted
vnto them to speake: but to be vnder
obedience, as sayth the lawe. If they
wyll learne any thynge, let them aske
theyr husbandes at home: For it is a
shame for weomen to speake in the
congregacion. Spronge the worde
of God from you? Ether came it vn-
to you onelye? If anye man thynke
hym selfe to be a prophete, eyther spi-
rituall: let hym knowe, what thinges
I wryte vnto youe. For they are the
commaundementes of the Lord. But
and if any man be ignorañt let him be

C
D
E
F
G

1 Ioh. 4a
Ro. 15. g
1. Ti. 2 b
Gene. 3, c
1 cor. 11 a
Esa. 28 c

ignozaunt. Wherfoze bzethzē couet to pzophesie, & fozbid not to speake with tonges. Let all thinges be done honestlye and in ozder (among you.)

¶ The .xv. Chapter.

A BRethzen, as pertaining to the Gospel which I preached vn to you, which ye haue also accepted, & in the which ye continue, by the which also ye are saued: I do you to wit, after what maner I preached vnto you, if ye kepe it, except ye haue beleued in vayne. Foz first of all I deliuered vnto you, that whiche
Esa.53.b I receaued: how that Chzist died foz
mat.28.b our sinnes, agreyng to the scriptures:
Joh.20.c * And that he was buried, and that he arose agayne the thirde day accozding to the scriptures: and that he was sene
luke.24.b * of Cephas, then of the twelue. After that was he sene of mo then fyue hundzed bzethzen at once: of whiche many remaine vnto this day, and many are fallen a slepe. After that appeared he to James, then to al the Apostles. And last of al he was sene of me, as of one that was bozne oute of due tyme. Foz I am the leaste of the Apostles which am not wozthy to be cal-
Acts.3.a led an Apostle, because * I persecuted
9.a. 22.a the congregation of God. But by the
and.26.b grace of God, I am that I am. And
Gala.2.c hys grace which is in me, was not in vayne. ✠ But I labozed mozе abundantly then they all, yet not I, but the grace of God which is with me, therfoze whether it were I oz they, so we preach, and so haue ye beleued. ✠ If Chzist be preached howe that he rose from the dead: how saye some amonge you, that ther is no resurrection of the dead: If there be no risynge agayne of the deade then is Chziste not rysen againe. If Chzist be not rysen agayne, then is our preaching in vayne, & your ¶ fayth is also in vayne. Ye and we are found false witnesses of god, we haue testified of God, howe that he rayled vp Chzist: whom he rayled not vp, yf it be so that the deade ryse not agayne. Foz if the deade ryse not agayne, then is Chzist not rysen agayne. If it be so that Chziste rose not agayne, then is your fayth in vayne, and ye are yet in your sinnes. Therfoze they which are fallen a slepe in Chziste are perysshed. If in thys lyfe oneiye we beleue on Chzist, thē are we of all men most miserable. But now is Chzist rysen frō the deade, and become * the first frutes Coll.1.c
of them that slept. Foz by a man came death and by a man came the resurrection of the deade. Foz as by Adam all dye: euen so by Chzist, shal all be made alyue, but euery man in his owne ozder. ✠ The fyrste is Chzyst, then they that are Chzistes at his cōming. Thē commeth the ende, when he hath deliuered vp ỹ kingdō to God the father, when he hath put down al rule and al aucthozitie and power. Foz he muste D
raygne * tyll he haue put all hys enepsa.110
mies vnder his fete. The last enemye mar.22
that shalbe destroyed, is death. * Foz Hebr.
he hath put all things vnder his fete. psal.8
But when he saith, all things are put Hebr.2.
vnder him, it is manifest that he is excepted, which did put all thynges vnder hym. When all thynges are subdued vnto him, then shal the sonne also hym selfe be subiecte vnto him, that put all thinges vnder hym, that God maye be all in all. Els what do they, whiche are baptised ouer the dead, if the dead ryse not at all? why are they then baptised ouer them? Yea, & why stand we al way then in ieoperdy? By oure reioysynge whiche I haue in Chzist Jesu our Lord, I dye daylye. That I haue fought with beastes at Ephesus after ỹ maner of men, what auauntageth it me, if the dead ryse not E
agayne: * Let vs eate and drynke, foz Esa.22
to mozowe we shall dye. Bee not ye Sapi.2
deceaued, euyll wozdes cozrupte good maners. Awake truely oute of slepe, and synne not. Foz some haue not the knowledge of God: I speake thys to youre shame. But some man wyll saye: howe aryse the dead? with what bodye shall they come? Thou foole, Joh.22
* that whyche thou sowest, is not quyckened, excepte it dye. And what sowest thou? Thou sowest not that bodye that shalbe but bare cozne as of wheate, oz of some other, but God ge-
Esa.25
Ose.13
ueth

neth it a body at hys pleasure, to euery seade hys owne body. ✠ All flesshe is not one maner of flesh: but ther is one maner of flesshe of men, another maner of flesshe of beastes, another of fyshes, and another of byrdes. There are also celestiall bodyes, and there are bodies terrestrial. But the glorye of the celestiall is one, and the glory of the terrestrial is another. There is one maner glory of the sonne, and another glorye of the Moone, and another glorye of the starres. For one starre differeth frō another in glory. So is the resurrection of the dead. It is sowen in corruption, it ryseth againe in incorrupti on. It is sowen in dishonour, it riseth agayne in honoure. It is sowen in weaknes, it riseth again in power. It is sowen a naturall body, it ryseth a- gayne a spirituall body. Ther is a na- turall body, & ther is a spiritual body: as it is also writtē: the first man * Adam was made a liuyng soule, and the last Adam was made a quickenynge spyrete. Howbeit, ỹ is not first which is spiritnall: but that which is natu- rall, & then that which is spirituall. The first man is of the earth, earthly: the second man is the Lord from hea- uen (heuenly.) As is the earthy, such are they that are earthy. And as is the heauenly, suche are they that are hea- uenlye. And as we haue borne the ymage of the earthy, so shall we beare the ymage of the heauēly. This say I brethren that flesshe and bloud cannot inheret the kingdome of god. Nether doth corruption inheret vncorruptiō. Beholde, I shew you a mistery. * We shall not all slepe: but * we shall all be chaunged, and that in a momēt, in the twinklyng of an eye by ỹ last trompe. For the trompe shall blowe, and the deade shall ryse incorruptible, and we shalbe chaunged. For this corruptible muste put on incorruption: and thys mortall muste putte on immortalitie. When this corruption hath put on in- corruption, & this mortall hath put on immortalitie: then shalbe brought to passe the saying, ỹ is writtē * Death is swalowed vp in victorye: * Death

Coll.1.c

Gen.2.b

1 Cor.15.a

Esa.25.c

Ose.13.c

sher is thy stinge? Hel where is thy victorye? The styng of death is sinne: and the strength of synne is the lawe: But thankes be vnto God whiche hath geuen vs * victorye, thorowe our Lorde Jesus Christe. Therefore my deare brethren, be ye stedfast and vn- moueable, alwaies riche in the worke of the Lord, for as much as ye knowe, howe that youre laboure, is not in bayne in the Lorde. 1.cor.15.a

The.xvi. Chapter.

Oncernyng the * gatheryng for the saintes, as I haue or- deined in the congregations of Galacia, euen so do ye. acts.11.d Ro.15.f 2 Cor.8.a and.9.a.

Upon some Saboth daye lette euery one of you put aside at home and laye vp whatsoeuer is mete, that there be no gatherynges when I come. When I come, whosoeuer ye shall alowe by youre letters, them wil I sende, to bringe youre liberalitie vnto Jerusa- lem. And if it be mete that I go also, they shall go with me. I wyll come vnto you when I go ouer to Macedo nia, For I wil go through out * Ma- cedonia. With you peraduenture I wyll abyde a whyle: or els tarye all wynter, that ye may bringe me on my way, whither soeuer I go. I wyl not se you now in my passage: but I trust to abyde a while with you, if god shal suffer me. I wil tary at Ephesus, vn- tyll the fyftieth daye. For a great doze and a fruteful is opened vnto me * and there are many aduersaryes. If * Ti- motheus come, se that he be without feare with you. For he worketh the worke of the Lorde, as I doo: let no man therfore defpyse hym: but conuey hym forth in peace, that he maye come vnto me. For I loke for him with the brethren. To speake of brother * A- pollo (I certifye you that) I greately desyred hym, to come vnto you with the brethren, but hys mynde was not at all to come at thys tyme. Howbeit he wyll come, when he shal haue con- uenient time. Watche ye, stande faste in the faythe, quyte you lyke men, be stronge. Let all your busynes be done with loue. Brethren, ye knowe the

acts.19.d 1 Cor.16.c

1 cor.15.e acts.19.d

acts.18.c 1 Cor.16.b and.3.a

1 Cor.16

houſe of * Stephana (and of Fortunatus and Achaicus) howe that they are the fyrſt frutes of Achaia, and that they haue appoynted them ſelues to miniſter vnto the ſaynctes: I beſeche you that ye be obedient vnto ſuch, and to all that helpe & labourc. I am glad of the commynge of Stephana and Fortunatus and Achaicus: for that which was lackyng vnto me on your parte they haue ſupplyed. For they haue comforted my ſpyrete and yours. Loke therfore that ye knowe thē that
D are ſuch. The congregations of Aſia ſalute you. Aquila & Priscilla ſalute you much in the Lord, and ſo doth the congregation that is in their houſe, (with whom alſo I am lodged.) All
Ro.16.c the brethren grete you: * Grete ye one another with an holy kiſſe. The ſalutacion of me Paull with myne owne hande. If any man loue not the Lorde Jeſus Chriſt, the ſame be Anathema Maranatha. The grace of the Lorde Jeſus Chriſte be with you: My loue be with you all in Chriſt Jeſu.

Amen.

¶ The firſt Epiſtle to the Corinthians, was ſent from Philippos, by Stephana and Fortunatus, and Achaicus, & Timotheus.

¶ The ſeconde Epiſtle of Saint Paul the Apoſtle to the Corinthians.

¶ The fyrſt Chapter.

PAule an Apoſtle of Jeſu Chriſte by the will of GOD, and brother Timotheus Vnto a congregacion of God, which is at Corinthum, with all the ſaynctes whyche are in
Rom.1 all Achaia, * Grace be with you, and peace from God oure father and from the Lorde Jeſus Chryſt. * Bleſſed be God the father of oure Lorde Jeſus Chryſte) whych is the father of mercye, and the God of all comforte, whiche comforteth vs in all oure tribulacion, in ſo muche that we are able to comforte them whiche are in any maner of trouble, with the ſame comfort, wherwith we our ſelues are comforted of God. For as the * afflictions of
collo.1.c Chryſt are plenteous in vs, euen ſo is our conſolacion plenteous by Chriſt. Whether we be troubled for youre conſolacion and healthe, (or whether we be comforted, it is youre comforte and ſaluacion) which ſaluacion
B ſhewed her power in that ye ſuffer the ſame afflictions, whiche we alſo ſuffer: or whether we be comforted for youre conſolacion and ſaluacion: oure hope alſo is ſtedfaſte for youe: in as much as we knowe, howe that as ye are partakers of the afflictions, ſo ſhal ye be partakers alſo of the conſolacion. Brethren, I wolde not haue you ignorannte of our trouble, which happened vnto vs in Aſia. For wee
acts.19.f were greued oute of meaſure paſſyng ſtrength, ſo greately that we deſpayred euen of lyfe. Alſo we receaued an anſwere of deathe in oure ſelues, that we ſhoulde not put oure truſte in our ſelues: * but in God whyche rayſeth
1 Re.2.b the deade to lyfe agayne, and whyche Deu.8.b deliuered vs from ſo greate a deathe: and doeth deliuer. On whome we truſte, that yet hereafter he wyll deliuer, by the helpe of youre prayer for vs, that by the meanes of manye perſones, thankes may be geuen of many
2.cor.4.c * on oure behalfe, for the gyfte geuen
C vnto vs. For oure reioyſynge is this, euen the teſtimony of oure conſcience, that in ſinglenelle (of heart) and godlye purenes, and not in fleſhely wiſedome, but by the grace of GOD, we haue hadde oure conuerſacion in the worlde, and moſt of all to you wards. We wryte none other thynges vnto you, then that ye read and alſo know. Yea, and I truſte ye ſhall fynde vs vnto the ende, euen as ye haue founds

vs:

vs partely: for we are your reioysing,
2.cor.2c euen * as ye are ours in the day of the
1.cor.16a Lord Iesus. * And in this confidence
was I mynded fyrst to haue come vn
to you, that I myghte haue had one
pleasure more with you, and to passe
by you into Macedonia, and to haue
come agayne oute of Macedonia vnto
you, and to be led forth of you toward
Iewry. Whē I thus wise was min-
ded: did I vse lightnes? Or thinke I
carnallye those thynges whiche I
Mat.5.f thinke? that with me should be * yea,
Iaco.5.b yea, and naye, naye. God is faithfull:
D For oure preachynge to you, was not
yea and naye. For Gods sonne Iesus
Christe which was preached amonge
you by vs (euen by me and Siluanus
and Timotheus) was not yea & nay:
but by him it was yea. For al the pro-
mises of God, by hym are yea: and are
in hym Amen, vnto the laude af God
throwe vs. For it is God, which sta-
blisheth vs with you in Christe and
standeth by vs, & hath annoynted vs,
Rom.8 a which hath also sealed vs, and * hath
Ephe.4e geuen the ernest of the spyrete in oure
hearte. ✠ I cal God for a record vnto
my soule that for to fauoure you with
all I came not any more vnto Corin-
1.Pe.5 b thum. * Not that we be Lordes ouer
your faith: but ar helpers of your ioy.
For by fayth ye stande.

ℭ The.ii. Chapter.

A BVt I determined thys in my
selfe, that I wolde not come
agayne to you in heauynes.
For if I make you sory, who
is it that sholde make me glad, but the
same which is made sory by me? And
I wrote this same vnto you, lest yf I
came vnto you, I should take heuines
(vpon heauines) of them of whom I
oughte to reioyce. Thys confidence
haue I towarde you all, that my ioye
is the ioye of you all. For out of great
affliccion & angushe of hert I wrote
vnto you with manye teares: not that
ye shoulde be made sorye, but that ye
might perceaue ẏ loue, which I haue
moste specially vnto you. If any man
hath caused sorowe, the same hath not
made me sory, but partely: lest I shold
1.cor.5.b greue you all. * It is sufficiente vnto B
the same man, thar he was rebuked of
many. So that nowe contrary wise,
ye oughte rather to forgeue hym, and
confort hym: leste that same personne
should be swalowed vppe with ouer
much heauynes. Wherfore, I erhorte
you, that loue may haue strength ouer
him. For this cause verely did I writ
that ye should be obedient in all thyn-
ges. To whom ye forgeue any thinge
I forgeue also. For if I forgaue anye
thyng to whom I forgaue it, for your
sakes forgaue I it, in the syghte of
Christ, lest Satan sholde preuent vs.
For his thoughtes are not vnknowen C
vnto vs. ✠ ✠ When I was come to
Troada for Christes Gospels sake
(and a greate dore was opened vnto
me of the Lorde) I had no reste in my
spyrete because I found not Titus my
brother, but toke my leaue of them
and wente awaye into Macedonia.
Thanks be vnto god, which alwaies
geueth vs the victorye in Christ, and
openeth the sauour of hys knowledge
by vs in euery place. For we are vn-
to God the swete sauoure of Christ, D
among them that are saued, & amonge Luke,2 e
them which perish. * To the one part
are we ẏ sauoure of death vnto death.
And vnto the other are we the sauour
of life vnto life. And who is mete vn-
to these thynges? For we are not as
the moste parte are, whyche chope and
chaunge with the worde of God: but
euen out of purenes, and by the power
of God, in the sighte of God, so speake
we in Christe. ✠

ℭ The.iii. Chapter.

A WE begyn to praise our selues
agayne. Nede we as some o-
ther, of Epistles of recom-
mendacion vnto you, or let-
ters of recōmendacion from you? Ye
are our epistle written in our hertes,
which is vnderstand & red of all men,
forasmuch as ye declare that ye are the
epistle of Christ, ministred by vs and
written, not wᵗ ynke: but with ẏ spret
of

Exo, 24. of the liuynge God * not in tables of
Deu. 5.d stone, but in fleshely tables of ỹ hert.
Iere. 31. Such trust haue we thorow Christ
B to Godwarde, not that we are suffy-
cient of our selues to thinke ani thing
as of our selues: but if we be able vn-
to any thynge * the same commeth of
Philip 2 GOD, which hath made vs able to
1.cor.4,d * minister the newe testament, not of
the letter, but of the spirite. For the let-
ter killeth, but the spirite geueth lyfe.
If the ministration of death thorow
the letters figured in stones, wa glo-
rious, so that the children of Israell
could not behold the face of Moses,
for the glorye of hys countenaunce
(which glorye is done awaye) why
C shall not the ministration of the spirit
be muche more glorious? For yf the
minist rynge of condēnation be glori-
ous: much more doth the ministratiō
of right wisenes excede in glorye ✠
For no doute that which was there
glorified, is not once glorified in res-
pecte of this exceadyng glory. For yf
that whyche is destroyed was glory-
ous, much more that whiche remay-
neth, is glorious. Seing thē that we
Exo. 24d haue such trust, we vse great bolde-
nes and do not as Moses, which put
a vayle ouer his face, that the children
of Israell should not se for what pur-
pose that serued which is put away.
mat. 13 b * But their myndes were blynded.
mar. 4, b, For vntyll this daye remayneth the
Luke. 8b same couering vntaken away in the
acts. 28, f lecture of the olde testament, whiche
Ihō. 12 f vayle shall be put awaye in Christe.
Rom. 11 But euen vnto this day when Mo-
Exo. 34. ses is red * the vayle hangeth before
Rom. 11 their hartes. Neuertheles * when
they tourne to the Lorde, the vayle
Ihon. 4 c shalbe taken away. * The Lorde no
doute is a spirite. And wher the spirite
of the Lorde is, there is libertie. But
we all beheld in a mirrour the glorye
of the Lord, with his face open, & are
chaunged vnto ỹ same multitude frō
glory to glory, euen as of the spirit of
the Lord. The. iiii. Chapter.

I THerefore, seyng that we haue
such an office, euen as GOD
hath had mercy on vs, we goo
not out of kynde: but haue cast from
vs the clokes of vnhonestye, & walke
not in craftines, nether handle we the
worde of God deceitfully, but open
the trueth and reporte oure selues to
euery mannes conscience in the sight
of God. ✠ If our Gospell be yet hyd,
it is hid among them that are lost in
whom * the God of this world * hath
blynded the myndes of them whyche
beleue not, lest the light of the Gos- Ihon. 12
pell of the glorye of Christ (whyche Esay. 6 c
is the ymage of God) shoulde shyne Mat. 13
vnto them. ✠ For we preach not our mar. 4. b.
selues, but Christe Iesus to be the Luke, 8 b
Lorde, and our selues youre seruaun- Ihon. 12
tes, for Iesus sake. For it is God, ỹ actes. 18
B * commaunded the light to shyne out Gene 1 a
of darkenes, which hath * shyned in
our hartes, for to geue the lyghte of ỹ
knowlege of the glorye of God, in the 2. Pet. 1
face of Iesus Christ. But we haue
this treasure in * erthen vessels, that
the excellency of the power myght be
Gods, and not oures. We ar troubled
on euery side, yet are we not without 1. cor. 5. a
shift. We are powertie but not vtterly
without some what. We suffer perse-
C cution: but are not forsaken therin.
We are cast downe: neuertheles we
perish not. We alwayes * beare about Gala. 6 d
in the bodye, the dying of the Lorde
Iesus that the lyfe of Iesu might e
also appeare in oure bodye. ✠ For Rom. 8 c
we whyche lyue, are alwayes dely-
uered vnto deathe for Iesus sake,
that the lyfe also of Iesu myght ap-
peare in our mortall flesh e.
Soo then, death worketh in vs, but
lyfe in you. ✠ But seynge that we
haue the same spirite of fayth (acco- Psa. 116
rdyng as it is wrytten: * I beleued ✠
therfore haue I spoken.) we also be-
leue, and therefore speake. For we
knowe, that he whych rayled vp the
Lord Iesus, shall rayse vp vs also by
the meanes of Iesus, and shall set vs
with you. For al thynges doo I for
your sakes * that the plenteous grace D
by thankesgeuyng of many, maye re- 1. Co. 16
dounde to the prayse of God. Where-
fore we are wery ed. But though our
outward man perishe, yet the inward
man.

Psa. 30b man is renewed daye by daye. * For
Rom. 8 d our tribulation which is momentany and lyght, prepared an exceadyng & an eternall waight of glory vnto vs, while we loke not on the thynges whych are sene but on the thynges whyche are not sene. For the thinges whiche are sene, are temporall: but thinges which are not sene, ar eternal.

¶ The. v. Chapter.

A 2. cor. 4, b For we know ỳ if our * earthy mancion of this dwellig were destroyed, we haue a buyldyng of God, an habitacion not made with handes, but eternall in heauen. For * therefore sighe we, desiryng to be clothed with oure mansions which is from heauen: soo yet, if that we be founde clothed, and
Rom. 8 d
2. Pe. 1 c not naked. For we that are in this * tabernacle, sighe and are greued because we wold not be vnclothed, but wold be * clothed vppon, that mortalitie might be swalowed vp of lyfe. He ỳ
Ipo. 5, d
Rom. 8 c hath ordayned vs for this thynge, is
2. cor. 1 d God: * whych verye same hath geuen vnto vs the ernest of the spirite.

Therefore, we are alwaye of good cheare, & knowe that as longe as we are at home in the body, we are absēt from God. For we walke in faithe
B not after outward appearaunce. Neuertheless we are of good comforte, & had leuer to be absent from the body, and to be present with God. Wherefore, whether we be at home or from
mat. 25 c home, we endeuoure oure selues, to
Ro. 14, c please him. * For we must al appeare before the iudgement seate of Chryst, that euery man may receaue the workes of his bodye accordyng to that he hath done, whether it be good or bad.
& Seyng then that we knowe, howe the Lord is to be feared, we fare fayre with men. For we are knowen well ynough vnto God. I trust also that we are knowen in your consciences. For we prayse not our selues againe vnto you, but geue you an occasion to reioyce of vs, that ye maye haue some
C what agaynst them, which reioyce in ye face, and not in the hert. For if we be to feruent, to God are we to feruēt

Or if we kepe measure, for your cause kepe we measure. For the loue of Chryst constrayneth vs, because we thus iudge that if one died for al, then
1. Cor. 5, were all dead, and * he died for al, that they which lyue, should not henceforth lyue vnto them selues, but vnto him which died for them, and rose againe.
Wherefore, hence forth know we no man after ỳ flesh. In so much though we haue knowē Chryst after ỳ flesh, nowe yet hence forth know we hym so no more. Therefore if anye man be
D Esay. 44 in Chryst, he is a new creature. Old
Apo. 21 a thynges are passed away, behold all
Rom. 3 d thynges are become * newe. Neuertheless, all things are of God, which
collo. 1. c hath * reconciled vs vnto himselfe by
collo. 2, c Iesus Chryst, and hath geuen vs the office to preache the attonement. For * God was in Chryst, and made agrement betwene the world & himselfe, and imputed not their synnes vnto them, and hath committed to vs the preachynge of the attonement. Now then are we * messēgers in the rowme of Chryst, as though God dyd beseche you thorowe vs: So pray we
Esay. 53 you in Chrystes stede, that ye be recō-
Rom, 8 a ciled vnto God: for * he made hym to be synne for vs, which knewe no sin, that we by his meanes should be that righteousenes, which before God is alowed.

¶ The. vi. Chapter.

W E also as helpers exhorte
A you that ye receaue not the grace of God in vayne. For he saith: * I haue hearde the
Esay. 49 in a tyme accepted: and in the daye of saluation, haue I suckered the. Beholde nowe is that accepted tyme: beholde, nowe is that daye of saluation.
Let vs geue no occasion of euyll, that in our office be found no fault: but in all thynges let vs behaue oure selues * as the ministers of God. In muche
1. cor. 4, a pacyence, in afflictions, in necessities,
B in angyshes, in stryp... in prysonments, in stryfes, in labours, in watchynges, in fastynges, in pureness, in knowledge, in longe suffrynge, in kyndenes, in the holy ghoste, in loue

vnfayned, in the worde of truth, in the
power of god, by the armour of right-
eousnes of the right hand and on the
lefte by honoure and dishonour: by e-
uill reporte & good reporte: as disceau-
ers, and yet true and vnknowen, &
yet knowen: as dying, & beholde, we
lyue: as chastened, and not killed: as
sorowyng, and yet alwaye merye as
poore, and yet make many riche: as ha
uyng nothing, and yet possessynge all
thynges. ¶ O ye Corinthians, oure
mouth is open vnto you. Our hearte
is made large: ye are in no strayte in
vs, but you are in a strayte in youre
owne bowells: I promyse vnto you
like reward, as vnto children. Sette
Deu.7.a your selues at large, and + beare not
ye the yoke withthe vnbeleuers. For
what felowshyp hath rightwisenes
with vnrighte wisenes? Or what
Mat.8.d company hath light with darkenes?
Or what concord hath Chryst with
Beliall? Either what parte hath he
that beleueth with an infidell? Or
1.cor,3,b howe agreeth the temple of God w
and,6,d Images? for * ye are the temple of
Exo. 19. the liuyng God (as sayde God) * I
Leui. 29 will dwell among them, and walke
Eze,27 among them & will be the theyr God:
Eso.51 e and they shalbe my people. Wherfore
* come out from among them, & sepa-
rate your selues from them (saith the
Lorde) & touche none vncleane thing
so wyl I receaue you, and wilbe a fa-
ther vnto you, and ye shalbe my sons
and daughters, saith the Lorde al-
myghtye.

¶ The.vii. Chapter.

SEyng that we haue such promy-
ses (dearely beloued) let vs clense
our selues from all fylthynes of
the flesche and spryte, and growe vp to
ful holynes with the feare of GOD
Understand vs, we haue hurt no mā:
we haue corrupt no man: we haue de-
frauded no man. I speake not thys to
condempne you: for I haue shewed
you before, that ye ar in our hertes to
dye and lyue with you: I am verye
bolde ouer you: I reioyce greatlye in
you. I am filled with comforte, and
am exceadyng ioyouse in all our tribu
lation. For when we were come into
Macedonia * oure flesche had no reste: Acts. 16
but we were troubled on euery syde.
Outeward was fightynge, inwarde
was feare. Neuertheles * God that 2,Cor,1,
comforteth the abiect, comforted vs by
the commyng of Titus. And not by
his comming onely: but also by the
consolation whiche we receaued of
you: whē he told vs your desire, your
weppyng, your feruent mynde for me:
so ẏ I reioyced the more. For though
I made you sorye with a letter. I re- B
pente not: though I did repent. For
I perceaue, ẏ the same epystle made
you sorye, though it were but for a sea
son. But I nowe reioyce, not that ye
were sorye, but that ye so sorowed that
ye repented. For ye sorowed godly: so
that in nothing ye were hurte by vs.
For godly sorowe causeth repētaunce
vnto saluation, not to be repented of,
contrary wise, * worldly sorowe cau- Eccle,30
seth death. For beholde, what dily-
gence this godly sorowe that ye toke
hath wrought in you gladnes: yea it
caused you to cleare youre selues. It C
caused indignation, it caused feare, it
caused desire, it caused punishmente.
For in all thynges ye haue shewed
your selues, ẏ ye were cleare in that
matter. Wherefore, though I wrote
vnto you, I did it not for hys cause
ẏ had done the hurte, neither for hys
cause that was hurte: but that youre
good mynde for vs might appeare a-
monge you in the sight of God. Ther D
fore we are comforted, because ye are
cōforted: yea and exceadingly ẏ more
ioyed we, for the ioye that Titus had
because hys spryte was refreshed of
you all. I am therfore not now asha-
med, though I boasted my self to him
of you. For as all thinges which we
speake vnto you are true, euen so our
boastynge that I made vnto Titus
is founde true. And his inward affec
tion is more abundant toward you,
whan he remembreth the obedyence
of you all: how with feare and trem-
blyng ye receaued him. I reioyce that
I may be in you bold ouer al things.

¶ The

A ¶ The.viii.Chapter.

I Certifye you brethren, of ỹ grace of God, which was geuen in the congregations of Macedonia, howe that the aboundaunce of their reioysing is, that they are tryed with much tribulation. And though they were exceadyng poore, yet haue they geuen exceading richelye, and that in singleneſſe. For to their powers, I beare them recorde, yea and beyonde theyr power, they were willynge of their owne accorde, and prayed vs w great instaunce, that we woulde receaue their benefite, and suffer thē to be partakers with other * in mynystryng to the sainctes. And thys they dyde, not as we loked for, but gaue their owne selues fyrst to the Lorde, and after vnto vs by the will of God

Acts, 11, 1. Cor. 16, 2. Cor. 9, a Rom. 15

B so that we coulde not but desyre Titus, to accomplyshe the same benevolence among you also, euen as he had begonne. Nowe therefore, as ye are riche in all parties, in faith, in word, in knowledge, in all feruentnes, and in loue, which ye haue to vs: euen so, se that ye be pienteous in thys benevolence also. This saye I, not commaunding: but because of feruentnes. I do alowe the vnfaynednes of your loue toward other men. For ye know the liberalitie of oure Lorde Jesus

Rom. 10 Chryst, that though he was * ryche, yet for youre sakes he became poore ỹ ye, thrughe his pouertie, mighte be made ryche. And I geue counsel here to. For this is expediēt for you whiche beganne, not to do onely, but also to will a yeare ago. Nowe therefore,

C perfourme the thinge whiche ye beganne to do: that as there was in you a redines to wil, euē so, ye maye performe the dede * of that which ye haue. For * if there be first a willing mind,

1. Pet. 4 Pro. 3. b mar. 12 d Luke, 21 it is accepted according to that a man hath, & not according to that he hath not. It is not my minde that other be set at ease, and ye brought into combraunce: but ỹ ther be equalnes nowe at thys tyme: & that your aboundaūce may sucker there lacke, & that theyr aboundaunce may supply your lacke:

that there may be equalitie agreynge to that whych is wrytten: * he that had muche, had not the more aboundaunce: and he that had a litle, had neuertheleſſe. Thankes be vnto God, whych put ỹ same good mind for you in the harte of Titus, which accepted the request: yea, rather he was so wel willing, that of his owne accorde, he came vnto you. We haue sente wyth hym the brother, whose laude is in the Gospell thorowe out all the congregations: and not that onely, but is

D also chosen of the cōgregations to be a felowe with vs in our iorney, concerning this benevolence that is mynistred by vs vnto the prayse of the same Lorde, and to sterre vppe youre prompte mynd. For this we eschew, that anye man shoulde rebuke vs in this plenteous distribution. * that is Rom, 12 mynistred by vs (to the glorye of the Lord) and make prouision for honest thynges: not onely in the sighte of the Lorde: but also in the sight of men. We haue sent with them a brother of oures: whom we haue oft times proued diligent in manye thynges, but nowe much more diligent. The great confidence which I haue in you, hath caused me this to doo: partly for Titus sake, which is my felowe and helper as concerning you: partly because of other which are our brethren, and the messengers of the congregations, and the glory of Christ. Wherefore, 1. Cor. 1 shew ye vnto them the proffe of your loue, and of our * boastyng of you in ỹ syght of the congregations.

¶ The .ix. Chapter.

F the * ministring to ỹ sainctes, it is but superfluous for me to writ vnto you: for I knowe the redines of youre mynde, wher of I boast my selfe vnto thē of Macedonia, & ỹ Achaia was prepared a yeare agoo: and youre ensample hath prouoked manye. Neuertheles, yet haue I sēt these brethrē lest our bosting which I make of you shuld be in vain, in this behalfe, ỹ ye

Acts. 11 b 1. Co. 16 2. Cor. 8. a Ro. 15

(as.

(as I ... saide) maye prepare your
selues ... lest peraduenture if they of
Macedonia come with me, & find you
vnprepared, we (I will not saye ye)
shoulde be ashamed in thys matter of
boastyng. Wherfore, I thought it ne-
cessary to exhort the brethren, to come
before hād vnto you, & to prepare your
good bestowed promysed afore, that it
might be ready, so that it be a bestowed
and not a defraudinge. ✠ This yet I
saye: he which soweth little, shal reape
Pro. 11 d little, & * he that soweth (in geuinge)
Gala. 6 b largely & freely, shal reape plenteously:
And let euery man do, according as he
hath purposed in his heart, not grud-
gingly, or of necessitie. * For God lo-
Exo. 25 a ueth a cheareful geuer. God is able to
and. 35. a make you ryche in all grace that ye in
Ecc. 25 a all thinges hauing sufficient vnto the
C vtmost maye be ryche vnto all maner
psa. 112 b of good workes, as it is written: * He
hath sparsed abrode, and hath geuen to
the poore, hys ryghteousnesse remay-
neth for euer. He that ministreth seed
vnto the sower, ministre breade also
for fode: and multiplye your seed, and
increase the frutes of your righteous-
nesse, ✠ that on all partes, ye maye be
made ryche into all singlenes, whych
causeth thorowe vs, that thankes are
geuen vnto god. For the office of this
ministration, not onely supplyeth the
nede of the sayntes: but also is aboun-
daunte herein, that for thys laudable
ministrynge, thankes might be geuen
to God of many: whiche prayse God
for the obedience of your consentynge
to the Gospell of Christ, and for your
singlenes in distributing to them, and
to al men, and in their prayers for you,
which longe after you, for the aboun-
doūt grace of god in you. Thankes be
vnto god, for his vnspeakeable gifte.

¶ The .x. Chapter.

A I Paul my selfe beseech you by
the meknesse and softenes
of Christe, whiche when I
am present among you, am of
no reputation: but am bolde towarde
you beyng absent. I beseche you, that
I nede not to be bolde whē I am pre-
sente with that same boldenesse, wher
with I am supposed to haue ben bold,
agaynste some, whiche repute vs as
thoughe we walked carnallye. For
B though we walke in the flesh, yet we
Ephe. 6 c do not war fleshly. * For ✠ weapons
of our warfare are not carnal things,
but thynges myghtye in God, to cast
downe strong holdes, wherewith we
ouerthrowe counsels and euerye hye
thynge that exalteth it selfe agaynste
the knowledge of God, and bryng in-
to captiuitie all ymaginacions to the
obedience of Christe, and are ready to
take vengeaunce on all disobedience,
when your obedīēce is fulfilled. Loke
ye on thynges after the vtter appea-
raunce: If any man trust in him selfe,
that he is Christes, let hym consider
this agayne of hym selfe, that as he is
C Christes, euē so are we Christes. For C Gen.
though I boaste my selfe somewhat
more of our auctoritie (which ✠ Lord
hath geuen vs * to edifye, and not to 1 Cor. 13 c
destroye youe) it shall not be to my
shame: lest I shoulde seme as though
I wente aboute to make you afrayde
with letters. For the epistles (sayeth
he) are sore, and stronge: but his bode-
lye presence is weake, and hys speach
rude. Let hym that is suche, thinke on
thys wyse: that as we are in wordes
by letters, when we are absente, such
are we in dedes, whē we are present.
For we cannot fynde in our hertes to
D make our selues of ✠ number of them,
or to compare oure selues to them,
whiche prayse them selues. Neuer-
theles, while they measure them sel-
ues with them selues, and compare
them selues with them selues, they
vnderstande nought. But we will
not reioyce abeue measure, but accor-
ding to the measure of the rule, which
God had dystributed vnto vs, a mea-
sure to reache euen vnto you. For we
stretche not out oure selues beyonde
measure, as though we reched not vn
to you. For euen to you also haue we
come with the Gospel of Christ & we
boaste not oure selues oute of measure
of other mens laboures. Yea, and we
hope it will come to passe, that when
youre faieth is increased amonge you,
we

we shalbe magnified accordynge to
our measure more largely, and that I
shall preache the Gospel in those re-
gions whiche are beyond you: & not
to boast of those thynges, whiche by
another mans measure are prepared
all ready. But let him that reioyseth,
reioyse in the Lord: For he that pray
seth him selfe, is not alowed but he
whom the Lord prayseth.

¶ The. xi. Chapter.

A WOuld to God, ye cold haue
suffred me a litte[l] in my fo-
lyshenes yea, ye do also for-
beare me. For I am gelous
ouer you with godly gelousy. For I
haue coupled you to one man that ye
should make your selues a chast vir-
gin vnto Chryst. But I feare least it
Gen. 3. a come to passe that as the serpent * be-
guiled Eue thorowe his subtiltie, eue̅
so your wittes should be corrupt fro̅
the singlenes that he hadde towarde
B Chryst. For yf he that co̅meth preach
another Jesus then him whome we
preched: or if ye receaue another spirit
then that which ye haue receaued, ei-
ther another Gospell then that yee
haue receaued, ye mighte righte well
haue bene contet̄. For I suppose that
I was not behind ỹ chefe Apostles.
But though I be rude in speakyng,
yet I am not so in knowledge. How
beit amonge you, we haue bene well
knowen to the vtmost what we are
in all thynges. Did I therein sin, be
cause I submitted my selfe, that ye
might be exalted: & because I prea-
ched to you the Gospell of God fre?
I robbed other cōgregations, & toke
wages of the̅, to do you seruice. And
Actes 20 when I was present with you, and
2 Co. 22 had nede. * I was chargeable to noo
man: for that which was lacking vn
to me, the brethren which came from
Macedonia, supplied, and in al thyn-
ges I kepte my selfe so that I shuld
not be chargeable to anye man & soo
wil I kepe my selfe. If the truth of
C Chryst be in me, thys reioysynge shal
not be taken from me in the regions
of Achaia. Wherefore? Because
I love you not? GOD knoweth.
Neuertheless what I doe that wyll
I doe, to cut awaye occasion from the̅
whiche desyre occasion, that they mi-
ghte be founde lyke vnto vs, in that
wherein they reioyce. For such false
Apostles are dysceatefull woorkers,
and fashion theym selues lyke vnto
the Apostles of Chryst: And no mer-
uaile: for Satan himselfe is chaun-
ged into the fashion of an Aungell of
lyght. Therefore it is no great thing,
though hys ministers fashion theym
selues as though they were the minis-
ters of ryghteousnesse, whose ende
shalbe accordynge to theyr dedes. I D
saye agayne, lest any man thinke that
I am foolyshe, or els euen nowe take
ye me as a foole, that I also may bost
my selfe a little. That I speake, I
speake it not after the Lord: but as it
were folishely in thys matter of boa-
stynge. Seing that manye reioyce af-
ter the flesh, I wil reioyce also. For
ye suffer foles gladly, seing ye youre
selues are wise. For ye suffre yf a mā
bryng you into bondage, if a man de-
uoure, if a man take, if a mā exalt him
selfe, if a man smite you on the face. I
speake as concerning rebuke, as thou
ghe we had bene weake (in thys be-
halfe. Howbeit, wherin soeuer anye E
man dare be bold, I speke folyshely, Phil. 3. a
I dare be bolde also. * They are E-
brues, euen so am I. They are Isra-
elites, euen so am I. They are ỹ sede
of Abraham, euen so am I. They are
the ministers of Chryst (I speake as
a foole) I am more. In labours more
aboundāt: In stripes aboue measure.
In prison more plenteously: In deth Deu. 25
oft. * Of the Jewes fyue tymes re-
ceaued I euery tyme. xl. strypes saue acts. 26 c
one. * Thryse was I beaten wyth * act 14. e
rodes. * I was once stoned, * I suf- * act. 27 g
fred thryse shipwracke. Nighte and
day haue I bene in the depe see. In F
iournyng often: in perels of waters:
in perels of robbers: in icopardies of
myne owne nation: in icopardies a- Act. 10 d
mong the heathen: * in perels in the
cytie: in perels in wildernes: in pa-
reis in the see: in perels amonge false
brethren: in labour and trauayle: in
wat-

watchinges often: in honger & thirst, in fastynges often: in cold and naked nesse: beside the thinges which outewardly happen vnto me. I am combred dayly, & do care for all congregations. 1.cor.9.b * Who is weake, and I am not weake? who is offended, and I burne not? If I must nedes boast, I will boast of the thynges that concerne mine infirmities.

¶ The.xii. Chapter.

A IT is God and father of oure Lord Iesus Christ, whiche is blessed for euermore knoweth that I lye not. ✠ In the citie of Damasco, the gouerner of the people vnder kyng Aretas laid watche in the citie of the Damascēs, Actes.9. and would haue caught me: and * at a windowe was I let downe in a basket thorowe the wall, and so scaped I hys handes. Doutles, it is not expedient for me to boast, I will come to visions and reuelations of ỳ lorde, B I knowe a man in Christ about.xiiii yeares ago (whither he were in the bodye. I can not tell, or whether he were out of the bodye, I cannot tell, God knoweth) how that he was taken vp into the third heauen. And I knowe the same man (whither in the bodye or out of the boope. I can not tel, God knoweth) how that he was taken vp into Paradise, and heard secreate wordes, which no man can vtter. Of this man will I boast, but of my selfe will I not boast, except it be of myne infirmities. For thoughe I would boast, I shall not be a foole: for I would say the truth. Neuerthelesse, I spare you: least any man shuld thincke of me, aboue that whyche he iob.2.b. seeth me to be, or that he heareth of me. And * lest I should be exalted out of measure thorowe the excellency of the reuelations: there was geuen vnto me vnquietnes thorowe the flesshe, euen the messenger of Satan to buffet me, because I shoulde not be exalted oute of measure. For this thynge besought I the Lorde thryse, that it myght depart from me. And he sayde vnto me, my grace is sufficient for the For my strength is made parfect thorowe weakenes. Very gladly therefore will I reioyce of my weakenes, that the strength of Christ may dwell in me. ¶ Therefore, haue I delectation in infirmities, in rebukes, in necessities, in persecutions, in anguyshes for Christes sake. For when I am weake, then am I stronge. I am become a foole in boastyng my selfe. Ye haue compelled me: for I ought to haue bene commended of you. * For 1.cor.9,a in nothyng was I inferiour vnto the chefe Apostles, though I be nothing yet the tokens of an Apostle were wrought amonge you with all pacyence, and signes & wonders, & mighty dedes. For what is it, wherein ye were inferiors vnto other congregations, except it be herein, that I was D not chargeable vnto you. Forgeue actes.20, me thys wronge. Beholde, nowe the 2.co.11.e thyrd tyme I am redye to come vnto Eccle.46 you: & yet will not I be chargeable vnto you. 1.Re.12 For * I seke not youres, but you. For the chyldrē ought not to lay vp for the fathers, but the fathers and mothers for the children. I will very gladly bestowe, and wilbe bestowed for your soules, though the more I love you, the lesse I am loued again. But be it, that I was not chargeable vnto you: neuertheles, when I was craftie, I toke you with gyle. Did I pill you by any of them, whom I sent vnto you? I desired Titus, and with him I sent a brother. Did Titus defraude you of any thing? walked we E not in one spirite? walked we not in like steppes? Agayne, thinke you ỳ we excuse our selues vnto you? we speake in Christ in the sight of God: but we do all thinges (dearelye beloued) for your edifying. For I feare, lest it come to passe, that yf I come I shall not fynd you such as I wold & that I shalbe found vnto you suche Gala,6.b as ye would not. I feare, lest ther be amōg you * debates, enuyings, wrath stryfes, backebytynges, whisperinges, swellinges, & seditions: and that when I come agayne, God bring me lowe among you, and I be constrayned

ned to bewayle many of them which haue sinned all readye: and haue not
1.cor.5.B repented of the * vnclennes: and fornication, and wantonnes, whiche they haue committed.

A The .xiii. Chapter.

Deu.19. mat.18.c Ihb.8.c. Heb.10.f NOwe come I to the thyrde time vnto you: in the mouth of two or three witnesses shall euery word be stablyshedde. I tolde you before: and I tell you before, and as I sayde when I was presente with you the seconde tyme, so writte I nowe beyng absente, to them whiche in tyme past haue sinned, and to al other: that
Mat. 10 if I come agayne, I wil not spare, seing that ye seke experience of Christ, * which speaketh in me, which amõg you is not weake but is mightye in you. For though he was crucified in weakened, yet liueth he thorowe the
1.Co.11 power of God. And we (no doute)
Eccl.18. are weake in hym: but we shall lyue
B with him: by the might of God amõg you. * Examen your selues, whether ye are in the faith or not. Proue your owne selues. Knowe ye not your owne selfes, howe that Iesus Christe is in you? except ye be cast awaies. I trust ye shal knowe ẏ we ar not cast awaies I desire before God ẏ ye do none euil, not that we should seme commendable: but that ye should do that whych is honest: & let vs be counted as castawayes. We can do nothing agaynste
C 2.cor. 10 the trueth: but for the truth. We are glad whẽ we are weake & ye strong. This also we wisshe for, euen youre perfectnesse. Therefore write I these thynges beyng absent, least whan I am present, I should vse sharpenes, accordyng to the power * whiche the Lorde hath geuen me to edifye, & not
1.cor. 16 to destroye. Finally brethren, fare ye
D well, be parfect, be of good comfort, be of one mynde, liue in peace, and the God of loue and peace shalbe wyth you. * Grete one another in an holye kysse. All the sayntes salute you. The grace of our Lorde Iesus Christ, and the loue of God, & the felowshyp of ẏ holy ghost be with you all. Amen.

The ende of the seconde Epistle to the Corinthians.

Sent from Philippos a citie in Macedonia, by Titus and Lucas.

The Epistle of Saint Paule the Apostle to the Galathians.

The fyrst Chapter.

PAul an Apostle, not A of men, neyther by man: but by Iesus Christ, and by God the father, whyche rayled hym vp from death: and al the bre thren which are with me. Vnto the congregations of Galacia. * Grace be Rom.1.a with you, and peace from God the fa 1 cor. 1.a ther, & from our Lord Iesus Christ, 2.cor.1.a which gaue him selfe for our synnes, to deliuer vs from this present euyll worlde, accordyng to the wil of God our father, to whom be praise for euer and euer. Amen. 3 maruayle, that ye are so soone turned (from Christe whyche called you by grace) vnto another Gospell which is nothing els but that there be some which trouble Acts. 15 you, and * intende to peruert the Gospell of Christ. Neuertheless, though we our selues, or an aungel from heauen, preach anye other Gospell vnto you, thẽ that which we haue preached vnto you, let hym be accursed. As we
B sayd before, so say I nowe agayne, yf any man preach any other Gospel vnto you, then that ye haue receaued, let him be accursed. Do I nowe perswade men, or GOD? Other do I seke to please men? For yf I hadde hitherto studied to please men, I were not the Iob.31.a seruaunt of Christ. & I certifie you brethrẽ, ẏ ẏ Gospel which was preached of me, was not after ẏ maner of men. For

For I nether receaued it, nor learned it of mā, but bi the reuelaciō of Iesus Christ. For ye haue heard of my con-
C uersacion in tyme past, in the Iewes
actes.7.a waye howe that beyond measure, * I
9.a.22.a persecuted the congregation of God,
and.36,b and spoyled it, and preuayled in the
1.cor15b Iewes way aboue many of my com-
Phil.3.a panions in myne owne nation * being a very feruent maintener of the traditions of the elders. But whē it pleased god, which seperated me from my
Acts.9.c mothers wombe, and * called me here vnto by hys grace, for to declare hys sonne by me, that I sholde preach him amonge the Heathen: immediatlye I
mat.16.c commened not of ẏ matter with * flesh and blonde neither turned to Ierusalem, to them whiche were Apostles
D before me: but wente my wayes into Arabia, and came agayne vnto Damasco. Then after thre yeare, I returned to Ierusalem to se Peter, and abode with hym fiftene dayes. Other of the Apostles saw I none, saue James the Lordes brother. The thynges therfore which I write vnto you: be-
acts.22.d holde, before God I lye not. * After that I came into the coastes of Siria and Cilicia, and was vnknowen as touchyng my person vnto the congregacions of Iewry, whiche were in Christe. But thys they hearde onely, that he whiche persecuted vs in tyme paste, nowe preacheth the fayth, whiche before he destroyed. And they glorified God in me. ẏ

C The.ii.Chapter.

A THen fourtene yeres thereafter, I went vp agayne to Ierusa-
acts.15.a lem * with Barnabas, and toke Titus with me, I went vp also by reuelation, and commened with them of the Gospel which I preach among the Gentils (but specially) with thē whiche were counted chefe, leaste I should runne or had runne in vayne. Also Titus whiche was withe me though he were a Greke, yet was not compelled to be circumcised: and that because of incommers being false bre-thren, whiche came in priuely to spye oute oure lybertye which we haue in Christe Iesu, that they myght bryng vs into bondage. To whom we gaue no rowm, no not for the time) by way of subiection) because that the truth of the Gospell myght continue with you. Of them which semed to be som-
what, what they were in tyme passed B
it maketh no matter to me. * God lo- 2.pa.19.c
keth on the outwarde appearaunce of Rom.2.d
no man. Neuertheles they which se- acts.10.c
med great, added nothyng to me. But Ephe.6.b
contrary wyse, when they sawe that Coll.3.c
the Gospell ouer the vncircumcision Ecc.35.b
was committed vnto me, as the Gos-
pell ouer the circumcision was cōmit-
ted vnto Peter. For he ẏ was mygh-
tye in Peter in the Apostleship ouer
the circumcision, the same was migh-
tye in me amonge the Gentils. When
they perceaued the grace that was ge-
uen vnto me, thē James, Cephas and
John, which semed to be pillers gaue
to me and Barnabas the ryght hands
of that felowshyp, that we shoulde be
Apostles amōg the Heathen, and they
in the circumcisiō: only that we shold
remember the poore. * Wherin also I acts.81.d
was diligēt to do the same. But whē 2 Cor.9.a
Peter was come to antioche I with- C
stode him opēly, because he was wor-
thy to be blamed. For yet that certain
came from James, he did eate with ẏ
Gentils. But when they were come,
he withdrue and seperated hym selfe
from them, fearyng them which were D
of the circumcision. And the other Ie-
wes, dyssembled as well as he: in so
much ẏ Barnabas also was brought
into their simulation. But when I
saw that they wēt not the ryght way
after the trueth of the Gospell, I said
vnto Peter before them al: if thou be-
yng a Iewe, liuest after the maner of
the Gentils, and not as do ẏ Iewes:
why causest thou the Gentils to lyue
as do the Iewes? For we which are
* Iewes by nature, and not sinners of Phil.3.a
the Gentils, know that a man * is not Rom.3.c
iustified by the dedes of the lawe, but
by the faith of Iesus Christ. And we
haue beleued on Iesus Chryst, ẏ we
might be iustified by ẏ faith of Christ
and not by the dedes of the lawe be-
cause

cause ꝑ by the dedes of ꝑ law no flesh
shalbe iustified. If whyle we seke to
be made righteous by Chryste, we
our selues are fou̅d sinners, is Christ
then the minister of sinne? God for-
byd. For if I builde agayne the thin-
ges which I destroyed, then make I
my selfe a trespasser. For I (through
the lawe) haue bene deade to the law,
that I myght liue vnto Chryste. I
am crucified with Chryste. Neuer-
theles I lyue: yet nowe not I, but
Christ liueth in me. The life whiche
I now lyue in the flesh, I liue by the
faith of the sonne of God * which lo-
ued me, and gaue him selfe for me. I
despise not the grace of God. For * if
righteousnes come of the lawe, then
Christ is dead in vayne.

Eph.5 a

Ga.4.c.

¶ The.iii. Chapter.

O Ye folishe Galathians: who
hath bewitched you, that ye
should not beleue the truth?
To whō Iesus Christ was
described before the eyes and amonge
you crucifyed. Thys onelye wouldе
I learne of you whether ye receaued
the spirite by the dedes of the lawe,
or by the preachynge of the fayth. Are
ye such fooles, that after ye haue be-
gonne in the spirite, ye nowe ende in
the flesh? So many thynges ye haue
suffred in vayne, if it be also in vayne.
Moreouer, he that ministreth to you
the spiryte, and worcketh myracles
amonge you, doeth he it throughe the
dedes of the lawe, or by preachynge
of the fayth? * Euen as Abraham be-
leued god, and it was ascribed to him
for righteousnesse. Ye knowe there-
fore, that they which are of fayth, the
same are the children of Abraham.
For the scripture seynge afore hande,
that god wouldе iustifie the heathen
through fayth, shewed before hande
gladdе tydynges vnto Abraham say-
inge: * In thee shall all nations bee
blessed. Soe then, they whiche are of
fayth, are blessed with faithful Abra-
ham. For as manye as are of ꝑ dedes of
the law, are subiect to the curse. For
it is written: * cursed be euerye one ꝑ

Gen.15 b
Rō.4.a
Iac.2.d.

Gen.12 a
and.22 b

Deu.27 d

continueth not in all thynges which
are written in the booke of the lawe
to fulfyl them. That no man is iusti-
fyed by the lawe in the syghte of god,
it is euident. * For the iuste shal lyue
by fayth. The lawe is not of fayth:
* but the mā that fulfilleth the things
(contayned in the lawe) shall lyue in
them. Chryste had deliuered vs from
the curse of the lawe, inasmuch as he
was made accursed for vs: For it is
written: * cursed is euery one, that hā
geth on tree, that the blessynge of A-
braham myght come on the Gentiles
throughe Iesus Chryste, that wee
myghe receaue the promise of the spi-
rite throughe fayth. Brethrenne, I
speake after the manner of menne.
Though it be but a mans testament,
yet if it be alowed, no man despyseth
it: or addeth any thyng therto. ¶ To
Abraham and his seede were the pro-
myses made. He saieth not in the sea-
des, as manye: but in thy seade as of
one, whiche is Chryste. This I say,
that the lawe whyche beganne after-
warde, beyonde * foure hundred and
thirtie yeares, doeth not dysanull the
testamente, that was confirmed afore
of God vnto Chryst warde, to make
the promise of none effect. * For if the
inheritaunce come of the lawe, it com
meth not nowe of promyse. But god
gaue it vnto Abraham by promyse.
wherefore then serueth the lawe?
* It was added because of transgres-
sion (till the seede come, to whom the
promise was made) and it was ordei-
ned * by Aungels in the hande of a
mediatour. A mediatour is not a me-
diatoure of one, but God is one.
* Is the lawe then against the pro-
mys of G O D? God forbydde. For
yf ther had bene a lawe geuen whych
coulde haue geuen life: then no doubt
ryghteousnesse shouldе come by the
lawe. But the scripture concluded al
thinges vnder sinne, that the promise
by the fayth of Iesus Chryst should
bee geuen vnto theym that beleue.
But before that faith cam, we wer
kept vnder ꝑ lawe, and were shut vp
vnto ꝑ faith which should afterward

Deu.27 d

Ga.3.c

Ro.5.c.
and.7.b.
Act.7.g.

Ro.7.c.
1 Ti.1.b

be declared. wherefore, the lawe was our scolemaster vnto Christ, that we should be iustified by fayth. But after that fayth is come, we are no lenger vnder the scolemaster. For ye are all childzen of God, because ye beleue
Ro. 6. a. in Christe Jesu. For all yee that are baptysed haue put on Christ. There is no Jewe, neyther Gentill: there is neyther bonde, nether free: ther is ne-
Ioh. 18. c ther man, nor woman. For ye all are one in Christe Jesu. If ye be Christes, then are ye Abrahams seede, and heyres accordynge to the promise.

¶ The. iiii. Chapter.

A AND I saye, that the heyre (as longe as he is a chylde) differeth not from a seruant, though he be Lorde of all, but is vnder tuters and gouernours, vntill the tyme that the father hathe appoynted. Euen so wee also, when wee were childzen, were in bondage vnder the ordinaunces of the worlde. But when the tyme was full come,
Lu. 20. b God sente his sonne, made of a wo-
Iohn. 3. b man, and made bonde vnto the lawe,
Ro. 8. a. to redeeme them whiche were bonde vnto the lawe: that we (through election) might receaue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes, God
Ro. 8. e. hath sent the spirite of his sonne into oure hearte crynge: Abba: father. wherefore nowe, thou arte not a seruaunt: but a sonne, yf thou be a sonne, thou art also an heyre of god, through Christ. Notwithstanding, when ye
1 Cor. 8. b knewe not god, ye didde seruice vnto them, whiche by nature are no gods. But now after that ye haue knowen god (yea rather are knowen of God)
Coll. 2. d howe is it that ye tourne againe vnto the weake and beggerlye ordinaunces, wherevnto againe ye desire a fresh to be in bondage? Ye obserue dayes, & monethes, and times, and yeares. I am in feare of you lest I haue bestowed on you laboure in vayne. Brethren I beseche you to be as I am: for I am as ye ar. Ye haue not hurte me at all. Ye know how through infirmitie of the flesh, I preached the gospell vnto you at the firste. And my temptation which was in the flesh, ye despysed not nether abhorred: but receaued me as an Aungel of God: euen as Christ Jesus. What is then your felicity? for I beare you recorde, that if it had ben possible ye would haue plucked oute youre owne eyes, and haue geuen thē to me. Am I therefore become youre enemye, because I tel you the trueth? They are gelous ouer you amysse. Yea, they intende to exclude you, that ye shoulde be feruent to themwarde. It is good alwayes to be feruente in a good thynge, and not onely when I am present wyth you. My little childzen, of whome I trauayle in byrthe againe, vntill Christe be fashioned in you, I wold I were wyth you now and could chaunge my voyce: for I stande in a doubte of you. Tell me: ye that desire to be vnder the lawe, do ye not heare of ye lawe? For it is writ-
ten, that Abraham had two sonnes. gen. 16. a
the one by a bonde mayde, the other gen. 21. a
by a free woman. Yea, and he whych He. 11. a
was borne of the bond woman, was borne after the flesche: but he whiche was borne of the free woman, was borne by promyse. Which thynges are spokē bi an allegori. For these ar two testamentes, the one from ye mōut Sina, which gēdreth vnto bondage, which is Agar. For mount Sina is Agar in Arabia, and bordreth vpon the Citie, which is now called Jerusalē, and is in bondage w̄ her childrē. But
D Apo. 21. Jerusalem, which is aboue, is free: Esa. 54. whyche is the mother of vs all. For it is writte. Reioyce you barren, Ro. 14. that beareste no childzen: breake forthe 1 Co. 8. and cry thou that trauayleste not. For the desolate hath many mo childzen, mat. 22. then she which hath an husband. Bre- mar. 12. thren, we are after Isaac, the childzen Le. 19. of promise. But as then he that was Ro. 13. borne after the flesche, persecuted hym Jam. 2. that was borne after ye spirite, euen so is it nowe. Neuertheles, what saieth gen. 21. the scripture: put away ye bonde wo mā & her sone. For ye sonne of the bōd woman shall not be heyre with the son of the free woman. So thē brethrē we

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we are not children of the bonde woman, but of the free woman. ✠

A

¶ The. v. Chapter.

STand fast therefore in the libertie, wherewith Christ hath made vs free, and wrappe not your selues again in ✠ the yoke of bondage. Esai. 9.a
Act.15.a Beholde, I Paule say vnto you, that ✠ if ye be circumcised, Christ shall profyte you nothyng at all. I testifye agayne to euery man whyche is circumcised, that he is bounde to keepe the whole lawe. Christe is become but in vayne vnto you. As many of you as are iustified by the lawe are fallen frome grace. We looke for, and hope in the spirite to be iustified thorowe faythe.
Gal.6.a ✠ For in Iesu Christe, neither is circumcision any thyng worthe, neither yet vncircumcision, but faith, ✠ which worketh by loue. Ye dyd runne wel: 1.Co.13.a who was a lette vnto you, that ye shoulde not beleue the truth? (consent vnto no manne.) Euen the counsayle whyche came not of him that calleth you. ✠ A little leuen doeth leuen the 1.Co.5.a whole lompe of dow. ✠ I haue trust
B towarde you in the Lord, that ye shal be none other wyse mynded. But he that troubleth you, shall beare his iudgement what soeuer he be. Brethren, if I yet preache circumcision, why do I then yet suffre persecution? Then is the slander of the crosse ceassed. I would to god, they were seperated frome you, whiche trouble you. Brethren, ye wer called into li-
Ro.14.a bertie: only ✠ let not your libertie be
1Co.8.a an occasion vnto ✠ flesshe, but by loue, (of the spirite) serue one an other.
mat.22.d For all the lawe is fulfylled in one
mar.12.c worde, whiche is this: ✠ Thou shalte
Le.19.d loue thyne neyghbor as thy self. If ye
Ro.13.c byte and deuoure one an other: take
Jam.2.b hede, lest ye be likewise cōsumed one
C of an other. ✠ I say, walk in ✠ spirite, & fulfill not the lust of the flesshe. For the flesshe lusteth contrary to the
mat.26.b spirite, and ✠ the spirite cōtrary to the flesshe. These ar cōtrary one to the other, so that ye can not do what soeuer ye wold. But ✠ if ye be led of the spirite, then are ye not vnder the lawe. The dedes of the flesshe are manifeste, which are these: aduoutrye, fornication, vnclennes, wantonnes, worshiping of ymages, witchcrafte, hatred, barraunce, zeale, wrath, strife, sedicions, sectes, enuyinge, murther, dronkēnes gluttony, and such lyke: of the which
D I tell you before, as I haue tolde you 1.Co.6.b
in tyme past, that ✠ they which cōmit Eph.5.a
such thynges shall not be inheritours of the kingdome of God. Contrarely the frutes of the spirite, loue, ioye, peace, long sufferyng, gentlenes, goodnes, faithfulnes, mekenes, temperaūcie. ✠ Agaynste such there is no lawe. 1Ti.1.b
They truely that are Christes, haue crucified the flesshe with the affectiōs and lustes. ✠ If we liue in ✠ spirit, let vs walke in the spirite. Let vs not be desirous of vaine glory, prouoking one another, enuying one another.

A

¶ The. vi. Chapter.

BRethren, if a man also be taken in any fault, ye which ar spirituall, helpe to amend him in the spirite of mekenes: considering thy selfe, lest thou also be tēpted. ✠ Beare ye one an others burthē, Ro.15.b
and so fulfill the lawe of Christ. For if any man seme to himselfe that he is somwhat, whē in dede he is nothing, the same deceaueth his owne mynde. Let euery man proue his owne worke, and then shal he haue reioysyng only in his owne self, and not in an other. Ro.24.c
For ✠ euery man shall beare his own ✠Ro.15.k
burthen. ✠ Let hym that is taught in 1.cor.9.b
the worde, minister vnto him that teacheth him in all good thinges. Be not Job.4.b
deceaued. God is not mocked. For ✠
B whatsoeuer a mā soweth, that shal he also reape. For he that soweth in his flesshe, shal of the flesh reape corruptiō But he that soweth in the spirit, shal of the spirite reape lyfe euerlastynge. 2.tes.3.b
✠ Let vs not be wery of well doyng. For when the tyme is come, we shal reape without werinesse. Whyle we haue therfore time, let vs do good vnto al men, & specially vnto them whiche are of the houshold of faith. ✠ Ye se how large a letter I haue written

vnto you with myne owne hand. As many as desire with outward appearance to please carnally, the same constrain you to be circumcised, only lest they should suffre persecution for the
C crosse of Christ. For thei themselues wyche are circumcysed, keepe not the lawe, but desyre to haue you circumcised, that they myght reioyce in your flesh. God forbyd that I shold reioyce, but in the crosse of our Lord Jesu Christ, wherby the worlde is
Gal. 5.d crucifyed vnto me, and I vnto the worlde. For * in Christ Jesu, neither circumcision, auayleth any thyng at all: nor vncircumcision, but a newe creature. And as many as walke accordyng to this rule, peace be on them and mercy, and vpon Israel, that pertaineth to God. From henceforth let
D no man put me to busynes. * For I 1.cor.4.d beare in my bodye the markes of our Lord Jesu. Brethē, the grace of our Lorde Jesu Christe, bee with youre spirite. Amen.

¶ The epistle of Sainct Paule the Apostle to the Ephesians.

¶ The first Chapter.

A Paule an Apostle of Jesus Christ, by ỹ will of God. To ỹ sainctes which are at Ephesus, and to them which beleue on Jesus Christe.
Rom.1.a 1.Co.1.a 1.Co.1.a 1.Pe.1.a Gal.1.a 1.pe.1.a * Grace be with you, and peace from God our father, and from the Lorde Jesus Christ. * Blessed be God the father of oure Lorde Jesus Christe, whych hath blessed vs wyth all maner of spirituall blessyng in heauenly thynges by Christe, accordyng as he had chosen vs in hym, beefore the foundations of the worlde were laide, that we should be holy, and without blame before him throw loue. Which ordeyned vs before, throughout Jesus Christ to be heires vnto him selfe, accordynge to the good pleasure of hys wyll, to the praise of the glory of hys grace, wherwith he hath made vs accepted throw ỹ beloued. * By whō
B Coll.1.a wee haue redemption throughe his blood, euen the forgeuenes of synnes, accordyng to the ryches of his grace: wherof he hath ministred vnto vs aboundantly in all wisedome and prudence. And hath opened vnto vs the mystery of his wyll, accordyng to his good pleasure, which he had purposed in himselfe, to haue it declared * whē the tyme was full come, that he might set vp all things perfectly by Christe (bothe the thinges which are in heauen, & the thinges which ar in earth) euen by him, by whome we are made heyres, and were therto predestinate accordynge to the purpose of hym, by whose power al things are wrought accordyng to the purpose of his owne wyll, that we (which) before beleued in Christ) shoulde be vnto the prayse of his glory. In whome also we beleue, forasmuch as we haue heard the worde of truthe, euen the gospell of your saluation: wherin when ye had
Rom.8.d 2.cor.1.b and.5.a beleued, * ye were sealed with the holy spirite of promes, which is the earnest of our inheritaunce, for the recouering of the purchased possession, vnto the praise of his glory. Wherfore I
*Ro.1.b Phi.1.b Coll.1.a 2.tes.1.a also (after that I heard of the faithe, which ye haue in the Lorde Jesu, and loue vnto all the sainctes) * cease not to geue thankes for you, making mētion of you in my prayers: that the
D God of our Lorde Jesus Christe, the father of glory, maye geue vnto you the spirite of wisedome and reuelation, by the knowledge of hym selfe, and lyghten the eyes of youre myndes,
Ro.15.c that ye may knowe what the * hope is, wherevnto he hathe called you, and howe ryche the glorye is of hys inheritaunce vpon the sainctes, & what is the exceadyng greatnes of his power

to

to vs ward, which beleue accordyng to the wourkmen of that his mightye power, which he wrought in Christ, whan he raised him from the dead, & set him on his right hand in heauenly thynges, aboue * all rule, and power, and mycht, and dominion, and aboue euery name that is named, not in this world onely, but also in the worlde to come: and * hath put all things vnder his fete, and hath made him aboue all things, * the head of the congregation, which is his body, and the fulnes of hym, that fylleth all in all.

Psalm. 110. a
Da. 7. d
Eph. 8. b
Heb. 2. d
1.co. 15 d
Eph. 5. e
Coll. 1. c

¶ The. ii. Chapter.

A

AND you hathe he quyckened whyer as ye were dead in tres passes and sinnes, in the whi che * in tyme passed ye walked, accordynge to the course of this worlde, euen after the gouerner that ruleth in the ayre, the spirit that now worketh in the chyldren of vnbelefe, * among whome we all had our conuersation also in tyme paste, in the lustes of our flesshe, and fulfylled the will of the flesshe, and of the mynde: and were by nature the chyldrene of wrathe, euen as well as other. But God, which is ryche in mercy (for his great loue, wherwith he loued vs, euen when we were dead by synnes) quickned vs together in Christ (* by grace are ye saued) and rayled vs vp tog:ther with him, and made vs sytte together wyth hym amonge them of heuen in Christ Jesu. That in times to come, he might shewe the excedyng ryches of his grace, in kyndnes to vs warde through Christ Jesu. For by grace are ye made safe thorow faith, & that not of your selues. It is the gift of God, and commeth not of wourks, least any man should boast hym selfe. For we are his wourkmanshyp, created in Christ Jesu vnto * good wourkes, whyche God ordeyned, that we shoulde walke in theym. Wherefore remember, that ye being in tyme passed Gentiles in the flesshe, were called vncircumcision from that whiche is called * circumcision in the flesshe,

Rom. 5 a
Coll. 1. c
Coll. 3. a
Esa. 25 d
B
Tit. 1. d
C
Phil. 3. a

whiche circumcision is made by handes: remember (I say) that at ỳ tyme ye were without Christ, beyng alea-antes from the common weale of Israell, and straungers from the testaments of the promise hauing no hope and beyng withoute GOD in thys worlde. But nowe by the meanes of Christ Jesu, ye which sometime were farre of, are made nye by the bloode of Christ. For he is oure peace, whiche hath made of both, one, and hath broken downe the wall that was a stop betwene vs, and hath also put awaye thorow his flesshe the cause of hatred, euen the lawe of commaundementes conteyned in the lawe written, for to make of twayn one newe man in hym selfe, so makynge peace, & to reconcile bothe vnto God in one body, thorow the crosse, and slew hatred thereby: & came, and preched peace to you which were afarre of, and to them that were nye. For thorow him, we bothe haue an entrance in one spirite vnto the father. D Nowe therefore, ye are not straungers and forcyners: but citisens with the saincts, and of the houshold of God: and are built vpon the * foundation of the Apostles and Prophets * Jesus Christ himself beyng the hed corner stone, in whome what buyldynge soeuer is coupled together, it groweth vnto an holye temple in the Lorde, in whom ye are also buyld together, to bee an habitation of God, thorowe the (holy) ghost.

1. cor. 3. b
Esa. 28 b
Act. 4. b
Rom. 9. f
Ps. 128 c
mat. 21. d
Acts. 4. c
1. pe. 2. b

¶ The. iii. Chapter.

B

FOr this cause, I Paule am a prisoner of Jesus Christ for you Hethen: If ye haue herd of the mynystration of the grace of God * which is geuen me to you warde. For * by reuelation shewed he the misterye vnto me, as I wrote afore in fewe wordes, wherby whē ye reade, ye may vnderstand my knowlege in the misterye of Christe, which mysterie in tymes passed was not opened vnto the sonnes of men, as it is nowe declared vnto his holye Apostles & Prophetes by the spirite: that the Gentiles shoulde be inheri-

Act. 13. a
* Ga. 1. b

toꝛs also, & of the same body, & parte-
takers of his pꝛomes in Chꝛist, by ẏ
meanes of the Gospell, wherof I am
made a minister, accoꝛdyng to ẏ gyfte
of the grace of God whiche is geuen
vnto me after the woꝛkynge of hys
1.cor, 15 powꝛer. Unto me the * least of al sain-
B tes is this grace geuen, that I shulde
pꝛeache amonge the Gentils the vn-
searcheable riches of Chꝛiste, and to
make all men se, what the felowshyp
of the mistꝛerye is, which from the be-
ginning of the waꝛlde hath bene hid
in God which made all thinges tho-
rowe Jesus Chꝛiste to the intente, ẏ
nowe vnto the rulers and powers in
heauenly thynges, might be knowen
by the congregation, the manifolde
wisedome of God, accoꝛdynge to the
eternall purpose, which he wꝛought
in Chꝛist Jesu our Loꝛd, by whome
we haue boldnesse & entraunce with
the confidence which is by the fayth
of hym. ✠ Wherefoꝛe I desire, that ye
faynt not because of my tribulations
collo.1.d * that I suffre foꝛ your sakes: whiche
is your pꝛayse. Foꝛ this cause I bow
my knees vnto ẏ father of our Loꝛde
Jesus Chꝛyst, whiche is father ouer
all that is called father in heauen and
C in earth, that he wouldе graunte you
accoꝛdynge to the riches of his glory,
that ye may be strēgthed with might
by his spꝛite in the inner manne that
Chꝛyst may dwell in your hartes by
fayth, that ye being roted and groun-
ded in loue, might be able to compꝛe-
hende with al saynctes, what is the
bꝛeadth and length, deapth and heigth
and to knowe the excellent loue of the
knowledge of Chꝛyst, that ye myght
be fulfylled with all fulnes, whyche
D commeth of God. Unto him that is
able to do exceadynge aboundauntlye
aboue al that we aske oꝛ thynke accoꝛ
dynge to the powꝛer that woꝛketh in
vs. be pꝛayse in the congregation by
Chꝛyst Jesus, thoꝛowe oute al ages
woꝛlde without ende. Amen.

¶ The.iiii.Chapter.

I Therefoꝛe (whych am a pꝛysoner A
of the Loꝛdes) exhoꝛte you, that 1.cor.7.b
ye walke woꝛthye of the vocation
wherewith ye are called, with all
lowlynesse and meknesse, with
humblenes of mynde, foꝛbeaꝛing one
an other thoꝛowe loue, and be diligēt
to kepe the vnitie of the spꝛite tho-
rowe the bond of peace, beyng one bo
dy, and one spꝛite, euen as ye are cal-
led in one hope of your callyng. One
Loꝛde: one faith, one baptisme, one
God and father of all, which is aboue
all, and thoꝛowe all, and in you all.
✠ Unto euery one of vs is geuen Ro.12.b
grace, accoꝛdynge to the measure of 1.co.12
the gyfte of Chꝛist. Wherfoꝛe he saith Psa.6.a
* when he went vp an hye, he led cap
tiuitie captiue, and gaue giftes vnto
men. (That he ascended: what mea-
neth it? but that he also descended:
spꝛiste into the lowest partes of the
earth? He that descended, is euen the Joh.3.b
same also, that ascended vp, aboue al
heauen, to fulfill al thynges. And the C
very saue made * some Apostles, som 1.co.12.b
Pꝛophetes, some Euangelistes, some mat.10.c
Shepherdes and Teachers: to the e- Luke.9.a
difying of the saynctes, tō the woꝛke
and ministracion, eue tō the edifying
of the body of Chꝛyst, tyll we all cōe
to the vnitie of faith, and knowledge
of the sonne of God, vnto a perfecte
man, vnto the measure of the full per-
fitte age of Chꝛist. ✠ That we hence collo.2.b
foꝛth shoulde be no moꝛe childꝛen, wa
uerynge and caryed about with euery
wynde of doctryne, by the wylynes
of men, thoꝛowe craftynes, whereby
they laye a wayte foꝛ vs to deceaue D
vs. But let vs folow ẏ truth in loue, Ephe.1.b
and in al thinges ẏ growe in him, whi and.5.e
che is the head, euen Chꝛist, in whom collo.1.c
if all the body be coupled and knit to- * Ro.12
gether thoꝛow out euery iopnt wher 1.co.12.b
with * one ministreth to another (ac-
coꝛding to the operatiō as euery part
hath his mesure) he increaseth ẏ body
vnto the edifying of it selfe thoꝛough
loue. ✠ This I say therfoꝛe, and testi
fie thoꝛowe the Loꝛde, that ye hence Rom.12
foꝛth walke not, * as other Gentiles 1.Pe.4.a
walke, in vanytie of theyꝛ mynde,

whyle

while they ar blinded in their vnderstanding, being farre from a godly life by the meanes of the ignorancie that is in them, and because of the blyndenes of their hertes: which being past repentāce, haue geuen thē selues ouer vnto wantonnes, to worke all maner of vncleannes, euen with gredynes.

E But ye haue not so lerned Christ. If so be that ye haue herd of him, & haue ben taught in him, as the truthe is in Jesu: (as concernyng the conuersation in time past) to lay from you that old man, which is corrupt accordyng to the deceuable lustes. ✠ To be renued also in the spirite of your mynd, and * to put on that new man, which after God is shapen in righteousnes and true in holynes. Wherfore * put away lying, & speake euery mā truth vnto his neighbor, forasmuche as we are membres one of an other. * Be angry, and sinne not: let not the Son go down vpon your wrath, neither geue place vnto the backbiter. * Let hym that stole, steale no more, * but let him rather laboure wyth hys handes the thynge whyche is good, that he maye geue vnto hym that nedeth. ✠ Let no fylthy communication procede out of your mouth: but that which is good to edifie withall, as ofte as neede is: that it maye mynister grace vnto the hearers. And greeue not ye the holye spirite of God, * by whom ye ar sealed vnto the daye of redemption. Let all bitternes and fearsnes and wrath, & rorynge and cursed speaking, be put away from you, with al malicyousnes. Be ye courteous one to an other, merciful, forgeuīg one another, euē as god for Christes sake hath forgeuē you.

Rom. 6 a
Coll. 3. a
* Le. 19 c
Psalme. 104. a
Le. 19. c
1. Thess. 5. b
Rom. 8 c
2. Cor. 1. c

¶ The. v. Chapter. ✠

A 1. Pe. 2 d
Joh. 13 b
* Ga. 2. d

BEe ye * therfore folowers of God, as dere childrē, & walke ye in loue euen as * Christ loued vs, & gaue him self for vs an offring and a sacrifice of a swete sauour vnto God. * As for fornication and all vnclennes, or couetousnes let it not be once named amonge you, as it becommeth saintes, or fylthynes, or foolysh talkyng, or iestyng, which ar not comely: but rather geuyng of thāks. For this ye know, ỳ * no whore mōger, either vncleane person, or couetous person (which is a worshipper of ymages) hathe any inheritance in the kingdome of Christ and of God. B * Let no man deceiue you wyth vaine wordes. For because of such thinges commeth the wrathe of God, vpon the childrē of disobedience. Be not ye therfore companions of them. Ye were somtime darknes, but now are ye light in the lord. * Walke as childrē of lighte. (For the fruite of the spirite consisteth in all goodnes, and righteousnes & truth,) ✠ Serchynge what is acceptable vnto the Lorde. And haue no felowshyp with the vnfruitfull workes of darknes: but rebuke theim. For it is shame euen to name those things which are done of them in secrete: but all thyngs when they are brought foorth by the lyght, are manifest. For what soeuer is manyfest, that same is light. Wherefore, he saieth: Awake thou that slepest, & stand vp from death, and Christ shall geue thee light. ✠ Take hede therfore how ye walke circumspectly: not as vnwise, but as wise men, redemynge the tyme, because the dayes are euill. Wherefore, be ye not vnwise, but vnderstande what the will of the Lorde is, & be not dronke with wine, wherin is excesse: but be fylled w the spirite, speakyng vnto youre selues * in Psalmes and hymnes, and spirituall songes, syngyng & making melody to the Lord in your herts, giuing thankes alwais for all things, vnto God the Father, in ỳ name of our Lord Jesus Christ, submyttynge your selues one to an other in the feare of God. ✠ Ye women, submyt your selues vnto your owne husbands, as vnto the Lorde. For * the husband is the wyues head, euen as Christ * is the head of the Congregation, and the same is he that mynistreth saluation vnto the body. Therfore as the congregation is in subiection to Christe, lykewyse let the wyues be also in subiection to theyr husbandes in all

C
Exo. 23 b
D
Ps. 33. a
Coll. 3. c
E
Gen. 2. d
1. Co. 11 a
Eph. 1. b

thynges. Ye husbandes, loue your wyues, euen as Christ also loued the congregation, and gaue him self for it, to sanctifie it, and cleused it in the fountayn of water through the worde, to make it vnto him self a glorious congregation, without spot or wrinkle, or any such thing: but that it shold be holy, and without blame: So ought mē to loue theyr wiues, as their owne bodies. He ẏ loueth his wyfe, loueth himself. For no mā euer yet hated his owne flesshe: but nourisheth and cherisheth it, euen as the Lord dothe the congregatiō. For we ar membres of his body, of his flesshe, and of his bones. * For thys cause shall a manne leaue father and mother, and shall be ioyned vnto hys wyfe, and of twoo shall bee made one flesshe. This is a great secrete, but I speake of Christ and of the congregation. Neuertheless doo ye so, that euery one loue his wife, euen as hymself, and lette the wyfe reuerence her husbande.

Gen. 2.d
mat. 19.a
mar. 10.a
1.cor. 6.d
Eph. 5.g

¶ The. vi. Chapter.

Childrē obey your fathers and mothers in the Lorde: for that is ryght. * Honoure thy father and mother, (the same is the firste commaundement in the promise) that thou mayst prosper and lyue long on earthe. Ye fathers, moue not youre children to wrathe: bryng them vp thorowe the doctrine and information of the Lord. Ye seruantes, obey theim that are your bodyly maisters, with feare and trembling, euē with the singlenes of your heart, as vnto Christ: not doyng seruice vnto the eie, as thei that go about to please men: but as the seruantes of Christ, doyng the will of God frome the hert with good wyl, seruyng the Lord, and not men. Knowyng this, that what soeuer good thing any mā doth, the same shall he receyue againe of God, whether he be bonde or free. And ye maisters, do euē ẏ same thinges vnto thē, putting away threatnings. Knowing, ẏ your maister also is in heuē, * neither is ther any respect of person wt him. ¶ Finally my brethren be

I Coll. 3.d
Ex. 20.d
Deu. 4.b

2.pa. 19.c
Act. 10.c

strōg through the Lord, and through ẏ power of his myght. Put on all the armoure of God, that ye maye stande agaynst the assautes of the deuyl. For we wrestle not agaynste bloude and flesshe: but agaynst rule, agaynst power, agaynst worldlye rulers, euen gouerners of the darknes of this world agaynst spirituall craftines in heauēly thinges. Wherefore, take vnto you the whole armoure of God, that yee may be able to resyst in the euyll day, and stande perfecte in all thynges. Stande therefore, * and your loynes gyrde wyth the trueth, hauing on the brest plate of ryghteousnesse and hauyng shoes on your fete, that ye maye be prepared for the Gospell of peace. Aboue all, take to you the shielde of fayth, wherewith ye may quenche all the fyerye dartes of the wicked. And take the helmet of saluation, and the swearde of the spirite, whyche is the woorde of God. ✝ And praye alwayes with all maner of prayer and supplication in the spirite. and watch there vnto with all instaunce and supplication for all sayncte and for me * that vtteraunce maye bee geuen vnto me that I may open my mouth frely. to vtter the secretes of my Gospell (wherof I am messenger in bonds) that therin I maye speake frely, as I ought to speake. But that ye may also knowe what condition I am in, and what I doe. Tichicus the deare brother and faythfull minister in the Lorde, shall shewe you of all thinges, whom I haue sente vnto you for the same purpose, that ye mighte knowe what case we stande in, and that hee myght comforte your heartes. Peace be vnto the brethren and loue with fayth, from god the father and frome the Lorde Jesus Christ. Grace be with all theym whyche loue our Lorde Jesus Christ sincerely. Amen.

Ro. 2.b.
Ec. 35.b
collo. 3.d

Lu. 12.c
1 Pe. 1.d
¶
Ro. 1
collo.

Lu. 18.a
1 Te. 5.d

collo. 4.d

D
Eph. 1

Sente from Rome vnto the Ephesians by Tychicus.

The

The epistle of Sainct Paule the Apostle vnto the Philippians.

The first Chapter.

PAul and Timothe the seruauntes of Iesu Christe. To al the Sainctes in Christ Iesu, whiche are at Philippos with ỳ bishops and Deacons. Grace bee vnto you and peace from god our father, & from the lorde Iesus Christe. ✠ I thanke my god with al remembraunce of you ✱ alwayes in all my prayers for you, and praye with gladnes: because ye arcome into the felowship of the gospel from the fyrste daye vntill now ✠ and am sure ye certified of thys, that he which hath begonne a good worke in you, shall performe it vntill the daye of Iesus Christ, as it becommeth me so iudge I of you all, because I haue you in my hearte: forasmuch as ye are all companions of grace with me, cuẽ in my bondes, and in the defendynge and stablyshyng of the Gospell. For god is my recorde, howe greatelye I longe after you all, from the very hert rote in Iesus Christe. ✱ And this I praye, that your loue may encrease yet more & more in knowledge, and in all vnderstandyng, ỳ ye maye accepte the thinges ỳ are most excellente, that ye may be pure, & such as offẽd no mã vntil ỳ day of Christ: being filled ỽ the fruite of righteousnes, which cõmeth by Iesus Christ vnto ỳ glori & praise of god. ✠ I wold ye shuld vnderstãde (brethrẽ) ỳ ỳ thinges which happed vnto me chaũged vnto ỳ great furtheraũce of the Gospel: So that by bandes in Christ, are manifest throughout all the iudgement hal and in all other places: In so muche that manye of ỳ brethren in ỳ lord beinge encoraged throgh my bãdes, dare more bold ly speake ỳ worde without feare. Some preach Christ of enuy, and stryfe, and some of good will. The one parte preache Christe of stryfe and not sincerelye, supposynge to adde more aduersitie to my bandes. Againe the other parte preach of loue, because they knowe that I am set to defend the gospell. What then? So that Christ be preached any maner of way, whether it bee by occasion, or of true meaning, I am glad therof, ye and wil be glad, For I knowe, that this shal chaunce to my saluatiõ, ✱ through your prayer & mynystryng of the spyrite of Iesu Christ accordynge to my expectation, and hope, that in nothyng I shall be ashamed: but that with all boldenesse, (as alwayes euen so now also) Christ shalbe magnified in my body, whether it be thorow life, or thorow deth. For Christ is to me life, and death is to me auantage. If it chaunce me to liue in the flesh, that thing is to me fruitfull for the worke, and what I shall chose I wote not. For I am constrained of these two thinges. ✱ I desire to be losed, & to be ỽ Christ which is much & farre better. Neuertheless, to abide in the flesh is more nedefull for you. And this I am sure of, that I shall abyde, and continue with you all, for your furtherance and ioy of your faith that your reioysyng maye be the more aboundant thorow Iesus Christ in me, by my commynge to you agayne. Onely let your conuersation be, ✱ as it becommeth the gospell of Christe: that whether I come and see you, or els be absent, I may yet heare of your condition, that ye continue in one spirite, and in one soule, laborynge as we do, to maintayne the fayth of the gospell, and in nothynge fearyng youre aduersaries, which is to them a cause of perdition, but to you of saluation, and that of GOD: for vnto you it is giuen of Christ, that not only ye should beleue on him: but also that ye should suffre for his sake, hauynge euen suche a syghte, as ye sawe in me, and nowe heare of me.

Ro. 1. b. colo. 1. a

Eph. 1. d

The. ii. Chapter.

IF ther be therfore any consolacion in Christe, if there be any comfort of loue, if there be any felowshyp of the sprete, yf ther be any compassion and mercye: fulfill ye my ioye, that ye be lyke mynded, hauynge on loue, beynge of one accorde, and of one mind, that nothing be done thorowe stryfe or of vayne glory, but in meekenes of mynde, let euery man esteme another better then hym selfe.

3 cor. 10 f
and. 13. b
* Loke not ye euery man on his owne thinges, but eury man on the thinges that are other mens. ✠ Let the same minde be in you which was in Christ Jesu: which whē he was in the shape of God, thought it not robbery to be equall with God. Neuertheles he made him selfe of no reputaciō, taking on hym the shape of a seruaunte, and

Hebr. 5. a
* became lyke vnto men, & was found in hys apparell as a man. He humbled hymselfe, and became obediente vnto deathe, euen the deathe of the

B
crosse. Wherefore, God also hath exalted hym on hye and geuen him a name

Mat. 1. c
Ro. 14. c
Esa. 45, e
which is aboue al names: that in * the name of Jesus * euerye knee shoulde bowe, both of thynges in heauen and thynges in earth and thynges vnder the earth, and that all tonges shoulde confesse, that Jesus Chryste is the

Actes. 2 f
Ro. 14. b
* Lorde, vnto the prayse of God the father. Wherfore, (my dearely beloued) as ye haue alwayes obeyed, not when I was presente onelye, but nowe muche more in myne absence euen so worke out your owne saluacti-

2 Cor. 3 b
on with feare and tremblynge. * For it is God whiche worketh in you, both the will and also the dede, euen

1 Pe. 4 b
of good will. * Do all thyng without

1. Pe. 2 b
murmurynge, and desputynge, that * ye may be such as no man can complayne on: and vnfayned sonnes of god without rebuke, in the myddes of a croked and peruerse nacion: among whom se that ye shine as lightnes in the worlde holdyng fast the worde of lyfe, that I

2 Cor. 1. c
2 Tes. 2 c
* maye reioyce in the daye of Christe, how that I haue not runne in vayne, neyther haue laboured in vayne, Yea,

C
and thoughe I be offered vp vpon the offeryng and sacrifice of your fayth: I reioyce and reioyse with you all. For the same cause also do ye reioyce, and reioyce with me. I trust in the Lorde Jesus, for to * send Timotheus shortly vnto you, * that I also maye be of good comforte, when I knowe what case ye stande in. For I haue no man that is so like mynded to me, whiche with so pure affection will care for your matters. For all other seke their owne, and not the thinges which are Jesus Christes. Ye knowe the prufe of him, howe that as a sonne with the father, so hathe he with me bestowed his seruice in the Gospell. Him therfore I hope to send, assone as I know how it wil go with me. I trust in the Lorde, that I also my selfe shall come shortly. But I supposed it necessarye

acts. 19 f
1 Tes. 3 b
D
to sende brother Epaphroditus vnto you, my companion in labour & felow souldier, youre Apostle, which ministreth vnto me at nede. For he lōgeth after you al, and was still of heauines because that ye haue heard saie, that he had bene sicke. And no doubt he was sicke in so much that he was nye vnto death. But God had mercye on hym: and not on hym onely, but on me also: leste I shoulde haue sorowe vpon sorowe. I sente him therfore the more diligently: that whē ye se him, ye may reioyce agayne, and that I may be the lesse sorowful. Receaue him therfore in the LORD with all gladnesse,

Ro. 15. b
1 Tes. 5 c
and * make muche of suche: because that for the worke of Christ he went so farre, that he was nye vnto death, and regarded not hys lyfe, to fulfyll that whyche was lackynge on youre parte towarde me.

¶ The. iii. Chapter.

MOreouer, (brethren) reioyce
A
ye in the Lord. It greeueth me not to write one thinge often to you. For to you it is a sure thyng. Beware of dogges, beware of euill workers. Beware of disension.

Rom. 2 d
Ephe. 2 c
* For we are circumcisiō, which serue god in the sprete, & reioyce in Christ Jesu, & haue no confidēce in the flesh:

* Joh. 4 c
though

thoughe I mighte also reioyce in the
Ro. 1.a. flesh. If any other man thynketh that
he hath wherof he might truste in the
flesshe. I haue moze: beinge circumcy-
sed the eight daye of the kynred of Is-
2.coz. 11 raell, of the Trybe of Beniamin, an
•act. 23.b Ebrue bozne of the Hebrues, as con-
and. 26.b cerning the lawe, a Pharise: as cõcer-
ning feruẽtnes, I persecuted ẏ cõgre-
B gation as touchinge ẏ righteousnesse
mat. 13.b which is in ẏ lawe, I was vnrebuka-
ble. •But the thinges that were vã-
tage vnto me, those I coũted losse for
Christes sake. Yea, I think al things
but losse for ẏ excellencie of the know-
ledge of Chryst Jesu my Lorde. For
whom I haue counted al thing losse,
& do iudge them but vyle, that I may
wyn Chryst, and be found in him not
hauing mine owne righteousnes of ẏ
lawe: but that whiche is thorough the
faith of Chryst: euen the righteosnes
which cõmeth of God thzough faith:
that I maye knowe him & the vertue
of his resurrection, and felowshyp of
his passions, whyle I am cõformable
vnto his death if by anye meanes I
might attayne vnto the resurrection
of the deade. Not, that I haue attay-
C ned vnto it already or ẏ I am already
perfite: but I folow, if ẏ I may com-
prehend that, wherein I am comprehended of Chryst Jesu. Brethren, I
counte not my self that I haue gottẽ
it as yet, but this one thing I saye: I
forget those thinges which ar behind,
and endeuour my self vnto those thyn-
ges which are before, and (accordinge
to the marke appoynted I prache
to the rewarde of the hie callynge of
GOD thorough Chryst Jesu. Let
vs therefore as manye as be perfecte,
be thus wyse minded, & if ye be other
wyse minded, god shall open the same
also vnto you. Neuertheles vnto that
which we haue attayned vnto, let vs
proceede by one rule, that we may be
D of one accorde. ✠ •Brethrẽ, be folow-
1cor.4.c. ers together of me, & loke on them
and.10.d which walk euẽ so, as ye haue vs for
an ensample. For manye walke (of
whõ I haue told you oftẽ, & now tell
you wepinge) ẏ they are the enemies
of the crosse of Chryst, •whose end is Ro.16.b
damnation, whose god is their belly, 102
and glory to their shame, whiche are
worldly mynded. But our conuersa-
tion is in heauen, frõ whens we loke
for the sauiour, euen the Lord Jesus
Chryst, wych shall •chaunge our vile 1cor.15.g
body, that we maye make it like vnto
his glorious bodye, accordynge to the
workyng, wherby he is able also to
subdue all things vnto him selfe. ✠

¶ The.iiii. Chapter. A

Therefore my deare brethren
(derely beloued and longed
for) my ioye and crowne so
cõtinue in ẏ lord, ye beloued
I prai Euodias, & beseech Syntiches,
that they be of one accord in the Lord
Yea, & I beseche the faithfull yoke
felow, help the women, which labo-
red with me in the gospell, and wych
Clement also, and with other my la-
borers felowes, whose names are in the Lu.10.c
boke of lyfe. ✠ • Reioyce in the lord Apo.17
alway and again I say reioyce. Lette 1Tes.5.d
your softnes be knowen vnto al mẽ. B
The lord is euen at hand. Be careful
for nothynge: But in all prayer and
supplication lette your petitions bee
manyfest vnto god with geuynge of
thankes. And the peace of god (whi-
che passeth all vnderstandyng) keepe
your heartes and myndes thorough
Chryst Jesu. ✠ Furthermore, brethrẽ
whatsoeuer things are true, whatso-
euer thinges are honest, whatsoeuer
things are iust, whatsoeuer thynges
are pure, whatsoeuer things are con-
uenient, what soeuer things ar of ho-
nest reporte: If there be any vertue,
if there be any prayse (of learnyng)
those same haue ye in your mynd whi
che ye haue bothe learned and rece-
ued, heard also and seene in me: those
thyngs do, and the god of peace shall
bee with you. I reioyce in the Lorde
greatly, that nowe at the laste youre
care is reuiued agayne for me in that
wherin ye wer also careful, but ye lac
ked opportunitie. I speake not because C
of necessitye. For I haue learned in
whatsoeuer estate I am, •therewith to

be

be content. I knowe howe to be lowe, and I knowe howe to excede. Euery where and in al things I am instructed, both to be ful & to be hongry, both to haue plenty and to suffer nede I can do all thynges thorow Chryst which strengtheneth me. Notwithstandyng ye haue well done, that ye bare parte with me in my tribulacio. Ye of Philippos knowe also that in the beginnyng of the Gospell, whē I departed from Macedonia, no congregacion bare part with me, as concernyng geuing and receauing, but ye onely. For when I was in Thessalonica, ye sent once & afterward again vnto my necessitie: not that I desire giftes but I desire aboundaunte frute on your parte.

D Neuertheles I receaued all, and haue plenty. I was euen filled after that I receaued of Epaphroditus the things which were sent frō you, and odour of
Ro.12.a a swete smell a sacrifice accepted and
Heb.13.c pleasaunt to God. My god shall supply al your nede thorow his glorious riches by Jesu Christ. Unto god and our father be prayse for euermore. Amen. Salute all the sayntes in Christ Jesu. The brethren which are with me, grete you. All the sayntes salute you, moste of all they which are of the Emperours housholde. The grace of our Lord Jesu Christ be with you al. Amen.

This Epistle was writ-
ten from Rome, by Epa-
phroditus.

¶ The Epistle of Sainct
Paull the Apostle to the
Collossians.

¶ The fyrste Chapter

P Aull an Apostle of Jesus Christ by the will of God, & brother Timotheus. To the sayntes which are at Collos sa, and brethren that beleue in Christ. Grace be vnto you & peace from god our father, and from the Lorde Jesus Christ. We gaue thankes to god the Phil.1.a father of our Lord Jesus Christ alwaies for you in our prayers. For we Rom.1.b haue heard of your faith in Christ Je- Phil.1.a sus, & of the loue which ye beare to all Ephe.1.d sayncte, for the hopes sake whiche is layde vp in store for you in heauen, of which hope, ye herd before by the true worde of the Gospell, which is come vnto you: euē as it is into all ỳ world, and is fruptefull (and groweth,) as it is also amonge you, from the daye in the whiche ye herde of it, and had experyence in the grace of God thorowe the truth, as ye learned of Epa Collo.4.c phra our deare felow seruaunt which is for you a faithful minister of Christ whiche also declareth vnto vs youre loue which ye haue in the sprete.

B

✠ For this cause we also sence the Ephe.1.d day we herde of it, haue not ceased to pray for you & to desire, that ye myght be fulfilled with ỳ knowledge of hys wil, in all wisdome and spiritual vnderstāding, ỳ ye might walke worthy of the Lord, that in al thinges ye may please being frutefull in al good wor- Joh.15.c kes, and encreasing in the knowledge of God, strengthed with all myghte, thorowe his glorious power, vnto all pacience and long sufferyng with ioyfulnes, geuing thankes vnto the father, whiche hath made vs mete to be partakers of ỳ inheritaunce of saintes in light. which hath deliuered vs frō the power of darknes, and hath translated vs into the kyngedome of hys deare sonne by whō we haue redemp- Ephe.3.b
cion thorowe hys blond, euen the for- C
geuenes of sinnes. which is ỳ ymage 2.cor.4.a
of the inuisible God, fyrst begotten of Heb.1.a
all creatures. For by hym were all things created, that are in heauen, and that are in earth, visible and inuisible, whether they be maiestie or lordship, eyther rule or power. All thynges were created by him and for hym. and he is before all thynges, and he is Ephe.1.b
the heade of the bodye, euen of the and.5.c
congregacion: he is the begynnynge and fyrst begotten of the dead, that in 1 cor.15.f
all

1.co.15.c. all thynges he might haue the preheminence. For it pleaſed ỹ father, that
Ro. 3. d in him ſhould al fulnes dwell, and by
2.cor. 5 d hym to * reconcile all thing vnto him ſelf, and to ſet at peace by him thorow the blood of his croſſe, both things in
Rom. 5 a heauen, and things in earth. And you
Eph. 2. a * which were ſometime farre of, and
Coll. 2. c enemies, becauſe your myndes were ſet in euill workes, hath he nowe yet reconciled in the body of his fleſh thorowe death, to make you holy, & vnblameable, and without faute in hys owne ſight, if ye continue grouńded & ſtabliſhed in the faith, and be not moued away from the hope of the Goſpell, wherof ye haue heard, how that it is preached amonge all creatures, which are vnder heauen, whereof I Paule am made a mynyſter. Nowe
D ioy I in my ſufferynge * for you, and
1.cor. 1. a fulfill that whiche is behynde of the
Eph. 3. b paſſions of Chriſte in my fleſhe, for his bodies ſake, whiche is the congregation, wherof I am made a miniſter, accordynge to the ordinance of god, which ordinance was geuen me vnto you ward to fulfill the worde of
Eph. 3. b God, that * miſtery which hath bene hid ſens the worlde began, and ſens ỹ
mat. 11 d beginning of generatiõs: but now is
2.cor. 2. c opened to his ſaintes, to whome god
Eph. 1. b wold make knowē what ỹ glorious riches of this miſterie is among the gentils, whiche rycheſſe is Chriſt in you, ỹ hope of glory, whõ we preache warning all men, & teaching all men, in all wiſdom, to make al men perfite in Chriſt Jeſu. wherin I alſo labor and ſtriue, euen as farre forth as his ſtrength worketh in me mightily.

¶ The. ii. Chapter.

FOr I would that ye knewe howe great care that I haue for you, and for them that are at Laodicea, and for as many as haue not ſeene my perſone in the fleſhe, that their hertes might be conforted, when they are knit togither in loue, & in all riches of full vnderſtanding for to knowe the miſterie of god the father, and of Chriſte, in whome are hid all the treaſures of wiſedome and knowledge. * This I ſaye, leaſt Eph. 5 a
any man ſhoulde begile you with entyſynge wordes, For thoughe I bee abſente in the fleſhe, yet am I wyth you in the ſpirite, ioyinge and beholdynge your order, and youre ſtedefaſt
B fayth in Chriſt. As ye haue therfore receaued Chriſt Jeſu the Lorde, euē ſo walke ye in him, ſo that ye bee rooted and builte in hym, and ſtablyſhed thorough fayth, as ye haue learned: and therein bee plenteous with geuynge thankes. * Beware, leaſt anye man mat. 24 a
ſpoyle you thorough Philoſophye and mar. 13 a
diſceatfull vanitie, after the tradition Lu. 21. b
of menne, and after the ordinaunces Eph. 5 b
of the worlde, and not after Chriſte. For in hym dwelleth all the fulneſſe of the Godheade bodelye, and ye are complete in him: whiche is the heade of all rule and power, by whom ye alſo are * circumcyſed with circumcyſion which is done without handes, Ro. 2. d. Eph. 2. c
foraſmuch as ye haue put of the ſinful Col. 2. b.
bodye of the fleſhe thorough the circūciſion that is in Chriſt, in that * ye ar Ro. 6. a.
burped with hym thoroughe baptime, gala. 3. d
in whom ye are alſo riſen againe thorough fayth, that is wroughte by the
C operation of god, whiche rayſed hym Ro. 6. a.
from death. * And yee when ye were Eph. 2. a
deade thorough ſinne and thorough the Coll. 1. c
vncircumciſion of your fleſhe, hath he quickened with him, and hath forgeuen vs all oure treſpaſſes, and hath put out the hande writinge that was againſt vs, contained in the law written, and that hath he taken oute of the way, and hath faſtened it to his croſſe and hathe * ſpoyled rule and power, gen. 3.
and hath made a ſhewe of them openly, and hath triumphed ouer them in Lu. 11 c.
his owne perſon. Lette no man there Joh. 12 c
fore trouble youre conſcience aboute meate and drynke or for a piece of an holy day, or of ỹ newe moone, Or of ỹ Sabboth dayes * whiche are ſhad- He. 8. a.
dowes of thynges to come: but the and. 10 a
bodye is in Chriſt. Let no man make
D you ſhute at a wronge marke by the humblenes and holines of angels, in the thinges which he neuer ſawe, be-

ing

yng causeleſſe puffe vp with his fleſhly mynde, and holdeth not the heade, whereof all the body by ioyntes and couples, receaueth norisshement, and is knyt together, and increaſeth wyth the increasing that commeth of God. Wherfore, yf ye be dead with Christ, from the ordinances of the worlde, why as thoughe ye yet lyued in the worlde, are ye ledde with traditions. Touche not, taſte not, handle not: which all perisshe, throughe the verye abuſe: after the commaundementes and doctrines of men. Which thynges outwardly haue the similitude of the wisdom by ſuperſtition and humblenes of mynde, and by hurtyng of the bodye, and in that they do the fleſhe no worshyp, vnto the nede thereof.

gala. 4. b

¶ The. iii. Chapter.

IF ye bee then rysen agayne wyth Christ, ſeeke thoſe thynges whiche are aboue, where Christ ſytteth on the ryght hande of God.

A

Eph. 1. d
Hebr. 1. a
10. c and
12. a

Sette your affection on heauenly thynges, and not on earthye thynges. For ye are dead, and your lyfe is hyd wyth Christe in God. When ſo euer Christ (which is our lyfe) ſhall ſhew him ſelfe, then ſhall ye alſo appeare with hym in glorie. Mortifie therfore your earthy membres: fornication, vncleanneſſe, vnnaturall luſt, euil concupiſcēce, and couetouſnes, which is worshippyng of ydols: for which things ſake the wrath of god vſeth to come on the diſobedient children among whome ye walked ſometyme, when ye liued in them. But now put ye alſo away from you all ſuche thinges: wrathe, fearſnes, maliciouſnes, curſed ſpeaking, filthy communication out of your mouth. Lye not one to an other, ſeyng that ye haue put of the olde man with his workes, and haue put on the newe man which is renued into the knowledge and image of him that made hym, where is neither Gentile nor Iewe, circumciſion nor vncircumciſyon, Barberous or Scythian, bonde or free: but Christe is all in all thinges. Therefore as

Eph. 2. a

B

Rom. 6. a
Eph. 4. c
Gal. 6. d

elect of god, holy and beloued put on tender mercy, kyndnes, humblenes of mynde, mekenes, long ſuffryng, forbearyng one an other, and forgeuyng one an other, yf any man haue a quarell agaynſt an other: as Chriſte forgaue you, euen ſo doo ye. Aboue all theſe thinges put on loue, which is the bonde of perfectenelſe. And the peace of God ſo rule in your hertes: to the which peace ye ar called in one body. And ſe that ye be thankful. Let the word of Christ dwell in you plentuouſly with all wiſedome. Teache and exhorte youre owne ſelues, in Pſalmes and hymnes, and ſpirituall ſonges, ſyngyng with grace in youre heartes to the Lorde. And what ſo euer ye doo (in word or dede) doo all in the name of the Lord Ieſu, geuing thankes to God the father by hym. Ye wiues, ſubmit your ſelues vnto your owne huſbands, as it is comely in the Lord: Ye huſbands, loue your wiues, and be not bitter vnto them. Ye children, obey your fathers and mothers, in all things: for that is wel pleaſyng vnto the Lorde. Ye fathers, prouoke not your children (to anger) leſt they be of a deſperate mynde. Ye ſeruants, be obedient vnto them that are bodyly maiſters in all thynges: not with eye ſeruice as men pleaſers, but in ſyngleneſs of hearte, fearyng God. And whatſoeuer ye do, doo it hertely, as thoughe ye dydde it to the Lorde, and not vnto men: knowyng, that of the Lorde ye ſhall receyue the reward of inheritāce, for ye ſerue the Lorde Christ. But he that doth ſinne ſhall receaue for his ſynne. Neither is there anye reſpecte of perſounes (with God.)

Pſ. 33. a
Eph. 5. d
1. Co, 10. g
Iac. 27
2. Ti. 4
Eph. 5. b
1 Pet. 3. a
D
Eph. 6. a
Eph. 6. a
Tit. 2. c
1. Pe. 2. d
Coll. 3
2. Ti. 4
2. pa. 19. c
Act. 10. c
Ecc. 35. b
Ro. 2. b
Coll. 3. c
A

¶ The. iiii. Chapter.

MAiſters, doo vnto your ſeruantes that which is iuſt and equall, knowyng, that ye alſo haue a maiſter in heauen.

Continue in prayer, and watche in the ſame, with thankes geuing prayeng alſo for vs, that God maye open vnto vs the dooze of vtteraunce, that

we

we may speake the misterie of Christ (wherfore I am also in bondes) that I may vtter it, as it becometh me to speake. * Walk wisely toward them
Eph.5.d that are without, and lose no opportunitie. Let your speach be alwais well
Leui.2.d sauored and powdred with * salt, that
Mat.5.c ye may know, how ye ought to aun-
B swere euery man. Of all my busines shall ye be certified by Tichicus, the beloued brother and faithful minister and felow seruant in the lord, whom I haue sente vnto you, for the same purpose, ỹ he myght knowe what ye do, and that he might comfort youre hearts with one Onesimus, a faithfull and beloued brother, whyche is one of you. They shall shewe you of all things, which are a doynge here.
Act.27.a * Aristarcus my prison felowe salu-
1.Ti.4.b ted you, and * Marcus Barnabas sis-
C ters sonne: touching whom, ye receiued cõmaudementes. If he come vnto you, receiue him: and Jesus which is called Justus, which are of the circumcision. These only are my worke felowes vnto the kyngdome of God, whyche haue ben vnto my consolatiõ.
Coll.3.a. * Epaphras, the seruaunt of Christe, (whiche is one of you) saluteth you, and always laboureth feruently for you in prayers, that ye may stand perfecte and full, in all the wyll of God. For I beare him record, that he hath a feruent mynd for you and them that are of Laodicea, and them that are of Hierapolis: Weare Lucas, the Phi-
D sition greteth you, and * Demas. Sa-
2.Ti.4.c lute the brethren, which are of Laodicia, and salute Nimphas, and the congregation, which is in his house. And when the Epistle is red of you, make that it be redde also in the congregation of the Laodiciãs, and that ye lykewyse reade the Epistle of Laodicia. And say to Archippus: Take hede to the office that thou hast receiued in the lord, ỹ thou fulfil it. The salutation by the hand of me Paul: remẽbre my bondes. The grace (of our lord Jesu Christ be with you. Amẽ.

¶ Sent from Rome by Tichicus and Onesimus.

¶ The firste epistle of saint Paul the Apostle vnto the Thessalonians.

¶ The fyrst Chapter. ✣

Paule and Siluanus and Timothe. Vnto the congregation of the Thessalonians, in God the father, and in the Lord Jesus Christe. * Grace bee vnto you, and peace frome God oure father, and frome the Lord Jesus Christe. We geue God thankes * alwayes for you all: makynge mencion of you in our prayers without ceasing, and call you to remẽbrance because of the worke of your faith, and labour in * loue, and because ye haue continued in the hope * of our Lorde Jesus Christ, in the sight of god our father. ✣ We knowe brethren (beloued of god) how that ye are elect. For oure gospell came not vnto you by * woorde onely, but also by power, and by the holy ghoste, and by muche certaintie, as ye knowe, after what maner wee behaued oure selues amonge you, for your sake. And ye became folowers of vs and of the Lorde receauyng the worde with much affliction with ioye of the holye goost: so that ye wer an ensample to al that beleue in Macedonia and Achaia. For from you sounded out the word of the Lord, not in Macedonia & in Achaia onelye: but your faith also which ye haue vnto God, spreade her selfe abrode in al quarters, so that it needeth not vs to speake any thyng at all, For
C they them selues shewe of you, what maner of entring in we had vnto you and howe hee tourned to God frome Images, for to serue the lyuynge and true GOD, and for to looke for hys sonne * frome heauen, whome he raysed from death: euen Jesus, whych deliuereth vs from * the wrathe to come.

Rom.2.a. 1.co.1.a. 2cor.1.a. Gal.1.a Eph.1.a Rom.1.b. Phil.1.a Eph.1.d collo.1.a 1Thes.1.b 1Ti.1.a
B 1cor.2.a. 1Thes.2a
C Act.1.b. Joh.3.d.

The.ii. Chapter.

For

A
1.Thess. 1.b
FOr ye youre selues (brethren) knowe, of our entrance in vnto you, howe that it was not in vayne: but euen after that we hadde
Act.16.c suffred before, and were * shamefully entreted at Philippos (as ye know) then were wee bolde in oure God, to
Act.17b speake vnto you the gospelle of god, in * muche striuyng. For oure exhortation was not to bringe you to errour, nor yet to vncleanesse, neyther was it with guyle: but as we were
Gal. 1.b allowed of god, that the gospel shuld be committed vnto vs: euen so wee
B speake, not as they that * please men, but God, which trieth our heartes. Neyther leade we our conuersation at any tyme with flattering wordes,
Phil. 1.a as ye knowe: neyther by occasion of couetousnesse. * God is recorde, neyther sought we praise of men, neither of you, nor yet of any other, when we myght haue ben in auctoritie, as the Apostles of Christ, but we were tender among you, euen as a nourse cherisheth her children, so were we affectioned toward you, our good wil was to haue dealte vnto you, not the gospell of god onely: but also oure owne
Act.20 g soules, because ye were dere vnto vs.
2.tes.3.b C Ye remembre brethren our labour,
1.cor 9.c and trauayle. * For we labored daye and nyght, because we wolde not bee chargeable vnto any of you, and preached vnto you the gospell of god. Ye are witnesses, and so is god, how holy and iustly and vnblamably we behaued our selues among you, that beleued as ye know, how that we bare suche affection vnto euery one of you, as a father doth vnto his children, exhorting, comforting, and besechynge you, that ye wold walke worthye of god, whiche hath called you vnto his kyngdome and glory. For this cause thank we god also without ceassing, because that when ye receyued of vs the worde (wherewyth ye learned to knowe god, ye receyued it not as the
D worde of man: but euen as it was in dede, the worde of god, which woorketh also in you that beleue. F For ye brethren, became followers of the congregation of God, whych in Iewry are in Christ Iesu: for ye haue suffered like thinges of your kinsmen, as we our selues haue suffred of the Iewes. Which as they killed the Lord Iesus, and their owne Prophets, euen so haue they persecuted vs, and God they please not, and are contrary to all men, & hynder vs, that we shold not speake vnto the Gentiles, that they might bee saued, to fulfill their Luc.21.c synnes alwaye. For * the wrathe of God is come on them, euen to the vtmost. For asmuch brethren as we are kept from you, for a season, as concernyng the bodily presence (but not in the heart) we enforced the more to se you personally with greate desire. And therfore we wold haue come vn Dan.10. to you, I Paul ones and again: * but Sathan withstoode vs: for what is 2.cor. 1.c and.8.d our hope of ioy or croun of reioysing? * are not ye it in the presence of oure Lorde Iesus Christ at his comyng? ye are our glory and ioy.

The. iii. Chapter.

A
WHerefore, seing we coulde no lenger forbeare, we thought Act.17.d good to remayn at * Athens alone, and sente to Timothe our brother, & minister of God, & the helper forth of our labour in the gospell of Christ to stablishe you, and to comfort you, concernynge our faithe, Eph. 3.c * that no man shold be moued in these afflictiõs. For * ye your selues know Joh.15.c that we ar euen appointed thervnto. Act.14.d For when wee were with you, we Ps. 34.d told you before, that we should suffer tribulation, euẽ as it cam to passe, Pro.24.b 2.tim.3.c and as ye knowe. For this cause whẽ I coulde no lenger forbeare, I sente that I myghte haue knowledge of your faithe, least by some meanes the tempter had tempted you, and lest our labour had been bestowed in vayne.
B But now lately, whẽ Timothe came from you vnto vs, and declared to vs your faithe and your loue, and howe that ye haue good remembrance of vs alwayes, desiryng to see vs, as we also desire to see you: Therfore brethern,

we

we receaued conſolation by you, in all our aduerſitie and neceſſetie, thꝛough your fayth. Foꝛ nowe are we alyue yf ye ſtand ſtedfaſt in the lorꝺ. Foꝛ what thankes can wee recompence to God agayne foꝛ youe, ouer all the ioye that we ioy foꝛ your ſakes before god: prayinge nyght and daye exceadyngly, that we myght ſe you preſently, and might
¶ fulfyll the thynges whiche are lackynge vnto your fayth. God hym ſelfe our father, and our lorꝺ Jeſus Chriſt ſhall guyde oure iorney vnto you: the Lorꝺ alſo ſhall increaſe you and make you flowe ouer in loue one towarde another and towarde all men, euen as we do towarde you, that he may make youre hartes ſtable and vnblameable, in holynes before God our father, at the commynge of oure Lorꝺe Jeſus Chriſt with all ſayncte.

¶ The.iiij.Chapter.✠

FArthermoꝛe, we beſeche you (bꝛethꝛen) and exhoꝛt you by the Lorꝺe Jeſus, that ye increaſe moꝛe & moꝛe euē as ye haue receaued of vs, howe ye ought to walke & to pleaſe God. Foꝛ ye know, what cōmaundementes we gaue you by our Lorꝺe Jeſu Chriſt. Foꝛ this
Ro.12.a is the will of god * euen your holines,
Ephe.5a that ye ſhould abſtayne from foꝛnication, and that euery one of you ſhould
1.Co.7a knowe * howe to kepe hys veſſell in holynes and honoure, and not in the
Rom.1,c luſt of concupiſcence * as do the heathē which knowe not God, that no man oppreſſe and defraude hys bꝛother in bargaynyng: becauſe that the Lorꝺ is the auenger of all ſuch thinges, as we tolde you before, and teſtyfyed. Foꝛ God hath not called vs vnto vnclenes, but vnto holines. ✠ * He therfoꝛe
Luk.10c that deſpyſeth, deſpiſeth not man, but
1.coꝛ.3.b God, which hath ſent * his holy ſpirit
and.6.b amonge you. ✠ ✠ But as to anchynge
1 Theſ.1a bꝛotherlye * loue, ye nede noꝛ, that I
Joh.13d wꝛyte vnto you. * Foꝛ ye are taughte
and.15.b of God, to loue one another. Yea and
1 Joh.4b that thynge verely ye do vnto all the
¶ bꝛethꝛen whiche are in all Macedonia. We beſeche you bꝛethꝛen, that ye increaſe moꝛe and moꝛe, and that ye ſtudye to be quyet, and to medle with 105
your owne buſynes, and * to woꝛke acts.20b
with your owne handes, as we com- 1,Co.9.c
maunded you: that ye may behaue your 2.Te.4b
ſelfes honeſtly towarde them that are without, and that nothing be lackyng vnto you. ✠ ✠ I wolde not bꝛethꝛen that ye ſhould be ignoꝛaunt cōcerning them which are fallen a ſlepe, that ye ſoꝛowe not as other do, whiche haue
Hap.2.a no hope. Foꝛ if we beleue, that Jeſus dyed, and roſe againe, euen ſo them alſo which ſlepe by Jeſus, will God bꝛing agayne with hym. Foꝛ this ſay we vnto you in the woꝛd of the Lorꝺ,
D that we which ſhall * liue, and ſhal re-
1.co.15a mayne in the commyng of the Lorꝺe, ſhall not come ere they which ſlepe. Foꝛ the Lorꝺ hym ſelfe ſhall deſcende from heauen with a ſhoute and the voyce of the * Archaungel and trompe mat.24.c of God. And the dead in Chriſte ſhall dan.11.a aryſe firſt: then we which ſhall lyue, (euen we which ſhall remayne) ſhall be caughte vp with them alſo in the cloudes to mete the Lorꝺe in the ayer. And ſo ſhal we euer be with the Lorꝺ wherfoꝛe comfoꝛte your ſelues one another with theſe woꝛdes. ✠

¶ The.v.Chepter.

FInallye, of the tymes and ſeaſons (bꝛethꝛē) it is no nede that I wꝛyte vnto you: foꝛ ye youre ſelues knowe perfectly, that * the daye mat.24.d
of the Lorꝺ ſhall come, euen as a theſe 2.Pe.3.c
in the nyght. Foꝛ when they ſhall ſay, Apoc.3.a
peace and all thynges are ſafe, then and.15.c
ſhall * ſoden deſtruction come vppon * ier.15b
them (as ſoꝛow commeth vpon a woman trauailyng with chyld) and they ſhall not eſcape. But * ye bꝛethꝛen are Joh.12e
not in darkenes, that ẏ day ſhuld come Ephe.4c
on you as a theſe. ✠ Ye are all the chilꝺꝛen of lyghte, and the chyldꝛen of the daye. We arē not of the nyght neyther
B of darkenes. * Therfoꝛe lette vs not Ro.13.d
ſlepe as do other, but let vs watch, and be ſober. Foꝛ they that ſlepe, ſlepe in the nyght: and they that be dꝛonkē, are dꝛonken in ẏ nyght. But let vs which are of the daye be ſober, * armed with Eph.6b
the bꝛeſte plate of fayth and loue, and with hope of ſaluation foꝛ an helmet.

For God hath not appoynted vs to
prouoke wrath vnto our selues, but to
obtayne saluation by the meanes of
1.cor.5.c our Lorde Jesu Christ. * which dyed
for vs: that whether we wake or slepe
we should lyue together with him.
Wherefore, comfort your selues toge-
ther, and edifye euery one another, e-
C uen as ye do. ¶ We beseche you bre-
Gala.6 b then, that ye knowe them. * which la-
1.Ti.5.c bour amonge you and haue the ouer-
Phil,2.d sight of you in the Lord, and geue you
exhortation, that ye haue them in hye
reputation throw loue, for their wor-
kes sake, and be at peace with them.
* We desyre you (brethren) warne the
that are vnruly, comfort the feble min
ded, lyfte vp the weake, be patient to-
Mat.5 g warde al men. * See that none recom-
pence euyll for euyll vnto anye man:
but euer folowe that whiche is good,
D both among your selues, & to all men.
Phil.4.a * Reioyce euer. * Praye continuallye.
* Lu.18a In all thynges geue thankes. For
this is the will of God throw Christ
Jesu towarde you. Quenche not the
1.co.14 g spyrete. * Despise not prophesynges.
Examine al thynges, kepe that which
is good. Abstaine from al euyl appea-
raunce. The very God of peace sanc-
tifye you throwout. And I pray god
that your whole spyrete, and soule and
body maye be preserued: so that in no
thynge ye may be blamed in the com-
mynge of our Lorde Jesus Christe.
Nu.23.c * Faithfull is he whiche called you,
1.Co 1b which will also do it. Brethren, pray
and. 10.c for vs. * Grete all the brethren with
* Ro.16c an holy kysse. I charge you in the lord
1.cor.15c that thys Epistle be red vnto all the
2.cor.23c holy brethren. * The grace of the Lord
*thes.3.b Jesus Christ be with you. Amen

¶ The firste Epistle vnto the Thessalonians was wrytten from Athens.

☞ The seconde Epistle of Saint Paull the Apostle vnto the Thessalonians.

¶ The fyrste Chapter.

PAull and Silus-
nus and Timothe-
us. Vnto the con-
gregation of the
Thessalonians in
god our father, and
in the Lorde Jesus
Christ. * Grace be vnto you and peace Rom.1a
from G O D oure father, and from 1.cor.1.a
the Lorde Jesus Chryste. We are Cphe.1a
bounde to * thanke God alwayes for * Ro.1.b
you brethren (as it is mete) because Phil.1.b
that your fayth groweth exceedingly, Coll.2.a
& euery one of you swymmeth in loue Ephe.1a
toward another, betwene your selues
so that we oure selues boast of you in B
the congregations of God, ouer youre
pacience and faith in all your persecu-
tions and tribulations that ye suffer,
whiche is a token of the ryghteous
iudgement of god, that ye are counted
worthy of the kyngdome of God, for
whiche ye also suffer. It is verely a
righteous thynge with God that he
recompence tribulation to them that
trouble youe: and to you whiche are
troubled, rest with vs, when the lorde
Jesus shal shewe him selfe from hea- C
uen with the Aungels of hys power,
with flamyng fyre, whiche shall ren-
der vengeaunce vnto them that know
not God. * and that obey not the Gos- Rom.2 b
pell of our lord Jesus Christ, * which D
shalbe punyshed with euerlastynge * Sa.5.6
dampnation, from the presence of the
Lorde, and frō the glory of his power,
* when he shall come to be glorified in mat.25.c
his saynetes, & to become marueylous
in all them that beleue: because oure
testimony that we had to you, was be
leued euen the same daye. * Wherfore, Collo.1a
also we pray alwaies for you that our Phili.1.
God wyll make you worthye of thys
callynge, and fulfyll all delectation of
goodnes and the worcke of faythe,
with power: that the name of oure
Lorde Jesus Chryste maye be glori-
fyed by you, and ye by hym, accordyng
to the grace of oure God, and of the
Lorde Jesus Chryst.

¶ The.ii. Chapter.

WE beſeche you (brethren) by the comming of our Lord Jeſu Chriſt, and in that we ſhall aſſemble vnto hym that ye be not ſodeinly moued from youre mynd, nor be troubled, nether by ſpret, neyther by wordes, nor yet by letter which ſhould ſeme to come from vs, as though the daye of Chryſt were at hand. Let no man deceaue you by any meanes, for the Lorde ſhall not come
Dan.9.g except there come * a departyng firſt, &
1.Ti.4.a that that ſinfull man be opened, the ſonne of perdition, which is an aduerſarye: and is exalted aboue all, that is called God, or that is worſhipped: ſo
1.cor.3.b that he doth ſit * in the temple of God,
and.6.d booſtyng him ſelfe to be god. Remember ye not, that when I was yet with
B you, I tolde you theſe thynges? And nowe ye knowe what withholdeth: euen that he myght be vttered at hys
1Joh.2.e tyme. * For the miſterie of the iniquitie doth alreadye worke: till he which nowe onely letteth, be taken out of the waye. And then ſhall that wicked be
Eſa.11.a vttered. * whō the Lord ſhal conſume with the ſpyrete of his mouth, and ſhal deſtroy with the appearaunce of hys commyng & euen him whoſe cōmyng is after the worckyng of Satan, with
mat.23.c all lyinge power * ſignes & wonders and with all deceuablenes of vnrighteouſnes, among them that perish: becauſe they receaued not the loue of the
Rom.1.d truth that they might be ſaued. * And
C therfore God ſhall ſende them ſtrong deluſion, that they ſhould beleue lyes: that all they might be damned, which beleued not the trueth: but had pleaſure in vnrighteouſnes. But we are bounde to geue thankes alway to god for you (brethren beloued of the lorde) for becauſe that god hath from the beginnyng choſen you to ſaluation, thorowe ſanctifyinge of the ſpyrete, and thorowe beleuyng of the trueth, whervnto he called you by oure Goſpell, to
D obtayne the glorye of our Lorde Jeſu Chriſte. & Therfore brethren ſtande faſt, and kepe the ordeinaunces which ye haue learned: whether it were by oure preachynge, or by Epiſtle. Oure Lorde Jeſu Chryſt him ſelfe, and god oure father (whiche hath loued vs, and hath geuen vs euerlaſtyng conſolation, and good hope thorowe grace) confort your hartes, and ſtablyſhe you in all good ſayinge and doyng. 106

The.iii.Chapter.

FVrthermore, brethren praye ye for vs, * that the worde of God
I Ephe.6.c may haue paſſage, and be glorifi-
Coll.4.a ed, as it is alſo with you: and that we may be deliuered from vnreaſonable and frowarde men. For all men haue not fayth: but the Lorde is faythfull, which ſhall ſtablyſh you, and preſerue you from euyll. We haue confidence thorowe the Lord to youward, that ye both do and will do the things which we commaunde you. And the Lorde guyde your hartes to the loue of God and to the patience waytynge for Chriſte. ✠ We require you brethren by the name of our Lord Jeſu Chriſt
* that ye withdraw your ſelues from
1.To.5.b euery brother, that behaueth him ſelfe
B inordinately, and not after the inſtitution which he receaueth of vs. For ye your ſelues know, how ye ought to folow vs. For we behaued not our ſelues inordinately amonge you. Nether toke we breade of anye man for naught but * wrought with laboure
Act.20.g and ſweate night and day, becauſe we
1.To.9.c wold not be chargeable to any of you:
1.Theſ.2.c not but that we had auctorytie: but to
and.4.c make our ſelfes an enſample vnto you to folow vs. For whē we were with
C you, thys we warned you of, that yf any wolde not worke, the ſame ſholde not eate. For we haue heard ſaye that there are ſome whiche walke among you inordinately, worckyng not at all, but beynge buſye bodyes. Them that are ſuche we commaunde and exhorte by oure Lorde Jeſus Chryſte, that they worcke with quietnes, and eate theyr owne breade: * Brethren be not
Gala.9.c
ye wery in well doyng. & If any man obey not our ſayinge, ſend vs worde of him by a letter: and * haue no company
2.Te.3.b with hym, that he maye be aſhamed.
D

And count him not as an enemye: but
warne hym as a brother. The verye
Lord of peace geue you peace alwaies
by all meanes. The Lord be with you
all. The salutation of me Paull with
1.Te.5b myne owne hande. This is the token
Phil.4,d in all Epistles. So I wryte. * The
grace of oure Lorde Jesus Chryste be
with you all. Amen.

Sent from Athens

¶ The first Epistle of S. Paull vnto Timothe.

¶ The first Chapter.

PAule an Apostle of
Jesus Chryste, * by
the commission of
god our sauiour and
Lord Jesus Chryst,
1.Te.1a which is * our hope.
*act.16a Vnto * Timothe
1.cor.1.a his natural sonne in the faith. Grace
Gala.1,a mercy and peace from god oure father,
and from the Lord Jesus Chryst oure
Lorde. As I besoughte thee to abyde
Act.19a still at Ephesus (when I departed
and.20.d into * Macedonia) euē so do, that thou
commaunde some, that they folowe no
straunge doctryne, neyther geue heede
2.Ti.2e * to fables and endlesse genealogyes,
Titu.3c which brede doubtes more then God-
1.Ti.4a lye edifyinge, whiche is by fayth, for
the ende of the commaundemente is,
Ro.13.c * loue oute of a * pure harte, and of a
*act.15b good conscience, and of faith vnfayned:
from the which thinges, because some
haue erred, they are turned vnto vaine
janglynge, because they wolde be doc-
tours of the lawe and yet vnderstande
not what they speake, neyther wherof
Rom.7b they affirme. * We knowe, that * the
Gala.3.c lawe is good, yf a man vse it lawful-
* Gal.5d lye: knowing this, howe that the lawe
is not geuen vnto a ryghteous man,
but vnto the vnryghteous and dis-
obedient, to the vngodly and to sinners
to vnholy and vncleane: to murthe-
rers of fathers and murtherers of mo-
thers, to manslears, to * whoremon- Leu.21b
gees, to them that defyle them selues Rom.1b
with mankynde, to manstealers, to ly-
ars, to periured, and if there be any o-
ther thynge that is contrarye to the
wholesome doctryne, accordyng to the
Gospell of the glorye of the blessed
God, whiche Gospell is commytted
vnto me. And I thanke Chryste Je-
sus our Lorde, whiche hath made me
strong: for he counted me true, and put
me in office where as before I was a ¶
blasphemer, * and a persecuter. and a Acts.9.a
tyraunte. But yet I obteyned mercy, and.22.a
because I dyd it ignorauntelye tho- 1.co.15b
rowe vnbelyfe. Neuertheles, the Gala.1.c
grace of oure Lorde was exceadynge
aboundaunte with fayth and loue,
whiche is by Christ Jesu. ✠ This
is a true sayinge (and by all meanes
worthye to bee receaued of vs) that
* Christ Jesus came into the worlde, Mat.9.b
to saue synners, of whom I am chefe. Mar.2.c
Notwythstandynge for thys cause Luk.19a
obtayned I mercy, that Jesus Chryst John.3c
shoulde first shewe on me all longe pa-
cience, to declare an example vnto thē
whiche shoulde beleue on hym vnto
eternall lyfe. So then vnto god, kyng
euerlastynge, immortall, * inuysyble, Colo.1.c
wyse onely, be honoure and prayse for D
euer and euer. Amen. This cōmaun-
dement commytte I vnto thee, sonne
Timotheus accordyng to the prophe-
syes, which in tymes paste were pro-
phesied of the, that thou in them shou
dest fyght a good fyght, hauyng faith
and good conscience: which some haue
put away from them, and as concer-
nynge fayth haue made shipwracke.
Of whose nomber is * Hymenens
and * Alexander whom I haue deli- 2.Ti.2.c
uered vnto Satan, that they maye 2.Ti.3.c
learne not to blaspheme. * mat.18
1.cor.5.a

¶ The.ii. Chapter. ✠

I Exhorte therefore, that aboue all
thynges, prayers, supplycatyons
intercessions, & geuyng of thankes
be

Jer. 29c Baru. 1e be had for all men: * for kinges, and for all that are in auctoritie, that we may lyue a quiet and a peaceable lyfe, with all godlynes and honestie. For that is good and accepted in the sight of God our sauiour, which will haue all men to be saued, & to come vnto the knowledge of the trueth. For there is * one Joh. 17a *He.9.d god, and one * mediatour betwene god Gala.3c and man, euen the man Christ Jesus, which gaue hym selfe a raunsome for all men that it shoulde be testifyed at Rom.1e and.11.c his time, * wherevnto I am ordeined a 1.Ti.2c preacher and an Apostle. I tell the truth in Chryst and lye not: beyng the teacher of the Gentils with faith and B veritye. ¶ I will therfore that the men Joh.4c * praye euery where, lyftynge vp pure handes without wrath or doubtyng. Lykewyse also the wemen, that they arraye them selues in comely apparell with shamfastnes and discret behauioure, not with broydred heare, eyther golde or pearles, or costly araie: but as becommeth wemen that professe godlynes thrwe good workes. * Let the 1.cor.14B woman learne in silence with all subiection. But I suffer not a woman to teache, neyther to vsurpe auctoritie ouer the man: but to be in sylence. For Adam was fyrste fourmed, and then Eue. Adam also was not deceaued, but the woman was deceaued, & was subdued to the transgression. Notwithstandynge thrwe bearynge of chyldren she shalbe saued, if they continue in fayth and loue, and holynes, with discression.

¶The.iij.Chapter.

A THys is a true sayinge: If a man desyre the office of a Bisshoppe, he desireth an honest worke. A Bysshop therfore must be blameles, the husbande of one wyfe, diligent, sober, discret, a keper of hospitalitie: apte to teache, not geuen to ouer much wyne, no fyghter, not gredye of fylthye lucre: but gentle, abhorrynge fyghtyng, abhorrynge couetousnes, one that ruleth well hys owne house, one that hath children in subiection with reuerence. For yf a man cannot rule his owne house, how shal he care for the congregation of God? He maye not be a ponge scoler, lest he swell and fall into the iudgemente of the euyll speaker. He must also haue a B good reporte of them which are without, lest he fall into rebuke and snare of the euyll speaker. Lykewyse muste the ministers be * honest, not double Actes.6a tonged, not geuen vnto muche wyne, neyther gredy of fylthy lucre: but holdyng the misterye of the faith with a pure conscience. And let them fyrst be proued, and then let them minister so, that no man be able to reproue them. Euen so must their wyues be honest, not euyll speakers: but sober and faith full in all thynges. Let the Deacons be the husbands of one wyfe, and such as rule their childrē well, and theyr owne housholdes. For * they that mat.25.b minister well, get them selues a good degree and gerat libertie in the fayth, which is in Chryste Jesus. These C thynges wryte I vnto thee, trustyng to come shortly vnto thee: but and yf I tarye longe, that then thou mayest yet haue knowledge, how thou oughtest to behaue thy selfe in the house of God, whiche is the congregation of the lyuyng god, the pyller and ground of trueth. And without doubt greate is that misterye of godlynes: * God Joh.1b was shewed in the flesh, was iustified in the spyrte, was sene amonge the Angels, was preached vnto the Gentiles, was beleued on in the worlde, and receaued vp in glorye.

¶The.iiij.Chapter.

THE spyrte speaketh A euidentlye, that * in Acts.20f the latter tymes, 2.Ti.3a some shall * departe 2.Pe.2a from the faythe, and and.3.a shall geue hede vnto Jude.1c spyrtes of errour, *1.tes.2a and deuelyshe doctrynes of them which speake false thrwe ypocrisie, haue theyr conscience marked with an hote yron, forbyddynge to marye, and commaundynge to abstayne from

Gene. 1d meates * which god hath created to be
* mat 26c receaued * with geuing thanks, of thē
Acts. 27f which beleue and knowe the trueth.
* Gen. 1d For * all the creatures of god are good
Eccl. 39e and nothynge to be refused, if it be re-
Mar. 7.d ceaued with thankes geuyng. For it
Ro. 14.c is sanctified by the worde of God and
Titu. 1d praier. If thou put the brethren in re-
membraunce of these thynges, thou
shalt be a good minister of Iesu christ
2. Ti. 3 b * which hast bene norysshed vp in the
wordes of the fayth and of good doc-
trine, which thou hast continually fo-
1. Ti. 1 a lowed. But * cast away vngodly and
2 Tim. 2c olde wyues fables. Exercise thy selfe
Titu. 3. c rather vnto godlines. For * bodyly ex-
B ercise profiteth little: but godlynes is
Gollo. 2d profitable vnto al thynges, as a thyng
which hath promises of the lyfe that
is nowe, and of the lyfe to come. This
is a sure sayinge, and by all meanes
worthye to be alowed. For therefore
we both laboure and suffer rebuke, be-
cause we haue a stedefast hope in the
lyuyng God, which is the sauiour of
all men, specially of those that beleue.
Such thynges commaund and teach.
Titu. 2 b * Let no man despise thy youth * but
* Tit. 3 b be vnto them that beleue, an ensample
1. Pe. 5 a in worde, in conuersation, in loue, in
2. Ti. 1 g spirite, in faythe, in purenes. Tyll I
C come, geue attendaunce to readyng, to
exhortation, to doctrine. Neglyse not
the gyfte that is in thee, whiche was
geuen the thorow prophesye with the
Acts. 6 b * laying on of handes by the auctoritie
8. c. 13. a of presthode. These thynges exercise,
and. 19. a and geue thy selfe vnto them, that it
Nu. 17 b may be sene, howe thou profetest in al
2. Ti. 1 d thynges. Take heede vnto thy selfe,
and vnto learning, and continue ther-
in. For yf thou shalt so do, thou shalte
saue thy selfe, and them that heare
thee.

¶ The. v. Chapter.

A Reu. 19g REbuke not an elder, rigo-
rously * but exhorte him as a
father, the yonger men, as
brethren, the elder wemen,
as mothers, the yonger as sisters,
with all purenes. Honour widowes,
whiche are true widowes. If anye
widow haue children or neuesses, let
them learne fyrste to rule their owne
houses godlye * and to recōpence their Eccle. 3b
elders. For that is good & acceptable
before God. She that is a true * wid- Luke. 2.
dowe and frendlesse, putteth her trust
in God, and continueth in supplicati-
ons and prayers night and daye. But
she that lyueth in pleasure, is deade, e-
uen yet alyue. And these things com-
maunde that they may be without re-
buke. But yf any prouyde not for her
owne (and specially for them of her
housholde) the same hath denyed the
fayth, & is worsse then an infidell. Let
no widowe be chosen vnder threscore D
yeare olde, and such a one as was the
wyfe of one man, and well reported of
menne, in good workes: yf shee haue
brought vp children, * if she haue lod- Gene. 9
ged straungers, if she haue washed the Act. 10.
sayntes fete, if she haue ministred vn- 1. Pe. 4
to them which were in aduersitie, yf Ro. 12.
she haue bene continually geuen vnto Heb. 13
all maner of good woorkes. The yon-
ger widowes refuse. For when they
haue begon to wexe wanton agaynste
Christ, they will mary, hauing dam-
nation, because they haue caste awaye
their firste fayth. And also they learne
to go from house to house ydle: yea: not
ydle onely but also tatlers and busy-
bodyes, speakyng thynges which are
not comelye, I will therefore that the
yonger women * marye to beare chil- 1. To. 7
dren, to guyde the house, & geue none
occasion to the aduersarye to speake
euyll. For many of them are alreadye E
turned backe, & are gone after Satan.
And if any man or woman that bele-
ueth haue widowes, let thē minister
vnto them, and let not the congregatiō
be charged: that ther may be sufficient
for them that are widowes in dede.
The elders that rule well are worthy
of double honoure, most specially they
whiche laboure in the worde and tea-
chynge. For the scripture saith: * thou De. 25.
shalte not muselle the mouth of the ore 1. Co. 9
that treadeth out the corne. And * the * mar 10
labourer is worthy of hys reward.
Agaynste an elder, receaue none accu-
sation:

De.19.b sation: * but vnder two or three wyt-
D nesses. Them that sinne rebuke open-
Nu.27 d ly, that other also may feare. I testifie
Acts26 b before God & the Lorde Jesus Chryst
7.c. 13.a and the elect Aungels, ỹ thou observe
And.19.a these thynges without hastynesse of
1.Ti.4d iudgement, and do nothyng partially.
2.Ti.1 b * Laye handes sodenly on no man, ney-
ther be partaker of other mens sinnes.
Kepe thy self pure. Drinke no lenger
Ecc.31 d water, but * vse a little wyne for thy
stomakes sake & thyne often diseases.
Some mennes sinnes are open before
hande and go before vnto iudgement:
and some mens synnes folowe after.
Lykewyse also goods workes are ma-
nifest before hande, and they that are
otherwyse, cannot be hid.

¶ The.vi. Chapter,

A
1 Cor.1c Eph.6a Coll.3.d Titu.2 b 1.Pe.2 d
LEt as many * seruauntes as are vnder the yooke, counte their masters worthye of all honour, that the name of god and hys doctryne be not euyll spoken of. & they which haue beleuing masters, despise them not because they are brethren: but rather do seruice, for as much as they are beleuyng and beloued and partakers of the benefyte.

Gala.1 a These thynges teach and exhort. * If anye man folowe other doctryne, and enclyne not vnto the wholsome wordes of our Lorde Jesu Chryste, and to the doctryne which is according to godlynes, he is puft vp, and knoweth nothynge: but wasteth his braynes a-
1.tim.1a bout questions and * strife, or wordes,
titus.3.c wherof spryng enuy, strife, raylinges, euyll surmisynges, bayne disputation of men that haue corrupt myndes, and
2.thes.2c that are * robbed of the trueth: which thynke that lucre is godlynes. From
B them that are such, seperate thy selfe.
Ecc.29d Godlynes is great ryches * If a man
Heb.13a be content with that he hath * For we
*Joh.1d brought nothing into the world, ney-
Eccle.5c ther may we cary any thyng out. But when we haue fode and rayment we must therwith be content. They that will be ryche, fall into temptation and snares (of the deuyll) and into manye folyshe and noysome lustes, whyche drowne men into perdition, and de-
struction. For couetousnes of money is the rote of all euyll: which whyle some lusted after, they erred from the fayth, & tangled them selues with many sorowes. But thou man of God, flye such thynges. Folowe righteousnes, godlynes, faith, loue, pacience, meakenes. Fyghte the good fighte of fayth.
C Laye hand on eternall lyfe, whervnto thou art also called, and hast professed a good profession before manye wytnesses. I geue the charge in the sighte
Act.17.f of God, * which quickeneth all thinges, and before Jesus Chryste (which vnder Poncius Pylate witnessed a good witnessynge) that thou kepe the commaundemente, and bee without spotte and vnrebukeable vntil the appearynge of our Lorde Jesus Chryst,
Apo.17c and.19.b * which appearynge (in hys tyme) he shal shewe, that is blessed and mighty onely, kynge of kynges, and Lorde of Lordes, which onely hath immortalitie, and dwelleth in the light that no
Exo.33d man can attaine, * whom no man hath
John.1 c and.6.c sene, neyther can see, vnto whome be honoure and rule euerlasting. Amen.
1.Jo.4 b Charge them which are riche in thys
D worlde that they be not hye mynded,
*mat.6.c nor * truste in vncertayne ryches, but
Luk.12 d in the lyuyng God (which geueth vs
Ecc.29 b aboundauntlye all thynges to enioye them) that they do good, that they be ryche in good workes, that they be ready to geue, and gladly to distribute
Mat.6.c * layinge vp in store for them selues a good foundation agaynste the tyme to come, that they maye obtayne eternall lyfe. O Timothe, saue that which is geuen the to kepe, and auoyd vngostlye vanities of voyces and oppositions of science falslye so called: which science whyle some professed, they erred as cõcerning the fayth. Grace be with thee.

¶ Sent from Laodicia, which is the cheefest Citie of Phrigia Pacatiana

D.iiij. The

The second Epystle of Saynt Paule the Apostle vnto Timothe.

The fyrst Chapter.

A PAull an Apostle of Jesus Chryst by the wyll of God, accordynge to the promes of lyfe, whiche is in Chryst Jesu. To Timothe hys beloued sonne. Grace mercy, and peace frō
Acts. 22 God the father, and from Jesu Chryst
Rom. 1 a our Lord. I thanke God, * whom I
Phili. 3. serue from myne elders with pure conscience, that without anye ceasynge I make mention of the in my prayers nyght and day, desyrynge to se the, mind full of thy teares: so that I am filled with ioye, when I call to remembraunce the vnfayned fayth that is in the, which dwelt fyrst in thy graundmother Lois, and in thi mother Eunica: and I am assured that it dwelleth
B in the also. Wherfore I warne the that
1. Ti. 4 d thou sterre vp the gifte of God which
* Ro. 8. c is in thee, * by the puttynge on of my handes. * For God hath not geuen to vs ỹ spirite of feare: but of power, and
Rom. 1 b of loue, and of sobrenes. * Be not thou therefore ashamed of the testimonye of oure Lorde, nether be ashamed of me *
Ephe. 3 a which am his prisoner: but suffre thou aduersitie with the Gospell, accordyng to the power of God, whyche
Titus. 3 * saued vs, and called vs with an holy
Ephe. 1 a callynge, not accordinge to our dedes, but accordinge to hys owne purpose and grace, whiche was geuen vs thorowe Chryst Jesu (before the worlde beganne) but is nowe declared openly by the appearyng of our Sauyoure
C Jesu Chryst, * which hath put awaye
1, Co. 15 death, and hath brought lyfe and im-
Hebre. 2. mortalitie vnto light thorowe the gos-
Rom. 1 a pell, * wherevnto I am appointed, a
and. 12. c preacher and Apostle, and a teacher of
1. Ti. 2 d the Gentiles: for the whiche cause I also suffer these thinges: Neuerthelesse, I am not ashamed. For I know and am sure, that he (in whom I haue put my trust) is able to kepe that whi che I haue committed to his kepyng, agaynst that day. * Se that thou haue the ensample of the holesome wordes whiche thou haste hearde of me wyth faith and loue that is in Chryst Jesu. 1. Ti. 2. Titus. 4 1. Pet. 5.
That good thynge, whiche was com mytted to thy kepynge, holdefast thorowe the holy ghost, which dwelleth in vs. This thou knowest, how that all they whych are in Asia, be turned from me: of which sorte are Phigelus
E Hermogenes. The Lorde gaue mer cy vnto the housholde of Onesiphorus for he ofte refreshed me, * & was Mat. 25 not ashamed of my chayne: but when Rom. 1 b he was at Rome, he soughte me oute very diligently, and founde me. The Lord graunte vnto him that he maye fynde mercye with the Lorde at that daye. And in howe manye thinges he minystred vnto me at Ephesus, thou knowest very well.

The .ii. Chapter.

THou therfore my sonne, be strōg in the grace (that is thorowe Chryst Jesu) and in the thinges
B that thou hast hearde of me be manye witnesses. The same committe thou
* to faithfull men, whiche shalbe able Titus. 1
to teach other also. Thou therefore suffer afflictions as a good souldier of Jesu Chryst. No man that warreth, entangleth him selfe with worldelye busynes, and that because he maye please hym whych hath chosen him to be a souldier. And though a mā striue for a mastery, yet is he not crowned, except he striue lawfully. * The husbād 1. Cor. 9
man that laboureth, must fyrst receaue of the fruites. Consider what I say. The Lorde geue the vnderstandynge in all thynges. I Remember that Je-
B sus Chryst * of the seede of Dauid, rose Mat. 1, 8
again from death accordynge to my Roma. 1
Gospell, wherein I suffer trouble, as an euyll doer, euen vnto bondes. But the word of God was not bound Therefore * I suffer all thynges, for Acts. 20
the electes sakes, that they myghte al-
so

so obtayne that saluation, whych is in Chryst Jesu, with eternal glorye. It
Rom. 6 b Rom. 8 c is a true sayinge * for yf we be deade with him, we shall also liue with him
* If we be pacient, we shall also raign
Luke. 12 with him. * If we denie him, he also
Rom. 3 a shall denye vs. If we beleue not, * yet
Num 23 abideth he faithfull. He cannot denye hym selfe. Of these thinges put them in remembraunce, and testifie before ✠ Lorde, that they folowe no contencyous wordes: whiche are to no profyt, but to the peruertinge of the hearers. Studye to shewe thy selfe laudable vnto God, a workeman that nedeth not to be ashamed, distributynge the
1. Ti. 1 a and. 6. b. worde of truth, iustly. As for vngodly vanities of voyces, passe thou ouer them. For they will encreace vnto greter vngodlines, and their wordes shal fret euen as doeth the disease of a cancre: of whose numbre is * Hymencus
1. Tim 1 and Philetus, whiche (as concernyng the truth) haue erred, sayinge, that the resurrection is past all readye, and doo destroy the faith of some. But the sure ground of God standeth stil, and hath this seale: * the Lorde knoweth them
Jhō. 10. * that are his. And let euery man that calleth of the name of Chryst, departe
D from iniquitie. Notwithstanding * in
Rom. 9 d a great house are not onelye vessels of golde, and of syluer, but also of wood & of earth: some for honour, and some vn to dishonoure. If a manne therfore pourge hym selfe from suche men, he shalbe a vessell sanctified vnto honour mete for the vses of the Lorde, and prepared vnto al good workes. Lustes of youth auoyde, but folowe righteousnes, faith, loue and peace, with them that cal one the Lord with a pure hert
1. Ti. 1 a * Folyshe & vnlearned questions put
and. 6. b. from the, knowyng, that they doo but gendre stryfe. The seruaunte of the Lorde must not stryue: but be gentle vnto all men * apte to teache, and one
1. Tim 5 that can suffer the euill with meakenes, and can * informe them that resyst
Gala. 6 a * the trueth (if that God at anye tyme geue them repentaunce, for to knowe the truth and that they maye come to them selues againe out of the snare of the deuill, whiche are holden captiue of hym at hys wyll.

¶ The .iii. Chapter.

THys knowe, that * in the laste
M Acts. 20 dayes shall come parelous tymes. For men shalbe louers of
1. Ti. 4 a their owne selues, couetous boasters,
1. Pe. 2 a proud, cursed speakers, disobedyent to
Jude. 1 c fathers and mothers, vnthankeful, vngodly, vnkynd, trucebrakers, false accusars, riatours, fearce, dispysers of them whiche are good, traitours, headye, hie mynded, gredy vpon volupteousnes more then the louers of God, hauyng a similitude of godlynesse, but haue denyed the power therof: & such abhorre. For of thys sorte are they
Titus. 1 * whych entre into houses, and bryng
B into bondage wemen laden with sin, whyche wemen are led with diuerse lustes, euer learnynge, and neuer able to come vnto the knowledge of the truth. * As Jannes and Jambres
Exod. 7. withstode Moses, euen so do these also resiste the trueth: men they are of corrupte myndes and lewde as concernyng the fayth: but they shall preuaile no lenger. For their madnes shalbe bitered vnto al men euen as theirs was but thou hast sene the experience of my doctryne, fashion of lyuinge, purpose, faith, long sufferynge, loue, pacience, persecutions, and afflictions whiche happened vnto me at Antioche, at Iconium, and at Listra: whyche persecutions I suffered pacientlye. And
C from them all, the Lord deliuered me.
Acts. 14 Yea, and * all they that will lyue godly in Chryst Jesu, shall suffer persecu
Psa. 34. tion. But the euil men and disceaners
Pro. 24. shall waxe worsse and worsse, whyle
Eccle. 23 they deceaue and are deceaued them selues. But continue thou in the thinges which thou hast learned, whiche
D also were committed vnto the, knowynge of whom thou hast learned the,
1. Ti. 4 a and for as muche also as * of a chylde thou hast knowē the holy scryptures whiche are able to make the learned vnto saluation thorow the fayth whi
2. Pet. 1 che is in Chryst Jesu. * All Scryp-

ture geuen by inspiration of God is profitable to teache, to improue, to amende and to instruct in rightwysenes, that the man of God may be perfecte and prepared vnto all good workes.

¶ The .iiii. Chapter.

I Testifye therfore before God, & before the Lord Iesu Christ which shall iudge the quicke and dead at his appearing in his kingdome, preache thou the worde, be feruent in season, and out of season. Improue, rebuke, exhorte, with all longe sufferyng and doctryne. For the tyme will come, when they shall not suffer wholesome doctryne: but after their owne lustes shall they (whose eares itche) get them an heape of teachers, & shall withdrawe their eares from the truth, and shalbe turned vnto fables. But watch thou in all thynges, suffer afflictions, do the worke of a preacher, fulfill thyne office vnto the vtmost. (Be sober.) For I am nowe ready to be offered, and the time of my departyng, is at hande. I haue fought a good fighte, I haue fulfilled my course. I haue kept the faith. Frō henceforth there is layde vp for me a crowne of righteousnes, whyche the Lorde (that is a ryghteous iudge) shall geue me at that daye: not to me onely, but vnto all them also that loue his comming. Doo thy diligence that thou mayest come shortely vnto me. For Demas hath forsaken me, and loueth this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia. Onely Lucas is with me. Take Marke, and bryng hym with thee, for he is profitable vnto me, for the mynistration. And Tichicus haue I sent to Ephesus. The clooke that I left at Troada with Carpus, (whē thou comest) bryng with the, and the bokes, but specially the parchment Alexander the Copper smyth dyd me muche euill: the Lord reward him accordyng to his dedes, of whō be thou ware also. For he hath greatly withstande our wordes. At my fyrst aunsweryng, no man assisted me, but all forsoke me. I pray God, that it maye not be layde to their charges: Notwithstandynge the Lorde, assisted me, and strengthed me, that by me the preachyng should be fulfilled to the vtmost and that all the Gentils should heare. And I was deliuered out of the mouth of the Lyon. And the Lorde shal deliuer me from all euill doynge, and shall kepe me vnto his heuenly kyngdome, To whom be praise for euer and euer. Amen. Salute Priscа and Aquila and the housholde of Oneliphorus, Erastus abode at Corinthum. Trophimus haue I left at Miletum sicke Do thy diligence, that thou maiest cōe before winter. Eubolus greteth the, and so dothe Pudens, and Lynus, Claudia, & al the brethren. The Lorde Iesus Christ be with thy spirite. Grace be with you Amen.

1.Co.9 b
1.Pet. 5
Collo.4c
D
Acts. 18
Rom. 16
2.Ti.1 b
Act.19 b and. 21.f

The seconde Epystle

vnto Timothe, was written from Rome, when Paul was presented the second time, vnto the Emperour Nero.

The

¶ The Epystle of Saint Paule vnto Titus.

¶ The fyrst Chapter.

PAull the seruaunt of God, and Apostle of Jesu Chryst, accordyng to the faythe of goddes electe, and according to the knowledge of the truthe, which is after godlynes in the hope of eternall life, which * God (that cannot lye) promised before the world began: but hath opened his word at the time appoynted thorowe preachyng, whyche is committed vnto me, accordynge to the commaundement of God oure Sauiours. To * Titus his naturall sonne after the common faith. Grace mercy and peace from God the father and from the Lord Jesu Chryst oure Sauiour. For this cause lefte I the in Creta, that thou shouldest reforme the thinges that are vnperfecte, and shouldest * ordeyne elders in euery cytie, as I had appoynted the. If anye be blameles, the husband of one wife hauyng faithfull children, whiche are not slaundered of ryote, nether are disobediente. * For a bisshoppe muste be blameles, as the stewarde of God: not stubborne, not angrye * not geuen to much wyne, no fyghter, not geuen to filthy lucre: but a keper of hospitalitie, one that loueth goodnes, (prudent) sober, righteous, godlye, temperate, and such as cleueth vnto the true word of doctryne, that he may be able also to exhorte, by wholesome learnynge and to improue them that saye agaynste it. For there are many vnruly and talkers of vanitie, and disceauers of myndes, specially they that are of the circumcision, whose mouthes muste be stopped * whyche peruerte whole houses, teachyng thinges whiche they ought not, because of filthye lucre. One of them selues (euen a prophete of their owne) said: The Cretians are alwayes lyers, euyll beastes, slowe bellyes. This witnes is true:

Rom. 3 a
2. To. 8 c
1. Tf. 1 a
2. Ti. 1 a
1. Ti. 2 a
2. Ti. 3 a
Leu. 10.
Ephe. 5 b
1. Ti. 3 d

wherefore rebuke thou them sharpely that they maye be sounde in the faith, not takyng hede to Jewes fables and commaundementes of men that turne away the truth. * Unto the pure, are all thinges pure: but vnto them that are defiled and vnbeleuing, is nothing pure, but euen the mynde and conscyence of them is defiled. They confesse that they knowe God: but with the dedes they denye hym seynge they are abominable and disobedient, and vnapte vnto euery good worke.

1. Ro. 14. b

¶ The. ii. Chapter.

BUt speake thou the thynges which become wholesome ler nyng. That the elder men be sober, sage, discrete, sounde in the faith, in loue, in pacience: the elder * wemen likewise, that thei be in such rayment as becommeth holynes, not being false accusars, not geuē to much wyne, but that they teache honest thinges, to make the younge women sobre mynded, to loue their husbandes, to loue their chyldren, to be discrete, chast, huswifely, good, obediente vnto their husbandes, that the word of god be not euil spoken of. Yonge men like wyse exhorte, that they be sobre mynded. * In all thinges shew thy self an ensample of good workes in the doctryne, with honestye, grauitie, & with the wholesome worde whiche cannot be rebuked: that he whiche withstandeth, may be ashamed, hauing no euyll thinge to say of you. * Exhort seruātes, to be obediente vnto their owne masters, and to please thē in all thinnot answeryng againe, neyther to be pickers, but that they shewe all good faithfulnes, that they maye doo worshyp to the doctrine of God our Sauiour in al things. † For the grace of God, that bringeth saluation vnto all men, hath appeared and teachethe vs that we shoulde denye vngodlynes & * worldely lustes, and that we shoulde lyue soberlye, and ryghteouslye, and godlye in thys presente worlde, lokynge for that blessed hope and appearynge of the glorye of the greate God

1. Ti. 2
1. Tim 4
1. Pet. 5
Ephe. 6 a
1. Pet. 2
Colos. 3.
1. Ti. 6 a
1. Jhō. 2

God, and of our sauiour Jesu Christ,
Rom.8 a which gaue hym self for vs, to redeme
Gala.1.a vs from all vnryghteousnes, and * to
* Eph.5 c pourge vs a peculier people vnto him
* Eph 2 b selfe, * feruentlye geuen vnto good
woorkes. These thinges speake, and
exhorte, ✠ and rebuke, with all fer-
1.Ti.4 b uentnes of commaundinge. * Se that
no man despise thee.

¶ The.iii. Chapter.

A Ro.13.a 1 Pet.2 c VVarne them * that they sub-
mitte them selues to rule and
power: that they obey the of-
ficers, that they be readye vnto euerye
good woorke, that they speake euyll of
no man: that they be no fyghters, but
gentle, shewinge all mekenes vnto all
men. For we oure selues also were
sometyme foolyshe disobedient, decea-
ued, serupnge dyuerse lustes, and vo-
lumpteousnes, liuing in malicyousnes
B and enuy, full of hate hatyng one ano-
ther. ✠ But after that the kyndnes &
2.Ti.1 b loue of our sauiour God to manward
appeared, * not by the dedes of righte-
John.3 a ousnes which we woorought, but accor-
dyng to hys mercy he saued vs * by the
fountayne of the newe birth, and re-
nuynge of the holye ghoste, which he
shed on vs aboundauntlye, thorowe
Jesus Christe oure sauioure, that we
Act.13 b iustified * by his grace, should be made
Ephe.2 b heyres accordynge to the hope of eter-
naall lyfe. ✠ This is a true saying. Of
these thynges I will that thou certi-
fye, that they whiche beleue in God,
C myght be diligente to go forwarde in
good woorkes. For these thynges are
1.Ti.1 a good and profitable vnto men, * foo-
1.Ti.2.c lyshe questions and genealogies, and
braulyng, thorowe stryuynges aboute
the lawe, auoide: for they are vnprofi-
mat.18.c table and superfluous. A man that is
an auctor of sectes, * after the fyrst and
the seconde admonition, auoyde: kno-
wing, that he (that is such) is peruer-
ted and sinneth, euen damned by hym
selfe. When I shal send Artemas vn-
to thee, or Tichicus, be diligent, to
come to me vnto Nichopolis: For I
haue determined there to wynter.
D Bryngе zenas the lawyer and Apol-
los on their iorney diligently, that no-
thynge be lackynge vnto them. And
let oures also learne to excell in good
woorkes as far forth as nede requireth
that they be not vnfruitfull. All that
are with me, salute thee. Grete them
that loue vs in the faythe. Grace be
with you all. Amen

☞ Written from Nicho-polis a Citie of Macedonia

¶ The Epistle of Sainte Paull vnto Philemon.

PAull the preſoner of Jesu Christ and A
brother Timothe.
Vnto Philemon
the beloued, & oure
helper, and to the
beloued Appia, and
to Archippus our felow soudier, and
to ỹ congregation that is of thy house.
* Grace be vnto you and peace, from 1.Co.1 a
God oure father, and from the Lorde 2.Co.1 a
Jesus Christ. I thanke my God, ma-
kynge mention alwayes of the in my
praiers, when I heare of thy loue and
fayth, which thou haste towarde the
Lorde Jesu, and towarde all sayntes, B
so that the felowshyp of thy fayth is
fruitefull in the knowledge of euerye
good (woorcke) whiche is in you to-
warde Jesus Chryste. For we haue
great ioy and consolation in thy loue:
becauſe ỹ by the (brother) the sayntes
hartes are cõforted. Wherfore, though
I myght be bolde in Christ to com-
maund the that, which was thy duety
to do: yet for loues sake I rather be-
seche the, though I be as I am, euen
olde Paull, and nowe a preſoner of
Jesus Chryste. I beseche thee for
my sonne * Onesimus, whom I haue Coll.4.b
begotten in my bondes, (whiche in
tyme passed was to thee vnprofitable,
but now profitable both to the and to
me) whom I haue sent home agayne. C

Thou

Thou therefore receyue hym, that is to saye myne owne bowels, whom I would fayne haue retayned with me that in thy steade he might haue ministred vnto me in the bondes of the Gospell. Nuertheles, without thy mynde would I do nothing, that the good which thou doest, should not be as it were of necessitie, but willingly. For haply he therfore departed for a season, that thou shuldest receaue him for euer, not now as a seruaunte: but aboue a seruaunt, euen a brother beloued, specially to me: but howe muche more vnto the, both in the flesshe, & also in the Lord? If thou count me therefore a felowe, receaue him as my selfe. If he haue done the any hurt, or oweth the ought, that laye to my charge, (I Paul haue writtē it with mine owne hand) I will recompence it. So that I do not saye to the, howe that thou owest vnto me euen thyne owne selfe also. Euen so brother, lette me enioye the in the Lorde: Comfort my bowels in the Lorde. Trustynge in thyne obedience, I wrote vnto thee, knowynge, that thou wilt also do more then I saye. Moreouer, prepare me lodging for I trust that thorough the helpe of your prayers, I shalbe geuē vnto you. There salute the, Epaphras my felowe prisoner in Christ Jesu. Marcus, Aristarcus, Demas, Lucas, my helpers. The grace of our Lord Jesu Christ be with your spirite. Amen.

Sente from Rome by Onesimus a seruaunt.

The Epistle of Saincte Paule the Apostle vnto the Hebrewes.

The fyrst Chapter.

GOD in time past diuerslye & many waies spake vnto the fathers by prophetes: A
but in these lastdaies he hath made heyre Coll.1.c
of all thynges * by whome also he made the worlde. * Sap.8.d
Whyche (sonne) beyng the brightnes of his glory, and the very image of his substaunce rulynge all thinges with the worde of his power, hath by hys owne person purged our sinnes, and sitteth on the righthand of the maiestie on hye: beyng so muche more excellent then the aungelles as he hath by inheritaunce obtayned a more excellēt B
name thē they. For vnto which of the Psal.2.a
aungels sayde he at any tyme: * Thou Acts.13
art my sonne, this day haue I begotten the? And agayne * I will be hys *Re.7.b
father, and he shalbe my sonne. And agayne, when he bryngeth in the fyrste begotten sonne into the worlde, hee Psa.97.a
saith: And * let al the aungels of God worshyp him. And vnto ſ aungels he Psa.104
saith: * He maketh his aungels spyrites, and his ministers a flamme of Psa.45.b
fyre. But vnto the son he saith. Thy seate (O God) shalbe for euer & euer. The scepter of thy kyngedome is a ryght scepter. Thou hast loued ryghteousnes, and hated iniquitie.
Wherefore, God, euen thy God hath annoynted the with the oyle of gladnes, aboue thy felowes. * And thou Psa.102
Lorde in the beginning haste layd the C
foundation of the earth. And the heauens are the workes of thy handes.
They shall perishe, but thou endurest and they all shall waxe olde also as doth a garment: and as a vesture shalt thou chaunge them, and they shalbe chaunged. But thou art enē the same and thy yeares shal not fayle. ¶ Vnto whyche of the aungells sayde he at any tyme * Sit on my ryghte hande, Psa.110
tyll I make thyne enemyes thy foote Mat.22
stoole? Are they not all mynystrynge 1.Cor.15
spyrytes, that are sente to mynyster, for theyr sakes whyche shalbe heyres of saluation?

The.ii.Chapter.

A Wherefore, we ought to gene the more ernest hede to the thynges that are spoken vnto vs, least at any time we perysshe. For if the word which was spoken by aungels was stedfast: And euery transgression and disobedience receaued a iust recompence of rewarde, howe shall we escape, if we despise so great saluation, which at the fyrst began to be preached of the Lord himself and was confirmed vnto vs ward, by them that hearde it: * God bearynge wytnes therto, both with signes and wonders also and with diuers myracles, and gyftes of the holye ghost, accordyng to hys owne wyll. For vnto the aungels hath he not subdued the world to come, wherof we speake, but one in a certayne place witnessed, saying: what is mā: that thou art mind full of hym? Or the son of man, that thou visitest him? Thou madest him a litle lower thē the aungels: thou hast crowned hym with honoure and glory, and * hast set him aboue the workes of thy handes. Thou hast put all thynges in subiection vnder his feete. In that he put all thinges vnder him he left nothinge that is not put vnder hym. Neuertheles, we se not yet all thynges subdued vnto him: but hym that was made lesse then the aungels, we se that it was Iesus, whyche is crowned with glory and honour, for the sufferyng of deathe: that he by the grace of God, should taste of death for all men. For it became him, for whom are all thynges and by whom are all thynges (after that he had brought many sonnes vnto glory) that he shoulde make the Lorde of their saluation perfect thorowe affections. For bothe he that sanctifieth and they whyche are sanctified, are all of one. For whyche cause sake he is not ashamed to call them brethren, saying: I will declare thy name vnto my * brethren in the myddest of the congregation will I prayse thee. And againe: I will putte my trust in hym. And againe: beholde, here am I & the children whom God hath geuen me. For as much then as the children are partakers of flesh and bloud, he also him selfe likewise toke part with them that (thorowe death) he might expel him that had lordshyp ouer death, that is to say the deuil, and that he mighte deliuer them, whyche thorowe feare of death were all their lyfe tyme subdued vnto bondage. For he in no place taketh on him the aungels: but the sede of Abraham taketh he on him. Wherfore in all thinges it became him to be made like vnto hys brethren, that he might be mercyfull & a faithfull hye Priest in thinges concerning God, for to purge the peoples sinnes. For in that it fortuned hym selfe to be tempted, he is able to succor them also that are tempted.

Mar. 16
Psal. 8. a and. 144. B
Psa. 8. b. 1. Co. 15
Psa. 22 b
Ihon. 20
D

The.iii.Chapter.

A Therefore holy brethren, partakers of the celestiall callynge consider the ambassadoure and hye Priest of oure profession Chryste Iesus, howe that he is faithfull vnto him that put him in the office, euen as was Moses in al his house. For loke howe much honour he (that hath buil ded a house) hath more then the house it selfe, so muche honoure is he counted worthy of more then Moses. For euerye house is builded of some man. But he that ordeyned all thinges is God. And Moses verely was faithfull in all his house, as a minister, to beare witnes of those thinges whiche were to be spoken afterwarde. But Chryste as a sonne, hath rule ouer the house, whose house are we, if we hold fast the confidence and * the reioysing of that hope, vnto the ende. Wherfore (as the holy ghost saith:) to day yf ye will heare his voice, harden not your hartes, as in the prouokyng, in the day of temptatyō in the wyldernes, wher youre fathers tempted me, proued me, and sawe my workes foretye yeare. Wherefore I was greued wyth that generation, and sayde: They do all waye erre in theyr hartes, they verely haue

Rom. 5 a
B
Gene. 2

haue not knowen my wayes, so that I sware in my wrathe: they shal not enter into my rest: Take hede brethrē lest at any tyme there be in any of you a frowarde hart subiect vnto vnbeliefe that he should depart from the lyuing God: but exhort ye one another dayly, while it is called to day, least anye of you waxe harde harted thorowe the deceitfulnesse of sinne. We are made partakers of Christe, yf we kepe sure (vnto the ende) the begynning of the substaunce, so long as it is said: to day if ye will heare his voyce, harden not your hartes, as in the prouokinge, for some when they hearde, did prouoke: howbe it not all that came out of Egipte by Moses. But with whome was he displeased .xl. yeares? was he not displeased with them that had sinned, whose carkases were ouer throwen in the desert? To whom sware he that they shuld not enter into his rest but vnto thē that were not obedient? And we se, that they coulde not enter in, because of vnbeleife.

The .iiii. Chapter.

LEt vs feare therefore, lest any of you (forsakyng the promes of entring into his rest) should seme at any tyme to haue ben disappoynted. For vnto vs is it declared, as well as vnto them. But it profited not theym, that they hearde the worde: because they which hearde it, coupled it not with faythe. For we which haue beleued, do enter into his rest, as he sayd. Euē as I haue sworn in my wrath: they shall not enter into my reste. And that spake he verelye long after that the workes were made and the foundation of the world layd. For he spake in a certaine place of the seuenth day, on this wise. And God dyd rest the seuenth day from all hys workes. And in this place againe: They shall not enter into my rest. Seinge therefore it foloweth, that some must enter therinto, and they (to whō it was fyrst preached) entred not therin for vnbeleefes sake, he appoynteth a certayne day after so long a tyme saying in Dauid (as it is rehearsed) this daye yf ye will heare his voice, harden not your hartes. For if Iosua had geuen them rest, then woulde he not afterward haue spoken of another day. There remayneth therefore yet a rest to the people of God. For he that is entred into hys rest hath ceased also from his owne workes, as God dyd from his. Let vs study therfore to entre into that rest, lest any man fall after the same ensāple of vnbeleefe. For the worde of God is quicke, and mighty in operation, and sharper then anye two edged sweorde: and entreth thorowe, euen vnto the dirydyng a sonder of the soule and the spryte, and of the ioyntes and the mary: and is a discerner of the thoughtes and of the intentes of the herte: nether is there anye creature that is not manifeste in the sight of hym: But all thynges are naked and open vnto the eyes of hym, of whom we speake. Seynge then, that we haue a great hye Priest which is entred into heauen (euen Iesus the sonne of God) let vs holde the profession: (of our hope.) For we haue not an hye priest, which cannot haue compassyon on our infirmities: but was in all poyntes tempted, like as we are but yet without sinne. Let vs therefore go boldly vnto the seat of grace that we may obtayne mercye, & fynde grace to helpe in tyme of nede.

The .v. Chapter,

FOr euery hye priest that is taken from amonge men, is ordeyned for menne, in thynges pertayninge to GOD, to offer giftes and sacrifices for sin, which can haue compassion on the ignorannt, and on them that erre out of the waye, for as muche as he him selfe also is compassed with infirmitie. And for the same infirmities sake he is bounde to offre for sinnes, as wel for hym selfe, as for the people. And no man taketh honor vnto him selfe, but he that is called of God, as was Aaron. Euen so Christ also glorified not hym selfe, to be made the hye preiste: but he yͤ said vnto him * thou arte my sonne, thys daye haue

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Acts. 13 Heb. 1.b Psa. 110 haue I begotten thee, glorifyed hym. As he saieth also in another place: * thou arte a preest for euer after the order of Melchisedech. & whiche in the dayes of his flesshe, whan he had offered vp prayers & supplications, with stronge cryinge and teares (vnto him that was able to saue him from death) and was heard because of hys reuerence, though he were ỹ (son of God) yet learned he obedience, by those thinges which he suffred: and he beynge perfecte, was the cause of eternall saluation vnto all them that obeyed him: and is called of God an hye preest, after the order of Melchisedech. wherof we woulde speake manye thynges but they are harde to be vttered: seyng ye are dull of hearynge. For when as concerninge the tyme, ye oughte to be teachers, yet haue ye nede againe, that we teach you the fyrste principles of the worde of God: & are become suche as haue nede of * milke: & not of strong meate: for euery man that is fed wyth mylke, is inexperte in the worde of ryghteousnes. For he is but a babe. But stronge meate belongeth to them that are perfecte, euē those, which (by reason of vse) haue their wittes exercised to discerne both good and euyll.

1.Co.3.a

¶ The.vi. Chapter.

Therefore, leauynge the doctryne, that pertayneth to the beginning of Christen men, let vs go forth vnto perfection not layinge againe the foundation of repentaunce from deade workes & of fayth toward God, of baptisynges, of doctryne, and of layinge on of handes, and of resurrection from death, & of eternall iudgement. And so wil we do * if God permitte. For it cannot be that they which were once lighted, and haue tasted of the heauenly gyfte, and were become partakers of the holye ghost, and haue tasted of the good word of God, and of the power of the worlde to come: * if they fall away (& as concernyng theym selues crucifye the sonne of God a fresshe, and make a mocke of hym) that they should be reuued agayne by repentaunce. For the earth whyche drynketh in the rayne that commeth ofte vppon it, and bryngeth forth herbes mete for them that dresse it, receaueth blessynge of God. But that ground which beareth thornes and bryers, is reproued, and is nie vnto cursyng: whose ende is to be burned. Neuertheless (deare frendes) we trust to se better of you, and thinges which accompany saluation, though we thus speake. For God is not vnrighteous * ỹ he should forget your worke and laboure that procedeth of loue, which loue ye shew in his name which hath ministred vnto ỹ saintes, & yet minister. Yea, and we desire, that euery one of you shewe the same dilygence, to the full stablishyng of hope, euen vnto the ende, that ye faynte not, but be folowers of thē, which thorow fayth and pacience receaue the inheritaunce of the promyse. For whē God made promes to Abraham because he had no greater to sweare by * he sware by him selfe, saying: Surely I wyll blesse the, and multiplye the in dede. And so after ỹ he had taried pacientlye, he enioyed the promes. For men verely sweare by hym that is greter then them selues, and * an othe to confirme the thinge, is to theym an ende of all stryfe. So God wyllyng very aboundantely to shewe vnto the heyres of promys, the stablenes of hys counsaile added an oth: that by two immutable thinges (in which it was vnpossyble that God shoulde lye) we might haue a stronge consolation, which hytherto haue fled, for to holde faste the hope that is set before vs, whiche hope we hold as an ancre of the soule both sure and stedefast, which hope also entreth in, into those thynges which are with in the vayle, where the forerunner is for vs entred, euē Jesus, that is made * hye preest for euer, after the order of Melchisedech.

Mat. 25

Mat. 1

Hebr. 8

¶ The.vii. Chapter.

This Melchysedech kynge of * Salem (which being preeste of the most hie God, met Abraham, as he returned agayne from the slaughter of the kynges, and

Gen. 14

and blessed hym: to whom also Abra-
ham gaue thankes of all things) fyrst
is called by interpretation, kynge of
rightcousnes: after that, kyng of Sa-
lem (ẏ is to say, King of peace) with-
out father, without mother, without
kynne, and had neyther beginnyng of
days, neither yet end of life: but is like
ned vnto the son of God, & continueth
a priest for euer. Cõsyder what a man
this was, vnto whõ also the patriark
Nu.18.d Abraham gaue tithes of the spoiles.
1.Paral. And verily * those children of Leui,
31.b which receyue the office of Priestes,
haue a commandement to take (accor-
dyng to the law (tithes of the people,
that is to saye, of their brethren: yea
Rom.2.c though they sprong out of the loynes
Gal.3. of Abrahã. But he whose kinrede is
not coũted amõg them, receiued tithes
of Abrahã, & blessed him ẏ had the pro
mises. And no mã denieth, but that he
which is lesse, receaueth blessyng of
him, which is greater. And here men
that die, receiue tithes. But there he
receiueth tithes, of whõ it is wytnes-
sed, that he liueth. And to say ẏ truth,
Leuy him self also, which vseth to re-
ceiue tithes, payd tithes in Abraham.
For he was yet in the loynes of his
father, whan Melchisedech met Abra
hã. ¶ If now therfore perfection came
by the priesthode of the Leuites, (for
vnder that priesthode the people recei
ued the lawe) what neded it further-
more, that an other priest shuld rise to
be called after ẏ order of Melchisedech
and not after the order of Aaron? For
if the priesthode be translated, then of
necessitie the lawe must be trãslated al-
so. For he of whom these things per-
Mat.1.a taineth vnto an other tribe, of whome
C neuer man serued at the aultar. For it
is euident, that our Lord sprong * of ẏ
tribe of Juda, of whiche tribe spake
Moses nothing concerning priesthod
And it is yet a more euident thing, if
after the similitude of Melchisedech
there aryse an other priest, whiche is
not made after the law of the carnall
comandement: but after the power of
Ps.110.b the endles life. (For after this maner
Heb.4.c dooth he testifie: * Thou art a priest
for euer, after the order of Melchise- 113
dech.) Then the commandement that
went afore, is disanulled, because of
weakenes and vnprofitablenes. For Ro.8.a
* the law brought nothing to perfec- Gal.3.c
tion: but was an introduction to a bet
ter hope, by the whiche we drawe nye
vnto God. And therfore is it a better
hope, because the thyng was not done
wout an oth. For those priestes were
made without an othe, but this priest
with an othe, by hym that sayde vnto Ps.110.a
him. * The Lord sware, and will not D
repent: Thou art a Priest for euer, af-
ter the order of Melchisedech. And for
that cause was Jesus a stablisher of a
better testament. And among theym,
many were made priests, because they
wer not suffred to endure by the reson
of death. But this mã (because he en-
dureth euer) hath an euerlasting priest
hode: wherfore, he is able also euer to
saue them to the vtmost, that come vn- 1.Ti.2.a
to God by him, seyng he euer lyueth * 1.Jo.2.a
to make intercession for vs. For suche
an hye Priest it became vs to haue,
which is holy harmlesse, vndefiled, se-
parate frõ sinnes, made hyer than hea-
uen. Which needeth not dayly (as yon- Leui.9.b
der hie Priests) * to offer vp sacrifice,
fyrst for his owne sinnes, and then for
the peoples synnes. For that dyde he
once, when he offred vp himself. * For Hebr.5.a
the law maketh men priestes, whiche
haue infirmitie: but the word of ẏ oth
ẏ came sence the lawe, maketh ẏ sonne
priest, which is perfect for euermore.

¶ The.viii. Chapter.

OF the things which we haue A
spoken, thys is the pithe: that
we haue such an hye priest as Heb.6.b
sitteth on the righte hande of the seat and.10.c
of maiestie in heauen, and is a minis-
ter of holy thyngs, and of the true ta-
bernacle, whiche God pyght, and not
man. For euery hye priest is ordeined
to offer giftes and sacrifices: wherfore
it is of necessitie, that this man haue
somewhat also to offer. For he were
not a priest, yf he were on the earthe
where are priestes, that accordyng to
the lawe offer gyftes, whyche serue

Coll. 2. c Heb. 10 a vnto the ensample and + shadowe of heauenly thynges: euen as the answer of god was geuen vnto Moses, whē he was about to fynishe the taberna-
Ex. 25. d Acts. 7. f cle. + Take hede (sayde he) that thou make all thynges accordyng to the pa-
B trone whyche is shewed vnto thee in the mount. But nowe hath he obteyned a preisthode so muche the more excellente, as he is the mediatour of a better testament, whyche was confirmed in better promyses. For if that fyrst testament had ben suche, that no faute could haue ben found in it, then should no place haue bene soughte for the second. For in rebukyng them, he
Jer. 31. f saith vnto theim. + Behold, the dayes come (saith ỹ Lorde) & I will finishe vpon the house of Israel, and vpon ỹ house of Juda, a new testament: not like the testament that I made with their fathers in that day, whē I toke them by the handes, to leade them out of the land of Egypt. For they continued not in my testamente, and I regarded them not (saith the Lord. For this is the testamēt, that I wil make
C with the house of Israel. After those days (saith the Lord) I will put my lawes in their myndes, and in theyr hertes I will write them, and I wil be their God, & they shalbe my people And they shall not teache euery man his neighbour, and euery man his bro ther, sayinge: Knowe the Lorde: for they shal know me, from the least to the moste of theim. For I wyll be mercyfull ouer theyr vnrighteousnes, and theyr synnes and iniquities will I thynke vpon no more. In that he sayethe, a newe Testamente, he hathe worne out the olde. For that whych is worne out, and waxed olde, is redy to vanyshe awaye.

The. ix. Chapter.

A. THe olde Testamente then had
Ex. 25. b verye ordynaunces, and seruynges of God, and worldely holynesse. & For + there was a fore Tabernacle made, wherein was the Lyght and the Table, and the shewe breade, whyche is called holye. But within the seconde vayle was there a tabernacle, which is called holyest of all, whiche had the golden senser, and the arke of the Testament ouerlayde round about with gold, wherin was Ex. 16. g the golde pot with + Mānа, & Aarōs Le. 17. a rodde, that sprong, and + the tables of Exo. xl. e the testamēt. Ouer ỹ arke wer ỹ Cherubins of glory shadowyng the seate of grace. Of which thynges we can not nowe speake particularly. When these thyngs were thus ordeined, the Priestes went always into the fyrst tabernacle, which executed the seruice of the holy thynges. But into the se- Ex. 30. c cond went the hye preist alone + once Le. 16. b euery yere: not without blod + wh ch he offered for himself, and for the igno rances of the people. Wherewith the holy ghost this signified, that the wai of holy thinges was not yet opened, while as yet the fyrst tabernacle was standyng, which was a similitude for the tyme then present, in which were offered gifts and sacrifices, that could
C not make the minister perfect, as pertaynyng to the conscience, with onely meates & drynks, & diuers washinges & iustifiengs of ỹ flesh, whiche were ordeined vntil the tyme of reformatiō Heb. 6. d
+ But Christ beyng an hye Preist of and. 8. a Good thyngs to come, came by a greater and a more perfecte tabernacle, not made with handes, that is to saye: not of this buildyng, neither by the blood of goates and calues: but by + his owen 1. pe. 1. b blood, he entred in once into the holye place, and found eternall redēption. ¶
Le. 16. c For + if the blood of oxen & of goates, and the ashes of a yong Cowe, when it was sprinkeled, purifieth the vncleane, as touchyng the purifying of the flesh: howe muche more shall the blood of Christ (which thorough the eternall spirite, offered hymself without spot to God) purge your consciēce from dead workes, for to serue the li-
1. ti. 2. a ninge God? And for this cause is he ỹ + mediator of the new testament, that
D through death which chanced, for the redemption of those transgressyons that were vnder the fyrste testament, they whiche are called, myght receiue the promise of eternall inheritance. ¶

For

For where as is a Testament, there must also (of necessitie) be the deathe of him that maketh the testamēt. For the testament taketh authoritie when men are dead: for it is yet of no value, as long as he that maketh the Testament is alyue: for which cause also neither the fyrst testament was ordeined without bloode. For when Moyses had declared al the cōmandement to al the people, accordynge to the law, he toke the blood of calues and of goates with water and purple woll & yssope, and sprynkled both the boke, and al the people, saying: * This is the bloode of Ex. 24.b
of the Testament, which God appointed vnto you. Moreouer, he sprinkled the tabernacle with blood also, and all the ministryng vessels. And almoste al thinges are by the law purged with blood, and without shedynge of blood is no remission. It is nede then, that the similitudes of heauenly things be purified with suche thynges: but that the heuenly things them selues be purified with better sacrifices then are Acts. 6. c and. 17. f
those. * For Christ is not entred into the holye places that are made with hādes (which are similitudes of true thyngs) but is entred into very heauē 1. Jo. 2. a
for - to appere now in the sight of god Le. 16. g
for vs: not to offer hym selfe often * as F
the hye preest entreth into the holy place euery yere with strange blood, for the muste he haue often suffered sence the worlde began. But now in the ende of the worlde, hath he appeared once, to put syn to flight by the offrynge vp of hym selfe. And as it is appointed vnto all men, that they shal once dye, & then Ro. 5. b
cometh the iudgemēt, * euen so Christ 1. Pe. 3 d
was once offered, to take awaye the synnes of many, and vnto them that loke for hym shall he appeare agayn without synne vnto saluation.

The. x. Chapter.

A For the law (hauyng the * shadow of good thyngs to come, Coll. 2. e
and not the very fashiō of the Hebr. 8. a
thinges themselues) can neuer with those sacrifices which they offer yeare by yere continually make the cōmers thervnto perfet. For would not thā those sacrifices haue ceased, to haue bē offred, because that the offerers ones pourged, should haue had no more conscience of synnes. Neuertheless, in those sacrifices is there mention made Leu. 16 c
of synnes euery yere. * For the blood of Oxen and of Goates can not take away synnes. Wherfore, when he cōmeth into the worlde, he saith: Sacrifice and offerynge thou wouldest not haue: but a bodye haste thou ordeyned me. Burnte offerynges also for synne hast thou not allowed. Then sayd I: lo, I am here. In the begynnynge of the booke it is written of me, that I should doo thy wyll O God. Aboue, when he saith: Sacrifice and offryng, and burnt sacrifices and synne offrynges, thou wouldest not haue, neyther haste thou allowed them (whiche yet are offered by the lawe) then sayd he: Lo, I am here to do thy will O god: he taketh away the fyrste, to stablyshe the latter: by which will, we ar made holy, euen by the offering of the bodye of Jesu Christ ones for all. And euery preest is ready, dayly ministryng & C
offeryng oftentymes one maner of oblation, whiche can neuer take awaye synnes. But this man after he hath offered one sacrifice for synnes, is sette Eph. 1. d
downe for euer * on the right hand of Coll. 3. a
God, and from henceforth tarieth tyll Heb. 1. a
his foes be made his footestoole. For and. 11. a
with one offerynge hath he made perfect for euer, them that are sanctified. The holy ghost hymselfe also beareth vs recorde, euen when he told before: This is the Testament that I wyll make vnto them: after those dais saith the lord, I wil put my lawes in their heartes, and in their myndes wyll I wryte them, and their synnes and iniquities wyll I remembre no more. And where remission of these thynges is, there is no more offerynge for D
synne. Seyng therfore brethren, that Jo. 10. a
by the meanes of the blood of Jesu and. 14. a
* we haue libertie to enter into the ho- Ro. 5. a
lye place, by the newe and lyuynge Heb. 9. b
waye, whyche he hathe prepared for vs, thrugh the vayle, that is to saye,

by his flesshe.) And seyng also that we
haue an hie prieſt, which is ruler ouer
ꝑ house of God, let vs draw nye with
a true hert in a sure faith, sprinkled in
our herts, and the euyl conscience put
away, and washed in our bodies with
pure water: let vs keepe the profession
of our hope, without wauerynge (for
he is faithful that promised) let vs cō-
sider one an other, to thintent that we
may prouoke vnto loue, & to good wor-
kes, not forsaking the felowshyp that
we haue among our selues, as the ma-
ner of some is: but let vs exhort one an
other, & ꝑ so much the more, because ye
E see that the day draweth nye. * For yf
Mat 12 d we synne wilfully after that we haue
Heb. 6. a receaued the knowledge of the truth,
2. Pe. 2 d there remayneth no more sacrifice for
synnes, but a fearcful loking for iudg-
gement, and violent fyre, whiche shall
deuoure the aduersaries. He that des-
piseth Moses law, dieth without mer
deu. 19. d cy * vnder two or thre witnesses: how
mat. 18, c much sorer (suppose ye) shal he be pu-
2. co. 13 a nished which treadeth vnder foote the
sonne of God: and counteth the blood
of the testament, wherewith he was
sanctified, as an vnholye thynge, and
dooth dishonor to the spirite of grace.
For we know hym that hath sayde:
deu. 32. d * It belongeth vnto me to take ven-
Ps. 94. d geance. I will recōpence saith ꝑ lord.
Ro. 12. d And again: the Lord shal iudg his peo
ple. It is a fearefull thyng to fall into
the handes of the lyuing God. Cal to
F remēbrance the dais that are passed, in
the which after ye had receiued light,
ye endured a great fight of aduersities
partly while all men wondred & gased
at you for the shame and tribulation,
that was done vnto you: partly while
ye became companions of them which
so passed their tyme. For ye becam par
takers also of the afflictions whiche
happened thorow my bonds, and toke
in worth the spoylyng of your goods,
G and that with gladnes: knowynge in
your selues, how that ye haue in hea-
uen a better & an enduryng substance.
Cast not awaye therfore youre confi-
dence, which hath a great recompence
of reward. For ye haue nede of pacie-
nce, that after ye haue done the wyll
of God, ye might receaue the promes.
For yet a very litle whyle, and he that
shall come will come, and will not ta- Hba. 2. a
rye. But * the iust shall lyue by faith. Ro. 1. c
And yf he withdraw hym selfe, my Gal. 3. b
soule shal haue no pleasure in hym. It
is not we, that withdraw our selues
vnto damnation, but we pertayn vnto
fayth, to the winnyng of the soule.

The. xi. Chapter.

A

FAythe is a sure confydence of
thyngs, which ar hoped for, and
a certaintie of thyngs which are
not sene. For by it the elders obtained
a good report. Through faith we vn- Gen. 1. a
derstande, that * the world was ordei-
ned by the word of God, and that thin
ges which are sene, were made of thin Act. 13. e
ges, * which were not sene. * By faith Rnm. 1 c
Abell offered vnto God a more pleu- Gen. 4. a
tuous sacrifice thē Cayn: by which he
obteyned wytnes ꝑ he was righteous
God testifying of his giftes: by whi-
che also he beyng deade, yet speaketh.
By faythe was * Enoch ttanslated, Gen 5. g
that he shold not se deth: neyther was Hap. 4. b
he founde: for God had taken hym a- Ecc. 44 b
way. For afore he was taken away, and. 49. c
he obteyned a good report, that he plea
sed God: but without fayth it can not
be that any man shoulde please hym.
For he that commeth to God, must be
leue that God is, and that he is a re-
warded of theym that seeke hym. By
fayth * Noe beyng warned of God, Gen. 6. b
eschued the thynges whyche were as Ecc. 44 b
yet not sene, and prepared the arke to
the sauyng of his housholde, thorowe mat. 12 d
the whyche arke, he * condempned the
worlde, and became heyre of the righ-
teousnes, which is according to faith. Ge. 11. a
By faithe * Abraham, when he was Acts. 7. a
called, obeyed, to goe out into a place,
which he should afterward receaue to
inheritance: and he went out, not kno
wyng whether he shold go. By faithe
he remoued into the land of ꝓmise,
as into a straunge countrey, when he
had dwelte in tabernacles, and so dyd
Isaac and Jacob, heyres with hym
of the same promes. For he looked for

a citie

a Citie hauynge a foundation, whose
Gen.21a builder and maker is god. • Through
faith Sara also receiued strengthe to
conceaue & be with chyld, and was de
liuered of a childe when she was past
age, because she iudged hym faythfull
whiche had promysed. And therefore
spyang there of one (euē of one which
Ge.15.a was as good as deade) • so manye in
multitude as are the starres of ℏ skie,
& as the sand, the whiche is by the sea
shore, innumerable. These al died, ac-
Job.8.g cordyng to faith, whē they had not re-
Ge.47.b ceiued the promyses: but sawe them a
1Par.29 farre of, & beleued them, & saluted thē,
Psa.39c and confessed, • that they were stran-
gers and pilgrimes on the earth. For
they that say such things, declare, that
they seke a countrey. Also if they had
ben myndfull of the countreye, frome
whēce they came out, they had leisure
to haue returned again: but now they
desire a better (that is to say) a heauēly.
D Wherfore god himself is not ashamed
Exo.3.f. • to be called their god: for he hath pre
Ge.12.a pared for them a Citie. • By faith A-
Ecc.44.c brahā offered vp Isaac, when he was
proued, & he offred hym, being his on-
ly begoten sonne, in whom he had re-
ceaued the promyses. And to hym it
was sayd: In Isaac shall thy seede be
called: for he considered, ℏ God was
able to raise vp again frō death. Ther
fore, receiued he hym also for an ensam
Ge.27.d ple of the Resurrection. • By faythe
Ge.49.a did Isaac bielle Jacob and Esau, cō-
cerning thyngs to come. • By Fayth
Jacob, when he was a dying, bielled
both the sonnes of Joseph, & bowed
Ge.50.d himself toward the top of his scepter.
• By Faith Joseph when he died, re-
membred the departyng of the chyldrē
E of Israell, and gaue commandement
Exo.2.a of his bones. • By Fayth Moyses
Acts.7.a when he was borne, was hydde thre
monethes of his father and mother,
because they sawe he was a proper
chylde, neyther feared they the kyngs
Exo.2.b commaundement. By Fayth Moy-
ses when he was great, refused to bee
called the son of Pharaos daughter,
and chose rather, to suffre aduersitie
with the people of god, then to enioye
the pleasures of sinne for a season, and
esteemed the rebuke of Chryst greatter
richesse then the treasures of Egypt.
For he had respect vnto the rewarde.
Exo.12f • By fayth he forsoke Egypte, & fea-
red not the fiersnesse of the kyng. For
he endured, euen as thoughe he hadde
Exo.12b sene hym which is inuisible. • Thor-
owe faith he ordeyned the passeouer
and the effusion of blood, lest he that
destroyed the first borne, should touch
them. • By faith they passed thorowe
Exo.14a the Redde sea, as by dry land: whiche
F when the Egyptians had assayed to
Josu.6.e do, they were drowned. • By fayth ℏ
walles of Jerico fell down after they
were cōpassed about seuen dais. • By
Josu.2.a and.6.e faythe the harlot Raab perished not
with them that were disobediēt, whē
she had receiued the spies to lodgynge
peaceably. And what shall I more
Jud.7.a say: for the time wil be to short for me
Jud.4.b to tell of Gedeon, of • Barach, and of
Jud.14a • Sampson, and of • Jephthat, • of
Jud.11a Dauid also, • and Samuel, and of the
1Re.17f Prophetes. † Which thorowe faythe
1Re.12a subdued kyngdomes wrought right-
1Re.17. teousnes: obteined ℏ promises: • stop-
Dan.6.f ped the mouthes of lyons: • quenched
Dan.3.c the violence of fyre: • escaped the edge
Dan.2.c of the swearde: • oute of weakenesse,
3Re.19a were made strong: waxed valyant in
G fyght: turned to flyght the armies of
the aliantes, • the women receyued
their dead raised to life agayn. Other
were racked, and wold not be deliue-
red, that they myght inherite a better
resurrection. Agayn, other wer tried
with mockynges and scournynges,
moreouer, with bondes, and prisone-
ment: were stoned, were hewen asun-
3Re.21 der, were tempted, were slayne wyth
Esa.38b swerd, walked vp and down in shepe
3Re.17c skinnes, and goate skinnes, being de-
3Re.4.d stitute, troubled, and vexed: whiche
men the worlde was not worthy of:
they wandred in wildernesses: and in
mountayns, and in dennes & caues of
earth. And these all thorow faith ob-
tained good report, and receiued not
the promyse, because God had prouy-
ded a better thing for vs, that they wi-
out vs should not be made perfecte.

¶ The.xii. Chapter.

A Wherfore, let vs also (seyng that we are compassed with so great a multitude of wytnesses) * laye awaye all that Eph. 4.a Coll. 2.a 1. pe. 2.a presseth downe, & the synne that hangeth so fast on, let vs ronne with pacience vnto ỹ battaile that is set before vs, lokyng vnto Iesus, the captaine & finisher of our faith, which (for ỹ ioye that was set before him, abode ỹ crosse and despised the shame, & is set downe Eph. 1.d 1. Co. 3 a * on the ryghte hande of the throne of Hebr. 1.a and. 10.c God. Consider therfore, how that he endured such speaking against him of synners, lest ye shoulde be wery and faynt in youre myndes. For ye haue not yet resisted vnto blood, strivynge agaynst synne. And haue forgotten ỹ exhortation, which speaketh vnto you as vnto children: my sonne, despise not thou the chastenyng of the Lord, neyther fainte, when thou art rebuked of hym, for whome the Loueth, hym he chastneth: yea, he scourgeth euery son that he receiueth. If ye endure chastenyng, God offreth himselfe vnto you, as vnto sonnes. What son is he, who B the father chastneth not? If ye be not vnder correction (wherof all are partakers) then are ye bastardes, and not sonnes. Therfore, seyng we haue had fathers of our flesshe, whiche corrected vs, and we gaue them reuerence: shall we not muche rather be in subiection vnto the father of spirites, and lyue? And they verily for a fewe days, nurtred vs after their owne pleasure: but he nurtreth vs for our profitte, to the intent that he may minister of his holynes vnto vs. No maner chastisyng for the present tyme, semeth to be ioyous, but greuous: neuertheles, afterward, it bryngeth the quiete fruite of Esa. 25 a righteousnes vnto them, which ar exercised therby. * Streeche forth therfore the handes which were let downe and the weake knees: & se thatye haue straight steps vnto your fete, lest any haltyng turne you out of the way: yea let it rather be healed. Folowe peace with all men and holynes: without the which no man shall se the Lorde. And loke that no man be destitute of the grace of God, lest any roote of bitternes spryng vp, and trouble, & therby many bee defiled: that there bee no C fornicator, or vnclean person, as Esau Ge. 25.d * which for one meale of meate, solde his birthright. For ye know howe ỹ afterward when he wolde by inheritance haue receaued blessyng, he was put by, for he fonnd no place of repentance, though * he sought it with teares. Ge. 27.f Ex. 19.b For ye are not comme vnto the * mount, that is toched, and vnto burning fyre, nor vnto stormе, and darkenes, and tempestes of wether & sound of a trompe, and the voice of wordes: Ex. 20.c which * voice, they (that herd it) wished alway, that the communication shold not be spoken to them. For they Ex. 19.b could not abide that which was commanded. * If a beast touch the mountain, it shalbe stoned, or thrust thorow with a dart: so terrible was the sight which appered. Moses sayd: I feare and quake. But ye are come vnto the mount Syon, and to the citie of the lyuing God, the celestial Ierusalem: D and to an innumerable syght of aungels, and vnto the cõgregation of the fyrst borne sonnes, which are writtен in heauen, & to God the Iudge of all, and to the spirites of iust & perfect mẽ and to Iesus, the mediator of ỹ newe Testament, & to the * sprynklynge of 1. Pe. 1a Heb. 9.b bloode, that speaketh better then the * Ge. 4.b * bloode of Abell. See that ye despyse not him that speaketh. For if they escaped not, which refused him ỹ spake on earth: muche more shall we not escape, yf we turne awaye from hym that speaketh frome Heauen: whose voyce then shoke the earth, and nowe hath declared, sayinge: Yet ones more wil I shake not the earth only, but also heauen. Where as he saithe: Yet once more it signifieth the remouyng away of those thynges whiche are shaken, as of thynges which haue ended their course, that the thynges which are not shaken, may remayne. Wherfore, yf we receaue the kingdom which canne not bee moued, we haue grace, wherby we may so serue god, & that we mai please him with reuerẽce

and ✠ godly feare. For oure God is a
Deu. 4 d consumyng fyre.

¶ The .xiiii. Chapter.

A Lette brotherly Loue continue.
Ro.12.c ✠ Be not forgetful to lodge ſtrã
Act.10.c gers: For thereby haue dyuers
1Pe.4.b men ✠ lodged angels vnwares.
1Ti.4.b Remẽbre thẽ that ar in bondes
Ge.19.a euen as though ye were bounde
with them your ſelues. Be mynduull
of them which are in aduerſitie, as ye
which are yet in the body. Wedlock is
to be had in honour among all men, & the bedde vndefiled. As for whoremõgers and aduoutrers, God ſhall iudge them. Let your converſation be with-
Ecc.19 a out couetouſnes, and ✠ be cõtent with
1Ti.6.b ſuch thynges as ye haue already. For
Iosu.3 a he hath ſayd: ✠ I will not fayle thee, neither forſake thee: ſo that we maye boldely ſaye: The Lorde is my helper, and I will not feare what man may doo vnto me. Remember them which haue ✠ ouerſight of you, which haue ſpoken vnto you the woorde of God. Whoſe faith ſe that ye folowe, & conſider the end of their converſation. Iheſus Chriſt yeſterday and to daye, & the ſame continueth for euer. ✠ Be
B not caried about with diuers & ſtrãge learnyng. For it is a good thyng, that the heart be ſtabliſhed with grace, and not with meats, which haue not profited them that haue had their paſtime in thẽ. We haue an altar whereof they may not eate, which ſerue in the tabernacle. ✠ For the bodies of thoſe beaſts
Nũ.19a whoſe blood is brought into the holy place by the hye prieſt to purge ſynne, are burnt without the tentes. Therfore Ieſus alſo to ſanctifie the people
Ioh.19d with his owen blod, ſuffred ✠ without the gate. Let vs go forth therfore vnto hym, out of the tentes, and ſuffer rebuke with hym: for here we haue no continuyng citie, but we ſeeke one to come. By hym therfore do we offer ſacrifice of laude alwayes to God, that is to ſay: The fruite of thoſe lyppes, whyche confeſſe hys name.
Ecc.35 a To doo good and to diſtribute, forget
Act.10ia not: for ✠ with ſuche ſacrifice God is pleaſed. ✠ Obey them that haue the
ouerſyght of you, & ſubmitte your ſelues vnto thẽ, for they watch for your ſoules euen as they that muſt gene accomptes: that they may do it with ioy and not with greſe. For that is an vnprofitable thyng for you. Pray for vs. For we truſt we haue a good conſcience among all men, and deſire to lyue honeſtly. But I deſire you the more, that ye ſo do, that I maye be reſtored to you the ſooner. The God of peace
Ro.12.a Phil.4 d
Exe.14b that brought agayne from deathe our Lorde Ieſus ✠ the great ſhepheard of
Ioſ.10a the ſhepe, through the blod of the euer-
1Pe.5.a laſting Teſtament, make you perfecte
D in all good workes, to do his wyl, and bryng to paſſe, that the thyng whiche ye do, may be pleaſaunt in his ſyghte, through Ieſus Chriſte. To whom be prayſe for euer while the world endureth. Amen. ✠ I beſech you brethren, ſuffre the woorde of exhortation: for we haue writtẽ vnto you in few wordes. Ye knowe our brother Timothe, that he is at libertie: with whome (if he come ſhortly) I will ſee you. Salute them that haue the ouerſyghte of you, and all the ſaintes. They of Italy ſalute you. Grace be with you all. Amen.

Sent from Italy by Timotheus.

¶ The Epiſtle of Sainct Iames.

¶ The fyrſt Chapter.

I Ames, ſeruãt of god and of the Lord Ieſus Chriſte, ſendeth greting to the twelf Tribes whyche are ſcattered abroade.
A My brethren, counte it for an exceedyng ioye, when ye falle into dyuers temptations: knowynge
Iob.22a this, that ✠ the trying of your faith gẽ-
Wap.3 a dreth pacience: and lette pacience haue
Ro.5.a. her perfect worke, that ye may be perfecte and ſounde, lackynge nothynge.

Iob.18.a If any of you lack wisedom, let him
Eccl.2.c aske of hym that geueth it: euen God
mat.12.8 which geueth to all men indifferent-
Luk.11.b ly, and casteth no man in the teeth: and
it shalbe geuen hym. But let hym aske
in fayth, and wauer not. For he that
doubteth, is lyke a waue of the sea,
which is tost of the wyndes, and ca-
ried with violence. Neyther let that
man thynke, that he shall receiue any
thyng of the Lord. A wauering myn-
ded man, is vnstable in al his wayes.
Let the brother whiche is of low de-
gree reioyce whan he is exalted. A-
B gaine, lette hym that is ryche, reioyce
Esa.40.b whan he is made low. For euen as
Ecc.14.b the flowre of the grasse, shall he passe
1Pe.1.d away. For as the Sunne riseth with
heate, and the grasse withereth, & his
flowre falleth awaye, and the beautie
of the fashion of it perisheth: euen so
shal the rich man perish in his ways.
Happy is the man that endureth tem-
tation: for when he is tried, he shal re
ceyue the crowne of lyfe, whyche the
Lord hath promised to them that loue
hym. ¶ Let no manne say when he is
tempted, that he is tẽpted of god, for
Ec.22.a as God can not be tempted with euil
so neither he hym selfe tempteth any
man. But euery man is tempted, whẽ
he is drawne awaye, & entised of hys
owne concupiscense. Then when lust
is conceiued, she bringeth forth synne
and synne when it is fynyshed, bryn-
1Cor.4.b geth forth deathe. Deo not erre my
deare brethren. Euery good gyft, &
euery perfect gyft, is from aboue, & cõ
meth downe from the father of lyghtes, with whom is no variablenesse,
neyther is he changed vnto darknes.
Joh.1.a. Of hys owne will begat he vs with
and.3.d. the word of truth, that we shoulde be
the first frutes of his creatures. Wher
Pro.17.d fore (deare brethren) lette euery man
Eccl.5.a be swift to heare, slow to speake, slow
C to wrath. For the wrath of man work
Ro.13.d eth not that which is righteous be-
Coll.3.a fore God. Wherefore, laye aparte al
fylthynes, and superfluitie of malici-
ousnesse, and receaue with mekenesse,
the word that is grafted in you, whi-
Ro.2.b che is able to saue youre soules. ¶ And see that ye bee doers of the
Mat.5.d worde, and not hearers onely, decea-
Lu.11.g uing your owne selues. For if any
man here the word, and declareth not
the same by his workes, he is lyke vn-
to a man, beholding his bodily face in
a glasse. For as sone as he hath loked
on himselfe, he goth his way, & forget-
Mat.7.d teth immediately what his fashion
E was. But who so loketh in the per-
fect law of libertie, & continueth ther
in, if he be not a forgetfull hearer, but
a doer of the woorke, the same shall be
happy in his dedes. If any mã amõg
you seme to be deuout, & refraineth not
his tongue, but deceaueth his owne
heart: this mans deuotion is in vayn.
Pure deuotion and vndefyled before
God the father, is this: to vysite the
fatherlesse and wydowes in theyr ad-
uersitie, and to kepe hym selfe vnspot
ted of the worlde. ¶

¶ The. ii. Chapter.

A My brethrẽ, esteme not ¶ faith
of our Lord Jesus Christe,
the Lord of glory, with re-
spect of persons. For if there
come into your company, a man wea-
ryng a golden ryng, clothed in goodly
apparaile, & there come in also a poore
man in vile raiment, and ye haue a re-
spect to hym that weareth the gay clo
thing: and saye vnto hym: Sytte thou
here in a good place, and say vnto the
poore, Stand thou there, or sitte here
vnder my foote stoole: are ye not par-
tiall in youre selues, and haue iudged
after cuyll thoughtes? Harken my
deare beloued brethren, Hath not god
chosen the poore of this worlde, suche
as are riche in faith, and heyres of the
kyngdom, which he promised to them
that loue hym? But ye haue despysed
B the poore. Do not riche men execute
tyranny vpon you, and draw you be-
fore the iudgemẽt seates. Do not they
speake euyl of that good name, which
is called vpon ouer you? If ye fulfyll
Leu.19.d the royall law, according to the scrip-
mat.22.d ture. (Thou shalt loue thyne neygh-
mat.12.b bour as thy selfe) ye do well. But if
Ro.13.b ye regarde one person more then an o-
Gala.5.b ther, ye cõmit synne, and are rebuked
Mat.5.b of

of the lawe, as transgressers. Whosoeuer shall kepe the whole lawe, & yet fayle in one poynte, he is gyltie of all. For he that sayd: Thou shalt not commyt aduiterie, sayde also: Thou shalt not kyl. Though thou do none aduiterie, yet if thou kill, thou art become a transgressor of the lawe. So speake ye, and so do, as they that shall be iudged by the lawe of liberty. For he shal mat. 18.b haue iudgemēt without mercy, that sheweth no mercy: & mercy reioyceth against iudgement. What auayleth it my brethren, thoughe a man saye he hath faith, if he haue no dedes? Can fayth saue hym? If a brother or a syster be naked & destitute of dayly fode, and one of you say vnto thē: depart in peace, God send you warmnes & fode: notwithstandyng ye geue theym not those thynges whych are nedefull to the body, what shall it helpe? Euen so faith, if it haue no dedes, is dead in it selfe. But some man will say, Thou hast Faith, & I haue Dedes: Shewe me thy fayth by thy dedes: and I will shew thee my faith by my dedes. Beleuest thou that there is one God? Thou doest wel. The deuyls also beleue and tremble. But wilt thou vnderstande (O thou vayne man) that D Ge. 22.b fayth without dedes is dead? Was not Abraham our father iustified thorowe workes, when he hadde offered Isaac his sonne vpon the aultar? Thou seest, how that faith wrought with his dedes, & through the dedes Ge. 15.b was the faithe made perfect: and the Ro. 4.a scripture was fulfilled, which saith: Gal. 3.a Abraham beleued God, and it was reputed vnto him for righteousnesse: and he was called the frende of God. Ye se then, how that of dedes a man is iustified, and not of fayth onely. Iosu. 2.a Lykewyse also, was not Raab, the harlot iustified thorow workes, whē she had receaued the messengers, and had sent them out an other way? For as the bodye without the spirite is dead, euen so Fayth without workes is dead also.

The. iii. Chapter.

My brethren, be not many 117
a maister, knowynge howe that wee shall receyue the greater damnation: for in many thynges we synne all. If a man sinne not in word, the same is a perfect man, able also to tame al the body. Behold, we put bittes into the horses mouthes, that they may obeye vs, and we turne about all the bodies of them. Behold also the shyppes, which thoughe they be so greate, and are dryuen of fierce wyndes, yet are they tourned aboute with a very smal helme, whyther soeuer the violēce of the gouerner wil. Euen so the tonge is a lyttle membre also, and boasteth great thinges. Behold howe great a thyng a lyttle fyre kindleth, & the tonge is fier, euē a worlde B of wickednes. So is the tongue set amonge our members, that it defyleth the whole bodye, and setteth a fyre, all that we haue of nature, and is it selfe set a fyre euen of hell. All the natures of beastes, and of byrdes, and of serpētes, and thinges of the see are meeked and tamed of the nature of man. But the tongue can no man tame. It is an vnrulye euill, full of deadelye poison. Therwith blesse we God the father, Gen. 1.d and therwith curse wemen, which are made after the image and similitude of god. Out of one mouth proceadeth blessinge and cursinge. My brethren these things ought not so to be. Doth a fountayne sende forthe at one place swete water and bytter also? Can the C figge tree (my brethrene) beare olyue bearies: ether a vine beare figges? So can no fountayne geue bothe salt water and fresh also. If any man be wise and endued with knowledge amonge you, let him shewe his workes out of good conuersation with meknesse of wisedome. But yf ye haue bitter enuyng and strife in youre hearte, reioyce not: nether be liars against the truth: For suche wisedome descendeth not from aboue: but is earthye, naturall, & diuelishe. For where enuying and D strife is, there is vnstablenes, & al maner of euill workes. But the wisedome that is from aboue, is firste pure, then

peceable, gentle, and easy to be intreted, full of mercy and good frutes, with out iudging, without simulation: yea and the frute of righteousnes is sowē in peace, of them that maintaine peace

The iii. Chapter.

A From whence commeth warre and fightynge amonge you? come they not here hence? euen of your lustes, that fight in your members? Ye luste, and haue not. Ye enuy and haue indignation & can not obtayne. Ye fight and warre Ye haue not because ye aske not. Ye aske and receaue not, because yee aske amisse: euen to consume it vpon youre lustes. Ye aduouterars, & wemen that breake matrimony: know ye not how
Gal. 1 b. that * that the frendship of the worlde,
2 Io. 1 b is enmitie with god? whosoeuer ther fore will be a frende of the worlde, is made the enemy of God. Ether do yee thinke that the scripture saith in vain The spirite that dwelleth in vs, lusteth euen contrarye to enuye: but geueth more grace (wherfore he sayeth: God resisteth the proude, but geueth grace vnto the lowly.) Submit your
1 Pe. 5. b selues therefore to god: but * resiste the
B deuil, and he wyl fly from you. Draw ny vnto god, & he wil draw ny to you. Cleanse youre handes yee sinners, and pourge your hertes ye wauering minded. Suffer afflictions, and mourne & wepe. Let youre laughter be tourned
1 Pe. 5 a to mourning, and your ioy to heuines. * Humble your selues in the sighte of the Lorde, and he shal lyfte you vppe. Backebyte not one another brethren. Hee that backebiteth his brother, and he that iudgeth his brother, backebyteth the lawe, and iudgeth the lawe. But and yf thou iudge the lawe, thou arte not an obseruer of the lawe: but a iudge. There is one lawegeuer (and
Ro. 14. a iudge) which is able to saue and to de
C stroye. * What arte thou that iudgeste
Ezc. 18 a another? Go to nowe ye that say: * to
Luk. 12 b daye and to morowe let vs go into such a citie, and continue ther a yeare, and bye and sell: and win: and yet can not ye tel what shal happen on the morowe. For what thing is youre life? It is euen a vapour, that appereth for a lytle tyme, and then vanished away: Act. 17. c
Hebr. 6. a For, that ye ought to say: * if the Lord wyll, and yf we lyue, let vs do this or that. But nowe yee reioyce in youre Luk 12 b boastynges. All such reioysing is euil. Therfore * to him that knoweth how to do good, and doeth it not, to hym it is sinne. The. v. Chapter.

Go to nowe ye rich mē. Wepe B and houle on your wretchednes that shal come vpon you. Your riches is corrupt, your garmentes are motheaten. Your gold and siluer is cankered, and the rust of theym shalbe a wytnes vnto you, and shall eate your flesshe as it were fyre. Ye haue heaped treasure together (euen wrath to your selues) in your last Leu. 19 f daies: Behold * the hier of ỹ labourers deu. 24. c whych haue reaped downe your fieldes Tob. 4. c (whyche hier is of you kepte backe by frande) crieth: and the cryes of theym which haue reaped, ar entred into the eares of the Lorde Sabaoth. Ye haue lyued in pleasure on the earthe, and bene wantonne, yee haue nourysshed youre haertes, as in a daye of slaugh- B ter. Ye haue condemned and killed the iust, and he hath not resisted you. ¶ Be pacient therfore brethren, vnto the cōmyng of the Lorde. Beholde the husbande man wayteth for the precious fruite of the earth, and hath long pacience therupon, vntil he receaue the early and latter rayne. Be ye also pacient therfore, and settle your hertes, for the commynge of the Lord draweth nye. Grudge not one against another brethren, lest ye be damned. Beholde the iudge standeth before the dore. Take my brethren the Prophetes for an ensaumple of sufferynge aduersitte, and Mat. 5, a of pacience, whiche spake in the name of the Lorde. ¶ Beholde, * we counte them happye whyche endure. Ye haue heard of the pacience of Job, and haue knowen what ende the Lorde made. For the Lorde is verye pitifull and mercyefull. But aboue all C thinges my brethrenne * sweare not Mat. 5. f neyther by heauen, neyther by earthe neyther anye other othe: but lette youre

your yea be yea, and your nay, nay: lest ye fall into hypocrisye. If any of you be vexed, let him pray. If any of you be mery, let him sing Psalmes. If any be diseased among you, let hym call for
Mar. 6 b the Elders of the congregation, & let them pray ouer him, and * anoint him with oyle in the name of the Lorde, and the prayer of faith shal saue ẏ sick and the Lord shall raise him vp: and if he haue cõmitted sinnes, they shall be forgeuen hym. & Knowledge youre faultes one to an other, and praye one for an other, that ye may bee healed. For the feruent prayer of a righ-
D teous mã auaileth much. Helias was
3. re. 17 a a man vnder infirmities as we ar, and
Luk. 4. e he prayed in his prayer that it myght not rayne: * and it rayned not on the earth by the space of thre yeares, & sixe monethes. And he prayed agayn, and the heauen gaue rayne, and the earthe brought forth her fruite. Brethren, yf any of you do erre from the truth and another cõuerte him: let ẏ same know that he, which he conuerteth the synner from going astray out of his way, shal saue a soule from death, and shal hyde the multitude of synnes.

The end of the Epistle of Saint James.

¶ The fyrst Epistle of saint Peter the Apostle.

¶ The first Chapter.

A PEter an Apostle of Iesu Christ, to thẽ
Acts. 8. a that dwell * here & there as strangers thorow oute Pontus, Galatia, Capadocia, Asia, and Bethinia, elect according to the forekno̅wledge of God the father thorow the sanctifying of the spirite vnto obe-
Heb. 9. d dience and * sprinkling of the bloode
and. 12. d of Iesus Christe. * Grace bee with
Rom 1 a you, and peace be multiplied. * Blessed be God the father of our lord Ie-
1 Cor 1. a sus Christ, whiche accordyng to his
2 Cor. 1 a aboundant mercy begat vs agayn vn-
Gal. 1. a to a * liuely hope (by that, that Iesus
2 Cor 1 a Christ rose agayn from deathe) to an
Eph. 1 a inheritance immortall and vndefiled,
118 and that perisheth not, reserued in heuen for you, which are kept by the power of god thorow faith, vnto saluation, which is prepared already to be
B shewed in the last tyme, in the which ye reioyce, thoughe now for a season (yf neede require) yeare in heuynes, thorough manifolde temptations, that the triall of youre faythe beynge
Job. 23 b much more precious then golde that
Sapi 3 a perisheth (thoughe it be * tried with
Jaco 1 a fyre) myghte be founde vnto laude,
Rom 5 a glory, and honor, at the appearyng of
Jh. 10 g Iesus Christ, whō ye haue not sene, and yet loue hym, in whom euen now * though ye se him not, yet do you beleue, and reioyce with ioy vnspeakable and glorious, receauynge the ende of your faith, euen the saluation of your
Act 10. & soules. Of which saluation haue * the
Esay. 9 a prophetes enquired & searched, which
Dan. 2 g prophecied of the grace that shoulde
Agge 2 b come vnto you, searchyng when or at what time the spirit of Christ (which was in them) should signifie, whiche spirite testified before, the passions ẏ
C shold happen vnto Christ, & the glory that should folow after, vnto whiche prophetes it was also declared, ẏ not vnto theym selues, but vnto vs, they should minister the thynges, which are now shewed vnto you of them, which by the holy ghost * sent downe from
Acts 2 a heauē) haue in the gospel preached vnto you the thinges, whiche the angels
Luk. 12 e desire to beholde. Wherfore * girde vp
Eph. 6. c the loynes of your mynd, be sober and truste perfectely on the grace that is brought vnto you (by the declarynge of Iesus Christ) as obedient childrē, that ye giue not your selues ouer vnto your old lustes by which ye were led, whā as yet ye were ignorāt of Christ but as he which called you is holy euē so be ye holy also in al maner of cõuersatiō, bicause it is writtē: * Be ye holy for I am holy. And if so be ẏ ye call on ẏ father, which wout respect of person iudgeth

ment.16.b Iudgeth * accordinge to euery mannes
Psa.18.c worke see that ye passe the time of your
Ro.2.b. pilgrimage in feare. ✠ Forasmuch as
ye knowe howe that ye were not re-
demed with corruptible thinges (as
syluer and golde) from your vaine cō-
uersation, whiche yee receaued by the
Heb.9.d tradition of the fathers: but * with the
1 Ih.1.b precious bloude of Christ, as of a lam
Apo.1.b be vndefiled, and without spot, which
was ordeined before hand, euen before
Esa.9.b the worlde was made: but was decla-
Luk.2.b red in the laste times * for youre sakes
Phi.2.b which by hys meanes do beleeue on
God that rayled him vp from death, & glorified him, that ye might haue faith
and hope toward God: euen ye which
haue purified your soules through the
spirete, in obeying the trueth with bro
therly loue vnfayned, see that ye loue
one another with a pure hert feruent-
ly, for ye are borne a newe, not of mor-
tall seed, but of immortall by the word
Esa.40.b of God, which liueth and lasteth for
Ecc.14.b euer. * For all flesh is grasse, and all
Jaco.1.b the glory of manne is as the flower of
grasse. The grasse widdereth, and the
the flour falleth away, but ✠ word of
the Lorde endureth euer. ✠ And this
is the word which by the gospel was
preached vnto you.

The.ii. Chapter.

WHerfore laye aside all malici-
ousnes and all gyle, and fay-
nednesse and enuy and al bac-
byting: and * as newe borne
mat.18.a babes, desire ye that milke (not of the
bodye but of the soule) which is with
out discease: that ye may growe ther-
by (vnto saluation.) If so be that yee
haue tasted, howe gracious the Lorde
is, to whom ye come, as vnto a liuing
stone, disalowed of men, but chosen of
God and precious: & ye as liuing sto-
nes, are made a spiritual house, an ho-
ly Priesthode, for to offer vp spiritual
sacrifices, acceptable to god by Iesus
Esa.28.b Christ. Wherfore it is contayned also
Acts.4.b in the scripture: * behold I put in Si-
Rom.9.f on a stone to be layed in ✠ chefe corner
elected and precious, & he that beleeueth
on him shal not be confounded. Vnto
you therfore which beleue he is pre-
cious: but vnto them which beleue not
* the stone which the builders refused
the same is begon to be the head of the
corner, and a stone that mē stumble at,
& a rock wherat they be offēded which
stumbled at the worde, and beleue not
that, wherevnto they were set. But ye ar
a chosen generation, a royall Priesthod
* an holy natiō, a people which ar wō,
that yee shoulde shewe the vertues of
him, that called you out of darknes in-
to his merueilous light * which in tim
past were not a people, but ar now the
people of god: which sometime had not
obtained mercy, but now haue obtay-
ned mercy. ✠ * Dearly beloued, I be
seeche you as straungers & pilgrems, ab
staine * frō fleshly lustes, which fight
against ✠ soule & se that ye haue honest
conuersation among the Gentils, that
where as they backbite you as euil doe-
ars * they may see your good workes,
and prayse god in the daye of visitati-
on. * Submit your selues therfore vn
to al maner ordeynaunce of manne for
the Lordes sake, whether it bee vnto
the king, as vnto the chefe head: other
vnto rulars, as vnto them that ar sente
of him, for the punishment of euyll doe-
ars, but for the laude of them, that doe
well. For so is the will of God, that
with wel doing ye may stop the mou-
thes of foolish & ignorant mē: as fre,
and not as hauing the libertie for a clo
ake of malicousnes, but euen as the
seruauntes of God * honoure all men.
Loue brotherly felowship. Feare god
honoure the king. * Seruauntes obey
youre maisters with feare, not only yf
they bee good and courteous: but also
though they bee frowarde. * For it is
thāke worthy, if a man for conscience
towarde God endure griefe and suffer
wrong vndeserued. For what prayse
is it, yf when ye bee bufeted for youre
faultes, ye take it pacientlye? But and
if when ye do well, ye suffer wronge
and take it pacientlye, then is ther thā-
ke with God. For herevnto hereiye
were ye called: for ✠ Christ also suffe-
red for vs * leauinge vs an ensāple, ✠
ye should folowe his steppes, whiche
dyde no sin, neyther was there gyle
founde

Psa.118 mat.21.b B
Exo.19.a Deu.7.a
Ose.2.d Ro.9.e.
Gala.5.c
Ro.13.d C
Mat.5.b
Ro.12.a Tit.3.a
Ro.12.c
Eph.6.a Col.3.d. 1 Ti.6.a Tit.2.b. * mat.5.a
Ih.13.b Ephe.5.a D

founde in his mouth: whych when he was reuiled, reuyled not agayne: whē he suffered, he threatned not: but commytted the vengeaunce to hym that
Mat. 8. iudgeth righteously. which his owne
Esay. 53 selfe bare oure sinnes in his bodye on the tree, that we beynge delyuered frō sinne, should liue vnto righteousnes. By whose strypes ye were healed. For ye were as shepe goyng astraye: but are nowe tourned vnto the shepeherde and bishop of your soules. ✠

The. iii. Chapter.

A LIkewyse yee wyues bee in subiection to your husbands,
Eph. 5. c that euen they whiche obeye
Coll. 3. c not the woorde, maye wythout the woorde bē wonne by the conuersation of the wyues, whyle they beholde your chaste conuersation coupled with feare. whose apparell shall not be outward with broydred heare, and hanging on of gold, eyther in puttynge on of gorgious apparell: but let the hid manne which is in the hearte, be without all corruption, so that the spirite be at rest & quiete: which spirit is before God a thynge muche set by. For after this maner in the olde time did the holye women, whiche trusted in God, tyer them selues, and were
B obediente to theyr husbandes, euen as Sara obeyed Abrahā, and called him Lord: whose daughters ye are, as lōg as ye do well, and are not afrayde for any terror. Likewise ye men, dwel wyth them accordyng to knowledge: geuinge honour vnto the wyfe, as vnto the weaker vessell, and as vnto thē that are heyres also of the grace of life that your prayers bee not hyndred. ✠ In conclusion, be ye all of one mynde, of one heart loue as brethren, be pitifull, be curteous (mekе) not rendring euyl for euil, or rebuke for rebuke: but contrary wise, blesse: knowing that ye are therunto called, euen that ye shuld
C bee heyres of the blessynge. For he
Psa. 34 c that doeth longe after life, and loueth to see good dayes, let him refraine his tounge from euyll, and hys lyppes that they speake no guyle. Lette him elcheswe euill and do good; lette hym seeke peace, and ensue it. For the eyes of the Lorde are ouer the ryghteous, and hys eares are open vnto theyr prayers. Agayne: the face of the Lord is ouer theym that doo euyll. Moreouer, who is it that wyll harme you, yf ye folowe that whyche is good: Yea Mat. 5 d
happy are ye, if anye trouble happen Esa. 8. c.
vnto you for righteousnes sake. Be mat. 10 d
not ye afrayde for any terroure of thē, nether be ye troubled, but sanctifie the Lorde God in youre heartes. ✠ Bee readye alwayes to geue an aunswere to euery manne that asketh you a reasonne of the hope that ys in you, and that wyth meekenesse and feare: hauynge a good conscience that where 1 Pe. 2 d
as they backebyte you as euyll doers, Titu. 2 a.
they may be ashamed, that falsely accuse your good conuersatiō in Christ. 1 Pe. 2. b
For it is better (yf the will of God Mat. 5. a
be so) that yee suffer for well doynge, Rom. 5 a.
then for euyll doynge. ✠ For asmuch D
as Christe hath once suffered for synnes, the iuste for the vniuste, to bryng vs to God, and was kylled, as pertaynyng to the flesshe: but was quickened in the spirit. In whyche spirite he also went and preached vnto the sprites that were in prison, whiche sometime had bene disobedient, when the longe sufferynge of God was once looked Gen. 6. a.
for in the dayes of Noe. whyle the Gen. 7. c.
Arcke was a preparyng: wherein fewe, that is to say, viii. soules, were Ro. 6. a.
saued by the water, lyke as Baptime also nowe saueth vs, not the putting awaye of the filthe of the flesshe, but in that a good conscience consenteth to GOD by the resurrection of Jesus Christ, whyche is on the ryght hand Heb. 1. d
of God: and is gone into heauen, and. 2 b.
angels, powers, and myghte subdued vnto hym. The. iiii. Chapter.

FOr as muche then as Christe hath suffered for vs in the flesshe A
arme ye youre selues lykewyse wythe the same mynde for hee whyche suffereth in the flesshe, ceaseth from synne that hee henceforewarde shoulde lyue (as much tyme remayneth in the flesshe) not after the lustes of menne, but after the wyll of God.

For

For it is sufficyente for vs, that we
haue spent the tyme that is past of the
Ro.1.d. lyfe, after the wyll of the * Gentyles,
Eph.4.d walkyng in wantonnes, lustes, in ex-
B cesse of wynes, in excesse of eatyng, in
excesse of drynkynge (in dronkennes)
& in abhominable Idolatrye, And it
semeth to them an inconuenient thing
that ye runne not also with them vn-
to the same excesse of riote, and there-
fore speake they euyll of you, whyche
shall geue accomptes to hym, that is
ready to iudge both quicke and deade.
For vnto thys purpose verelye was
the Gospell preached also vnto ẏ dead
that they should be iudged lyke other
men in the flesh e, but shoulde lyue be-
fore god in the spirite. The ende of all
thynges is at hande. ✠ Be ye therfore
sober, and watche vnto prayer. But
aboue al thynges haue feruente loue
Ge.19.a among your selues. For loue shal co-
Act.10.c uer the multitude of sinnes, * Be yee
Phi.2.b herberous one to another, * without
grudging. As euerye man hath receaued the gifte, euen so minister the same
one to another, as good mynysters of
ẏ manifold grace of god. If any man
C speake, let him talke as the wordes of
Ro.12.b god. * If any man minister, let him do
2Co.8.c it as * of the abilitie, whych e god mi-
nistreth vnto him. That god in al thi
ges may be glorified thorough Jesus
Chryste, to whom be prayse and domi
mō for euer & euer, amen. ✠ Deareiye
beloued, maruail not ẏ ye ar proued by
fyre (whiche thinge is to trye you) as
though some straung thing happened
vnto you: but reioice, inasmuche as ye
Mat.5.b ar partakers of Chrystes passiōs, that
1Pe.2.c whē his glory appereth, ye may be me
and.3.c. ry & glad. * If ye be rayled vpō for the
name of Christ, happy are ye. For the
glory and ẏ spirite of God resteth vp-
on you. On their part he is euil spo-
kē of, but on your part he is glorifyed.
✠ He that none of you be punished as a
murtherer, or as a thefe, or as an euill
doer, or as a busye body in other mens
matters. If any man suffer as a chry-
sten man, let him not bee ashamed, but
lette him glorifie god on this behalfe
For the time is com, ẏ iudgemēt must
beginne at the house of god. If it first
begin at vs, what shall the ende bee of
thē, whiche beleue not the Gospell of
god? And * if the righteous scarcely be Pro.11d
saued: where shal the vngodly and the
sinner appeare? wherfore, let thē that
are troubled according to the wyll of
god commyt theyr soules to him with
well doing, as vnto a faithful creator.

The.v. Chapter.

The elders which are among A
you, I exhorte, which am al-
so an elder, and a wytnes of
the afflictions of Christ, and
also a partaker of the glorye that shal-
be opened: * Fede ye Christes flocke, Act.20.f
as much as lyeth in you, taking the o-
uersyghte of theym, not as compelled
therto, but willingly e: (after a godlye
sorte) not for the desire of fylthy lucre:
but of a good mynde, * not as thoughe 2cori.1.c
ye were Lordes ouer ẏ parysshes: but 1Ti.4.b
* that ye be an ensample to the flocke, Tit.2.b.
(and that with good wil.) And whē 2Ti.1.c.
the chefe shepeharde shall appeare, ye 1Co.7.d
shal receaue, * an incorruptible crown 2Ti.4.b
of glory. Lykewise ye yonger, submit B
your selues vnto the elder. Submitte 1.Pe.
your selues euery man, one to another
knit your selues together in lowlines
of mynd. For god resisteth the proud,
and geueth grace to the hūble. ✠ Sub
mitte your selues therefore vnder the
myghtye hande of God, that he maye
exalte you, when the tyme is come. *
Cast all your care vpon him: for he ca- Mar.6d
reth for you. Be sober, and watche, for Lu.12.c
your aduersary the deuil as a roaring
lyon * walketh about, sekinge whom Joh.1.b
he may deuoure: * whom resiste stede- Jac.4.a.
fast in the faythe, knowynge that the
same afflictions are appoynted vnto
your brethren that are in the worlde.
But the god of all grace whiche hath
called vs vnto hys eternall glorye by C
Chryste Jesus, shall hys owne selfe
(after that ye haue suffered a little af-
fliction) make you perfect: stedfast, stre-
gthe and stablishe you. To him be glo
ry and dominion for euer. Amen. ✠
By Siluanus a faythful brother vn-
to you as I suppose, haue I written
briefely e, exhortynge and testyfyinge
howe

Dhow ẏ this is the trewe grace of God, wherin ye stande. The congregation of them which at Babylon are compa
Ro.16.c nions of your election, saluteth you, & so doth Marcus my sonne. * Grete ye
1.co.16.d one an other wᵗ ẏ kisse of loue. Peace be with you all, whiche are in Chriſte Jesu. Amen.

The ende of the first Epistle of Saynct Peter.

The second Epistle of Sainct Peter.

¶ The first Chapter.

Simō Peter a seruāt, & an apostle of Jesus Chriſt, to thē which haue obtayned lyke precious fayth wyth vs thorough ẏ righteousnes of our God
1.Pe.1.a & sauior Jesus Chriſt. * Grace be vnto you, & peace be multiplied thorow the knowledge of God, and of Jesus our Lord. Accordīg as his godly power hathe geuen vnto vs all thynges that pertaine vnto life and godlinesse, thorow the knowledge of hym ẏ hath called vs by glorye, and vertue, by the which are geuen vnto vs excellent & most great promises, that by the mea-
Joh.2.c nes therof, ye might be * partakers of
Coll.2.b the godly nature, if ye flee the corrup-
B tion of worldely luste. And herevnto
2.co.8.a geue all diligence: in your faith minister vertue: in vertue knowledge: * in knowlege temperance: in temperance pacience: in pacience godlines: in godlines brotherly kyndnes: in brotherly kyndnes, loue. For if these things be amōg you, and be plenteous, they will make you, that ye neither shalbe ydle nor vnfruitefull in the knowledge of our Lord Jesus Chriſt. But he that lacketh these things, is blynd, & gropeth for the way with his hande, and hath forgotten, that he was purged from his old sinnes. Wherfore brethrē geue the more diligence for to make youre callynge and election sure (by good workes.) For yf ye do such thinges, ye shal neuer fal. Yea, and by this meanes an entryng in shall be ministred vnto you abundantly into the euerlasting kyngdom of our Lorde and Sauior Jesus Chriſte. Wherfore, I wyll not be negligente to put you alwais in remembrance of such things, though ye knowe them your selues, & be stablished in the present truth. Not withstandyng I thynke it meete (as
2.co.5.a long as I am in * this tabernacle) to stirre you vp by putting you in remēbrance, for asmuche as I am sure, that shortly I must put of this my tabernacle, * euē as our Lord Jesus Chriſt
Jo.21.d shewed me. I will euer also geue my diligēce, that ye may haue wherwith to stirre vp the remembrance of these thynges after my departing. ✠ For we haue not folowed decipt full fables, when we opened vnto you the power & cōmyng of our Lord Jesus Chriſt,
1.Jo.1.a but * with our eies we sawe his maiestie: euen then verily whē he receiued of God the father honor & glorye, and when there came suche a voyce to him from the excellēt glory. * This is my
D derē beloued sonne, in whome I haue
mat.17.b delite. & this voyce we heard come frō
Mar.1.b heauen, whan we were with hym, in
Luk.3.d the holy mounte. We haue also a right sure worde of prophecie, wherunto yf
2.co.4.b ye take hede, as * vnto a light that shineth in a darke place, ye doo well vntill the day dawne, & the day sterre arise in your herts. ✠ So that ye first knowe this: that no prophecie in the scripture hath any priuate interpretation. For the scripture came neuer by ẏ will of mā: but holy men of god spake as they were moued by the holy goſt.

¶ The. ii. Chapter.

A
Pet.4.a There were false Prophets also
1.Ti.4.a amonge the people, euen * as
2.Ti.3.a * there shall be false teachers a-
2.pet.3.a monge you: whyche priuyly shall
Judi.1.c bryng in damnable sectes, euen (demeng the Lord that hath bought them) and bryng vppon them selues swyfte damnation, and many shal folow their damnable wayes, by whom the waye of truthe shall be euyll spoken of, and thorow

thrꝛough couetousnes shall they with fayned wꝛordes make marchaundise of you, whose iudgemente is not nowe farre of, and theyꝛ dampnation sleepeth not. For yͤ God spared not the aungels that synned, but caste theym
B downe into hell, & deliuered them into chaynes of darkenes (to bee punyshed) to be kepte vnto iudgement: neither spared the olde wꝛolde, but saued
Gen.7.a * Noe the eighte pꝛeacher of ryghteousnes, & bꝛought in the flood vppon the wꝛolde of the vngodlye, and tourned the Cities of Sodome and Gomoꝛ into ashes: ouerthꝛewe them, dãned them, & made of them an ensample vnto those that after shoulde lyue
Ge.12.a vngodly. And iuste * Lot vexed wyth the vnclenly cõuersation of ỹ wicked, deliuered he. For he being righteous & dwelling amõge thẽ in seing & hearing, vexed hys righteous soule from dai to dai with theyꝛ vnlawful dedes.
Ih.15.b * The Lord knoweth howe to deliuer
1cor.10.c the godly out of tẽptation, & to reserue ỹ vniust vnto ỹ day of iudgement for to be punished: but chefly thẽ ỹ walke after ỹ flesh in ỹ lust of vnclẽnes, and despise auctoꝛitie. Pꝛesũptuos ar thei & stubbꝛn, which fear not to speak euil of thẽ ỹ excell in wꝛorshyp. When the angels which ar greter both in power & myght receaue not of the Lord rayC iyng iudgement agaynst them selues.
But these as bꝛute beastes, naturally bꝛought tooth to be taken & destroyd speake euyll of the thynges that they vnderstande not, and shall perishe in their owne destruction, and receyue the rewarde of vnryghtuousnesse.
They count it a pleasure to liue deliciously for a season. Spottes they are and fylthynes: wyche lyue at pleasure in their owne disceiuable ways, feastyng and scoꝛnynge you: haunge eyes full of aduoutrye, and that canne not ceasse from sinne: begylyng vnstable soules. Hertes they haue exercised with robbery. They are cursed childꝛen, wꝛich haue foꝛsaken the right wayꝛ and are gone astray, folowynge
Nu.22.b the * waye of Balaam the soonne of D Boꝛ, whiche loued the rewarde of vnryghtuousnes: but was requked of his iniquitie. The tame and dombe beast, speaking with mans voyce, foꝛbade the madnesse of the Pꝛophete.
Jud.1. * These are welles without water: cloudes that are caried with a tempest, to whom the myst of darkenes is reserued foꝛ euer. For whẽ they haue spoken, the great swellyng wꝛordes of vanitie, they entise thoꝛowe lustes in the voluptuousnes of the flesh, them that nowe lyue in errour: whyle they pꝛomise thẽ libertie, wher as they thẽ selues are the bonde seruantes of coꝛruption. * For of whom a mã is ouercome, vnto the same is he bꝛought in
Joh.8.b bondage. * For yͤ they (after they
Rom.6.c haue escaped frõ the fylthynes of the
Heb.6.a wꝛold thoꝛow the knowledge of the and.10. Lorde, and the sauiour Jesu Christ) are yet tangled agayne therin, and ouercome, then is the latter end wꝛorse
mat.12b with them, than the beginnyng. For it had ben better foꝛ them, not to haue knowen the waye of righteousnesse, then after they haue knowen it, to turne frõ the holy cõmaundemẽt that was geuen vnto them: But the same is happened vnto theym, that is vsed to bee spoken by the true pꝛouerbe.
Pꝛou.2 The dogge is turned to his owne vomite agayne, and the sowe that was washed is turned agayne to her walowyng in the myre.

A

¶ The.iii. Chapter.

THis is the second Epistle that I nowe wꝛyte vnto you derely beloued, wherwith I stere vp your syncere mynd, by putting you in
Act.20.a remembꝛance, that ye may be mynde2Pe.2.a full of the wꝛordes (which wer tolde Judi.1 beforꝛe of the holy pꝛophetes) and also 2Ti.4.c
2 Cmi.2 commaundement of vs, which be Apostles of the Lorde and sauioure.
* This fyrst vnderstande, that there shall come in the last dayes, mockers, (in disceytfulnesse) wꝛich wil walk after their owne lustes, & say: Where is the pꝛomes of his commynge? For sence the fathers dyed, all things continue in the same estate, wherein they weue at the beginning. For this they knowe not (and that wilfully) howe that

that the heauens a greate whyle ago were: and the earthe oute of the water appeared by thorow the water, by the worde of god: by the which thynges the worlde that then was, perished being
Job.14b Esa.51b ouerrunne with water. * But ✠ heauens & earth which are nowe, be kept by his worde in store, and reserued vnto fyre, agaynst the day of iudgemente and perditiō of vngodly men. Deare-
Psa.90b 1 Cor.7a C lye beloued, be not ignorannte of thys one thyng, how that * one day is with the Lorde as a thousande yeare, and a thousand yeare as one day. The Lord that hath promised, is not slacke, as some men counte slackenes: but is pacient to vs warde: for as muche as he wolde haue no man loste, but will receaue all men to repentaunce. ¶ Neuer-
mat.14d 1.Th.5a Apoc.3a and.16.d theles * the day of the Lord wil come as a theefe in the nyght, to the whiche daye the heauens shall passe away in maner of a tempest, and the clementes shall melte with heate: the earthe also and the workes that are therein, shall burne. Seynge then that all these thynges shall perysshe, what maner persons ought ye to be in holy conuersation and godlynes: lokynge for, and hastyng vnto the commyng of the day of god, by whom the heauens shal perysshe with fyre, & the elementes shall
Apo.21a melt with heate: * Neuertheless, we (accordyng to his promyse) loke for a newe heauen and a newe earth, wherein dwelleth righteousnes. Wherefore dearly beloued, seyng that ye loke for such thinges, be diligent that ye maye be founde of hym in peace, without spot and vndefyled. And suppose that the longe sufferyng of the Lord is saluation, euen as oure dearely beloued brother. Paul also, accordynge to the wisedom genen vnto him) hath wrytē vnto you, ye, almost in euery epistle, speakynge of suche thynges: amonge
D whiche are many thynges harde to be vnderstande, which they that are vnlearned and vnstable, peruert, as they do also the other scriptures vnto their owen destruction. Ye therfore beloued, (seyng ye be warned afore hande) beware leste ye, with other men be also plucked away through the errour of the wicked and fall from youre owne stedfastnes: but growe in grace, and in the knowledge of our Lord and sauioure Jesus Christe. To whom be glory both now and for euer. Amen.

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¶ The first Epistle of S. John the Apostle.

¶ The fyrst Chapter.

THat which was from the be A gynnyng, whyche we haue heard, whyche we haue sene with our eyes, whiche we haue loked vpon, and our handes haue handled, of the worde of the lyfe. And the lyfe appeared, & we haue sene and beare witnes, and shewe vnto you * that eternal mat.17.a lyfe, whiche was with the father, and appeared vnto vs. That whiche we haue sene and heard, declare we vnto you, that ye also may haue felowshyp with vs, and that our felowship may be with the father and his sonne Jesus Christ. And this write we vnto you, that (ye may reioyce, and that) your ioye may be full. And this is the tydynges which we haue heard of him and declare vnto you, that god is light and in hym is no darkenes at all. If B we say, that we haue felowshyp with him, and walke in darkenes, we lye, and do not the trueth. But and yf we walke in lyght euen as he is in lyght, then haue we felowshyp with hym, and * the bloude of Jesus Christe hys Hebr.9.d sonne cleanseth vs from all synne. * If Apoc.1b we saye that we haue no sinne, we de- *3 Reg.8e ceaue our selues, and the trueth is not 1 Par.6g in vs: * If we knowledge our synnes * Job.13 he is faythfull and iuste, to forgeue vs Psa.32b oure synnes, and to clense vs from all and.94.c vnrighteousnes. If we say we Luk.15b haue not synned, we make him a lyer, & his worde is not in vs.

¶ The.ii.Chapter.

A My litle childrē, these thynges wryte I vnto you, that ye sin not. And yf anye man sinne, we haue an aduocate with the father, Jesus christ, the righteous e he it is that obtayneth grace for our sinnes, not for our sinnes onely: but also for the synnes of all the worlde. ✠ And hereby we are sure that we know him, if we kepe his commaundemētes. Joh.13d • He that saith I know him and kepeth not hys commaundementes is a lyer, and the veritie is not in him. But who so kepeth his word, in hym is the loue of God perfecte in dede: hereby knowe we that we are in hym. He that sayth he bydeth in hym. ought to walke euen as he walked. ✠

B Brethren, I wryte no newe cōmaundement vnto you: but that olde commaūdement, which ye haue had from the begynnyng. The olde commaundement is the worde, whiche ye haue heard from the begynning. Agayne, a newe commaundement I wryte vnto you, that is true in hym, and the same is true also in you: for the darkenes is past, & the true lyght nowe shineth. He that saieth howe that he is in the lyght, and yet hateth his brether, is in darkenes euen vntyll thys tyme. He that loueth his brother, abideth in the light, & there is none occasion of euyll in him. He that • hateth his brother, is 1.Ieu.19d in darkenes, and walketh in darkenes: and can not tell whether he goeth, because that darkenes hath blinded hys eyes. Babes, I wryte vnto you, how that your synnes are forgeuen you for his names sake. I wryte vnto you fathers, how that ye haue knowen him that is from the beginnyng. I wryte vnto you yong men, how that ye haue ouercome that wicked. I wryte vnto you litle chyldren, howe that ye haue knowen the father. I haue written vnto you fathers, howe that ye haue knowen hym that is from the begynnyng. I haue written vnto you yong men, howe that ye are strong, and the worde of God abydeth in you, and ye haue ouercome the wicked; He that ye loue not • the worlde neyther the C thynges that are in the worlde. If any Job. 17b man loue the worlde, the loue of the father in not in hym. For all that is in the worlde (as the luste of the flesh, and the luste of the eyes, and the pryde of lyfe) is not of the father, but of the worlde. And the worlde passeth away and the luste therof: but he that fulfylleth the will of God, abideth for euer. Little children, it is the last tyme, and as ye haue herde how that Antichrist shall come, euen nowe are there many begonne to be Antichristes already, wherby we know, ẏ it is ẏ last tyme. • They went out from vs, but they Act.20.f were not of vs. For if they had bene D of vs, they would no doubt haue continued with vs. But that it myghte appeare, that they were not of vs. Nevertheles, ye haue an oyntemente of hym that is holye, and ye knowe all thynges. ✠ I haue not wryten vnto you, as though ye knewe not ẏ truth: but as though ye knew it (and know also) that no lye commeth of trueth. Who is a lyar, but he that denieth that Jesus is Christe? the same is Antichriste, that denyeth the father and the sonne. Whosoeuer denieth the sonne, the same hath not the father, (he that knoweth the sonne, hath the father also.) Lette therefore abyde in you that same which ye harde from the beginnyng. If that which ye hard from the beginning shal remaine in you, ye also shal cōtinue in the son, & in the father. And this is the promise ẏ he hath promised vs, euē eternal life. These thinges haue I wryten vnto you, concerning thē ẏ disceyue you. And ẏ anoyntynge which ye haue receaued of hym dwelleth in you. And ye nede not, that any man teach you: but • as the anoyntyng teacheth you of al thinges, and is Esa.54b true, and no lye, and as it hath taught Iohn.16 you, euen so byde therein. And nowe babes abyde in him: that when he shal appeare, we maye be bolde, and not be made ashamed of him at his comming. If ye knowe that he is righteous, know also that euery one which doth righteousnes, is borne of him.

The

¶ The.iii. Chapter.

A Beholde, what loue the father hath shewed on vs, that we shulde be called (& be in dede) the * sonnes of God. For this Luk.20 f
cause the worlde knoweth you not, be- John.1b
cause it knoweth not him. Dearly be-
loued, now are we the sonnes of god,
and yet it doth not appeare, what we
shalbe. But we knowe, that when it
shall appeare, we shalbe like him. For
we shall see him as he is. And euery
man that hath this hope in him, pour-
geth him selfe, euen as he also is pure.
Whosoeuer committeth sinne, cōmit-
teth vnrighteousnes also, and sinne is
vnrighteousnes. And ye knowe that
he appeareth, to take away our sinnes
and in him is no sinne. As manye as
bide in him, sinne not: whosoeuer sin-
neth, hath not sene him, neyther know-
en hym. Babes, let no man deceaue
B you. He that doeth ryghteousnes, is
righteous, euē as he is righteous. He
that committeth sinne, is of the deuyl:
Gene.3 a * for the deuyll sinneth sence the begin-
John.8 f ninge. For this purpose appeared the
sonne of God, to loose the workes of
the deuyl. Whosoeuer is borne of god,
sinneth not: for hys sede remayneth in
him, and he cannot sinne, because he is
borne of god. In this are the children
of god knowen, and the children of the
deuyll. Whosoeuer doeth not righte-
ousnes, is not of god, neyther he that
C loueth not his brother. For this is the
tidynges, that ye hard from the begir-
Gene.4b ning, that ye should loue one another,
not as * Cain which was of that wic-
ked, and slew his brother. And wher-
fore slewe he him? Because his owne
workes were euyll, and his brothers
good. ¶ Maruayle not my brethren
though the worlde hate you. We know
that we are trāslated from death vnto
Leu.19d life, because we loue the brethren. * He
that loueth not his brother abydeth in
death. Whosoeuer hateth his brother
is a manslayer. And ye know, that no
manslear, hath eternall life abidyng in
him. Hereby perceue we loue: because
he gaue his lyfe for vs: and we ought
to geue our lines for the brethrē. But
who so hath thys worldes good and
* seith his brother haue nede: and shut
teth vp his compassion frō him: howe
dwelleth the loue of god in him? My
babes, let vs not loue in word, neither
in tonge: but in dede and in veritie. D
Hereby we knowe, that we are of the
veritie and can quiet our hartes before
him. For if our hart condemne vs, god
is greater then our hart, and knoweth
all thynges. Dearely beloued, if oure
harte condemne vs not: then haue we
trust to godward: & * whatsoeuer we
aske we receaue of hym, because we
kepe hys commaundementes, and do
those thynges which are pleasynge in
his sight. And * this is his commaun-
dement, that we beleue on the name of
his son Jesu Chryst, and loue one a-
nother, as he gaue commaundement.
And he that kepeth his cōmaundemēt
tes, dwelleth in hym, and he in hym,
and hereby we knowe that he abideth
in vs, euen by the spyrete whiche he
hath geuen vs. ✠

¶ The.iiij. Chapter.

Dearelye beloued * beleue not A
euerye spirite: but proue the Mat.7.c
spyretes, whether they are of Deu 15a
God or not, for * many false *mat 24a
prothetes are gone out into the worlde mar.13.a
Hereby shal ye know ỹ spyrete of God Luk.21b
Euery spyrete that confesseth that Je-
sus Chryste is come in the flesshe, is of
God. And euery spyrete which confes-
seth not that Jesus Chryst is come in
the flesshe, is not of God. And this is
that spyryte of Antichryst, of whom ye
haue harde, how that he should come:
and euen nowe alreadye is he in the
worlde. Little children, ye are of God,
and haue ouercome them: for greater
is he that is in you, then he that is in
the worlde. They are of ỹ worlde, ther-
fore speake they of the worlde, and the
worlde heareth them. We are of God. B
He ỹ knoweth god, heareth vs: he that
is not of God, heareth vs not. Hereby
knowe we the spyrete of veritye, and
the spyrete of errour. Dearely beloued
* let vs loue one another: for loue com Joh.15d
meth of god. And euery one ỹ loueth, and.25.b
is borne of God, and knoweth God. 1Cor.1b

He that loueth not: knoweth not god: for ✠ God is loue. In this appeareth the loue of God to vs warde, because
John.3 c Rom.5 b that • God sent his only begotten son into the worlde, that we myghte lyue thorow hym. Herein is loue, not that we loued God, but that he loued vs, and sent hys sonne to be the agrement for our sinnes. Dearly beloued, if god so loued vs, we ought also to loue one
C Exo.33 d Iudi.5.e Deu.4.b John.1 c and.6.e another. • No man hath sene God at anye tyme. If we loue one another, God dwelleth in vs, and hys loue is perfite in vs. Hereby knowe we that we dwell in him, and he in vs: because he hath geuen vs of hys spyrete. And we haue sene, and do testifye, that the father sent the sonne to be the sauiour of the worlde. Whosoeuer confesseth that Iesus is the sonne of god, in hym dwelleth God, and he in God. And we haue knowē and beleued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Herein is the loue perfite in vs, that we sholde haue
D truste in the daye of iudgement: For as he is, euen so are we in thys worlde. There is no feare in loue, but perfyte loue casteth oute feare, for feare hathe paynfulnes. He that feareth, is not parfite in loue. We loue him, for he loued vs first. If a man say, I loue god, and yet hate hys brother, he is a lyar. For howe can he that loued not hys brother whom he hath sene, loue God whom he hath not sene? And thys commaundemente haue we of hym: that he whiche loued God, shoulde loue hys brother also. ✠

¶ The.b. Chapter.

A WHosoeuer beleueth that Iesus is Chryst is borne of God. And euerye one that loueth him which begat, loueth him also whyche was begotten of hym. • By thys we know, that we loue the
Joh.13 c children of God, when we loue God, and kepe his commaundementes. For that is the loue of God, that we kepe hys cōmaundementes, and • his com-
mat.12.d maundemētes are not greuous. ✠ For all that is borne of god, ouercommeth the worlde. And thys is the • victorye that ouercommeth the worlde: euen our fayth. Who is it that ouercōmeth the world: but he which beleueth, that Iesus is the sonne of god? Thys Iesus Chryste is he that came by water and bloude. And it is the spyrete that beareth witnes, because the spyrete is truth. (For ther are thre which beare recorde in heauen, the father, the word, and the holy ghost. And these thre are one.) And there are thre which beare B
1.co.15 g recorde (in earth) the spyrete and water, & bloud, not by water onely but by water and bloud, & these three are one. If we receaue the witnes of men the witnes of God is greater. For this is the witnes of god (that is greater) which he testified of hys sonne. He that beleueth on the son of God, hath the witnes in him selfe. ✠ He that beleueth not God, hath made him a lier because he beleued not the recorde that God gaue of his sonne. And this is that recorde, how that God hath geuen vnto vs eternall lyfe, and this lyfe is in his sonne. He that hath the son hath lyfe, and he that hath not the sonne of God hath not lyfe. These thynges haue I written vnto you that beleue on the sonne of God that ye may know, how
C that ye haue eternall lyfe, and that ye may beleue on the name of the sonne of God. And thys is the truste that we haue in hym, that • yf wee aske anye
Mat.7.a and.21.c mar.11 d Luk.11 b Joh.14 b 15.b.16 f Jacob.1 c 1 Joh.3 d thynge accordyng to hys will, he heareth vs. And yf we knowe that he heare vs whatsoeuer wee aske, we knowe, that we haue the peticions, that we desire of hym. If any man se hys brother synne a synne not vnto deathe, let hym aske, and he shall geue him lyfe for them that sinne not vnto death. There is a sinne vnto death, for whiche saye I not that a man shoulde praye. All vnryghteousnes is sinne, and there is sinne not vnto death. We knowe that whosoeuer is borne of God, sinneth not: but he that is begotten of God, kepeth hym selfe, and that
D wicked toucheth hym not. We knowe that we are of God, and the worlde is

altoge-

altogether lette on wickednesse. we know, that the sonne of God is come, and hath geuen vs a mynde to knowe him which is true: and we are in hym that is true, through his sonne Jesus Christ. This same is verye God, and eternall lyfe. Babes keepe your selues from ymages. Amen.

¶ The seconde Epistle of Saint John.

THe Elder to the elect Ladye and her chyldren, whom I loue in trueth, and not I only, but also all that haue knowen the truth for the truthes sake which he dwelleth in vs, and shalbe in vs for euer. With vs shall be grace, mercy and peace from God the father & from the Lord Jesus Christ the sonne of the father, in trueth and loue. I reioyced greatly, that I found of thy children walkynge in trueth, as we haue receaued a commaundement of the father. And now beseech I thee Lady, not as though I wrote a newe commaundemente vnto thee, but that same which we haue had frō the beginninge, that we should + loue one another. And this is the loue that we should walke after his commaundemente. This commaundemente is, that as ye haue harde from the beginnynge) ye shoulde walke in it. For manye deceauers are entred into the world, which confesse not that Jesus Christe is come in the flesh. This is a deceauer and an Antichrist. Loke on your selues that we lose not that we haue wrought: but that we maye haue a full reward. Whosoeuer transgresseth and bideth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christ, hath both the father and the sonne. If there come anye vnto you, and bringe not thys learnynge, hym receaue not to house: neither byd him god spede. For he that biddeth him god spede, is partaker of hys euyll dedes (Beholde, I haue tolde you before, that ye shoulde not be ashamed in the day of the lord.) I had manye thynges to wryte vnto you, neuertheless I wolde not wryte with paper and ynke: but I truste to come vnto you, and speake with you mouth to mouth, that oure ioye maye be full: the sonnes of the electe syster grete thee. Amen.

Joh. 14 c
1 Joh. 5a

☞ The thirde Epistle of Sainte John.

THe elder vnto the beloued Gayus whom I loue in the trueth. Beloued I wyshe in all thinges that thou prospercdst, and faredest well, euē as thy soule prospereth. For I reioyced greatly, when the brethren came, and testified of the trueth that is in the, how thou walkest in ŷ trueth. I haue no greter ioy then for to heare how that my sonnes walke in verity. Beloued thou doest faithfully, whatsoeuer thou doest to the brethren, and to straungers, which beare witnes of thy loue before the congregation. Which brethrē if thou bring forwards of their iorney (after a godly sorte) thou shalt do well: because that for his names sake they went forth: and toke nothynge of the Gentils. We therfore ought to receaue such, that we myght be helpers to the trueth. I wrot vnto the congregation: but Diotrephes which loueth to haue the preheminēce among them, receaueth vs not. Wherfore yf I come, I will declare his dedes which he doth, iesting on vs with malicious wordes, nether is therwith content. Not onely he hym silf receaueth not the brethren: but also he forbiddeth them that wolde, & thrusteth them out of the congregation. Beloued, folowe not that which is euyll, but that which is good. He that doeth well

well is of God: but he that doth euill, seeth not God. Demetrius hath good repoꝛte of all men, and of the trueth it selfe, yea, and we our selues beare re-
D coꝛde, and ye knowe, that oure recoꝛde is true. I had many thinges to wꝛyte: but I will not with pnke and penne wꝛyte vnto the. I trust I shall shoꝛtly se thee, and we shall speake mouthe to mouthe. Peace be vnto thee. The louers salute thee. Grete the louers by name.

The Epistle of Sainte Jude.

A IUdas the seruaunte of Jesus Chꝛiste the bꝛother of James. To thē whiche are called, and sanctified in god the father, and pꝛeserued in Jesus Chꝛiste. Mercy vnto you and peace, & loue be multiplyed. Beloued, when I gaue all diligence to wꝛyte vnto you of the common saluation, it was nedeful foꝛ me to wꝛyt vnto you, to exhoꝛt you, that ye should continually labour in the fayth, which was once geuen vnto the sayntes. Foꝛ ther are certayne vngodlye men craftyly crept in, of which it was wꝛittē afoꝛe
B time vnto such iudgemēt. They turne the grace of our god vnto wantōnes, and denye God (whiche is the onelye Loꝛd) & our Loꝛd Jesus Chꝛist. My mynd is therfoꝛe to put you in remembꝛaunce, foꝛ as much as ye once know this, how that the Loꝛd (after that he had delinered ỳ people out of Egypt) destroyed them which afterward beleued not. The aungels also whiche kepte not their fꝛyste estate, but lefte their owne habitation, he hath reserued in euerlastynge chaynes vnder darkenes vnto the iudgemente of the great daye: * euen as Sodome & Go-
Gen.19f moꝛe, and the cities about thē (which in lyke maner defiled thē selues with foꝛnication, & folowed straunge flesh) are set foꝛth foꝛ an ensample, and suffer the payne of eternall fyꝛe. Lykewyse, these beyng disceaued by dꝛeames, defile the flesh, despise rulers and speake euyll of thē that are in auctoꝛitie. Yet Michaell the archangell when he stroue agaynst the deuyl, and disputed aboute the bodye of Moses, durste not C geue raylynge sentence, but sayde: the Loꝛde rebuke thee. But these speake euyll of those thynges whiche they know not: & what thinges they know naturally (as beastes which are with out reason) in those thynges they coꝛrupt them selfes, wo be vnto them, foꝛ they haue folowed the way of * Cain, and are vtterly geuen to the errour of Gene.4b Balam foꝛ lukers sake * and perysh in the treason of Coꝛe. These are spottes Num.6e which of your kindnes feast together, without feare, lyuynge lawlesse, and after theire owne pleasure. Cloudes they are without water, caryed about D of windes, trees without frute at gatheryng tyme withered, twyse deade, and plucked vp by the rotes. They are the ragyng waues of the sea, fomyng out their own shame. They are wandꝛing starres, to whom is reserued the myste of darkenes foꝛ euer. Enoch the seuenth from Adam pꝛophesied beforе of such, sayinge. * Behold, the Loꝛde Apo.1.b shal come with thousands of sayntes, Clay.3.e to geue iudgemēt agaynst all men, and to rebuke all that are vngodly among them of al their vngodly dedes, which they haue vngodly committed, and of all their cruel speakynges, which vngodly sinners haue spoken agaynste him. These are murmurers, complainers, walking after their own lustes, whose mouthes speak pꝛoud thynges. They haue men in greate reuerence E because of aduantage. But ye beloued remember the wꝛordes whiche were spoken beforе of the Apostles of oure Loꝛde Jesus Chꝛiste, howe that they tolde you * that ther shold be begylers Act.10.f in the laste tyme, which should walke 1.Ti.4.a after ther own vngodly lustes. These 2.Ti.3.a are makers of sectes, fleshlye, hauyng 2 Pe.2.a no spꝛete. But ye derely beloued, edi- and.3.a fye your selues in youre moste holye faith, pꝛayinge in the holy ghoste, and kepe youre selues in the loue of God, lokyng

lokynge for the mercy of oure Lorde Jesus Chryst, vnto eternal life. And haue compassion of some, seperatynge them, & other saue with feare, pullinge them out of the fire (and haue compassion of the other) and hate the fylthye vesture of the flesh. Unto hym that is able to kepe you fre from sinne, and to present you fautles before the presence of his glory with ioye (at the cōmyng of our lord Jesus Christ) to God our sauiour: (through Jesus Christ oure Lord) which onely is wyse, be glory, maiestie, dominion, & power, (before all worldes) nowe and euer, Amen.

¶ The ende of the Epistle of Saint Jude.

¶ The Reuelation of S. John the diuine.

¶ The fyrst Chapter.

THe reuelation of Jesu Christ whyche God gaue vntohim, for to shew vnto hys seruantes, thynges whiche muste shortly cometo passe. ✠ And when he had sent, he shewed by his Aungell vnto hys seruaunt John, which bare record of the word of God, and of the testimonye of Jesus Christ, & of all thinges that he sawe. Happy is he that readeth, & they that heare the wordes of the prophesy, & kepe those thynges which are written therein. For the tyme is at hande. John to the seuen congregations in Asia. Grace be vnto you & peace, from him which is, & which was, & which is to come, and from the seuen spretes whiche are before his trone, and from Jesus Christe, whiche is a faythfull witnes, and first begotten of the dead, and Lord ouer the kynges of the earth, Unto him that * loued vs, and washed vs frō our sinnes in his owen blood, & and made vs kynges and Preastes vnto God his father, be glory and dominiō for euermore. Amen. * Behold, he commeth with cloudes, and al eyes shall se him, and they also which pearsed him. And all kynredes of the earth shal wayle (ouer him) Euen so: Amē. I am Alpha and Omega, the begynnyng and the endyng, sayth the Lorde almighty, which is, and which was, and whiche is to come. I John youre brother, and companion in tribulatiō, and in the kyngdome and pacience in Jesus Chryste, was in the yle that is called Pathemos, for the worde of God, and for the witnessynge of Jesu Christe: I was in the spryte on a sondaye, and herde behynde me a greate voyce, as it had bene of a trompet, sayinge: I am Alpha and Omega, the fyrste and the laste. That thou seest, wryte in a boke, and sende it vnto the seuen congregations whyche are in Asia: vnto Ephesus, & vnto Smirna, & vnto Pargamos, & vnto Thiatria, & vnto Sardis, & vnto Philadelphia, & vnto Laoditia. And I turned backe se the voyce to that spake to me. And when I was turned, I sawe seuen golden candelsticke, and in the myddes of the candelsticke, one like vnto the sonne of man, clothed with a lynen garment downe to the feete, and gyrde aboute the papes with a golden gyrdle. His head, and his heares were whyte, as whyte woll, and as snowe, and hys eyes were as a flame of fyre: & hys fete lyke vnto brasse, as though they brent in a fornace, and hys voyce as the sound of many waters. And he had in hys ryghte hande .vii. starres. And oute of hys mouth went a sharpe two edged swearde. * And hys face shone, euen as the sun in his strength. And when I sawe hym, I fell at hys fete, euen as deade. And he layde hys right hande vpon me, sayng vnto me: feare not. * I am the fyrst and the last, and am alyue, and was deade. And beholde * I am alyue for euermore and haue the keyes of hell and of deathe.

wzite therfoze the thinges which thou
haſt ſene, & the thinges which are, and
thinges which muſt be fulfilled here-
after, the miſterye of the ſeuen ſtarres
which thou ſawest in my righthande,
and the .vii. golden cãdelſtyckes. The
vii. ſtarres are the meſſengers of the
vii. congregations. And the ſeuen cã-
delſtyckes which thou ſawest, are the
ſeuen congregations.

¶ The .ij. Chapter.

A VNto the meſſenger of the con-
gregation of Epheſus, wzite:
theſe thinges ſaieth he, ẏ hol-
deth the ſeuen ſtars in his right hand
and that walketh in the middeſt of ẏ
ſeuen golden candelſtickes. I knowe
thy wozkes, & thy labour, and thy pa-
cience, and howe thou cannest not foz
beare them which are euill: and haſt ex-
amined them which ſay they are Apoſ-
tles, & are not: and haſt found them li-
ers, & haſt ſuffred. And haſt pacience:
and foz my names ſake haſt laboured,
and haſt not faynted. Neuertheleſſe I
haue ſomewhat agaynſt the, becauſe
ẏ haſt left thy firſt loue. Remẽber ther
foze from whence thou art fallen, and
repent, & do the firſt wozks. Oz els I
will come vnto thee ſhortly, & will re-
moue thy candelſticke out of his place
except thou repẽt. But this thou haſt
because thou hateſt the dedes of thee
Acte. 6. b * Nicolaitans, whyche dedes I alſo
hate. Let him ẏ hath eares hear what
the ſpzite ſaith vnto the congregatiõs.
To him that ouercõmeth will I geue
to eate of the * tree of lyfe, which is in
Gene. 2. b the middes of the Paradiſe of God.
And vnto the angell of ẏ congregatiõ
of Smyrna wzite: Theſe thinges ſai-
C eth he, that is firſt, and the laſt, whych
was dead, and is aliue. I knowe thy
wozkes & tribulation, & pouertie, but
thou art ryche. And I know the blaſ-
phemye of them, which call them ſel-
nes Iewes, and are not: but are the
congregation of Sathan. Feare none
of thoſe things, which thou ſhalt ſuf-
fer. Behold, the deuil ſhal caſt ſeme of
you into pzilon, to tempte you, and ye
ſhall haue tribulation ten dayes. Be
faythful vnto the death, & I wyl geue
the a crowne of life. Let him that hath
eares, heare, what the ſpzite ſayth to
the congregations. He that ouercom-
meth, ſhall not be hurte of the ſeconde
D death. And to the meſſenger of the cõ-
gregation in Pergamos wzite: Thus
ſayeth he, which hath ẏ ſharpe ſwoꝛd
with two edges: I knowe thy wozkes,
& where thou dwelleſt, euẽ wher
Sathanas ſeat is, and thou kepeſt my
name, & haſt not denied my faith. And
in my dayes, Antipos was a faithfull
witnes of myne, whych was ſlayne a-
mong you, where Sathan dwelleth.
But I haue a fewe thinges agaynſte
thee: becauſe thou haſt there, them ẏ
mayntayne the doctrine of Balaam,
whiche taught in Balake, to put oc-
caſion of ſin before the childzen of Iſ-
racli, that they ſhuld eate of meete de-
dicate vnto ydoles, and commit foznī-
cation. Euen ſoo haſt thou them that
mayntaine the doctryn of ẏ Nicolai-
tans, which thing I hate. But be cõ-
uerted, oz els I wyll come vnto the
ſhortely, and wil fighte agaynſt them,
with the ſwoꝛd of my mouth. Lette
E him that hath eares, heare, what the
ſpzite ſaith vnto the congregations.
To him that ouercõmeth, wil I geue
to eate Manna, that is hyd, and wyll
geue him a white ſtone, & in the ſtone
a newe name wzitten, which no man
knoweth, ſauyng he that receaueth it.
And vnto the meſſenger of the congre
gation of Thiatira wzite. This ſay-
eth the ſonne of God, which hath eies
lyke vnto a flame of fire, and hys fete
are lyke bzaſſe: I knowe thy wozkes,
and thi loue, ſeruice, and faith, and thy
pacience, and thy dedes, which are mo
at the laſt, then at the firſt. Notwith-
F ſtandyng I haue a fewe thynges a-
gaynſt the, becauſe thou ſuffereſt that
woman * Ieſabell, whiche called her
ſelf a Pzophetiſe, to teache and to de- 3. Reg. 16.
ceaue my ſeruauntes, to make them 4. Reg. 10.
commytte foznication, & to eate meate
offred vp vnto ydoles. And I gaue
her ſpace to repent of her foznication,
and ſhe repented not. Behelde, I wil
caſt her into a bedde: & them that com-
mit foznicatiõ with her, fal into great
aduiſe-

aduersitie, except they turne frō their
dedes. And I will kyll her childzen
with death. And all the congregatiōs
Iere. 17 G shall know, that I am he which sear
cheth the raynes and hertes. And I
wyll geue vnto euerye one of you, ac-
cordyng vnto his workes. Vnto you
I say, and vnto other of them of Thi-
atria, as many as haue not thys lear-
nyng, and which haue not knowen ỹ
depenes of Sathan (as they saye) I
will put vpon you none other burthē,
but that which ye haue al ready. Hold
fast tyll I come, and whosoeuer ouer-
commeth and kepeth my workes vnto
the ende, to him will I geue power
Psa. 2. b. ouer nacions, * and he shall rule them
with a rodde of yron: and as the ves-
sels of a potter, shall they be broken to
sheuers. Euen as I receaued of my fa
ther, so will I geue him the morning
starre. Let him that hath eares, heare,
what the spirite sayeth to the congre-
gations.

A ¶ The. iii. Chapter.

AND write vnto the messen-
ger of the congregacion that
is at Sardis: thys sayeth he
that hath the seuē spirites of God, and
the seuen starres. I knowe thy wor-
kes, thou hast a name, that thou liuest,
and thou arte deade. Be awake, and
strengthe the thinges which remaine,
that are ready to dye. For I haue not
found thy workes parfyt before (my)
God. Remember therfore, howe thou
1. thes. 5. hast receaued and heard, and hold fast,
2 Pet. 3 and repent. * If thou shalt not watch,
I will come on the as a theefe, & thou
shalt not knowe what howre I will
come vpon the. Thou hast a fewe na-
mes in Sardis, which haue not defi-
led their garmentes, and they shall
walke with me, in white, for they are
worthy. He that ouercommeth, shalbe
thus clothed in white araye, & I will
not put out his name out of the booke
of lyfe, and I will confesse his name
before my father, and before his an-
gels. Let him that hath eares, heare,
what the spirite sayd vnto the congre-
gacions. And write vnto the angell of
B the congregacion of Philadelphia:
thus saith he that is holy & true, whi-
che had the kaye of Dauid: * whyche
Esay 22. opened and no man shutteth, and shut
Iob. 12 c teth, and no man openeth. I knowe
thy workes. Behold, I haue sette be-
fore the an open dore, and no man can
shut it, for thou hast a lytle strengthe,
and hast kept my sayinges: and hast
not denied my name. Behold, I make
them of the congregation of Sathan,
whiche call them selues Iewes, and
are not, but do lye. Behold, I will
make them that they shall come, and
worship before thy fete: & shal knowe
that I haue loued the. Because thou C
hast kept the wordes of my patience,
therefore I wil kepe the from ỹ houre
of temptation, which will come vp-
on all the worlde, to tempte them that
dwell vpon the earth. Behold, I com
shortlye. Holde that which thou hast,
that no man take awaye thy crowne.
Him that ouercommeth, will I make
a pyller in the temple of my God, and
he shall go no more oute. And I wyll
write vpon hym, the name of my God
and the name of the citie of my God,
newe Ierusalem: whyche commeth
downe out of heauen from my God,
and I wil write vpon him my newe
name. Let him that hath eares, heare
what the spirite saith vnto the congre-
gations. And vnto the messenger of ỹ D
congregacion which is in Laodicia,
write. This sayeth (Amen) the fayth-
full and true witnes, the beginning of
the creatures of God. I knowe thy
workes, that thou art nether colde nor
hote: I woulde thou were colde or
hote. So thē because thou art betwen
both, and nether cold not hotte, I wil
spewe the oute of my mouth, because
thou sayest: I am ryche, and increased
with goodes, & haue nede of nothing,
and knowest not, how thou art wret
ched and miserable, and poore, & blind,
and naked. I counsell the to bye of me
golde, tryed in the fyre, that thou mai-
est be ryche: and white rayment, that
thou mayest be * clothed, that thy fyl- 2. Co. 5 a
thy nakednes doo not appeare, and a-
noynte thyne eyes with eie salue, that Pro. 2. b
thou mayest see. * As manye as I Hebr. 12
love,

lone, I rebuke, and chasten. Be fer-
uent therefore, and repente. Beholde,
I stande at the dore and knocke. If a-
ny man heare my voyce, and open the
dore, I will come into him, and will
suppe with him, and he with me. To
him that ouercommeth will I graunt
to sit with me in my seate, euen as I
ouercame, and haue sitten with my fa
ther, in his seate. Lette him that hath
eares, heare what the spyryte saieth vn
to the congregations.

¶ The.iiii. Chapter.

A ✠ Fter this I loked, and be- A
holde a dore was opē in hea-
uen, and the first voyce which
I hard, was as it wer of a tromped tal
kyng with me which sayd: come vp hi
ther, and I will shewe the things whi
che must be fulfylled hereafter. And
immediately I was in the spryt: and
beholde, a seate was set in heauen, and
one sat on the seat. And he that satte
was to loke vpon, lyke vnto a Jasper
stone, and a Sardyne stone. And ther
was a rayne bowe aboute the seate, in
B sight like to an Emeralde. And about B
the seate were xxiiii. seates. And vpon
the seates. xxiiii. elders, sitting, clothed
in white rayment, and hadde on their
heades, crownes of gold. And oute of
the seate procedeth lyghtnynges, and
thondrynges, and voyces, & there were
seuen lampes of fire, burnynge before
the seat, which are the seuen spryts of
God. And before the seat there was a
sea of glasse, like vnto Chrystall, and
in the myddes of the seat, and rounde
about the seat were foure beastes full
of eyes before, and behynde. And the
C fyrst beast was lyke a lyon, and the se- C
cond beast lyke a calfe, and the thyrde
beast had a face as a man, and the forth
beast was lyke a flying Egle. And ỹ
foure beast had eche one of them, syxe
wynges, about him, and they were ful
of eyes within. And they had no rest
Esay. 6 b day, nether nyght saying: ✠ Holy, holy,
holy, Lord God almighty, which was
and is, and is to come. And whē those
beastes gaue glorye and honoure, and
thankes to him that sat on the seate,
(which lyueth for euer, and euer) the
xxiiii. elders fell downe before hym,
that sat on the trone, and worshipped
him that lyueth for euer. ¶ And caste D
their crownes before the trone saying
thou art worthy O Lord (our God)
to receaue glory, and honour, and pow
er, for thou hast created all thynges, &
for thy willes sake they are, and were
created.

¶ The.v. Chapter.

AND I sawe in the right hand A
of him that sat in the trone, a
boke written within and on
ỹ backeside, sealed with seuen seales.
And I saw a straunge Aungel, wyth-
che preached with a lowde voice: Who
is worthy to open the boke, & to louse
the seales thereof. And no man in hea
uen nor in earthe, neyther vnder the
earth, was able to open the boke, ney-
ther to loke thereon. And I wepte
much because no man was found wor
thy to open and to reade the boke, nei-
ther to loke theron. And one of the el- B
ders sayd vnto me wepe not: Behold,
a lyon of the tribe of Juda, the roote
of Dauid, hath obtayned to open the
boke, and to lose the seuen seales ther-
of. And I behelde, and lo in the mid-
des of the seate, and of the foure bea-
stes, and in the myds of ỹ elders, stode
a lambe as though he had bene kylled,
hauyng seuen hornes, and seuen eyes,
wyche are the seuen spryts of God, Esa.
sente into all the world. And he came
and toke the boke out of the right hād
of hum that sat vppon the seate. And C
when he had taken the boke, the foure
beastes, and. xxiiii. elders fell downe
before the lambe hauyng (euery one of
them) harpes, and golden vials full of
odours, wyche are the prayers of
saynctes, and they songe a new songe,
saying: thou arte worthye to take the
boke, and to open the seales thereof:
for thou wast killed, and hast redemed
vs by thy blond out of all kynredes,
and tounges, and people, and natyons
and hast made vs vnto our God. kin-
ges, and preistes, and we shall raygne
on the earth. And I behelde, and I D
harde the voyce of manye aungels a-
bout the trone, & about the beastes and
the

the elders, and I hard thousand thousandes, sayinge with a loude voyce: worthy is the lambe that was kylled to receaue power and riches, and wisdome, and strengthe and honoure, and glorie, and blessyng. And all the creatures whyche are in heauen, and on the earth, and vnder the earthe, and in the sea, and all that are in them, heard I sayinge: Blessyng, honour, glorye, and power bee vnto hym that sytteth vppon the seate, and vnto the Lambe for euermore. And the fower beastes sayde: Amen. And the .xxiiii. elders, fell vpon their faces, and worshipped him that liueth for euermore.

¶ The. vi. Chepter.

A AND I saw, when the lambe opened one of the seales, and I heard one of the foure beastes say, as it were the noise of thunder: Come and see: and I saw. And behold, ther was a whyte horse, and he that satte on hym, had a bowe, and a crowne geuen vnto hym, and he went forth conquerynge, and for to ouercome. And when he hadde opened the seconde seale, I hearde the seconde beast saye, Come and see. And there went oute an other horse, that was redde, and power was giuen to him that satte thereon, to take peace from the earthe, and that they shoulde Esa. 27 a kylle one an other. ✦ And there was B geuen vnto hym a great sweard. And when he had opened the thirde seale, I heard the thyrde beast saye: Come and see. And I beheelde, and lo, a black horse, and he that satte on hym, had a payre of balances in his hand. And I herde a voyce in the mids of the foure beastes, saye: a measure of wheate for a peny, and thre measures of barley for a peny, and oyle & wine se thou hurte not. And when he hadde opened the fourth seale, I herde the voyce of the fourth beast saye, come and see, and I loked. And beholde a pale horse: and his name that satte on him was death and hel folowed after hym, and power was geuen vnto theym ouer the fourth part of the earth, to kyll with sweorde, and with honger, and with death, that commeth of vermen of the earth. And when he hadde opened the fyfte seale. I sawe vnder the C aulter ✦ the soules of them that were Iob. 28b kylled for the worde of GOD, and for the testimony which they had, and they cryed with a loude voyce, saying: Howe longe tarryest thou Lord, holye and true, to iudge and to auenge oure blood on them that dwell on the erth? And longe whyte garmentes were geuen vnto euery one of them. And it was sayd vnto them, that they should reste yet for a lytle season vntyll the number of their felowes, and brethren and of them that shoulde be kylled as they were, were fulfilled. And I be- D held, whē he had opened the sixt seale: and lo, there was a greate earthquake and the sunne was as blacke as sacke clothe made of heare. And the moone wexed all, euen as blood, and the starres of heauen fell vnto the earth, euen as a fygge tree casteth from her vntymely fygges, when she is shaken of a mightye wynde. And heauen vanyshed away, as a scrol when it is rolled together. And all mountaynes and yles, were moued out of their places. And the kynges of the earthe, and the greate men, and the riche men, and the chefe captaynes, and the myghty men, and euerye bondman, and euerye free man, hydde them selues in dennes and in rockes of the hylles: ✦ and saye Oz. 10. b to the hylles and rockes: fall on vs, Luk. 23 b and hyde vs from the presence of hym that sytteth on the seate, and from the wrath of the lambe: for the greate day of hys wrathe is come, and who is able to endure?

¶ The. vii. Chapter.

AND after that I sawe foure. A Aungelles stande on the. iiii. corners of the earthe holdynge the foure wyndes of the earth that the wynde shoulde not blowe on the earthe, neyther on the sea, neyther on anye tree. ✦ And I sawe another Aungell ascende from the rysynge of the sunne, whiche hadde the seale of the lyuynge God,

and

and he cryed with a lowde voice to the foure Angels (to whom power was geuen to harte the earthe and the see) saying: hurt not ꝯ earth nether the see nether the trees, tyl we haue sealed ꝯ seruants of our god in their foreheads. And I harde the number of them which were sealed, & ther were sealed
B an. C. and. xliiii. M. of al the tribes of the childzen of Israell. Of the tribe of Juda wer sealed. xii. M. Of the tribe of Ruben were sealed xii. M. Of the tribe of Gad were sealed. xii. M. Of the tribe of Aser were sealed. xii. M. Of the tribe of Nephtalin were sealed. xii. M. Of the tribe of Manasses were sealed. xii. M. Of the tribe of Simeon were sealed. xii. M. Of the tribe of Leuy were sealed. xii. M. Of the tribe of Isacar were sealed. xii. M Of the tribe of Zabulon were sealed xii. M. Of the tride of Joseph were sealed. xii. M. Of the tribe of Beniamin were sealed. xii. M. After this I beheldе, and lo, a greate multitude (which no man coulde number) of all
C nations, and people, and tonges, stode before the seat, & before the lambe, clothed with long whyt garmentes, and palmes in their hands, and cried with a lowde voyce, sayinge: saluation be ascribed to him that sitteth vpon the seat of our God, and vnto the lambe. And al the aungels stode in the compasse of the seate, & of the elders, & of the foure beastes, & fell before the seate on their faces, and worshipped God, sayinge: Amen. Blessyng & glory & wisedome and thankes, & honoure, & power, and might, be vnto our god for euermore. Amen. ¶ And one of ꝯ elders answered, sayinge vnto me: What are these which are arayed in longe white garmentes: & whence came they? And I
D sayd vnto him: Lord thou woteste. And he sayde to me: these are they, whiche came out of great tribulation, & made their garments large, and made them white by the bloud of the lambe: therfore are they in the presence of the seat of god and serue him day and night in hys temple, and he that sytteth in the seate will dwell amonge them. They shal honger no more, nether thirst, nether shall the Son light on them, nether any heate. For the lambe which is in the middes of the seate shall fede them, and shall leade them vnto fountaynes of liuing water, and God shall wype away al teares from their eyes.

¶ The. viii. Chapter.

AND when he had opened the seuenth seale, ther was silence A
in heauen aboute the space of halfe an houre. And I saw (vii.) aungels standyng before God, and to thē were geuen. vii. trompets. And another aungell came and stode before the aulter, hauing a golden senser, & much of odoures was geuen vnto hym, that he shoulde offer of the prayers of all saintes vpon the golden aulter which was before the seat. And the smoke of the odoures which came of the praiers of all sayntes, ascended vp before God out of the aungels hand. And the aungell toke the senser, and filled it with fyre of ꝯ aulter, & cast it into the earth, B
& voyces were made, & thondrynges, & lyghtnynges, & earthquakes. And the seuen aungels whiche had the seuen trompettes, prepared them selues to blowe. The fyrst aungell blewe, and ther was made hayle and fyre whiche were mingled with bloud, & they wer cast into the earth: & the third part (of the earth was set on fire, and the third part) of trees was burnt, and al grene grasse was brente. And the seconde aungell blewe: and as it were a greate mountayne burnynge with fyre was cast into the see, & the third part of the see turned to bloud, & the thirde parte of the creatures which had life, died, & the thyrde parte of shippes were destroyed. And the third aungell blewe C
& there fell a great starre from heauen, burnynge as it were a lampe, & it fell into the third part of the riuers, & into fo*staines of waters, and the name of the starre is called wormewood. And the third parte was turned to wormwod. And many men dyed of the waters, because they were made bytter. And the fourth aungel blewe, and the thirde part of the sonne was smitten,

and

and the thyrde parte of the moone, and the thyrd part of starres: soo that the thyrd parte of them was darkened. And the daye was smytten, that the thyrde parte of it shoulde not shyne, & likewyse the night. And I beheld and hearde an aungell flyinge thorow the middes of heauen, saying with a loud voyce: Woo, woo, to the inhabiters of the earth, because of the voyces to com of the trompe of the three aungels, whiche were yet to blowe.

¶ The.ix. Chapter.

A

AND the fyft aungel blewe and I sawe a star fal from heauen vnto the erth. And to him was geuen the keye of the bottomelesse pit. And he opened the bottomelesse pit, and the smoke of the pyt arose, as the smoke of a great furnase. And the sunne, & the ayre were darkened, by the reason of the smoke of the pit. And there came oute of the smoke locustes vpon the erth, and vnto them was geuē power, as the scorpions of the earth haue power. And it was cōmaunded them, that they shoulde not hurte the grasse of the earth: nether anye grene thing, nether any tree: but onely those men whiche haue not the seale in their foreheades. And to them was commaunded, that they shuld not kill them, but that they should be vexed. v. monethes, and there payne was as the payn that commeth of a scorpion, when he hath stong a man. And in those dayes shall men seke death, and shall not fynde it, and shall desyre to dye, and death shall flee from them. And the similitude of ỹ locustes was lyke vnto horses prepared vnto battayle, and on their heades were as it were crownes, like vnto gold, & their faces were as it had bene the faces of men. And they had heare as the heare of women. And their teeth were as the teath of lyons. And they had habbergions, as it were habbergions of yron. And the sound of their wynges, was as the sounde of charettes, when many horses runne together to battail And they had tayles like vnto scorpions, and there were stynges in their tayles. And there power was to hurt men. v. moneths. And they had a king ouer thē whiche is the aungell of the bottomlesse pytte, whose name in the Hebrewe tounge, is Abadon, but in the Greke tonge, Apollion, that is to saye: a destroyer. One woo is past, and beholde, two woos come yet after this. And the sixte aungell blewe, and I hearde a voyce from the foure corners of the goldē aulter, whych is before God, sayinge: to the sixt aungell, whiche had the trōpet: Lose the foure aungels, which are bound in the great riuer Euphrates. And the foure aungels were losed: whiche were prepared for an houre, for a day, for a moneth and for a yeare for to slaye the. iii. part of men. And the numbre of horsemen of warre: were. xx. thousand tymes. x. thousand. And I hard the numbre of thē: and thus I sawe the horses in a vision, and them that satte on them hauyng firy habbergions of a Jacynte couloure, and brymstone, and the heades of the horses were as the heades of the lyons. And oute of their mouthes went forthe fyre and smoke, and brymestone. And of these three was the thyrde parte of men killed: that is to saye, of fyre, smoke, and brymstone: whyche proceded oute of the mouthes of thē. For their power was in their mouthes and in their tayles, for their tayles were lyke vnto serpentes, and had heades, and with them they dyd hurte: And the remnaunte of the men whiche were not killed by these plages, repented not of the dedes of their handes that they should not worshyp deuyls, and ymages of golde and syluer, and brasse, and stone, and of wood, whiche nether can se, nether heare, nether goo. Also they repented not of their murther, and of their sorcerye, neither of their fornication, neyther of their theste.

Esay. 2 d
Ose. 10 c
Luke. 23

¶ The.x. Chapter.

A

AND I sawe another myghtye aungel come down from heauē, clothed with a cloude, and the raine bow vpō his head. And his face as it were the sun, & his fete as it were pillers of fyre, and he had in his hande

hande a litle booke open, & he put hys
right fote vpō the sea, and his left fote
on the earth. And cryed with a loude
voyce, as whē a lion roreth. And whē
he hadde cryed, seuen thonders spake
their voyces. And when the .vii. thon
ders had spoken theyr voyces. I was
about to write. And I harde a voyce
B from heauen, saying vnto me: seale vp
those thynges which the .vii. thonders
spake, and write them not. And the an
gell which I saw stand vpon the sea,
& vpon the earth, lifte vp his hande to
heauē, & sware by him that liueth for
euermore, which created heauen, & the
thinges that therein are. (And ẏ erth
& the things that therein are,) and the
sea, and the things which therin are:
that ther should be no lenger time but
in the dayes of the voyce of the seuēth
angell, whē he shal begin to blow: enē
the mistery of God shalbe finished, as
C he preached by his seruaunts the pro
phetes. And the voyce which I harde
from heauē, spake vnto me agayn, and
Ezech. 2 sayd: go & take the litle boke whiche
is open in the hand of the angel which
standeth vpō the sea, & vpon the earth.
And I went vnto the angell & sayd
to him: gene me the litle boke, & he said
vnto me: take it, & eate it vp, & it shall
make thy belly bitter, but it shal be in
D thy mouth as swete as hony. And I
toke the litle boke out of his hand, and
eate it vp, and it was in my mouth as
swete as hony: & as sone as I had ea
ten it, mi belly was bitter. And he said
vnto me: thou must prophesy again a
mong ẏ people, & natiōs, & tonges, and
to many kinges. ¶ The .xi. Chap.

AND thē was geuen me a rede
like vnto a rod, & it was sayde
vnto me. Rise & meate ẏ tēple
of God, & the aulter, & them that wor
shipped therin, & the quear, that is wi
tin the temple, cast out & meate it not,
for it is geuē vnto the Gentils, & the
holy citie shal they tread vnder fote,
xlii. monethes. And I will geue po
er vnto my two witnesses, & they shal
prophesie a .M. ii. C. & .lx. dayes clo
thed in sacke cloth. These ar two O
lyue trees, & two candelsticles, stan
ding before the God of the earth. And
if any mā will hurt thē, fire shall pro
cede out of their mouthes, & consume
their enemies. And if any mā will hurt
them, this wise must he be killed.
These haue power to shut heauē, that B
it raine not in the dayes of their pro
phesying: & haue power ouer waters
to turne thē to bloud, and to smite the
earth, with al maner plagues, as often
as they will. And whē they haue fini
shed their testimonie, the beast, ẏ came
out of the bottomlesse pyt, shall make
warre against thē, & shal ouercome thē, &
kil them. And their bodies shal lye in
the stretes of the great citie, which spi
ritualy is called Sodome, & Egypte,
where our Lord was crucified. And
they of the people & kinreds, & tonges
and they of the nations, shal se their bo
dies .iii. daies, & a halfe, & shal not suf
fer their bodies to be put in graues.
And they that dwel vpon the earthe,
shall reioyce ouer thē, & be glad, & shall
sende giftes one to another, for theise
two prophets vexed thē ẏ dwelt on ẏ C
earth. And after .iii. dayes & an halfe,
the spirit of life from God entred into
thē. And thei stode vp vpō their fete, &
great feare cāe vpon thē which sawe
thē. And they hard a great voyce from
heauē, saying: vnto thē: Come vp hy
ther. And they ascended vp into heauē
in a cloude, & their enemies saw them.
And ẏ same hour was there a greate
earthquake, & the tēth part of the citie
fell, & in the earthquake were slayne
names of men seuen .M. and the rem
naunt were feared, & gaue glory to the
God of heauē. The second woo is past,
& behold, the third woo, wil cōe anone
And the seuēth angel blewe, & there
were made great voyces in heauē, say
ing: the kyngdōmes of this world are
our Lordes, & his Christes, & he shall
raigne for euermore (Amē). And the
xxiiii. elders, which sit before God on D
their seates, fel vpō their faces, & wor
shipped God, saying: we geue ẏ thank
es. O Lord God almighty: which art
& wast, & art to come, for thou hast
receaued thy gret might, & hast rayg
ned. And the nations wer angry, and

thy

thy wrath is com, & the time of ỹ dead that they shuld be iudged, & that thou shuldest geue reward vnto thy seruãtes ỹ Prophets & saintes, and to them that feare thy name smal & great, and shouldest destroy thẽ, which destroy ỹ earth. And the temple of God was opened in heauẽ, and there were sene in his temple, the arke of his testamẽt, & there folowed lightnynges, & voyces, and thondrynges and earthquake, and much hayle. ¶ The.xii. Chapt.

A And there apered a gret wõder in heauẽ: A woman clothed wt the Sun, and the mone, vnder her fete, & vpon her hed a crown of xii. starres. And she was with child, and cried, trauailing in birth, & pained redy to be deliuered. And ther appeared another wonder in heauẽ, for behold, a gret red dragõ hauing .vii. heads: and ten hornes, & seuen crownes vpon his heades: & his taile drue the third part of the starres (of heauẽ) & cast them to the earth. And the dragon stode before the woman whiche was readye to be deliuered: for to deuoure her childe, as sone as it was borne. And she broght forth a mã child, which should rule all nacions with a rod of yron. And her B son was taken vp vnto God, & to hys seate. And the womã fled into wildernes, wher she had a place, prepared of God, ỹ they shuld fede her there a M. ii. C. & lx. dayes. And ther was a gret battail in heauẽ. Michael & his aungels fought with the dragon, and the dragon fought & his angels, & prevailed not, nether was their place found any more in heauẽ. And the great dragon, that old serpẽt, called ỹ deuill and Sathanas, was cast oute. which deceaueth al the world And he was cast into ỹ earth, & his aungells were cast out also (with him.) And I harde a loud voyce, saying: in heauẽ is nowe made saluatiõ & strength, & the kyngdome of our God, & the power of hys Christe. For (the accuser of our bre- C thrẽ) is cast downe, which accused thẽ before (our) God, day and night. And they ouercame him by the blond of the Lambe, and by the word of their testimony, & they loued not their liues vnto ỹ death. Therefore reioyce heuens, & ye that dwel in thẽ. woo to the inhabiters of ỹ earth, & of the sea: for the deuil is come downe vnto you, whiche hath gret wrath, because he knoweth ỹ he hath but a short time. And when ỹ dragon sawe ỹ he was cast vnto the earth, he persecuted ỹ womã, whiche brought forth ỹ man child. And to the woman were geuẽ two winges of a gret Egle, ỹ she might fly into the wildernes into her place, wher she is norysshed for a time, times, & halfe a time, from ỹ presence of the serpẽt. And the dragon cast out of his mouth water after ỹ woman, as it had bene a riuer, because she shuld haue ben caught of the floud. And the erth holpe the woman, & the earth opened her mouth, & swalo- ed vp the riuer, which the dragon cast D out of his mouth. And ỹ dragon was wroth with ỹ womã, & went, & made warr with ỹ remnant of her sede, whiche kept the cõmaundemẽts of God, & haue the testimony of Jesus Christ. And he stode on the sea sande.

¶ The.xiii. Chapter.

A And I saw a beast rise out of the sea, hauing seuẽ heades, & ten hornes, & vpõ his hornes ten crownes, & vpon his hed, ỹ name of blasphemie. And the beast which I saw, was like a cat of ỹ mountayne, & his fete were as ỹ fete of a bear, & his mouth as ỹ mouth of a liõ. And ỹ dragon gaue him his power, & his seate, & gret auctoritie: & I saw one of his heades as it were wouñded to deth, & hys deadly wound was healed. And all ỹ world wondred at ỹ beast, they worshipped ỹ dragon, which gaue power vnto ỹ best, saying: who is like vnto the beast: who is able to warr wt him: And ther was geuẽ vnto hi a mouth, B that spake great thinges and blasphemies, & power was geuẽ vnto him, to do. xlii. monethes. And he opened his mouth vnto blasphemy against God, to blaspheme his name and his tabernacle, & them ỹ dwel in heauen. And it was geuẽ vnto him to make warre with the sayntes, & to ouercome thẽ.

And

And power was geuen hym ouer all kyndred, and people, and tongue, & nation, and all that dwel vpon the earth worshipped him: whose names ar not written in the boke of life, of the lãbe, which was kylled from the begynnyng of the worlde. If any man haue an eare, let him heare. He that leadeth into captiuitie, shall go into captiuitie
Gene. 9b • he that killeth with a sweard, muste
Mat. 26 be killed with a sweard. Her is the pacience, & the faith of the sayntes. And I beheld another beast commynge vp out of the earth, & he had two hornes like a lambe, & he spake as did the dragon. And he did all that the fyrst beast coulde do in his presence, and he caused the earth, and them whiche dwelt therin, to worshyp ỹ first beast whose deadlye wounde was healed. And he did gret wonders, so that he made fire come downe from heauen in the sight
℄ of men. And deceaued thẽ that dwelte on the earthe, by the meanes of these signes whych he had power to doo, in the sight of the beast, saying to them, that dwelt on ỹ earth: that they should make an ymage vnto the beast, which had the wound of a sweard, and dyd lyue. And he hadde power to geue a spryte vnto the ymage of the beast, and that the ymage of the beaste shoulde speake, and should cause that as many as would not worshyp the ymage of the beast, shoulde be kylled. And he made all, both small and greate, ryche and poore, free and bonde, to receaue a marke in their right hands or in their foreheddes. And that no man myghte
℣ bye or sell, saue he that had the marke or the name of the beast, other the numbre of his name. Here is wisedom. Let hym that hath wit, count the numbre of the beast. For it is the numbre of a man, and his numbre is sixe hundred, threscore and sixe.

℄ The .xiiii. Chapter.

℟ AND I loked, and lo, a lambe stode on the mount Siõ, and with him an. ℄. and xliiii. M hauynge hys (name and hys) fathers name written in their foreheds. And I harde a voyce from heauen, as the sounde of manye waters, and as the voyce of a great thonder. And I herd the voyce of harpers, harpynge wyth their harpes. And they sõg as it were a newe songe, before the seate, and before the foure beastes, and the elders, and no man coulde learne that songe, but the hundred and .xliiii. thousande, whiche were redemed from the earth. These are they, whiche were not defyled with wemen for they are vyrgyns. These folowe the lambe ℣ whereseuer he goeth. These were redemed from men, beyng the fyrst frutes vnto God, and to the lambe, and in their mouthes was found no gyle. For they are without spot, before the trone of God. And I sawe another aungell flye in the myddest of heauen, hauyng the euerlastynge Gospell to preache vnto them that syt: and dwel on the earth, and to all natyons, kynreddes, and tounges, and people, sayinge, with a loude voyce: • Feare Acts. 14
God, and geue honour to hym, for the houre of hys iudgement is: come and worshippe him that made heauen and earth, and the sea, & fountaynes of water. And there folowed another aungell saying: • Babilon is fallen, is fallen, that great citie, for she made al na- Esay. 21
tions drynke of the wyne of her for- Jere. 51
nication. And the thyrd aungel folowed him saying, with a loude voice: If any man worship the beast and his ymage, and receaue hys marke in hys forehead, or on his hand, the same shal ℄
drynke the wine of the wrath of God whiche is poured in the cuppe of hys wrath. And he shalbe punysshed in fyre and brymstone, before the holy angels, & before the lambe. And ỹ smoke of their tormente ascendeth vp euermore. And they haue no reste day nor nyght, whyche worshyp the beast and hys ymage, and whosoeuer receaueth the print of his name. Here is the pacience of sainctes. Here are they that kepe the commaundementes, and the faith of Jesu. And I herd a voice frõ heauẽ saying vnto me: write. Blessed are the dead, which here after die in ỹ Lord, euen so saith the spryt; that they
rest

reſt frō their labors, but their workes folow thē. ¶ I loked & behold a whit cloud, & vpon ꝯ cloud one ſitting like vnto ꝯ ſon of man, hauyng on his head a golden crowne, and in hys hande a
Joel. 3. d sharpe ſickell. And an other aungell came out of the temple cryinge with a lowde voyce to hym that ſatte on the clowde: ✠ Thruſte in thy ſickle and reape, for thy tyme is come to reape, for the corne of the earth is rype. And he that ſat on the clonde thruſte in his ſickell on the earth, and the earth was reaped. And an other angell came out of the temple, which is in heauen, hauyng alſo a ſharpe ſickle. And another angell cam out from the aultar, which had power ouer fyre, and cried with a loud voice to him that had the sharpe ſykle, and ſaide: Thruſt in thy sharpe ſycle, and gather the cluſters of the earthe, for her grapes are ripe. And the angell thruſt in his sharp ſickle on the earthe, and cut downe the grapes of the vineyard of the earth: and caſte theim into the greate wynefatte of the wrath of God, and the wynefatte was troden without the citie, & blood cam out of the fat, euen vnto the horſe
3 bridels, by the ſpace of a thouſand, and vi. hundred furlonges.

¶ The. xv. Chapter.

AND I ſawe another ſigne in heuen, great and meruailous ſeuen angels, hauynge the ſeuen laſt plagues, for in them is fulfilled the wrath of God. And I ſaw as it were a glaſſy ſea, mingled with fire and them that had goten victory of the beaſt, and his image, and of the numbre of his name, ſtande on the glaſſye ſea, hauynge the harpes of God, and
Eſa. 21 c they ſange the ſong of Moſes, the ſeruant of god, and the ſong of the lambe,
Jer. 51 a ſaying: Greate and meruaylous are thy workes: ✠ Lord God almightye, iuſt and true are thy ways, thou kyng of ſainctes. Who ſhall not feare, O Lord, and glorify thy name? For thou only arte holy, and all Gentiles ſhall come and worſhyp before thee, for thy iudgementes are made manyfeſt. And after that, I looked, and beholde, the Temple of the tabernacle of teſtimonie was open in heauen, and the ſeuen 15
angels came out of the temple, which had the ſeuen plagues, clothed in pure and bryght lynnen, and hauyng theyr breaſtes gyrded with golden girdles. And one of the foure beaſtes gaue vnto the ſeuen angels, ſeuen golden vialles, full of the wrath of God, which liueth for euermore. And the Temple was full of the ſmoke of the glorye of God, and of his power, and no manne was able to enter into the Temple, till the ſeuen plagues of the ſeuen angels were fulfylled.

¶ The. xvi. Chapter.

AND I heard a great voice out 2
of the temple, ſayinge to the ſeuen angels: Go your wais, powre out your vialles of wrath vpon the earthe. And the fyrſte aungell went, and poured out his viall vpon the earth, and there fell a noyſome and a ſore botche vpon the men which had the marke of the beaſt, and vpon them which worſhypped his image. And the ſecond angell ſhedde out his vyall vpon the ſea, and it tourned as it were into the bloud of a dead man: and euery lyuyng thynge dyed in the ſea. And the thyrd aungell ſhedde out his vyall vpon the ryuers and fountaines of waters, and they turned to blood. And I hearde an angell ſaye: Lord, whiche art and waſte, thou arte righteous and holy, becauſe thou haſt geuen ſuch iudgementes, for they ſhed out the blood of ſaintes, and prophets, and therefore haſte thou geuen theym 25
blood to drynke: for they are worthye. And I herd another ſay: euen ſo lorde God almyghty: true and ryghteous are thy iudgementes. And the fourthe aungell powred oute his vyall on the ſonne, and power was geuen vnto hym to bexe men wyth heate of fyre. And the men raged in great heate: and ſpake euill of the name of God, which hathe power ouer thoſe plages, and they repented not of theyr euyl dedes, to geue hym glory. And the fifth aungell powred out his vial vpon the ſeat of the beaſt, and his kyngdome waxed

darke, and they gnewe their tongues for sorowe, and blasphemed ꝑ God of heauen for sorowe, & paine of their sores, & repented not of their dedes. And
C the sixt aungel powred out his vial vpon ꝑ great ryuer Euphrates, and the water dryed vp, that the wayes of the kinges of ꝑ east shoulde bee prepared. And I sawe thre vnclene spirites like frogges come out of ꝑ mouth of ꝑ dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet. For thei ar the spirites of deuils
mat. 24 d working miracles, to go oute vnto ꝑ
2 Pe. 3. c kings of ꝑ earth & of the whole worlde
1 The 5 a to gather them to ꝑ battaile of ꝑ grete day of god almighty. * Behold I com as a theefe. Happy is he ꝑ watcheth, & kepeth his garmets, lest he walke naked, and men se his filthines. And he gathered thē together into a place called in the Hebrewe tonge Armagedō.
And ꝑ seuēth aungel powred out his vial into the ayre. And ther cam a gret
D voice out of heauē from the seat, saying, it is done. And there folowed, voices, thondringes, and lightninges, and there was a great earthquake such as was not sence men were vpon therth so mighty an earthquake and so great. And the great Citie was deuided into thre partes, and the cities of all nacions fel. And great Babilō came in remēbraūce before god, to geue vnto her the cuppe of ꝑ wine of ꝑ fiercenesse of hys wrathe. Euery yle also fled away, and the mountaines were not found. And there fell a great hayle (as it had ben talētes) out of heauen vpon ꝑ mē and the mē blasphemed god: because of the haile, for it was great, and the plague of it sore.

The .xvii. Chapter.

A And there came one of the seuē aungels, which had the seuen vialles: & talked wt me, saying vnto me: come I will shewe vnto the the iudgement of the gret whore that sitteth vpon many waters, with whō haue committed fornicatiō the kinges of the earthe, and the inhabiters of the earth are dronken with the wyne of her fornication. And the spirite caried me away into the wildernes. And I sawe a woman sitte vpon a rose coloured beaste, full of names of blasphemye, whyche hadde seuen heades and tenne hornes. And the woman was arayed in purple and rose colour, and decked wyth golde, precyous stone, and pearles, and hadde a cuppe of gold in her hande, ful of abhominacion and filthynesse of her fornicatyon. And
B in her foreheade was a name written, a mysterye, greate Babylon the mother of whoredome and abhompnaryons of the earth. And I sawe the woman dronkenne wyth the bloudde of sayntes, and wyth the bloudde of the wytnesses of Jesus. And when I sawe her: I wondred wyth greate maruayle. And the aungell sayde vnto me: wherefore meruaylest thou?
I wyl shewe the ꝑ mistery of the woman, and of the beast that beareth her,
C whiche hathe seuen heades and tenne hornes. The beaste that thou seest, was and is not, and shall ascende oute of the bottomlesse pytte, and shall goe into perdytyon, and they that dwell on the earthe shall wondre (whose names are not written in the booke of lyfe frome the begynnynge of the worlde) when they behold the beaste that was and is not. And her is a mynde that hathe wysedome. The seuen heades are seuen mountaines, on whyche the woman sytteth, they are also seuen Kynges, Fyue are fallen, and one is, and another is not yet com, And when he commeth, hee must continue a shorte space. And the beaste that was, and is not, is euen the eight and is one of the seuen, and shall go in to destruction. And the tenne hornes which thou sawest are tenne kynges whiche haue receaued no kyngedome as yet, but shall receaue power as Kinges at one houre with the beaste
These haue one mynde, and shal geue their power and strength vnto the beast. These shall fight with the lāb
and the lambe shall ouercome theym 1 Ti. 6.
* For he is Lord of Lordes and kyng
D of Kynges, and they that are on hys side, are called and chosen, and fayth-full. And he sayde vnto me: the wa-

ters whiche thou sawest, where the whoore sytteth, are people and folke, and nations, and tonges. And the ten hornes, whiche thou sawest vppon the beaste, are they that shall hate the whoore, and ... shall make her desolate and naked, and shall eate her fleshe, and burne her with fyre. For GOD hath putte in their heartes to fulfyll his wylle, and to doo with one consente, for to geue theyr kyngdome vnto the beaste, vntyll the woordes of God bee fulfylled. And the woman whych thou sawest, is that great Citie, whyche reygneth ouer the kyngs of the earthe.

The.xviii.Chapter.

A AND after that I sawe another aungell comme frome heauen, hauynge greatte power, and the earthe was lyghtened with hys bryghtenesse.

Esa.21.f Jer.50.2 And he cryed mightyly with a strong voyce, sayenge: ✠ Great Babylon is fallen, is fallen, and is becomme the inhabitation of the deuylles, and the holde of all fowle spirites, and a cage of all vncleane and hatefull brydes: For all nations haue dronken of the wyne of the wrathe of her fornication. And the kynges of the earth haue committed fornication wyth her, and

B the marchauntes of the earth are waxed ryche of the haboundance of her pleasures. And I hearde an nother voyce frome heauen say: Come away frome her my people, that ye bee not partakers of her synnes, and that ye receaue not of her plagues. For her synnes are gone vppe to heauen, and God hath remembred her wickednes. Reward her, euen as she rewarded you, and geue her double, accordynge to her workes. And powre in double to her in the same cuppe, whyche she fylled vnto you. And as muche as she glorified her selfe, and lyued wantonly, so much powre ye in for her of pu-

C nishement and sorowe, for she sayd in Esa.47b her selfe: ✠ I sytte beeyng a Queene, and am no wyddowe, and shall see no sorowe, Therefore shall her plagues come in one daye, deathe and sorowe and hunger, and she shalbe brent with fyre: for strong is the Lord god which shall iudge her. And the kyngs of the earth shall beweepe her, & waple ouer her, whiche haue cõmitted fornication with her, & haue liued wãtonly with her, when they shal se the smoke of her burnyng, and shall stand a farre of, for Jer.51.a feare of her punishmente, sayeng: ✠ Alas, alas, that great Citie Babylon, that myghtie Citie, for at one howre is thy iudgement come. And the mar-

D chants of the earth shal wepe & waile in them selues, for no man wyll bye theyr ware any more, the ware of gold and syluer, and precious stones, neither of pearle, and raynes, and purple, and skarlet, and al thin woodde, and all maner vesselles of yuorye, and all maner vesselles of moost precious woodde, and of brasse and yron (and marble) and synamone, and odoures, and oyntementes, and frankynsence, and wyne and oyle, and fyne flower, and wheate, beastes, and sheepe, and horses, and Charets, and bodyes, and soules of mẽ. And the apples that thy soule lusted after, are departed frome thee. And al things which wer deintie, and had in price, are departed from thee, & thou shalt fynd them no more. The marchãts of these things which were waxed ryche, shal stand afarre of from her, for feare of the punyshment of her, weping & waylyng, & sayeng: Jer.51.b ✠ Alas, alas that great citie, that was

E clothed in rayns and purple, and skarlette, and decked with golde, and precious stones, and perles, for at one howr so greatte rychesse is comme to nought. And euery shyppe gouerner, and all they that occupyed shyps and shypmen which work in the sea, stode afarre of, & cried, when they sawe the smoke of her burnyng, sayeng: what citie is like vnto this great citie. And they cast dust on theyr heades, & cryed weping and wailyng, & said: ✠ Alas, Jer.51.b Alas, that great Citie, wherin were

F made riche all that hadde shyps in the sea, by the reasone of her costlynesse, for at one howre is she made desolate.

Reioyce ouer her thou heauen, and ye holy Apostles and prophetes: for God hath geuen your iudgemente on her. And a mighty aungel toke vp a stone like a great mylstone and cast it into the sea, saying: with such violence shal that great citie Babylon be caste, and shalbe founde no more. And the voice of harpers, and musitions, and of Pipers, and trompeters shalbe heard no more in thee: and no craftes manne, of whatsoeuer craft he be, shalbe founde anye more in thee. And the sounde of a mill shalbe heard no more in the, (and candel light shalbe no more burninge in thee (and the voyce of the brydgrõe and of the bride, shalbe heard no more in thee, for thy marchauntes were the greate menne of the earth. And wyth thyne inchauntment were deceaued al nations: and in her was founde the bloudde of the Prophetes, and of the sainctes, & of all that were slaine vpõ the earth.

The xix. Chapter.

AND after that I hearde a great voyce of muche people in heauen, saying: Allelwya, Saluation, and glory and honoure and power bee ascryued to the Lord our God for true and righteous are his iudgementes, for he hath iudged the greate whore whyche did corrupte the earth with her fornication, and hath auenged the bloud of his seruauntes of her hand. And againe they sayde, Allelwya. And smoke rose vp for euermore. And the xxiiii. elders and the iiii. beastes fell downe, and worshipped God that sat on the seate, sayinge: Amen allelwia. And a voyce came out of the seat saying: praise our Lorde God al ye that are his seruauntes, and ye that feare him both smalle and greate. And I hearde the voyce of muche people euen as the voyce of manye waters, and as the voyce of strõge thondringes sayinge: Allelwia, for the Lord our God omnipotent raygneth. Lette vs be glad and reioyce and geue honor to hym, for the maryage of the lambe is come, and his wife hathe made her selfe readye. And to her was graunted, that shee shoulde bee arayed wyth pure and goodlye raynes. For the raynes is the ryghteousnesse of saynctes. And he sayd vnto me, * happy are they whiche are called vnto the supper of the lambe. [illegible]aryage: And he sayd vnto me: these are the true sayinges of God. And I fel at his feete, to worshyp him. And he sayd vnto me see thou doe it not. For I am thy fellowe seruaunte, and one of thy brethren, euen of them that haue the testimonye of Jesus. worshippe GOD. For the testimony of Jesus is the spirite of Prophecye. And I sawe heauen open, and beholde, a white horse, and he that sate vpon him was called faithful and true, and in righteousnes he doth iudge and make battayle. His eyes were as a flamme of fyre: and on hys head were many crownes and he had a name written, that noo manne knewe but hee hym selfe. * And hee was clothed with a vesture dipte in bloudde, and hys name is called the worde of GOD. And the warriars whiche were in heauen, folowed him vppon whyte horses, clothed wyth whyte and pure raynes, and oute of hys mouth went a sharpe twoe edged swearde that with it he shoulde smite the heathen. And he shall rule theym wyth a rodde of yron, and he trode the wynefat of fiercenesse and wrathe of almyghtye GOD. And hath on hys vesture and on hys thigh a name written: Kynge of Kynges, and Lorde of Lordes. And I sawe an * aungel stãd in the sonne and he cryed with a loud voyce, sayinge: to all the fowles that fly by the middes of heauen, come and gather youre selues together vnto the supper of the greate God, that ye may eate ꝑ flesh of kynges and the flesh of hie captaines, & the flesh of mighty mẽ and the flesh of horses, and of them that sytte on them, and the flesh of all free men and bondmen, and of smalle and great. And I sawe the beaste, and the kynges of the earthe, and theyr warriers gathered together, to make battaile agaynst hym that satte on the horse, and agaynst his souldiers. And

mat. 22 a
Luk 14 a

Esa. 53 b

the

the beaſte was taken, and with hym that falſe prophete that wrought myracles before hym, with whiche he deceaued them that receaued the beaſtes marke, and them that worſhypped his image. Theſe bothe were caſte quicke into a ponde of fyre, burnynge wyth brymſtone: and the remnaunt were ſlayne with the ſwearde of hym that ſat vpon the horſe, which ſwerd proceded out of his mouth, and al the foules were fulfylled with their fleſhe.

¶The.xx.Chapter.

A AND I ſaw an Aungell come downe from heuen, hauynge the key of the bottomles pyt, and a great chayn in his hand. And he toke the Dragon that olde ſerpente, whiche is the deuyll and Sathanas, and he bound hym a thouſande yeares: and caſt him into the bottomleſſe pitte and he ſhut hym vp, and ſette a ſeale on hym, that he ſhuld deceaue the people no more, tyll the thouſande yeares were fulfilled. And after that he muſt be loſed for a litle ſeaſon. And I ſawe ſeates, and they ſatte vppon them, and iudgement was geuen vnto theym: and I ſawe the ſoules of theym that were beheaded for the wytnes of Ieſu, and for the word of God: and whiche had not worſhypped the beaſt, neither his ymage: neyther had taken his marke vppon theyr foreheades, or in their handes: and they liued, and reigned with Chriſt a thouſand yeare: but the other of the dead men liued not agayne, vntyll the thouſand yere were fynyſhed. This is the fyrſt reſurrection. Bleſſed and holy is he, that hath part in the fyrſte reſurrecion. For on ſuche ſhall the ſeconde death haue no power, but they ſhall bee the Prieſtes of God, and of Chriſt, and ſhal reigne with hym a thouſande yeare. ✣ And when the thouſand yeres are expired, Satan ſhall bee louſed out of his priſone, and ſhall goe oute to deceaue the people, whiche are in the foure quarters of the earthe, Gog and Magog, to gather theym together to battayle, whoſe numbre is as the ſande of the ſea: and they went vp in the playne of the earth, and compaſſed the tentes of the ſainctes about, and the beloued citie. And fyre came downe frome God out of heauen, and deuoured theym: and the deuyll that deceaued theym, was caſt into a lake of fyre and brimſtone: wher the beaſt and the falſe prophets ſhalbe tormented day and night for euermore. And I ſawe a greate white ſeate, and hym that ſatte on it, from whoſe face fled awaye both the earth and heauen, and their place was no more founde. And I ſaw the dead both great and ſmall ſtand before god. And the bookes were opened, and an other boke was opened, which is the boke of lyfe, and the dead were iudged of thoſe thynges which were written in the bookes accordyng to their dedes: and the ſea gaue vp her deade whiche were in her, and deathe and hell deliuered vp the dead which wer in them and they were iudged euery man accordyng to his dedes. And death and helle were caſte into the lake of fyre. This is the ſecond deathe. And who ſoeuer was not founde written in the booke of lyfe, was caſt into the lake of fyre.

¶The.xxi.Chapter.

A AND I ſawe a newe heauen and a new earth. For the fyrſt heauen, and the fyrſte earthe were banished awaye, and there was no more Sea. ✣ And I John ſawe the holye Citie, newe Ieruſalem come downe from God out of heauen, prepared as a bryde garniſhed for her huſband. And I heard a great voyce out of heauen, ſaying: Behold, the tabernacle of God is with men, and he will dwell with them. And they ſhal be his people, and God hymſelfe ſhall be with them, and be their god. ✣ And God ſhall wype away all teares from their eyes. And there ſhalbe no more deathe, neither ſorow, nether crying, nether ſhall ther be any more paine, for the olde thynges are gone. And he ꝑ ſat vpon the ſeate, ſaid: ✣ Behold, I make

a.43.b all thynges new. ¶ And he sayd vnto
Da.15. me: write, for these wordes are sayth-
full and true. And he sayd vnto me: it
is don, I am Alpha and Omega, the
begynnyng and the end, I wyll geue
to hym that is a thyrste, of the well of
the water of life, free. He that ouerco-
meth, shall inherite all thynges, and I
wyl be his god, and he shalbe my son.
But the fearfull and vnbeleuing, and
the abhominable, and murtherers, and
whoremongers, and sorcerers, and I-
C dolaters, & all liers shal haue their part
in the lake, which burneth with fire
& brymstone, which is the second deth
And there came vnto me one of the se-
uen angels, which had the seuen vials
full of the seuen laste plagues: and
talked with me, saying: Come hither,
I wyl shew thee ỹ bride, the Lambes
wyfe. And he caried me awaye in the
spirite, to a great and hye mountayne,
and he shewed me the great citie holy
Jerusalem, descendyng out of heauen
from God: hauyng the brightnesse of
God. And her shynyng was like vn-
to a stone moste precious, euen lyke a
D Jasper cleere as Chrystall: and hadde
walles great and hye, and had twelue
gates, and at the gates .xii. aungelles:
and names written, which are the na-
mes of the .xii. tribes of Israell: On
the East syde. iii. gates, and on the
Northsyde. iii. gates, and towardes
the Southe. iii. gates, and frome the
weste thre gates, and the wall of the
citie had .xii. foundations: and in them
the twelue names of the Lambes .xii.
apostles. And he that talked with me
had a golden reede to measure the citie
withall, and the gates therof, and the
E wall therof. And the Citie was built
iiii. square, and the lengthe was as
large as the breadth, and he measured
the Citie with the (golden) reede .xii.
thousande furlonges: and the lengthe
and the breadthe, and the heighte
of it, were equall. And he measured
the wall therof, an. C.xliii. Cubites:
the measure that the aungell had, was
after the measure that man vseth. And
the buyldyng of the wall of it was of
Jasper. And the citie was pure golde
lyke vnto clere glasse, and the founda-
tions of the wall of the citie were gar-
nished & al maner of precious stones.
The fyrste foundation was Jaspis,
the second Saphyre, the thyrd of Cal-
cedony, the fourthe an Emeralde, the
fyfth Sardonyx, the syxte Sardeos,
the seuenth Chrysolite, the eight Be- F
rall, the .ix. a Topas, the tenth a Cru-
sopraso, the eleuenth a Jacincte, the
twelfth an Amatist. The twelue ga-
tes were twelue pearles, euery gate
was of one pearle. and the streete of
the citie was pure golde, as thorough
shynyng glasse. And I sawe no tem-
ple therin. For the Lord God almigh
tie and the lambe are the temple of it.
* And the Citie hathe no neede of the
Sunne, neyther of the Moone, to
lyghten it. For the bryghtnes of god G
dyd lyghte it, and the Lambe was the Esa.60.d
lyghte of it. And the people whyche
are saued, shall walke in the lyghte of
it. And the kynges of the earthe shall
bryng their glory & (honour) vnto it.
* And the gates of it are not shutte by
daye. For there shall be noo nyghte
there. And into it shall they bryng
the glory and honour of the nations.) Esa.60.c
And there shall enter into it none vn-
cleane thynge, neyther what so euer
worketh abhomynation or maketh
lyes: but they onely which are writ-
ten in the lambes boke of lyfe.

¶ The .xxii. Chapter.

AND he shewed me a pure ry-
uer of water of lyfe, cleere as A
Chrystall: proceedyng out of
the seate of God, and of the Lambe.
In the myddes of the streete of it, and
of eyther syde of the ryuer, was there
wodde of life: which bare twelue ma-
ner of fruites: and gaue fruite euery
moneth: and the leaues of the wodde
serued to heale the people withall.
And there shall be no more curse, but
the seate of God and the lambe shalbe
in it: and his seruauntes shall serue
hym. And they shall see his face,
and his name shall be in theyr forhed-
des. * And ther shall bee no nyghte

there

there, and they neede no candell, neyther lyght of the sunne: for the Lorde God geueth them lyght, and they shal reigne for euermore. And he sayd vnto me: These sayenges are faithfull and trewe. And the Lord God of the holye Prophetes sente his aungell to shewe vnto his seruauntes, the thynges whiche must shortly be fulfylled. Behold, I come shortly. * Happye is he, that kepeth the saying of the prophecie of this boke. I am John, whiche sawe these thynges, and herd them. And when I had heard and sene, * I fell downe to worshyp before the fete of the angell, which shewed me these thynges. And he sayde vnto me: See thou doo it not, for I am thy fellowe seruant, and the felowe seruant of thy brethren the Prophetes, and of them, which kepe the sayinges (of the prophecie of this boke. But woorshyppe God. And he sayde vnto me: Seale not these sayengs of the prophecye of this booke. For the tyme is at hande. He that doeth euyll, let hym doo cupil styll: and he whiche is fylthy, let hym be fylthy still: and he that is righteous let him be more righteous, and he that is holy, let hym be more holy. And behoilde, I come shortly, and my reward is with me, to geue euery man accordyng as his dedes shall be. I am Alpha and Omega, the beginnynge and the ende: the fyrst and the laste. Blessed ar they that do kepe his commaundementes, that they power may be in the tree of lyfe, and may enter in thorough the gates into the citie. * For without shall be dogges and inchanters, and whoremongers, and murtherers, and ydolaters: and whosoeuer loueth or maketh leasynges. I Jesus sent myne angell, to testifye vnto you these thynges in the congregations. I am the roote and the generation of Dauid, and the bryghte morynge starre. And the spirite and the bryde say, Come. And let hym that heareth, saye also: Come. And lett hym that is a thyrste, come. * And lette who so euer wyl take, of the water of lyfe, free. I testifye vnto euerye man that heareth the woordes of the Prophecy of this Booke: yf any man shall adde vnto these thynges, God shall adde vnto hym the plagues that are written in thys Booke. And yf any man shal minish of the wordes of ỹ boke of this prophecye. God shall take away his part out of the Booke of lyfe, and out of the holy citie, and from the thynges, whiche are written in this boke. He which testifieth these things saith: Be it. I com quickely. Amē. Euē so come lord Jesu.

The grace of our Lord Jesu Christe be with you all. Amen.

B Esa.60 B

Apoc.1 a C

Apo.11b

Esa.4 2 po.1

Esa. John D deu. 7 and. 1 Prov 30.a

The ende of the new Testamente.

I AP 57

¶ A Table to fynd the

Epistles and Gospels vsually readde in the Churche, accordynge vnto the Booke of Common Prayer: wherof the fyrst line is the Epistle, and the other the Gospell, whose beginning ye shal fynd in this Booke, marked with a crosse, ✠ and the ende with halfe a crosse ✠, or els the wordes expressed in this Table, wherewith any suche Gospell or Epistle dothe ende, conteyned in these Letters. A.B.C.D.E.F.&c.

On the fyrst Sonday in Aduēt.
Owe nothing. Ro.xiii.c. vnto ẏ end
And whē they drew nye. Mat.xxi.a
vnto. a denne of theues.
The second Sonday in Aduēt.
What so euer thynges are wrytten.
Rom.xv.a
There shall be sygnes in the Sunne.
Luke.xxi.e
The third Sonday in Aduent.
Let a man this wise. i.Cor.iiii.a
When Johu beyng. Mat.xi.a
The fourth Sonday in Aduēt.
Reioyce in the. Phil.iiii.a
This is ẏ record of John. John.i.b
¶ On Christmas day at the fyrst Communion.
The grace of God. Titus.ii.b
And it chāced in those days. Luk.ii.a
At the second Communion.
God in tymes past. Hebr.i.a
In the beginnyng was. John.i.a
On. S. Stcuens day.
But he beyng full. Acte.vii.g
wherfore behold I send. Mat.xxiii.d
S. John Euangelists day.
That which was frō the. i. John.i.a
Folow me. John.xxi.f. vnto ẏ end.
The Innocentes day.
I loked, and loe a lambe. Apo.xiiii.a
The angell of the Lord. Math.ii.d
The Sonday after Christmas day
And I say that the heire. Gal.iiii.a
This is ẏ boke. Mat.i.a. vnto ẏ end.
On New yeares day.
Blessed is that man. Rom.iiii.a. vnto promise of none effect.
And it fortuned. Luke, ii.c. vnto, in the wombe.

On the Epiphanie.
For this cause Eph.i.a. vnto, by the faythe of hym.
when Jesus was borne. Mat.ii.a
The.i.sonday after the Epiphany.
I beseech you. Ro.xii.a And when he.
Luke.ii.f
The.ii. Sōday after ẏ Epiphany.
Seyng ẏ we haue diuers. Ro.xii.b
And the thyrde day. John.ii.a
The.iii. Sonday after ẏ Epipha.
We not wyse in your. Rom.xii.f.
whē he was com down. Mat.viii.a
The.viii.sonday after ẏ Epiph.
Let euery soule. Rom.xiii.a
vnto, honour pertaineth.
And whē he entred. Mat.viii.c. vnto
The.v. Sonday after ẏ Epiph.
Therfore as elect Coll.iii.c
The kyngdom of heuē is. Mat.xiii.b
The.vi. Sonday as on ẏ fifth.
On Septuagesima Sonday.
Perceaue ye not. i.Cor.ix.c
The kyngdom of heauen. Math.xx.a
On Sexagesima Sonday.
For ye suffer fooles. ii.Cor.xi.d.and xii.a. vnto, knoweth that I lie not.
when much people were. Luk.viii.a
On Quinquagesima Sonday.
Though I speake ẏ the.i.Cor.xiii.a
Jesus tooke vnto hym the twelue.
Luke.xviii.f
On Ashewednesday.
Turne you vnto me. Joel.ii.c
Moreouer when ye fast. Mat.vi.b
On the.i. Sonday in Lent.
We also are helpers ii.Cor.vii.a
Then was Jesus led Math.iiii.a
On the.ii.sonday in Lent

We beseech you brethē. i. Thess. iiii. a
And Jesus went thens. Mat. xv. c

On the. iii. sonday in Lent.

We ye therfore followers Eph. v. a
vnto, geue the light.
And he was castyng. Luke. xi. b

On the. iiii. Sonday in Lent.

Tell me ye that desyre. Gal. iiii. c
Jesus went his way ouer. John vi. a

On the. v. Sonday in Lent.

Christ beyng an hye preist. Hebr. ix. c
which of you. John. viii. f

On the sonday next before Ester.

Let the same mynde Phil. ii. a
And it came to passe. Math. xxvi. and
xxvii. vnto G

On Monday before Easter

What is he this. Esai. lxiii. a
After two days was Easter. Mark.
xiiii. vnto the ende.

Tewsday before Easter

The lord God hath opened Esai. l. c
And anon in ỹ dawning. Mark. xv. a

On Wednesday before Easter

Where as is a testament. Hebr. ix. e
The feast of sweete bread. Luk. xxii. a
vnto the end.

On thursday before Easter.

This I warne you of. i. Cor. xi. c. vn
to the ende.
And the whole multitude. Luk. xxiii.
a. vnto the.

On good Fryday.

The lawe hauyng Hebr. x. a
Whē Jesus had spokē John xviii. a
and. xix. vnto the ende.

On Easter Euen.

It is better. i. Pet. iii. c
When the euen was come. Mat. 27. g

On Easter day at ỹ. i. cōmunion

If ye be rysen agayn. Coll. iii. a
The fyrst day John. xx. a

At the second Cōmunion.

Knowe not i. Cor. v. b
And when the Sabboth. mark. xvi. a
vnto were afrayde.

On Monday in Easter weke.

Then Peter opened his Actes. x. e
vnto Remission of synnes
And beholde two. Luk. xxiii. b
vnto, breakyng of breade.

Tewesday in Easter weke.

Ye men and brethren. Acts. xiii. d
vnto. declare it you.
Jesus hym selfe Luke. xxiiii. b

The fyrst Sonday after Easter

All that is borne i. John. v. a
The same day at nyght John. xx. e

On the. ii. sonday after Easter.

This is thank worthy i. Pet. ii. d
I am the good shepherd. John. x. c

On the. iii. Sonday.

Derely beloued. i. Peter. ii. c
After a while ye shal not. John. xvi. c

On the. iiii. sonday after Easter.

Euery good gyft James. i. c
But nowe I go John. xvi. b

On the. v. Sonday after Easter.

Se that ye be doers James. i. d
Verily, verily, I say vnto you. John
xvi. f. vnto.

On the Ascension day.

In the former treatise actes. i. a
Afterwarde he appeared. Mark. xvi.
c. vnto the.

On the sonday after ỹ Ascension

The ende of all thynge i. Pet. iiii. b
But when the comforter. John. xvi. d
and. xvii. a

On Whitsonday.

When the fyfty dayes. Actes. ii. a
If ye loue. John. xiiii. b. vnto, owne
selfe to hym.

On Monday in Whitsonweke.

Then Peter opened his. Acts. x. e
vnto the ende.
For God so loued John. iii. c

Tewesday in Whitson weke.

When the Apostles Actes. viii. c
Verily verily John. x. a

On Trinitie Sonday.

After this I looked Apoc. iiii. a
There was a man of John. iii. a

On the fyrst Sonday after
Trinitie Sonday

Derely beloued let vs. i. John iiii. b
There was a certain rich. Luk. xvi. e

On the. ii. Sonday.

Marueyle not. i. John. iii. c
A certayne. Luke. xiiii. d

On the. iii. Sonday.

Submit your selues euery. i. Pet. v. b
Then resorted vnto. Luke. xv. a

On the. iiii. Sonday.

For I suppose that Rom. viii. d
Be ye therfore mercyfull. Luke. vi. f

On the. v. Sonday. Be

Be ye all of. 1.Peter.iii.b
It came to passe Luke.v.a

On the.vi. Sonday.

Knowe ye not that all. Rom.vi.a
For I saye. Math.v.b. vnto vtmost farthyng.

On the.vii. Sondaye.

I speake grossely. Rom.vi.d
In those dayes Marke.viii.a

On the.viii. Sonday.

Therfore brethren we are. Ro.viii.c
Beware of false. Mat.vii.c

On the. ix. Sonday.

Brethren I would not. 1.Cor.x.a
There was a certayn rich. Luk.xvi.a

On the.x. Sonday

Concernyng spirituall things. 1.Corin.xii.a
And when he was come Luk.xix.c

On the.xi. Sonday.

Brethren, as pertaining to. 1.Co.xv.a vnto. so haue ye beleued.
And he told this. Luke.xviii.b

On the.xii. Sonday.

Suche trust haue we ii.cor.iii.b
And he departed again Mark.vii.d

On the.xiii. Sonday.

To Abraham and his seede. Gal.iii.c
Happy are the eyes. Luke.x.d

On the.xiiii. Sonday.

I say walke. Gala.v.c
And it chaunced. Luke.vii.c

On the xv. Sonday

Ye se howe large. Gal.vi.c. vn=
No man can serue. Math. vi.c vnto the ende.

On the.xvi. Sonday.

wherfore I desyre. Eph. iii. b. vnto
And it fortuned after Luk.vii.c vnto lye rounde about.

On the.xvii. Sonday

I therfore whiche. Eph. iiii a
And it chaunced that Luke.xiiij.a

On the.xviii. Sonday.

I thanke God 1. Cor.i.a
But when the Pharisets. Mat.xxii d

On the.xix. Sonday

This I say. Eph.iiii. d. vnto the end
He entred also into. Math .ix.a,

On the.xx. Sonday

Take hede therfore Ephe.v.d
The kingdome of heauen Mat.xxii.a

On the.xxi. Sonday

Fynally my brethren. be. Eph.vi.d vnto, as I ought to speake.
And there was a John.viii.c vnto the ende.

On the.xxii. Sonday

I thanke my God Phil.i.a
Then came Peter to him. Mat.xviii. c. vnto the ende

On the.xxiii. Sonday

Brethren be ye followers Phil.iii.d
Then wente. Mat.xxii.b, vnto went their way

On the.xxiiii. Sonday

we geue thanke Colloss.i.a
whyle he thus Mat.ix.c, vnto all that lande

On the.xxv. Sonday

Behold the tyme Jere.xxiii,b
when Jesus then lifte John.vi.a

The Epistles and Gospels for Sayntes dayes.

On saint Andrewes day.

For if thou. Rom.x,b, vnto then de
As Jesus Math,iiii.c

Saint Thomas the Apostle

Now therfore ye Ephe.ii.d
But Thomas one. John.xx.c vnto the ende

The conuersion of Saint Paul.

And Saule yet Actes ix.a
Then answered Peter. Mat.xix.d vnto the ende

The Purificatiō of ỹ virgin Mary.

The Epistle as on Sonday before.
And when the tyme of. Luke. ii.d vnto, into the temple.

Saint Mathies day

And in those dayes Acts.i.c
At ỹ tyme Jesus answered. Mat.xi.c

The Annuncia. of the vir. Mary.

God spake once agayne Esai.vii.b
And in the Luke.i.c

Saynt Markes day

Unto euery one. Ephe. iiii.b vnto, it selfe through loue
I am the true vyne. John. xv.a vnto, your ioye myght be full.

Saint Philip and James

James the seruaunt Jaco.i.a
And he sayd to his John.xiiii.a

Saint Barnabe Apostle

Tidings of these thin. Act.xi.d.vnto.
This is my commaundemēt. Joh.xv.b

Saint

Saynt Iohn Baptist.

Comfort my people (O ye.) Esa.xl.a
Elizabeths time came. Luke,i.f.vnto

Saynt Peters day

At the same tyme Herode Acts.xii.a
When Jesus came into. Mat.xvj.c

Saint Mary Magdalene

Who so findeth an honest Pro.xxxi.b
And one of the Pharisays Luk.vii.f

Sainct James Apostle

In those days came. Acts.xi,d.& xii.a
vnto,take Peter also
Then cam to him ỹ mother. mat.xx.c

Sainct Bartholomewe

By the hands of the apostles. Act.
v.c, vnto,healed euery one
And there was Luke.xxii.c

Saint Matthew.

Therfo[illegible]leyng that we haue.ii.Cor.
iii.a [illegible]nto,face of Jesus Christ.
And a[illegible] Jesus passed Math.ix,a

Saint Michaell & all angels.

There was a great Apo.xii,c
At the same tyme. Math,xviii,a

Saint Luke Euangelist

watche thou in all. ti, Tim,iiii,a,vn-
to,withstand our wordes
After these. Luke,x,a

Symon and Jude,apostles

Judas the seruannt Jude,i,a
This cõmãd I you. John.xv,c vnto.

All Sayntes

And I sawe an other Apo,vii,a
When he sawe the people. Mat,v,a

The ende of the Table.

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Imprinted at London in Powles Churchyarde by Jhon Cawood, Printer to the Quenes Maiestie.

Cum priuilegio Regiæ Maiestatis.